



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

### Today's Prayer

Say this prayer today

I remind myself that I am in  
your presence O Lord.  
I will take refuge in your  
loving heart.  
You are my strength in times  
of weakness.  
You are my comforter in  
times of sorrow.



October 14<sup>th</sup> and 15<sup>th</sup> 2017

28<sup>th</sup> Sunday of Ordinary  
Time A

# St. Thomas Church

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## The Reflection of the Gospel

Today's gospel reading of the *Wedding Banquet* is the last of Saint Matthew's three controversial parables. As in the two preceding parables of the *Two Sons* and the *Vineyard Workers*, Jesus delivers an admonishing moral lesson to his implacable opponents, the chief priests, the elders and Pharisees. *Parable* from the Greek "to compare", by definition, is cast in allegorical form meaning that the narrator uses persons, things or occurrences to impart some spiritual or moral lesson. Today's parable of the *Wedding Banquet* serves as a case in point. This lesson, consisting of an invitation (verses 1-10), rejection (verses 11-13) and a second invitation symbolizes that gratuitous invitation of grace extended by God ("the king") to the chief priests, the elders and the Pharisees ("the busily disinterested") to his kingdom ("the wedding banquet"). However, the invitation creates its own tension. This gracious message of repentance ("the wedding invitation") delivered by the prophets ("the royal messengers") is meant with violence and murder which Jesus' audience would have recognized as the fate of many prophets. But, then, after this period of discarded grace there arrives the moment of justice when the patience of the insulted king ends with *his armies* executing judgment on these ingrates and *burning down their city*. Many scholars see in this passage an editorial reference to the fearful extermination of the Jewish people and the destruction of their temple and city of Jerusalem during the upheavals of the great Jewish War (AD 66 – 72). The second section or aftermath of this parable is equally unsettling. Once the initially called chief priests fall from grace, again *messengers* (the apostles and their disciples) go forth this time announcing a *universal invitation* (the gospel) to the *good and bad alike* (the diversity of the baptized) now gathered within the *banquet hall* (the Church). Again there is a crucial moment when the *king* upon arrival once more *judges* some of his invited as *unworthy of his presence* and orders them to be *cast out into outer darkness where there is wailing and gnashing of teeth*. The oft-quoted aphorism in contemporary Jewish literature, *many are called but few are chosen*, is a salutary warning for us all. While it is easy to condemn the chief priests and Pharisees for their ultimate rejection of Jesus Christ we, who are seated in the banquet hall of the Church, should not be so presumptuous as to presuppose that God will take no notice. *Those who have ears, says Jesus, should listen.*

## Study of the Today's Readings

### FIRST READING

When we read the prophets, especially Isaiah, we forget their timeless messages found a beginning in social and political crises. In the book of Isaiah, Assyria had swept the northern kingdom of Israel away. Now it rode from the north and endangered Jerusalem. Little did the city realize that the seeds of Assyria's destruction lay in her expansion. The impending crisis had a "silver lining." These verses share the hope of the changing situation. Through the prophet, God announced a time of celebration in Jerusalem and an end to the desperation that covered the city "like a veil." God was liberating Mount Zion (upon which the city was built) from danger and was restoring the reputation of the city and the people. Hope in the light of vindication and liberation. The message of Isaiah still rings true today as it did so many centuries ago.

### SECOND READING

In 4:10-11 and 1-18, Paul thanked the community at Philippi for their generosity. When Paul had a need for material support, believers in this church responded. Paul showed his appreciation, but also used the opportunity to teach his audience the secret to a happy life. Paul lived on the road and suffered for his missionary efforts. He had seen his fortunes turn from good to bad and back. He seemed to anticipate this cycle of scarcity and abundance to occur over and over. Yet, that prospect did not deter the apostle from his preaching, for he had a source of strength greater than his own fortitude. God had given Paul this ministry, and he gained power from that call. As he was emboldened and empowered by God's call, he expected others to be urged on. Because the Philippians shared faith and fellowship with Christ, they, too, could live through the bad times and enjoy the good times as

**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, OSA if you want to add announcements to the bulletin. [juan@augustiniani.cz](mailto:juan@augustiniani.cz)

If you would like to receive a copy of the **bulletin** by email, please

contact [osaprag@augustiniani.cz](mailto: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](mailto: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](mailto: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.

**Adoration of the Blessed Sacrament** every Thursday at 19:30 in St. Barbara's Chapel.

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### 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.

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On Friday October 20<sup>th</sup> 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

## Saint Magdalene of Nagasaki

October 20

Magdalene of Nagasaki (died 1634), an Augustinian Tertiary in Japan, in spite of great danger and difficulty, remained faithful to Jesus Christ until her martyrdom.

Born in the early seventeenth century, Magdalene belonged to a devout Christian family. Her parents were martyred around 1620, when Magdalene was in her teens. It was around this time that the first Augustinians arrived in Japan. As a committed Christian, Magdalene made herself known to them. She served as a catechist and interpreter for the early Augustinian missionaries.

She found their Augustinian spirituality appealing, with its emphasis on the search for God, interiority, and community. She asked to be accepted into the Order of Saint Augustine, and in 1625 was formally received into the Augustinian Third Order.

Being a Christian in Japan became more and more difficult, as the persecution became stronger. Magdalene fled to the hills, where she worked at bringing the Word of God to those who did not know Jesus, and strengthening the faith of those who did.

In 1632 the Augustinians Francis of Jesus Terrero and Vincent of Saint Anthony Simoens, who had been her first counselors, were burned to death because of their Christian faith. This served to make Magdalene's faith and commitment to Christ even stronger. She located two other Augustinian Friars, Martin of Saint Nicholas Lumbreras and Melchior of Saint Augustine Sánchez. They continued to develop her appreciation and practice of Augustinian spirituality.

Eventually these two Friars were also martyred. Magdalene then took as her spiritual guide Jordan of Saint Stephen, a Dominican. Since Dominicans also follow the Rule of Augustine, the spirit of Augustine continued to grow in her.

She considered becoming a full-fledged Dominican sister, but continued religious persecution kept her from doing so.

Moved by her strong Christian conviction, Magdalene voluntarily declared herself a follower of Jesus. She was threatened, ridiculed and tortured, but her Christian witness was strong.

After 13 days of torture, wearing her Augustinian habit, Magdalene was suspended upside down in a pit of garbage. Then her body was burned and her ashes scattered. Pope John Paul II canonized her in 1987.

### 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  
[www.augustiniani.cz](http://www.augustiniani.cz)