



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



**YEAR OF FAITH: oct. 11, 2012-NOV. 24, 2013**

"The 'door of faith' (Acts 14:27) is always open for us, ushering us into the life of communion with God and offering entry into his Church."---Pope Benedict XVI, Apostolic Letter *Porta Fidei* for the Indiction of the Year of Faith.

May 25<sup>th</sup> and 26<sup>th</sup> 2013

Trinity Sunday - C

# St. Thomas Church

Josefská 8, Malá Strana, Prague 1, 118 01

Tel: 257 530 556, 602 643 365

## GOSPEL STUDY

"The faith of all Christians is based on the Trinity" We are baptized not in *the names* but in the *name* of the Father and of the Son and of the Holy Spirit. The minister then adds "this is the faith of the community and this is the faith in which you are to be baptized. So it is, we begin our journey of faith with a public confession of belief in the Trinity. But, what does the phrase *Holy Trinity* mean? The word *trinity* meaning "triad" or "three" can be misleading for many non-Christians who immediately suspect us of harboring a pantheon of "three gods". Nothing could be farther from the truth. Catholic teaching itself derived from the Scriptures teaches that "God is one" in three persons each of whom is "God whole and entire". Further, each of these divine persons is distinct from each other: the Father *is not* the Son *nor* is the Son the Holy Spirit. These titles are not "modes" of speaking about God because each person is truly God and truly distinct from the other person. They are distinct, therefore, in their relations of origin. Thus, the *Father* generates, the *Son* is begotten and the *Holy Spirit* proceeds. Again, it must be pointed out that these real relationships exist in *one* divine nature "everything in them (Father, Son, Holy Spirit) is *one where there is no opposition of relationship*." The classic Christian statement would read: "the Father is wholly in the Son and wholly in the Holy Spirit; the Son is wholly in the Father and wholly in the Holy Spirit; the Holy Spirit is wholly in the Father and wholly in the Son." Yet, the Father is not the Son and the Son is not the Father while the Holy Spirit is not the Father nor the Son. Neither the Father nor the Son, in turn, is the Holy Spirit. In the Trinity there is only one principle of operation which is performed according to each unique personal property thus "One God and *Father* from whom all things are, and one Lord Jesus Christ, the *Son*, through whom all things are, and one *Holy Spirit* in whom all things are." The Father's divine work of Creation, the Son's becoming man (the Incarnation) and the imparting of the Holy Spirit show forth the properties and the principle of operation of each divine person. What does this mean? Our Christian life is, therefore, in communion with each divine person as Jesus says: "If anyone loves me, keep my word, and my Father will love that person, and we will come to him, and make our home with him."

## First Reading:

Proverbs was a book of wise sayings. Living according to the direction of the wise enabled the faithful to live in God's Law. Hence, the emphasis on the virtue of wisdom would not be surprising. But, the author of Proverbs wanted to state more. He wanted to vault the virtue to the highest. Wisdom came from God, the author insisted, and had a place of honor in creation..

In these verses, the speaker "wisdom" celebrated its priority in God's creation. First came "wisdom" before anything that was created [8:22-29]. Then, as God created everything, "wisdom" delighted in the Lord's work as his companion [8:30-31]. Finally, "wisdom" beckoned all to follow the Lord's ways (that could be found in Proverbs?) [8:32].

Scholars have fought over the meaning of wisdom's source ("create" in 8:22) and its place in creation ("master craftsman" in verse 8:30). Did Yahweh beget wisdom like a mother? Or did he acquire it as a personal virtue? And, did wisdom have an active part in creation itself? Or, is it the way God created? The argument raged between those who took the language of an independent "wisdom" literally (as a "person") or figuratively (as a personal attribute).

Obviously, Christians have favored the more literal view. They have identified this person of wisdom at various times with the Word (Jesus) or with the Spirit. But, no matter how people interpret the author's meaning of "wisdom," there can be no doubt these passages (and those like them) were critical in the development of Christian view for God as three persons.

*Have you sought wisdom? Did you prayer for the virtue? What happened?*

## Sacrament of Confirmation:

This reading is in support of the St Thomas mission to support the Year of Faith and the Emeritus Pontiff's call for mission.

Last week we spoke about the Sacrament of Confirmation. In the early days of the church, when many communities were still communal, an adult person received three sacraments at once. On Easter; those who had been prepared and were willing to commit to a Christian life, came forward for full immersion baptism, to wash their sins away and be cleansed for receiving of the Holy Spirit. The Bishop then anointed the convert, sealing in the Spirit and the Gifts. The new member of the church would then take part in their first communion, or taking of the Eucharist. This was considered the highest of the three.

The practice we know is divine, that is it was given to us by Jesus himself in the story we all know as the "Last Supper". The apostles would have seen a short-legged table surrounded by cushions where they would sit. On the table was a bowl of saltwater in memory of the tears shed during the slavery in Egypt. A dish of bitter salad recalled their crushing slave days. A container of mashed apples, raisins and plums coated with cinnamon looked like the bricks they made. Platters of unleavened bread stood next to the large Cup of Blessing filled with wine. A roasted lamb (part of a lamb sacrificed at the Temple) symbolized the sacrificial quality of the meal and recalled the blood of a lamb on their doorposts that saved them from the avenging angel in Egyptian times.

In the first days of the church, the Eucharist was an actual meal, shared by the members of the church, most often in someone's home. The attraction of an actual meal is no small thing, especially 2000 years ago. But soon, some lost their reverence for the act, and in 1<sup>st</sup> Corinthians, Paul chastises the loose practices of some, who were maybe a little too concerned with the amount of the Eucharistic meal or wine that they received.

The practice surrounding the breaking of bread and giving of the Eucharist developed by adding prayers of thanksgiving and the singing of psalms. Gospel readings were added and discussions of the meaning of these readings took place. The Eucharist was taken on Sunday in remembrance of Jesus rising from the dead on Sunday and his promise of everlasting life.

By the year 150, a formal ceremony had developed and this was practiced, again, mostly in people's homes until 313. Constantine in line with popular thinking of the day then began to build basilicas, and churches, to adorn the ceremony and tradition of the church with the glory of Rome. Simple cups became our golden chalices; robes fitting of a Senator of Rome became elaborate vestments, the church had become accepted.

Confirmations of our basic beliefs in the Eucharistic celebration start from Divinity, that is Christ's words himself "Unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you... Whoever eats my flesh and drinks my blood remains in me and I in him" ([John 6:53-56](#)).

They are confirmed throughout history, starting with the council of Nicaea and later the council of Trent and even as recent as Vatican II. →

## Ongoing Activities

\*If you would like to receive a copy of the bulletin by email, please contact [osaprag@augustiniani.cz](mailto:osaprag@augustiniani.cz)

\*May 26th is **FIRST HOLY COMMUNION SUNDAY**. Again we ask that you pray for these young parishioners as they approach the Eucharist for the first time.

\* Please note: on Sunday, June 2<sup>nd</sup>, the Czech, the English, the Spanish speaking communities and other expatriate communities together will celebrate the feast of **Corpus Christi** which honours the Eucharistic presence of Christ. Mass for all our communities will be at 09:30 am. there will be no Mass at 11:00 am. Immediately after Mass the procession with the Blessed Sacrament through Malastrana

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### The 10th PARISH FESTIVAL

Mission festival

Park Kampa from 10am till 10pm

1<sup>st</sup> . June 2013

Program for children; Program for families; Theater Dance, music; Presentation of the activities of the Church; BBQ for all; Raffle; And a lot of surprises...

### Fr. William's 50<sup>th</sup> Priest anniversary

The 50<sup>th</sup> anniversary of Fr. William's Priest ordination will be on Sunday, 9<sup>th</sup> of June at 11:00am Mass. For more information, ideas or how to collaborate, please see Monika Shaheen, Michael Rainey or Fr. Juan

AVAILABLE 01 JULY 2+1 with Patio Prague 3, Rehorova Beautiful Art Nouveau furnished apartment. High ceilings, original moldings and hard wood parquet floors throughout. Building fully refurbished. Storage space in basement. 65m2 composed of 1 large bedroom, full living room and fully-equipped kitchen with Czech mosaic original crystal tiling. Full bathroom with shower, tub, bidet and washing machine. Fully tastefully furnished. Private 25m2 patio with teak garden furniture. WIFI included. Excellent transportation: 3 tram, 4 bus and 1 metro lines. 16,000kc monthly; minimum 1 year lease. Prefer non-smokers, no pets and tenants with legal right of abode in the Czech Republic. Maximum 2 adults. Direct from owner (who resides in building); owner speaks English, Spanish, Portuguese, French, German, Polish and Czech. Further information at [estebandepraga@yahoo.com.ar](mailto:estebandepraga@yahoo.com.ar)

When the Priest consecrates the bread and wine, they cease to be worldly but become the Most Precious Body and Blood of Christ. They are not changed to the physical eye, but the underlying reality is changed. After this process, the bread ceases to be the bread, but is the "host"; the body of Christ. We acknowledge this reality by responding to the priest "Amen" as we accept the holy gift.

Today is a special day for family and friends of our first communion class. The sacrament of communion is the highest form of sacrament, that we are blessed at being invited to accept it with such frequency.

We pray that our Communion today will fill you with substance and grace and fill you with the spirit of our lord, who is risen and with us always. We need only to turn to him in order to receive his love and support.