



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

Today's Prayer

Dear Lord as I
come to you
today
Fill my heart
and my whole
being
with the wonder
of your presence



May 21st and May 22nd 2016

The Feast of Trinity
Sunday Year C

St. Thomas Church

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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?

*The Communion class would like to sincerely thank all those who supported the "**Bakesale for a Cause**". Total amount raised by this project was 7800 CZK! Your donations will go a long way to providing clothing and educational materials for the 3 refugee children at St. Augustine School. May God continue to bless you.

Thank you.

*Congratulation for the children that today receive the **First communion**. We pray for them and their families! Thanks for the teacher Jo Ann and everybody that have been prepared them.

Saint Rita of Cascia, OSA. May 22

Known as the "Saint of the Impossible" and the "Peacemaker", Rita (1380?-1457?) overcame many difficulties throughout her life. She had a generous love and a deep sense of penance. She was able to bring about peace between rival families and heal divisions between hostile groups of people.

Born in Roccaporena, Cascia, Italy around the year 1380, Rita Lotti at an early age wanted to become a nun. Her parents, however, insisted that she marry. So, at the age of 14, she married Paolo Mancini, a man who was a bit "rough around the edges".

Rita was a good influence on Paolo. They lived harmoniously for 18 years and had two twin sons. Paolo, who had settled down and become a responsible adult, worked as the town watchman. One day, members of a local political faction ambushed and murdered him.

Their sons, influenced by their local environment and by angry family members, wanted to avenge their father's murder. Rita forgave her husband's killers. She prayed that her sons would die rather than follow the unwritten "law of vendetta" and take revenge upon the murderers. In fact, both sons did die from natural causes shortly afterwards.

Rita, now without a family, sought to fulfill her desires to become a religious sister. At first the nuns of the Augustinian convent of Saint Mary Magdelene did not want to receive her, partly because she had been a married woman and partly because some of the sisters were relatives of Paolo's killers. Rita persisted. She prayed and worked to establish peace between the hostile factions of Cascia. Finally she was accepted into the convent.

She remained in the cloister during the final 40 years of her life. Fifteen years before her death, while at prayer, she received on her forehead the mark of a thorn from Jesus' crown of thorns.

During the last four years of her life, Rita was seriously ill. She died May 22, 1457 (although a few writers give the year of her death as 1447). Her remains are preserved in the Church of Saint Rita in Cascia.

Ongoing Activities

***Bible Study** sessions are held each Tuesday evening at 6:30pm/18:00 in the Church office. All are welcome to join and reflect on the Word of God.

* **Adult Religious education** every Wednesday at 06:30 pm.

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

***Marriage Preparation:** The next one-day marriage preparation course (for the English speaking community) will be held by Fr. William on Saturday 28th May from 9:15am - 3pm at St. Thomas Parish for those who wish to participate. This will be the last marriage preparation before the summer holidays. The following preparation will then be held in September.

* Please note: on Sunday, May 29th, 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

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."

The 13th PARISH FESTIVAL

**U Krčské vodárny 36, 140 00 Praha 4
from 1pm till 9:30pm. 18th June 2016**

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...