



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



April 15th and 16th 2017

Easter Sunday -A

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St. Thomas Church

THE RESURRECTION OF OUR LORD JESUS CHRIST

A distinctive characteristic of our post-modern age is a growing uncertainty with infallible scientific worldview that does not mean, of course, that faith or the presence of religion is given anything more than a slightest nod of begrudging approval. Since the dawn of the *Age of Reason* in the 17th through the *Age of Enlightenment* in the 18th and the *Age of Science* in the 19th and 20th centuries, *Religion* or the place of faith has been gradually displaced from its former prominent cultural and social role. Science was to be the remedy for what ails society. Even mentioning the Name of God publicly in the national, academic or business arenas is viewed with suspicion. Religion, as the secular humanist crows, is a “matter of conscience”, a “private matter” confined to specific places of worship. Chou en Lai, the Chinese communist leader once said that in such matters we have yet to feel the full consequences of the French Revolution of 1789. Maybe he is right.



Celebrating the *Resurrection of the Lord* rightly challenges the challengers. Hard pressed to explain *what this rising from the dead* is and *how* it could ever have taken place, sceptics *cannot* explain it. Frontal attacks on the biblical accounts have done nothing to eliminate this basic Christian belief all too often dismissed as hysterical “enthusiasm”. Paradoxically, the import of Christ’s Resurrection will not go away. It message of hope persistently returns to challenge us not as a phantasm or theory but as a non-disproved fact grounded in history. However it happened on the third day- wrapped as it is in contemporary literary forms- Jesus’ triumph has released a powerful impulse which has given millions of men and women for the past two thousand years enormous courage and convictions in an unbelieving world. Certainly, the gospel accounts differ in their approaches to Jesus’ resurrection. Each of the four evangelists, indeed, has his own theology and specific needs of the community in mind. Luke’s account tells us that ministry of Jesus continues in his Church through his Resurrection. We, therefore, do not simply commemorate history but a living fact upon which our faith and lives are based

The Augustinians, the presidents of the Parish Councils and all the committees wish to thank all who have made this day so memorable. Have a blessed and happy Easter

CHRIST IS RISEN! HE IS TRULY RISEN!!

Ongoing Activities

Coffee, Cookies & Conversation follow Sunday Mass in the Monastery Refectory off the Cloister Garden. **All are invited, especially our visitors.**

If you would like to receive a **copy of the bulletin** by email, please contact osaprag@augustiniani.cz

4 leaders needed for an English summer camp from July 9. - 22. More information see Fr. Juan or ask at juan@augustiniani.cz

Parish dance on April 22nd from 08:00pm in Prague 4. Ticket with Michael Rainey

Augustinian week from April 24th till April 28th. A opportunity to know more about Saint Augustine and his teachings.

St Thomas' English Speaking Community now has a presence on **facebook**. Please 'like' our page and if you want to get more involved with the community, join our group!

The 20th Annual Marian Pilgrimage to the Shrine of the **Gracious Madonna**, at sv. Dobrotiva-Zajecov, will be held on May 27st. We meet in front of St. Joseph's church on Josefská Street, at 08:30 am, Saturday morning. If you do not have a ride please contact Fr. Juan Bautista for details. In keeping with our tradition, please bring a lunch, which you can share with another person on pilgrimage. Whatever is left over (if you so will) is given to the poor. There is a brochure, which explains the origins and traditions behind this beautiful 700-year pilgrimage, which has been renewed after forty years of communism. **SIGN UP:** In the sacristy of St. Thomas Church

EASTER

Almighty God,
through your Son Jesus Christ
You overcame death and opened to us
the gate of everlasting life;
grant us so to die daily to sin,
that we may evermore live with him
in the joy of his resurrection:

who lives and reigns with you
and the Holy Spirit,
one God now and for ever.
Amen.

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The Easter Alleluia

Saint Augustine of Hippo

This excerpt on the Easter Alleluia from St. Augustine's discourse on the Psalms (Ps. 148, 1-2: CCL 40, 2165-2166) is a wonderful explanation of the joy of the Easter Season. Just as Lent was a season of penance, so the fifty days of Easter is a season of praise, an anticipation for the age to come in heavenly glory. This meditation is used in the Roman Office of Readings for Saturday of the 5th week of Easter with the accompanying biblical reading drawn from Revelation 22:10-21.

Our thoughts in this present life should turn on the praise of God, because it is in praising God that we shall rejoice for ever in the life to come; and no one can be ready for the next life unless he trains himself for it now. So we praise God during our earthly life, and at the same time we make our petitions to him. Our praise is expressed with joy, our petitions with yearning. We have been promised something we do not yet possess, and because the promise was made by one who keeps his word, we trust him and are glad; but insofar as possession is delayed, we can only long and yearn for it. It is good for us to persevere in longing until we receive what was promised, and yearning is over; then praise alone will remain.

Because there are these two periods of time - the one that now is, beset with the trials and troubles of this life, and the other yet to come, a life of everlasting serenity and joy - we are given two liturgical seasons, one before Easter and the other after. The season before Easter signifies the troubles in which we live here and now, while the time after Easter which we are celebrating at present signifies the happiness that will be ours in the future. What we commemorate before Easter is what we experience in this life; what we celebrate after Easter points to something we do not yet possess. This is why we keep the first season with fasting and prayer; but now the fast is over and we devote the present season to praise. Such is the meaning of the *Alleluia* we sing.

Both these periods are represented and demonstrated for us in Christ our head. The Lord's passion depicts for us our present life of trial - shows how we must suffer and be afflicted and finally die. The Lord's resurrection and glorification show us the life that will be given to us in the future.

Now therefore, brethren, we urge you to praise God. That is what we are all telling each other when we say *Alleluia*. You say to your neighbor, "Praise the Lord!" and he says the same to you. We are all urging one another to praise the Lord, and all thereby doing what each of us urges the other to do. But see that your praise comes from your whole being; in other words, see that you praise God not with your lips and voices alone, but with your minds, your lives and all your actions.

We are praising God now, assembled as we are here in church; but when we go on our various ways again, it seems as if we cease to praise God. But provided we do not cease to live a good life, we shall always be praising God. You cease to praise God only when you swerve from justice and from what is pleasing to God. If you never turn aside from the good life, your tongue may be silent but your actions will cry aloud, and God will perceive your intentions; for as our ears hear each other's voices, so do God's ears hear our thoughts.

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