



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



This is the logo for the Holy Year of Mercy, which opens Dec. 8 and runs until Nov. 20. 2016.

October 24th and October 25th
2015

The Thirtieth Sunday in
Ordinary Time-Year B

St. Thomas Church

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The Reflection of the Gospel

The first and third (Gospel) readings are characterized by the word “healing.” Jeremiah speaks about the merciful forgiveness of God following the national disaster of the Babylonian destruction of Jerusalem and the forcible deportation of its people into slavery (587 BC). With the termination of the this *Babylonian Captivity* the prophet goes on to assure his disheartened people that God, their *Father* and *Shepherd*, will *himself* forgive and lead this weakened “remnant” back to safety. The analogy of blindness as a sign of dependence and weakness now becomes a paradigm of God’s merciful healing. In Mark’s gospel, the healing of the blind, too, assumes an important role. The first such healing done at the very beginning of Jesus’ ministry is a private affair as Jesus exhorts the former blindman *not to announce* what had been done. The second such healing performed at the conclusion of Jesus’ ministry before his own passion and resurrection becomes a lesson for all disciples. The blind man *cries out* for help, the crowd tries to *silence* his plea, he boldly proclaims Jesus as the *Son of David*, that is, all the promises made to David by God are now fulfilled in Jesus, the wandering teacher now going up to Jerusalem and death. This profound act of faith on the part of Bartimeus deeply impressed the early Church in sharp contrast to the attitudes of James and John jockeying for princely positions in the coming messianic kingdom. The simple deeply moving words of Jesus *Go, your faith has healed you* so touched Bartimeus that he got up and *followed him* (Jesus) *up to Jerusalem* with confidence and thanks. Notice the sequence of events: the *call for pity*, the *recognition of Jesus as healer*, the opposition of the crowd, and the simple *healing* takes place without any touch or special act. *Your faith has healed you*. Faith thus defined “involves a receptivity to God’s healing word, proclaimed by Jesus together with a self-abandonment to God, whose saving power was exercised in and through Jesus.” What a reflection for all who seek to be disciples despite the opposition “of the crowd and our own inner resistance.”

Study of the First Reading

Imagine living in Germany from the beginning of the 20th century through World War II. The nation was at its cultural and economic height, only to fall to the great loss of its population and its economic stability, only to fall into the evils of Nazism. If you can imagine such a life, you can walk for a few moments in the shoes of Jeremiah.

Jeremiah was born in the time of the last true reform kings, Josiah. At the end of his life, the nation was in ruins from the Babylonian invasion. He was forced into exile and died on foreign soil. But his writings rose above cynicism and despair. Even though he would not see the day, Jeremiah saw rays of hope in the darkness.

In Chapter 31, Jeremiah wrote that God would save Judah from Babylon and restore his people's glory. The small people would brag with the great; the small portion of the population (i.e., the "remnant") would go home [7].

Even though Babylon was due east, the people would return home from the north, via the Fertile Crescent [8] (the land directly east is desert). Others would return, primarily from the west (Egypt and the Mediterranean). (Why were Jews spread out throughout the known world? By this time, Judah was a merchant nation, importing and exporting between the north and Egypt, between the east and the Mediterranean world. Many Jews settled in foreign lands to watch over their economic interests.) Those who did return would become one with the weak and marginal who stayed behind. The returning would find peace [9], for God was their father.

We live in times of rapid change; tomorrow is no more certain than yesterday. The message we need for this world is hope in God. He will see us through these times with his gift of peace.

Coffee, Cookies & Conversation follows Sunday’s Mass in the Monastery Refectory off the Cloister Garden. **All are invited, especially our visitors.** Please contact, Fr. William Faix if you want to add announcements to the bulletin at “wfaix@yahoo.com” or osaprag@augustiniani.cz
Please send at latest by the Friday of the week as it has to be added to the bulletin

Study of the Second Reading

What did it take to do a job? Especially if the job was High Priest before God?

The author of the Hebrews used the job description of High Priest to heighten the role Christ played in salvation. In 5:1-4, the author painted the role of High Priest: 1) as mediator between God and people, 2) in a pastoral sense to deal with the ignorant and the morally wavering, 3) as a worship leader among (not above) the people, and 4) as one called by God. This is an good description of the role of an understanding and prayerful man of God. But the difference between the role of a good High Priest and Christ was one of human weakness. A good High Priest was painfully aware of his own sinfulness. And his own need for forgiveness, just like the people. While Christ did not sin, he did empathize with people because he was tempted. So, in this sense he could be the perfect High Priest, since he fulfilled every function, including his assumed weakness. Christ may have been the Son of God and Eternal High Priest, but he was still one of us in every single way, but one. Sin.

God calls us to join the priesthood of his Son. We are to pray with and for others, while we understand their weakness. For we ourselves are weak. And we depend upon the strength of God.

How do you intercede to God for others? Who intercedes for you? How does your intercession help you empathize with the weaknesses of others? And understand your own?

Feasts

26 Austria celebrates its National Day.

-*Alfred the Great* (+899), *Demetrius of Salonika* (+305) named "the Great Martyr" enjoys wide veneration in the eastern Churches. He is the recognized patron of soldiers, shepherds and vineyards.

27 *Fruventius* (+380), a Lebanese sailor, shipwrecked on the coast of Ethiopia

became tutor to the Emperor's son and future ruler who became Christian.

Through his efforts Ethiopia became the first Christian nation in Africa.

As a gesture to its slaves this feast was once celebrated in Louisiana, USA.

28 *Simon, the Zealot* and *Jude Thaddeus, Apostles of the Lord* are commemorated this day. Jude Thaddeus, since the 18th century has been widely honored as *the Saint of Impossible and Lost Cases*. St. Rita of Cascia (+1459), the Augustinian nun, is also venerated under this title.

-The Czech Republic celebrates the proclamation of independence in 1918. To 1993 Slovakia and the Czech Republic were federated as Czechoslovakia

29 Turkey celebrates the dissolution of the Ottoman caliphate and the establishment of the Republic in 1923.

31 *All Hallows eve* ("*Hallowe'en*") meaning the "evening before the feast of all hallows or saints" marked the beginning of the Celtic winter calendar (*Oiche Shambna*) and became the occasion for cake begging. In the USA it has become an elaborate commercialized "trick or treat (read prank)."

-Reformation Day commemorated by Protestants as the occasion of Martin Luther's nailing his 95 *Theses* to the church door in Wittenberg, Saxony.

With this act was unleashed a violent reaction to the Catholic Church and the eventual dissolution of Christian unity. The term "Protestant" was first used in 1529 at the imperial meeting or diet in Speyer, Germany.

Announcements and Ongoing Activities

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

* **Lectors and Eucharistic ministers:** If you would like to be a **lector** or Eucharistic minister at mass on Sundays please sing up with after mass in the courtyard or e mail Ann at dalyaam@hotmail.com

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

* **Bible Study** takes place every Tuesday from 18:30-19:30 in Tagaste room. Everyone is welcome to come and learn more about our sacred scriptures.

*Wednesday at 18:30. Tagaste room takes place **Adult Religious education**.

* Congratulation to the member of the English Speaking Community Radka, Dorotea and R that today received the **Sacrament of Confirmation**. We pray for the asking for the fruit of the Holy Spirit

Oktoberfest 2015 St Thomas Monastery



30. 10. 2015 **III. Klášterní pivobraní**
od 16 do 21 hodin
v klášteře u kostela sv. Tomáše v Praze na Malé Straně.

**PŘIJĎTE OCHUTNAT KLÁŠTERNÍ PIVA
A POZNAT TRADICI KLÁŠTERNÍCH PIVOVARŮ**
Dej Bůh štěstí!



Želivský
klášterní
pivovar

Za účasti:

P. Michael Josef Pojezdný, OPraem., opat, Královská kanonie premonstrátů na Strahově

P. Juan Provecho, OSA., farní vikář ve farnosti sv. Tomáše

P. Petr Prokop Siostrzonek, OSB., převor- administrátor, Benediktinské arcioptství v Praze- Břevnově

P. Jáchym Jaroslav Šimek, OPraem., opat, Kanonie premonstrátů Želiv

Program:

16 hodin Úvodní slovo a požehnání piva - P. Michael Josef Pojezdný, OPraem., P. Juan Provecho, OSA.,
P. Petr Prokop Siostrzonek, OSB., P. Jáchym Jaroslav Šimek, OPraem.

17 hodin Představení pivovarů.
Zahájení ochutnávky.

18 hodin Přednáška o historii a současnosti klášterních pivovarů, Ing. Jan Šuráň, prezident Českomoravského svazu minipivovarů.

Hudební vystoupení: skupina Kolovrátek

Komentované prohlídky kláštera a kostela sv. Tomáše: 18.00, 18.30, 19.00, 19.30, 20.00