



St. Thomas Church: established July 1, 1285 by King Vaclav II

I pause for a moment and think of the love and the grace that God showers on me: I am created in the image and likeness of God; I am God's dwelling-place.



March 19th and 20th, 2016

Palm or Passion Sunday,
Year C

St. Thomas Church

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Reflection on the Gospel

The three-year gospel cycle consists of four evangelists identified as *A-Matthew*, *B-Mark*, *C-Luke* and John (without alphabetical designation) whose gospel is read on feasts and certain times during the Church year. This year we're in cycle *C* or the "year of Luke", whose account of Jesus' last days, as with the other three evangelists is, despite the same subject matter, unique. For example, Matthew's passion account emphasizes Jesus' royalty that cannot be erased even in the midst of degrading humiliation. Mark's narrative, on the other hand, often characterized as the oldest and shortest of all the passion accounts, is, perhaps, the saddest. In this second gospel, Jesus is starkly portrayed as the misunderstood victim of betrayal, one forsaken by his disciples and left to the murderous intent of the enemy. John, the fourth and the last evangelist to write, takes a different approach. He portrays Jesus as the *judge* even at his own trial. John relates that Pilate nervously shuffles between Christ, who fearlessly challenges him and the excited lynch-mob demanding his death. In relating the tragic events common to all the passion accounts, Luke emphasizes *pathos*. Jesus, indeed, seeks solace from his sleepy disciples in Gethsemani, he comforts the women who weep over him, forgives his murderers and promises paradise to a repentant terrorist. It is in Luke's report that despite his suffering, Jesus still heals, thanks and forgives. It is this *compassionate* master who becomes, even in the frightening ordeal of his own death, a model of love, forbearance and forgiveness for us, his disciples. Luke in passing down his gospel of good news teaches that nothing, not even death, should make us abandon our Christian vocation of loving forgiveness. There is a beautiful hymn sung in the Greek Church which runs:

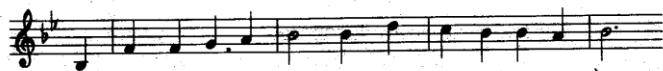
*O Lord, save your people and bless us, your inheritance,
Grant victory to the faithful against the surrounding foes,
Through the power of the Cross protect this community.*

Study of the First Reading

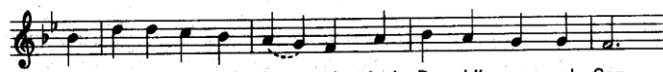
These verses were part of the so-called "Songs of the Suffering Servant." Scholars have identified Isaiah 50:4-9 as a sliver of the Songs from this chapter. The sliver described the call of the Servant to preach, despite opposition. In the context of the times, Second Isaiah used these verses to address his critics among the exiles in Babylon. A general pessimism had descended upon Jewish populace in the city. When Second Isaiah saw promise in the coming reign of Cyrus, the Persian conqueror. Cyrus respected local religions and customs. Second Isaiah pinned his ambitions upon the Persian. Whether the prophet wrote before or after the conquest of Babylon in 539 B.C. has been an open question. No matter. Second Isaiah wrote to raise the hopes of the exiles and presented the possibility of return. Isaiah 50:4-7 spoke to the resistance the prophet may have felt. God called him to proclaim an unpopular message and the prophet would remain true to his call [50:4-5]. His critics would try to shame him. Indeed, the prophet would allow his opposition to shame him. But God would vindicate him [50:6-7]. Second Isaiah used one of the Servant Songs to refer to his own ministry. And he projected his message onto this unidentified leader (or group) who would bear the burden of leadership and judgment. Leadership made one open to criticism and to judgment. The Servant would face both as part of God's plan. As long as the Servant remained true to his call, he would stand with honor before God, not before men. No wonder early Christians adopted the image of the Suffering Servant and applied it to Jesus!



1-5. All glo - ry, laud, and hon - or To you, Re-deem-er King!



1-5. To whom the lips of chil - dren Made sweet ho-san-nas ring.



1. You are the King of Is - ra - el, And Da - vid's roy - al Son,
2. The com - pa - ny of an - gels Are prais - ing you on high;
3. The peo - ple of the He - brews With palms be - fore you went:
4. To you be - fore your pas - sion They sang their hymns of praise:
5. Their prais - es you ac - cept - ed, Ac - cept the prayers we bring,



1. Now in the Lord's Name com - ing, Our King and Bless - ed One.
2. And mor - tals, joined with all things Cre - a - ted, make re - ply.
3. Our praise and prayers and an - thems Be - fore you we pre - sent.
4. To you, now high ex - alt - ed, Our mel - o - dy we raise.
5. Great source of love and good - ness, Our Sav - ior and our King.

Text: 76 76 D; Theodulph of Orleans, ca. 760-821; tr. by John M. Neale, 1818-1866, alt., *Hymnal Noted*, 1854.
Music: Melchior Teschner, 1584-1635.

Year of Mercy

"Merciful like the Father"

Let us rediscover these corporal works of mercy:

1. to feed the hungry,
2. give drink to the thirsty,
3. clothe the naked,
4. welcome the stranger,
5. heal the sick,
6. visit the imprisoned,
7. bury the dead.

And let us not forget the spiritual works of mercy:

1. to counsel the doubtful,
2. instruct the ignorant,
3. admonish sinners,
4. comfort the afflicted,
5. forgive offences,
6. bear patiently those who do us ill
7. pray for the living and the dead."

How to have a merciful Lent?

Palm Sunday and Holy Week

Gospel : Jesus' entrance into Jerusalem Jesus and the sinner - Luke 19, 2-40

Main idea: Service

Spiritual work of mercy for this week:

Comfort the afflicted.

What can I do?:

Helping each other, to
Talk with someone who has any affliction or problem
Say a nice word,
Smile
Greet people

Announcements and Ongoing Activities

* Every Saturday at 9:00am **feeding of the homeless**, as a social service

* Kids, bring your baskets and join us for an **Easter Egg Hunt** in the courtyard after Mass on Easter Sunday! Volunteers to help the Easter Bunny hide eggs are needed. Please contact David Manley for details: david.manley@gorealeurope.com

* Announcing our **3rd Annual Something New For Easter Clothing Drive!** Find donation bins in the courtyard throughout April. All donations of clean clothes and shoes are welcome, as is money (via a labeled envelope in the collection basket, or cash to Mary Beth Hlavsa or Ana Ramirez) to purchase needed items such as socks, underwear and shoes.

* **Religious Education & Children's Liturgy** will resume after Easter on April 3rd.

Holy Week Schedule

March 20th ,PASSION (or PALM) SUNDAY, there will be a joint service with the Czech and Spanish communities beginning at Infant Jesus of Prague Church- Karmelitska street- at 11:00 am.

March 23rd Spy Wednesday, in Holy Week, Confessions and Mass at 18:00/06:00 pm in Saint Barbara's Chapel.

March 24th , HOLY THURSDAY. At 9:00am Mass with the Cardinal in the Cathedral of St. Vitus. At 06:30/18:30 Mass of the Lord's Supper with the Washing of Feet, the Transfer of the Sacrament. At 09:00/21:00 Adoration.

March 25th ,, GOOD FRIDAY. At 06:00/18:00pm the *Stations of the Cross*. At 06:30/18:30 the *Liturgy of the Death and Burial of the Lord*.

March 26th ,, HOLY SATURDAY. From 10:00 – 12:00 Confessions will be heard and Easter food will be blessed. 07:00/19:00 the *VIGIL OF THE RESURRECTION OF THE LORD, MASS followed by the OPENING OF THE TOMB, THEOPHORIC PROCESSION*.

March 27th ,, EASTER SUNDAY. Mass at 11:00am followed by the THEOPHORIC PROCESSION and the ENCUENTRO.