



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



June 4th and 5th 2016

10th Ordinary Sunday
Sunday - C

St. Thomas Church

Josefská 8, Malá Strana, Prague 1, 118 01

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GOSPEL STUDY

Jesus in today's Gospel meets a funeral procession coming out of the gates of the town of Nain. Unlike when he raised Jairus' daughter (Mark 5) or Lazarus (John 11), no one requests his assistance. Moved by compassion for the widow who had lost her only son, Jesus steps forward and, laying his hand on the bier, commands him to arise.

The onlookers were reminded of the story of Elijah in the first reading who raised the dead child of the widow of Zarephath and "gave him [back] to his mother." They proclaimed that "a great prophet has arisen in our midst."

Jesus of course is more than a prophet; he is the ruler over life and death. In the Mosaic law, contact with a dead body renders an Israelite unclean for a week ([Numbers 19:11-19](#)). Jesus' touch and word reverses that; instead of being defiled by contact with death, he gave life.

Like the physical healings that he performed, Jesus' raising people from the dead is a sign of the Messiah's arrival ([Luke 7:22](#)). But it is more than that; these healings are visible signs of the awakening and liberating of men from the spiritual death caused by sin (see [Mark 2:1-12](#)).

The Church Fathers return to this theme again and again. St. Ambrose writes, "the widow signifies Mother Church, weeping for those who are dead in sin and carried beyond the safety of her gates. The multitudes looking on will praise the Lord when sinners rise again from death and are restored to their mother."

When we are dead in sin, it is the outstretched hand and the words of Christ spoken by his priest that raise us from spiritual death and restore us to the arms of our mother, the Church. With the Psalmist, then, we can sing "I will praise you, Lord, for you have rescued me. You brought me up from the nether world; you preserved me from those going down into the pit."

Background on the Gospel

The Gospel of Luke, written around A.D. 80–90, is best understood in light of the author's background. Luke was not Jewish, nor was he among the first generation of Christian disciples. He did not know or travel with Jesus. To write his Gospel, he depended on the testimony and traditions of eyewitnesses to Jesus' life and death.

Luke, as a Gentile, was intent on sharing Jesus' life story, teachings, and message of universal Salvation. In the passage before this Sunday's Gospel, Jesus cures the dying slave of a Gentile. Throughout his Gospel, Luke demonstrates that God's promises to Israel are fulfilled in Jesus and that Salvation through Jesus Christ is extended to all people.

In this Sunday's Gospel, Jesus and his disciples are approaching the city of Nain when they come upon a large funeral procession. The only son of a widow is being carried out. Jesus, filled with pity for the grieving mother, tells her not to weep. He then touches the coffin and tells the young man to arise. With that, the dead man gets up and starts speaking. The crowd, amazed at what they have just witnessed, praise God, saying, "A great prophet has arisen in our midst" and "God has visited his people."

This is reminiscent of what we hear in today's First Reading from 1 Kings when the prophet Elijah raised from the dead the only son of a widow. The woman's response is recognition of Elijah as a prophet, a man of God: "It is truly the word of the LORD that you speak."

For all these people, at this point in time, Jesus is a great prophet doing wonders and speaking in the name of God. Even John the Baptist sent his followers to listen to Jesus and report back to him. John's question was: "Are you the one who is to come, or should we look for another?" ([Luke 7:19](#)) The time for the full revelation of Jesus' person and his mission is yet to come.

Blessed James of Viterbo, OSA

June 4

James (1255?-1307?) wrote several works that reflected the teachings of Saint Augustine and his love for the Christian Church. In his way of life, he followed Augustine's ideals.

Born in Viterbo, Italy, around 1255, James Cappoci entered the Augustinian Order around 1270. He studied philosophy and theology under the famous Augustinian scholar Giles of Rome. Later he taught in Naples and in Paris.

James earned a Doctorate in Theology in 1293. He was considered one of the best Scholastic Theologians. In recognition of his sharpness and intellectual capacity, he was nicknamed "the Speculative Doctor".

His well-known book, Christian Government, published in 1303, describes the role of the Church in society.

While participating in the General Chapter of the Order in 1300, he was involved in a disagreement with Blessed Augustine of Tarano, who was Prior General (world leader) at that time. It seems that a German Friar, whose name is not known, was unjustly accused of some sort of misconduct. James defended the Friar. The Prior General publically denounced any Friar who supported the accused.

James, realizing that this reproach was directed against himself, rose to speak. He declared the sincerity of his belief that the accused Friar was not guilty of the charges, but said that he would humbly accept the judgment of his superiors in the matter. The entire assembly was edified by the humble tone of this reply.

He was named Bishop of the Diocese of Benevento in 1302. Towards the end of that same year, he was transferred to Naples as Archbishop.

James died in Naples either in 1307 or in 1308. Immediately after his death, he was venerated as a holy man. Pope Pius X proclaimed him Blessed in 1911.

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

*We wish all our families a wonderful, restful summer and look forward to welcoming you back at our Sunday School in September

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...