



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

St. Thomas Church

Reflection on the Gospel

Speaking about saints, last Tuesday we celebrated the solemnity of All Saints. This liturgical feast dates back to the tenth century when St. Odo, the abbot of Cluny, included it on his abbey's calendar. The influence of such a sainted abbot governing a famous monastery with its treasure of holy relics assured the acceptance of this feast throughout the western or Latin church. However, the cult (from the Latin *cultus* meaning honor) of the saints in both the Latin and Greek church traditions dates much earlier; in fact, from the very beginning of Christianity. Our ancestors' regard both for the memory and remains of their dead is well attested in the First Testament, as we note, for example, from the funeral and burial accounts of the patriarchs and in the New Testament as evidenced from the respect accorded the remains of John the Baptist, Stephan and, of course, Jesus himself. Since the body as the temple of the Holy Spirit was to share in the resurrection of the Lord, early Christians believed that the respect shown that body ultimately honored God who both created and sanctified it. The martyrs (from the Greek *martureis*=witness) were particularly remembered because they followed Christ even to death. With the cessation of the Roman persecutions in 313, however, martyrdom was no longer an option and Christians began seeking Christ in the disciplined asceticism of monastic life which later developed into what we now call "religious orders, congregations" or communities. For many, the axiom that "saints and sanctity"- still essentially defined and located in monastic seclusion- tends to relieve the "ordinary" lay person from the deeper struggles of spiritual development. As the argument would run- "to be holy" is the duty of religious priests, sisters and brothers; yet, the second Vatican Council teaches nothing could be farther from the truth. All Christians in any state or walk of life are called to the fullness of Christian life and the perfection of charity. All are called to holiness. In order to reach this perfection the faithful should use the strength dealt them by Christ's gift, so that... doing the will of the Father in every-thing they may wholeheartedly devote themselves to the glory of God and to the service of their neighbor. Thus the holiness of the People of God will grow in fruitful abundance, as is clearly shown in the Church through the lives of so many. All of us, therefore, are called to more intimate union with God. This union is *mystical* because we share *His very life* in the "holy mysteries" we sacramentally celebrate. We are all called but our response involves a struggle which takes place in the shadow of the cross. There can be no progress in holiness without battle and penance. St. Gregory of Nyssa (+395) wrote "one who climbs never stops going from beginning to beginning, through beginnings that have no end. One never stops desiring." Do not be discouraged, after all, Christ himself promised "I am with you to the end."

Todays 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.



November 11th –12th 2017

32th Sunday of Ordinary Time
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Study of Today's Readings

FIRST READING: Living in captivity during the Babylonian Exile, the prophet Ezekiel used dreams and visions as vehicles for prophesy. The images in these dreams and visions were sharply drawn. Some were of utter destruction from God's judgement. Some were of great glory from God's presence. These verses spoke of God's presence, not his judgement. In these verses, life-giving water poured from the Temple. This symbolized the return of God to his dwelling place and the power of his presence (which, as water, spilled in torrents from all sides of the Temple). With his presence came life, even in the regions of the dead (as fresh water that "sweetened" the Dead Sea in 47:8). With his presence, life grew in abundance. And with life came prosperity. Ezekiel seemed to transfer the image of the great Tigris and Euphrates rivers to Jerusalem. Just as the waters of these rivers brought life and prosperity to the peoples in the region, so, too, would God return his people and give them life in a great torrent. This image was a promise to the Jewish captives that God would return them to Jerusalem, give them life in abundance, and bring back their glory. He would do everything that the water of a great river in the dessert could do. And more!

SECOND READING: The spiritual concept of community makes the Western religions (Judaism, Christianity, and Islam) unique. God not only dwells in the individual, but in the group. St. Paul reflects on the community as the focal point of God's presence. Failing to see the bigger picture, the Corinthians had formed cliques and allegiances to various ministers (1 Cor. 3:4-5). To counteract their divisiveness, Paul argued that God called the community together and helped it grow. Seeing the local church as a missionary field, Paul saw himself, Apollos, and others as farm workers who seeded and harvested the field (1 Cor. 3:6-9a). Suddenly, in mid-sentence, Paul used masonry images for the Church [9c]. The community was a building with Christ as the foundation [11] and with Paul, Apollos, and others as brick masons laying different levels [10]. The quality of the work may differ; God would reveal their work in time and would reward the workers accordingly (1 Cor. 3:12-15). Paul finished the discussion with a rhetorical question to bring the divided Corinthians back to the point. As the Temple of the Spirit, they belonged to God, not to their own little turf wars [16]. Anyone, whether minister or pew-dweller, who led them away from that fact would suffer God's wrath [17]. As the Church, God is with us and in us. But, lost in our own petty concerns, it is a reality that is so easy to forget.

On Sunday 26 November at the Feast of Christ the King during the Holy Mass we will thank God the Lord and bless the new reconstructed organ. The joint Holy Mass will be celebrated at 11 a.m., followed by a joint lunch and an afternoon cultural and musical programme. **Everybody is invited!**

All Saints of the Augustinian Order

November 13

On this day, the birthday of Saint Augustine (354), Augustinians celebrate not only those members of the Order who have been formally recognized by the Church as *Saint* or *Blessed*, but all those Friars and Sisters who, throughout the ages, have been made holy by the blood of Jesus Christ and the power of the Holy Spirit.

In this celebration we give thanks and praise to God for the many gifts of holiness so richly found in the Order of Saint Augustine.

We also renew our commitment to walk in the footsteps of so many brothers and sisters who followed so closely the Way of the Gospel according to the ideals of religious community life taught by Augustine.

Evening with Martin Luther. 14.11.2017

Conference

**14th November 2017 19,30 – 21,30
Saint Thomas Monastery. Prague 1**

Program:

19,30-20,00 – Luther and his Catholics years 1483-1517 – P. William Faix, OSA (in English)

20,15-20,45 – Reformation in Spain in 16 century – P. Jozef Ržonca, OSA (in Czech)

21,00-21,30 – Martin Luther and canonical law – P. Miroslav Černý, OSA

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 frankjichal@gmail.com or 602441201 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.

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.

During all the Sundays **Masses in November** we are going to pray for our death people. Please write theirs in a list in the entrance of the Church

Remember our Parish Dinner -**Thanksgiving Dinner**, which is scheduled for Saturday November 25th at 19:00/07:00 pm, at Augustine Hotel. Please see Michael Rainey for tickets and details.

*St Thomas' English Speaking Community now has a presence on **facebook**. Please 'like' our page and if you want to get more involved with the community, join our group!

***Deceased Family Members and Friends:** There will be a book available in which you may write the names of deceased family members and friends so that prayers may be offered for the repose of their souls during the month of November.

* **Marriage preparation** course will take place Saturday November 18th , beginning at 09:15 am with lunch break and will conclude at 03:00pm.

* **Today 2nd collection** for the necessities of the archidiocese.