

# Slovenský kostol Sv. Cyrila a Metoda

## Sts. Cyril and Methodius Parish

Najsvätejšieho Kristovho Tela a Krvi.

The Most Holy Body and Blood of Christ.

*Vezmem kalich spásy a budem vzývať meno Pánovo.*

*I will take the cup of salvation, and call on the name of the Lord.*



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*Ja som živý chlieb,  
ktorý zostúpil z neba,  
hovori Pán; kto bude  
jesť z tohoto chleba,  
bude žiť naveky.*

• • •

*I am the living bread  
that came down from  
heaven, says the Lord;  
whoever eats this  
bread will live forever.*



**Sviatosť Kristovho Tela a Krvi** je zmluvou medzi človekom a Bohom. Hoci Boh nekonečne prevyšuje človeka, uzatvára s nami zmluvu. Jedná s nami ľudským spôsobom. Keď sa človek chce poistiť, uzavrie s niekým dohodu. Dohoda zaväzuje obidve strany. Každá dohoda má určité podmienky a určité dôsledky, alebo záväzky. Dalo by sa to stručne vyjadriť takto: „Ak ty splníš moju podmienku, ja voči tebe splním svoj záväzok.“ Keď Boh v SZ uzatvára zmluvu medzi Izraelom a sebou skrze Mojžiša. „Mojžiš prišiel a rozpovedal ľudu všetky Pánove slová a ustanovenia. A ľud odpovedal jedným hlasom: „Všetko, čo povedal Pán, splníme.“

V týchto slovách je obsiahnuté niečo, čo nesmie chýbať ani pri prežívaní Eucharistie ako zmluvy NZ. Sväté prijímanie nazývame po latinsky „communio“, čo môžeme preložiť do slovenčiny ako zjednotenie. K tomu, aby sme mohli prežiť s niekým plné zjednotenie, nestačí len telesný kontakt, ale potrebujeme poznať jeho myšlienky, city a túžby. Podobne ako Židia vo vzťahu k Božiemu Slovu, ktoré zaznelo skrze Mojžiša, aj my sa musíme najprv stať učeníkmi Ježišovho Slova, ktorý na seba berú záväzok: „všetko, čo povedal Pán, splníme.“ Toto je základná podmienka Novozákonnej zmluvy. K tomu, aby mohlo nastať zjednotenie a aby sme sa mohli zmocniť Kristových prislúbení, musíme najprv vierou prijať jeho Slovo. Pred každým svätým prijímaním je najprv ohlasované Božie Slovo. Pred svätým prijímaním sme vyzvaní povedať svoje áno k „Božiemu Slovu“. Ak ho nehovoríme, ak so Slovom Božím nesúhlasíme, a odvažujeme sa prijímať, vtedy páchame svätokrádež. Prijímanie síce Tela a Krvi Ježiša, ale nie v tom Duchu, v ktorom sa nám on dáva. Nie sme živý tým istým Duchom ako Kristus.

Pán Ježiš povedal svojim učeníkom: „Ja som cesta, pravda a život. Nikto neprichádza k Otcovi než skrze mňa. Keby ste ma poznali, poznali by ste aj môjho Otca. Teraz ho už poznáte, lebo ste ho videli.“

Avšak ani Syn, pokiaľ je rovný Otcovi, nie je nikomu viditeľný ináč než Otec, ani nie ináč ako Duch Svätý. Preto sú zahrnutí všetci, ktorí síce videli Pána Ježiša v jeho človečenstve, avšak nevideli ho v jeho a neuverili v neho, podľa Ducha a božstva, že je pravý Syn Boží. Práve tak sú zahrnutí i všetci tí, ktorí síce vidia sviatosť Kristovho Tela, ktoré je posvätné sprítomňované v rukách kňaza na oltári skrze slová Pána pod spôsobom chleba a vína, ktorí však nevidia podľa ducha a božstva, že je to skutočne najsvätejšie Telo a Krv nášho Pána Ježiša Krista. Sv. František z Assisi učí: „Preto len ten, kto má Ducha Pánovho, ktorí prebýva v jeho verných, prijíma najsvätejšie Telo a Krv Pána, všetci ostatní, ktorí nemajú z toho ducha a odvažujú sa prijímať „jedna a pijú si odsúdenie.“

**God is love.** The very first words in the bible are all about the Garden of Eden and God's desire to "walk with," be close to, Adam and Eve in that garden.

Love seeks union and closeness with the beloved. It is unconquerable. Even after Adam and Eve sinned against God's love He came right back and promised their descendants would have eventual reunion. He could have condemned Adam and Eve, all who sinned against His love, but He didn't. Instead He came to us personally in Jesus. He did that not simply to forgive us our sins but to be close to us. That's what Holy Communion is all about. He becomes human body and blood in order to be intimate with us at an unimaginable level.

Our first experience of love comes in

the moments just after we are born, when we are cradled and nursed in the arms of our mothers. From those moments forward our lives and behaviors are shaped by love or misshaped by the absence of love.

The fact that God Himself is Love and that He made us to receive His love and to love Him in return is of the utmost importance. The question of what kind of a god God is and how we answer that question governs our lives to an extent that is of supreme importance.

Love and faith are two sides of the same coin. When you give yourself to another in love you are making an act of faith in them. You believe that they will cherish and protect your gift of self. In the Body and Blood of Jesus Christ God presents himself to us so that we can be united with Him. The experience of giving and receiving God's love produces wonderful results throughout all of our lives. The importance of God's love in determining who we are cannot be overstated.

St. John's gospel highlights the importance of God's love. The very first miracle of Jesus took place at a wedding, in Cana, when at the request of His mother he changed water into wine. This manifested his glory; and his disciples believed in him. At the end of His life when His hour did come, we find Jesus at the Last Supper miraculously changing wine into His Body and Blood. St. John, the book of Revelation, refers to that event as "The wedding feast of the Lamb." In St. John's mind the two wedding feasts mark the beginning and then the end of Jesus' life among us as our Savior. The wedding feast at Cana foreshadows God's marriage to us in the new and everlasting covenant given to us at the Last Supper, the Wedding Feast of the Lamb, in the Body and Blood of God the Son, God made man in Jesus Christ.

## Bulletin Announcements

**\*June 7 - Feast of Corpus Christi** "Then he took a cup, gave thanks, and gave it to them and they all drank from it." - Mark 14:23 Jesus, the perfect steward, gave thanks, just before He gave Himself to us completely for our salvation. He offers us the chance to drink from His cup. In the Eucharist, we meet Christ personally and, if we listen to Him, we know what drinking from His cup means for each of us. Often, it means our own sacrifice – giving up some of our time, talent and treasure to do His work on earth.

**\*Aid for Nepal** As of May 28, in response to the Nepal earthquakes, \$3,492,580.41 has been raised across Canada for the Development and Peace appeal. Our diocese has contributed \$458,448.49 to those funds. Thanks to your solidarity, Development and Peace can continue to support our Caritas network, which has already contributed \$13 million. Your contributions are helping to meet the greatest needs of victims for shelter, non-food items, water and sanitation, hygiene kits, and will support the long-term priorities of the post-emergency and reconstruction phase. [rcav.org/prayer-and-humanitarian-appeals/](http://rcav.org/prayer-and-humanitarian-appeals/)

**\*The Surprising Sacrament of Matrimony** The Archdiocese of Vancouver and Worldwide Marriage Encounter invite married couples, engaged couples, single persons, clergy, and youth (16+) to hear Fr. Tom Vandenberg from the Archdiocese of Seattle. He'll cover the difference between the sacrament and a simple marriage, the importance of matrimony to life of the Church, the unique spirituality of married couples, the relationship between matrimony and holy orders, what married couples have to say to the Church, and why married couples are a sign of hope for the Church. Join us for a spiritual day of thought and laughter on Saturday, June 20, 8:30am to 3:30pm, St. Joseph the Worker, Richmond. To register or for more info contact Jose and Teresa Zamora at 604- 882-1698 or [joseyteresa.zamora\\_emmvancouver@yahoo.ca](mailto:joseyteresa.zamora_emmvancouver@yahoo.ca)

**\*Project Advance 2015** donations for our parish are being accepted by Ed Starick before and after Sunday Masses throughout the month of June. As well, donations may be given to Ed after each daily Mass. Thus far, donations received have reached a total of \$3, 450. Thank you to all who have contributed as of this date. Should you like to contribute using a cheque, please make it out to Project Advance, not to Sts. Cyril & Methodius Parish as was done in past years. We apologize should this change in procedure cause any confusion. Cash and credit card contributions are being accepted as before.

**\*Adoration** - spend a blessed hour with Jesus on Thursdays at our church from 7:15pm - 8:15pm.

### Sunday's Collection from the Last Week

Our Weekly Goal	\$1,500
Sunday's Collection	\$950
Weekly (Excess) Shortfall	<b>\$550</b>

### Thank You. Vďaka. God Bless Your Generosity.

Modlitba príhovoru v nedeľu v našom kostole od 12:30pm do 1:30pm.

Prayer Ministry every Sunday in our church from 12:30pm to 1:30pm until notified.

Sun 7 9:00am	<b>The Most Holy Body and Blood of Christ;</b> Ex 24:3-8; Heb 9:11-15; Mk 14:12-16,22-26	For parishioners	Fr. Juraj
Sun 7 11:00am	<b>Najsvätejšieho Kristovho Tela a Krvi;</b> Ex 24:3-8; Hebr 9:11-15; Mk 14:12-16,22-26	+Božena Bebjak	Rod. Bebjak
Mon 8 8:00am	2Cor 1:1-7; Mt 5:1-12	Fr. Stano Fritek	Ján Košláb
Tue 9 8:00am	St. Ephrem; 2Cor 1:18-22; Mt 5:13-16	Blessing for Fr. Gabriel	Family Javier
Wed 10 8:00am	2Cor 3:4-11; Mt 5:17-19	+ Veronika Poláková	Anne Radzo
Thu 11 8:00am	St. Barnabas; Acts 11:21b-26,13:1-3; Mt5:20-26	+ Tom Boguski	Joyce and Al Diemert
Fri 12 8:00am	Most Sacred Heart of Jesus; Hos 11:1,3-4,8c-9; Eph 3:8-12,14-19; Jn 19:31-37	+ Štefan Horvat	Mrs. Horvat
Sat 13 9:00am	The Immaculate Heart of the Blessed Virgin Mary; St. Anthony of Padua; Is 61:9-11; Lk 2:41-51	Za B. pomoc a milosr. pre Kamila Krpenského	Mária Krpenska
Sun 14 9:00am	<b>11th Sunday in Ordinary Time;</b> Ez 17:22-24; 1Cor 5:6-10; Mk 4:26-34	For parishioners	Fr. Juraj
Sun 14 11:00am	<b>11.Nedeľa v Cezročnom období;</b> Ez 17: 22-24; 2Kor 5:6-10; Mk 4:26-34	free	