



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

St. Thomas Church



May 19th and May 20th 2018

Pentecost Sunday -B

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The Reflection of the Gospel

Jesus commissioned his followers to partake in his Messianic ministry. At the time of Jesus, Jews believed the Messiah mission at the end of time was universal. They held the Messiah would go out from Jerusalem to the known world, spread the Good News of salvation, and incite a massive pilgrimage to Palestine. As he gathered all Jews spread throughout the world home, he would call all peoples to Jerusalem so they, too, could worship the God of Abraham, Isaac, and Jacob. In Jerusalem, the Messiah would judge this massive throng in a Final Judgement, the Day of Yahweh. The Resurrection appearance marked the starting point for this process. From Jerusalem, Jesus sent his followers out as missionaries to the known world. They would testify to the Risen Christ as the Good News of salvation. And the Good News would start the journey home for both Jews and Gentiles. What happened to the Jerusalem pilgrimage? There were two possible answers. First, the Romans leveled Jerusalem in response to the Jewish revolt in 66 A.D. Both the city and the Christian mother church turned to rubble. The Jerusalem church could no longer commission missionaries. Second, Christians spiritualized the pilgrimage. The return home always included the theme of repentance; the sinner who walked away from God's dwelling place turned around and journeyed back. For the Christian, a heavenly Jerusalem became an abode for God. The sinner could find earthly reflection of Jerusalem in the local church community. Hence, conversion and repentance were close to home. So, the followers saw their vocation within God's plan of salvation. The Father sent the Son into the world to lead everyone back to the Father. Jesus would involve his followers in that same work. Since they witnessed Jesus risen, his followers would witness to others. But Jesus gave them more than a witness. He gave them the Holy Spirit. The breathe and command to "Receive the Holy Spirit" must be seen as two parts of the same action. "Them" (the followers) was the object of "Jesus breathed on" and the indirect object of "Jesus said." As Jesus breathed the Holy Spirit out, the text inferred, his follower would breathe it in, just as Jesus commanded. We have already discussed the connection between breathe and Spirit in past studies. The word for "Spirit" in both Greek ("pneuma") and Hebrew ("ruah") was the same for breathe or wind. Ancient people believed that any moment of air was the result of power. Breathe was the result of an inner power, one's life force or spirit. Strong winds that caused death and destruction were the result of God's inner power judging sin. The breathe of inner life and violent winds, Jews believed, came from one source, God. So, God's Spirit was a life-giving, and life-taking power. (See Genesis 1:1 and Acts 2:7). Once the followers breathed in God's Spirit, they shared in the Messiah's power of judgement with the power to declare sins forgiven. John 20:23 referred to the followers' preaching of the Good News. Missionaries like the apostles and Paul, proclaimed a reconciliation of sinners to the Father through Christ; when sinners repented and converted to Christianity, they were cleansed in the waters of baptism. In the context of this verse, the process of reconciliation began with the proclamation of the Good News (declare sins forgiven) and continued through baptism (they are forgiven).

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Study of the First Reading

Breathing and life go hand-in-hand. While we might take both for granted, deny our breathe and we will panic about life. To the ancient peoples, breathing was the sign of spirit, a person's life force. In fact, spiritus (Latin), pneuma (Greek), and ruah (Hebrew) all mean breathe and spirit. When applied to the God, these words mean breeze or wind; many ancient people believed that winds were the result of God's breathe. And, by breathing, God gave life. In Genesis 1:2, God breathed his Spirit upon the waters as a mighty wind and life began. Among Jew, the once agricultural feast of Pentecost [1] now celebrated the reception of God's Law on Mt. Sinai. Luke changed this feast into the reception of the Spirit by Christians. God's breathe filled the house like a mighty wind, and new life began in the followers of Jesus. [2]. Then, flames spread over the followers like a wind driven wild fire. This was a sign for enlightenment (fire in the mind) and passion (fire in the belly) [3]. With insight and motivation, the followers of Jesus spread the Good News to others in ways that were clearly understood [4-6]. As a center for worship on a major feast day, Jerusalem swelled with visitors from all parts of the known world. These visitors (mixed with locals) gathered around and heard the proclamation of God's great acts in their native tongues [7-11]. At the first Christian Pentecost, God breathed his Spirit and changed the followers of Jesus. They were new creatures, for God's very Spirit dwelled within them. With their words proclaiming God's mighty acts, Jesus' followers breathed out God's Spirit on others. And God's People were gathered together.

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

Please contact, Fr. William Faix, OSA if you want to add announcements to the bulletin at osaprag@augustiniani.cz . Please send at latest by the Friday of the week as it has to be added to the bulletin

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**VENI,
CREATOR SPIRITUS**

Veni, Creator Spiritus,
Mentes tuorum visita,
Imple superna gratia,
//Quae tu creasti pectora.
Qui diceris Paraclitus
Altissimi donum Dei,
Fons, vivus ignis caritas
//Et spiritalis unctio.
Tu septiformis munere
Digitus paternae dexteræ,
Tu rite promissum Patris
//Sermone ditans guttura.
Accende lumen sensibus
Infunde amore cordibus,
Infirma nostri corporis,
//Virtute firmans perpeti.
Hostem repellas longius
Pacemque dones protinus
Ductore sic te praevio,
//Vitemus omne noxiun.
Per Te sciamus da Patrem
Noscamus atque Filium,
Teque utriusque spiritum
//Credamus omni tempore.
Deo Patri sit gloria
et Filio qui a mortuis,
Surrexit, ac Paraclito,
//In saeculorum saecula.
Amen.

COME, HOLY GHOST

Come, Holy Ghost, Creator Blest
And in our hearts take up thy rest.
Come with Thy grace and heavenly aid
//To fill the hearts which Thou hast made.
To Thee, the Comforter, we cry,
To Thee, the Gift of God most high,
The fount of life and fire of love,
//The soul's anointing from above.
The sevenfold gifts of grace are Thine
The finger of the hand divine;
True promise of the Father Thou,
//Who dost the tongue with speech endow.
Thy light to every thought impart,
And shed thy love in every heart,
Our body's poor infirmity
//With strength perpetual fortify.
Our mortal foe afar repel,
Grant us, henceforth in peace to dwell;
If Thou be our good gracious guide,
//No evil can our steps betide.
Make Thou to us the Father known;
Teach us the Eternal Son to own,
And Thee, whose Name we ever bless,
//Of both the Spirit to confess.
All glory while the ages run
Be to the *Father* and the *Son*,
Who rose from death, the same to Thee,
//O *Holy Ghost*, eternally.
Amen.

Announcements and Ongoing Activities

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

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*Please note: on Sunday, June 03, the Czech, the English and the Spanish speaking communities will celebrate in common the feast of **Corpus Christi** honoring the Eucharistic presence of Christ. One Mass for all our communities will be celebrated at 09:30 am. Please note: there will be no Mass at 11:00 am. Immediately after Mass the Eucharistic procession will proceed first to the Altar of the Czech Patrons at the rear of our church for Benediction. Then the Procession proceeds to St. Joseph's Church. Following Benediction we will then cross Mostecka Street and turn left to the Church of Saint Mary. The Procession with the final Blessing will be given at the Main Altar in the Church of the Infant Jesus of Prague (Jezulatko). All are invited to join us in public homage to the Lord in the Eucharist.

*Congratulations to our first communicants and their families! Warm thanks to the candidates' teachers and to all who have contributed to this beautiful celebration.

*May 20th we will bless, after Mass, **the Roses of Saint Rita**. She helps in difficult situations in life.

Study of the Second Reading

Unity and diversity. Think of the multi-cultural culture we now live in. Not only are we racially and ethnically mixed, we also have many expressions of tradition and language. In the past, such differences would have been kept separated in the ghetto for two generations until there was cultural assimilation. But, with the many media avenues for news, our differences are much more apparent, even threatening. The image of the Church far outdates our culture, but the tensions we face were real to those in Corinth. There were class and ethnic differences in the community. But, in addition, there were many different behaviors that manifest "spiritual gifts." But, unlike some modern commentators who seek to encourage differences over unity or to suppress differences for the sake of unity, Paul encouraged these "spiritual" behaviors as a sign of God's presence. Prophecy, utterances of wisdom, speaking in tongues, teaching, all were different gifts of the Spirit for the good of the community. Notice, Paul pointed to everyone in the community as a person with a spiritual gift. He implied the use of such gifts should be exercised, not suppressed. But, at the same time, he pointed to the reason the gifts were given: the good of others. Gifts were not to be a sign of self-glorification. No, they were for the glory of God! Like the Corinthians, we all have gifts to offer for the common good and the praise of God. How we use them, however, determines their effectiveness. And our intention. Do our gifts unite or divide? Do they show we are one in the Body of Christ? Or, do they reveal divisions that crack the face of the Church? The Spirit gave us his gifts. Let us use them wisely.

THE 15th PARISH FESTIVAL

We share joy!

Saturday, June 2nd 2018 from 15:00-22:00

Mass
Games and activities for for all ages: Music for all around the world, photos of the history of the Church, dance...
Costumes of the Earth, Africa, Augustinian fraternity, games,
Cooking Competition...
Theater
Program for children: games, ponies, castles, piñata...
Presentation of activities
And much more....

Come to celebrate with us!!!

Noc kostelů -Night of the Churches.

25.5.2018

Evening with a lot of churches in Prague open. Program from 06:00 pm till 12:00 am. More information on www.nockostelu.cz