



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



**"Our hearts are restless, O Lord, until they rest in you." (Sv. Augustine)**

August 12<sup>nd</sup> and August 13<sup>rd</sup>  
2017

19th Sunday in Ordinary  
time A

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# St. Thomas Church

## **SOLEMNITY OF MARY'S ASSUMPTION**

A fundamental conviction is expressed in Christian piety by the role given to Mary the Mother of Jesus. From earliest times Mary has typified the perfected Church of the end-time. When Christians have asked themselves whether it is really possible that the redemption should be completed in the world by people themselves so unredeemed as yet, the veneration of the Immaculate Conception or total sinlessness of Mary, attributed to the foreseen merits of her Son, was a symbolic answer to that question. This doctrine of the Immaculate Conception was a way of saying that through Jesus Christ God has brought about a new and untainted creation, his bride Mary or his bride the Church, uncontaminated by the leaven of past evil, a special and merciful divine intervention.

Similarly, when Christians asked themselves whether the heavenly goal was really attainable, the answer was expressed in the veneration of the Assumption of Mary into heaven, "body and soul," to be reunited to Christ her Son, a symbol of hope and reassurance to the whole struggling Church which she represents. This had already been foreshadowed in the Book of Revelation (11:19; 12:1ff.) in the vision of "the portent in heaven, the woman clothed with the sun, crowned with twelve stars and having the moon under her feet." Probably written originally about the people Israel as the mother of the Messiah, this passage was soon applied both to Mary and the Church, because these both bring forth the Messiah into a world struggling with the forces of evil. Mary as the true model of faith is held up as a symbol of hope for each of us as we travel on to our own destiny.- Dr. Monika Hellwig, *Understanding Catholicism*.

**A PRAYER TO THE MOTHER OF GOD**/from the Byzantine Liturgy/

In giving birth to Christ, O Mother of God, you remained ever a Virgin and in your Assumption you did not forsake this world. You, the Mother of Life, passed into life and by your prayers our souls are redeemed.

## **Family Rosary**

The feast of the Assumption stresses two points: the destiny of Mary and our destiny. As Catholics, we believe the mother of Jesus was taken body and soul into heaven. And, as Catholics, we believe we will share in that glory someday.

As the first person to believe the Good News at the Annunciation, Mary symbolizes all Christians. Her "Yes" to God should be our "Yes." She cared Christ into the world through her joy and her pain. We should emulate her faithfulness, just as we strive to show others Christ in our world.

That symbolism also encourages our hope for eternal salvation. The feast of the Assumption reflects that hope. As God did for Mary, we hope he will do for us.

The rosary is a wonderful way to honor the Mother of God and reflect on our destiny in Christ. Teach your family how to say the rosary. Share the Glorious Mysteries with them, especially the forth mystery, the Assumption of Mary into Heaven.

## Saint Clare of Montefalco, OSA

August 17

Clare (1268?-1308) was an Augustinian nun noted for her devotion to the Passion of Christ. For that reason, she is sometimes called Clare of the Cross.

In her community of sisters, she was a model of religious life according to the ideals of Augustine. As superior of her convent, she constantly urged her sisters to practice self-denial and to seek holiness. She was given the gift of knowledge, which she used to defend the Christian faith.

Clare was born in Montefalco, Italy, around 1268. While still young, she went to live with her sister Joan, who had established a community of cloistered nuns. Together they would spend long hours in prayer.

As a young woman she became a member of that community, professing religious vows under the Rule of Saint Augustine. Soon after, she experienced a great trial. Her heart was filled daily with spiritual turmoil. She lost any sense of pleasure in prayer. Temptations assaulted her. She wondered if God had abandoned her. All this continued for 11 years.

After Joan, who was Abbess of the community, died, Clare was chosen to succeed her. At first she refused the office. But the nuns kept insisting that only Clare was called to serve as Abbess. So she reluctantly accepted. Clare was a wise Abbess who governed with love and holiness. She continued to serve as Abbess until the time of her death August 17, 1308.

Her wisdom and holiness soon became known to people outside the monastery. Troubled persons, including Bishops, Priests, Friars, theologians, judges, educated and illiterate alike, came seeking Clare's counsel. Her advice was scriptural and logical, and almost always right on target.

Because of her great love for the Cross of Jesus, she used to say that she bore that Cross in her heart. After her death, a post-mortem examination revealed that her heart did indeed contain a representation of the Cross and other symbols of Christ's suffering and death.

Her remains are at the Augustinian Convent in Montefalco.

### Announcements and Ongoing Activities

-If you would like to receive a copy of the bulletin by email, please contact [osaprag@augustiniani.cz](mailto:osaprag@augustiniani.cz)

-Anyone interested in teaching **Religious Education Classes** next year (starting in September) - please contact Mary Beth at [redirector@augustiniani.cz](mailto:redirector@augustiniani.cz)

*-HAVE A HAPPY AND BLESSED SUMMER. Until we meet again, God bless!*

-We welcome our visitors and invite you to join us for refreshments immediately after Mass in the summer refectory of the monastery.

-Looking for a second hand piano to buy. If you are interesting please contact Maya Muziková (604976286)

## Rule of St. Augustine

The basic principles of the Augustinian spirituality of religious community life can be found in Augustine's Rule. This brief document presents Augustine's vision of the values that underlie the life of a vibrant and holy religious community.

The Rule of St. Augustine was written around the year 400.

### Preface

1. Before all else, beloved, love God and then your neighbor, for these are the chief commandments given to us. (cf. Matthew 22:36-40; Mark 12:28-34)

### Chapter One

2. The following are the precepts we order you living in the monastery to observe.

3. The main purpose for your having come together is to live harmoniously in your house, intent upon God, with one heart and one soul (Acts 4:32).

4. Therefore call nothing your own, but let everything be yours in common. Food and clothing shall be distributed to each of you by your superior, not equally to all, for all do not enjoy equal health, but rather according to each one's need. For so you read in the Acts of the Apostles that "they had all things in common, and each was given what he needed" (Acts 4:32, 35).

5. Those who owned something in the world should be cheerful in wanting to share it in common once they have entered the monastery.

6. But they who owned nothing should not look for those things in the monastery that they were unable to have in the world. Nevertheless, they are to be given all that their health requires even if, during their time in the world, poverty made it impossible for them to find the very necessities of life. And these should not consider themselves fortunate because they have found the kind of food and clothing which they were unable to find in the world.

7. And let them [those who possessed nothing while in the world] not hold their heads high because they associate with people whom they did not dare to approach in the world, but let them rather lift up their hearts and not seek after what is vain and earthly. Otherwise, monasteries will come to serve a useful purpose for the rich and not for the poor, if the rich are made humble there and the poor are puffed up with pride.

8. The rich, for their part, who seemed important in the world must not look down upon their brothers or sisters who have come into this holy brotherhood or sisterhood from a condition of poverty. They should seek to glory in the fellowship of poor brothers or sisters rather than in the high rank of rich parents and relatives. They should neither be elated if they have contributed a part of their wealth to the common life, nor take more pride in sharing their riches with the monastery than if they were to enjoy them in the world. Indeed, every other kind of sin has to do with the commission of evil deeds, whereas pride lurks even in good works in order to destroy them. And what good is it to scatter one's wealth abroad by giving to the poor, even to become poor oneself, when the unhappy soul is thereby more given to pride in despising riches than it had been in possessing them?

9. Let all of you then live together in oneness of mind and heart, mutually honoring in yourselves the God whose temples you have become.