



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



August 6th and August 7th
2016

The Nineteenth Sunday in
Ordinary Time – Year C

St. Thomas Church

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GOSPEL STUDY

Today's gospel reading is cast in form of a parable here defined as a short story from which a moral lesson can be drawn. Biblical scholars discern three stages in the development of the parable in its present form. The kernel or first part urges the disciples of Jesus to be vigilant and not somnolent like the contemporary religious leaders who for their dreams of a political, militaristic or national messianism did not recognize the presence and power of the Messiah operating among them. The moral is straightforward: stay awake, be alert to what is now unfolding through Jesus.

The second stage in development of the parable took place in the Lucan community after AD 80. Now the parable was interpreted to refer to the second coming of Jesus. The community was therefore to be vigilant because no one knew the day nor the hour when the last judgment would occur. This final meeting was cast in terms of a banquet to which the elect were to sit in the presence of their Messianic Lord. The moral again stressed an alert vigilance.

The third and final developed form of the parable was the interpretation given by the Church who inherited the gospels from their original communities. With the delay of Jesus' second advent but with lamps in hand and clothed as for a Passover meal, Christians read into the parable a sign of the Jesus' presence already among his followers. Through the celebration of the Eucharist, the new Passover- which was a sacramental sign of the final messianic banquet- the disciples of Jesus saw this as an exodus experience of salvation. Just as the Jews were freed from Egyptian slavery and celebrated that prodigious act with the annual Passover meal so, too, Christians, now freed by Jesus' death and resurrection, celebrated their salvation in the Eucharistic meal.

Each development of this parable has its moral lesson. In the first stage, the religious leaders were culpable for not recognizing their messiah promised by God. In the second stage, the leaders of the Christian movement still within the fold of Judaism were admonished not to fall into the same indifferent behavior but should strengthen the flock for Jesus' imminent return. The third stage was similar. We, the Church, are to appreciate the presence of Jesus among us through the breaking of bread of the Eucharist and hearing the Word of God in faith. We cannot take this lightly without risking the same censures meted out to those indifferent and indolent. So entrusted with the Word and the Eucharist which cannot be dismissed lightly, we go forward clothed in hope, bearing the light of faith and breaking the Eucharist bread in love.

First Reading:

The book of Wisdom found its use as a textbook for young Jewish boys living in a Greek culture from 300 B.C. to 200 A.D. Named after the wisest of all the Israelite kings, Solomon, the book contained wise sayings, philosophical and moral discussion, religious apologetics, science, and rhetoric. This general education text tried to prove Judaism was superior to Greek culture (the regional culture at the time), while Jews lived among Greeks. The author or authors meant to educate in a general sense, and build up faith in a foreign environment.

The final section of the book praises God as liberator of his people. One of the high points of the text glorified God for his power that destroyed the first born of the Egyptians, yet, at the same time, freed his people. Jews, as well as Christians and Muslims, still worship God for his revelation of power.

Sometimes the darkest moments of life turn to be the times of freedom. Painful moments lead to joy. Suffering leads to peace. Death-life is the paradox of living faith. While we experience these times in stress, we should always be thankful for God's presence and direction. With God we can see the greater picture, the greater good that comes from dark times.

Please contact, Fr. William Faix if you want to add announcements to the bulletin at "wfaix@yahoo.com" or contact Fr. Juan at "juan@augustiniani.cz" Please send at latest by the Friday of the week as it has to be added to the bulletin

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."

10th Anniversary of New Augustinian Presence in Cuba

On July 23, 2016., in the parish of Puerto Padre in Cuba, the Cuban Delegation of the Order of St. Augustine celebrated with great joy and fraternal spirit, the first temporary profession of Fray Yoandri Silva Calzadilla, O.S.A., a youth from Holguin, who becomes the first Cuban Augustinian religious from the new presence of the Augustinians in Cuba. At this same event, the Cuban Delegation held the opening of the celebrations to mark the "10 years after the return of the Augustinians to Cuba."

Father Aldo Marcelo Caceres Roldan, O.S.A., Superior of the Cuban Delegation, states, "It is part of our memory, the obvious signs of Augustinian tradition found in some corners of Havana, as in the heart and conscience of all those who have taken in our charism. This work is owed, on the one hand, to the **American Augustinians, Province of Saint Thomas of Villanova**, who gave their lives for this land between 1899 and 1961. They left the Cuban people a significant cultural and historical heritage, especially the unforgettable figure of the Servant of God, Father Juan Joseph McKniff (1905-1994)."

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Ongoing Activities

- ❖ We **welcome** all our new parishioners to St. Thomas Church. Please introduce yourselves, if you wish, at refreshments after the 11:00 am Mass on Sundays or just call us or visit at your convenience.
- ❖ If you would like to receive a copy of the bulletin by email, please contact osaprag@augustiniani.cz
- ❖ **Coffee, Cookies & Conversation** follows Sunday's Mass in the Monastery Refectory off the Cloister Garden. **All are invited, especially our visitors.**
- ❖ I personally want to take this opportunity to thank all our parishioners who are leaving us. Your support and concern made our parish the good community it is.

AYE2016 MANIFESTO

We, the youth and young adults of the Augustinian community, who attended the Augustinian Youth Encounter 2016 thank God for having been given the chance to attend this special week. We have been able to make many new friends and, through this, we have grown in friendship with God.

When we return to our homes we would like to start living in the spirit of this encounter - the restless heart:

- To treat others as Jesus would treat them;
- To never hide our faith;
- To never stop searching;
- To be childlike in our trust in God;
- To be missionaries of mercy;
- To allow Christ to liberate us from our self-imposed limitations and so reach out to a world in need of the Good News;
- To be more sociable, and to develop authentic relationships, rather than virtual relationships;
- To never hesitate about sharing our restless heart; to give more time to our families, friends and our hobbies;
- To be true apostles in our everyday lives;
- To be more present to God and to others and to be freed from the many distractions of modern life;
- To use our God-given gifts to make others happy and to allow ourselves to be happy.

Thanks to the many branches of our Augustinian family which took part in this unique encounter.

As one family we extend our thanks to the wider local community of Zaječov for their kind hospitality. We look forward to meeting again in 2019 in Panamá .

AYE2016 IN NUMBERS

Participants 252

Countries 22

Languages 12

Augustinians Friars 45

See more at: www.aye2016.eu

www.augustiniani.cz