



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

St. Thomas Church

Today's Prayer

"Be still and know that I am
God."

Lord, Your words lead us to
the
calmness and greatness of
your presence.



**"Our hearts are restless, O Lord, until they rest in
you."**

October 7th and 8th 2017

27th Sunday in Ordinary
time A

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TWENTY-SIXTH ORDINARY SUNDAY

This parable of *vineyard and the vinedressers*, the second of five interrelated controversial responses in Matthew's gospel are among Jesus' last recorded statements marking the end of his three year public ministry. As with every parable- defined as a *spiritually motivating lesson delivered allegorically within the context of a short story*- it has a designated audience in mind. In this instance (as in last week's story of the *two sons*) it was the Temple establishment which the Gospels, perhaps, inaccurately, lump together as *the chief priests, the scribes, the elders and the Pharisees*. The ultra-orthodox Pharisees here could hardly be classed as allies of the priestly caste openly suspected as Roman collaborators but Jesus' pointed remarks had aroused such outraged opposition that they, Pharisees and priests alike on the severity of his prophetic denunciations united in common cause against him. Today's gospel reading so explicitly critical of the chief priests and the Pharisees prompted Jesus' excoriating statements because they, the religious establishment, in face of his miracles and works, adamantly rejected him as mediator of God's message. *Israel*, the beloved vineyard or possession of the Lord, tended by the *tenant workers* or religious leaders (i.e., the chief priests and the Pharisees) has been repeatedly visited and warned by the *messengers* or the *prophets*. Finally, the parable ominously states, they encounter the presence of the *householder's only son and heir* whom they shamefully abuse, *cast out and murder*. A clear reference to Jesus' own expected fate.

The spiritual analogy is clear enough. These contemporary religious leaders (and all called to such service) if impervious to the needs of the people of God (*the vineyard*) will themselves be ultimately and in gloriously removed from service. Other *tenant vineyard dressers* will take their place and give the *vineyard owner the fruits in proper time*. For us called to service in the Church as the pope, bishops and priests must first regard ourselves as servants. We will be held accountable before God on two accounts: perseverance and fidelity. Pray for us to accomplish this in our ministry.

FIRST READING

Isaiah, a prophet in the royal court, bravely spoke against the corruption of power elite in Jerusalem and the lax fidelity of the people at large. Serving in the second half of the eighth century, the prophet drew a clear line between the sin of the people and the chaotic political situation in which they found themselves. War after war raged on their borders and threatened to engulf Judea. "Why was God abandoning his people?" the nation asked. Isaiah answered with the song of the vineyard. The key to interpretation lay in verse seven. From this vantage point, the song makes sense. God planted his people like a vineyard. He granted it protection and favor (choice vine planted on a fertile hill with hedges and a look-out tower). Isaiah then challenged a popular view the people had about themselves ("We are the Chosen People") with a call for judgment. The fruit of such a carefully planted and tended vineyard was sour; the people God protected and grew was unfaithful and unjust. What should God do? At this point, the prophet declared the judgment: God would abandon his people, just as his people had abandoned him.

SECOND READING

As Paul ended his letter to the Philippians, he exhorted his audience to prayer and a life focused on virtue. For Paul, prayer should be honest and all inclusive; the petitioner should open his or her heart to the Lord so peace could replace anxiety. Yes, the small community of believers could experience the misunderstanding, prejudice, and abuse of outsiders, but within the assembly, they could know the peace that came from the presence of Christ. At the end of the passage, Paul offered himself as an example of prayer and solid living. While this might seem a exercise in pride and bravado, Paul actually had a point. Even though he preached to the Gentiles and made himself unclean by socializing with them, he was a highly educated and observant Jew; he knew and obeyed the Law. Greek and Roman society admired Jews for their ethical standards and moral lifestyle, even if the notion of kosher eluded them. In addition, he lived a Christian life on the edge; he was a missionary who faced danger and death. He was proud of the wounds he suffered for Christ. His lifelong dedication to Torah observance and his burning desire to evangelize made Paul the ideal example. He had overcome anxiety when he faced persecution; he knew what it took to live a life that was faithful, pure and virtuous. Paul had what it took to be mentor and model.

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 serve as a lector or Eucharistic minister at the Sunday mass please contact Ann at dalyaann@hotmail.com

The choir is looking for new members. If you like to sing, we'd like to have you join us!

Please contact Frank Jicha at frankjicha1@gmail.com or 602.441.201 for more information.

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

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

Religious education for adults sessions are held each Wednesday evening at 6:00pm/18:00 in Tagaste room.

Marriage preparation on October 21th from 089:30 AM till 03:30 PM.

Please join us as we **pray the Rosary** the first Saturday of each month! We'll gather at 17:30 in the main church, to pray before English Mass begins at 18:00. Please contact Petra Nykodym at +420 602 223 602 with questions.

Parishioners Day, October 15th.

Please come along for coffee, tea and cake after 11:00 mass on Sunday Oct 15th. It will be a great opportunity to meet new and old members of the community for an informal gathering in the monastery cloister.

On Friday October 20th from 4: Pm till 09:00pm **feast of the beer** in St. Thomas Monastery. You are invited to know about the beer tradition in St Thomas Monastery

CONCIERTO DE LA HISPANIDAD CORAL SAN AGUSTÍN de MADRID

Director: Nicolás Oviedo

In memoriam P. Antonio Rivas OSA



Viernes, 13 de octubre de 2017 a las 19:00h.

Iglesia de Santo Tomás

Kostel sv. Tomáše

Josefská, 8

118.01 Praha 1

V. Klášterní pivobraní



Pátek 20.10.2017

**Klášter sv. Tomáše, Josefská 8. Praha 1
16 -21 h**

**Přijďte ochutnat klášterní piva a poznat tradici
klášterních pivovarů**

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