



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

St. Thomas Church

Today's Prayer

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.

April 8th and 9th, 2017

Palm or Passion Sunday,
Year A

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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.

Holy Week Schedule 2017

April 9th ,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.

April 12th Spy Wednesday, in Holy Week, Confessions and Mass at 18:00/06:00 pm in Saint Barbara's Chapel.

April 13th , 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.

April 14th ,, 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.

April 15th ,, HOLY SATURDAY. From 10:00 – 12:00 Confessions will be heard and Easter food will be blessed. 08:00/20:00 the VIGIL OF THE RESURRECTION OF THE LORD, MASS followed by the OPENING OF THE TOMB, THEOPHORIC PROCESSION.

April 16th ,, EASTER SUNDAY. Mass at 11:00am followed by the THEOPHORIC PROCESSION and the ENCUESTRO.

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

ALL GLORY, LAUD AND HONOR **38**
ST. THEODULPH

Acc #14 / CPC2 #263



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.



Palm Sunday

Palm Sunday is one of the most important days in the Christian calendar after Christmas and Easter. Palm Sunday is the Sunday before Easter, and marks the beginning of Holy Week, the week of events leading up to Jesus' death.

The History of Palm Sunday

The celebration of Palm Sunday originated in the Jerusalem Church, around the late fourth century. The early Palm Sunday ceremony consisted of prayers, hymns, and sermons recited by the clergy while the people walked to various holy sites throughout the city. At the final site, the place where Christ ascended into heaven, the clergy would read from the gospels concerning the entry of Jesus into Jerusalem. In the early evening they would return to the city reciting: "Blessed is He that comes in the name of the Lord." The children would carry palm and olive branches as the people returned through the city back to the church, where they would hold evening services.

By the fifth century, the Palm Sunday celebration had spread as far as Constantinople. Changes made in the sixth and seventh centuries resulted in two new Palm Sunday traditions - the ritual blessing of the palms, and a morning procession instead of an evening one. Adopted by the Western Church in the eighth century, the celebration received the name "Dominica in Palmis," or "Palm Sunday".

The Meaning of Palm Sunday

Palm Sunday commemorates the triumphal entry of Jesus into Jerusalem to celebrate the Passover. The gospels record the arrival of Jesus riding into the city on a donkey, while the crowds spread their cloaks and palm branches on the street and shouted "Hosanna to the Son of David" and "Blessed is he who comes in the name of the Lord" to honor him as their long-awaited Messiah and King.

The significance of Jesus riding a donkey and having his way paved with palm branches is a fulfillment of a prophecy spoken by the prophet Zechariah (Zechariah 9:9). In biblical times, the regional custom called for kings and nobles arriving in procession to ride on the back of a donkey. The donkey was a symbol of peace; those who rode upon them proclaimed peaceful intentions. The laying of palm branches indicated that the king or dignitary was arriving in victory or triumph.

****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