



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



750 let Augustiniánů v Čechách

1262–2012

S nadějí a radostí

**THE AUGUSTINIANS IN THE CZECH  
LANDS: 750 YEARS IN SERVICE OF THE  
GOSPEL.**

*With Hope and Joy!*

September 22<sup>nd</sup> and 23<sup>th</sup> 2012

**25<sup>th</sup> Ordinary Sunday  
-B**

# St. Thomas Church

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## The Reflection of the Gospel

There are two points in today's reading from Mark's gospel. The first is his portrayal of the apostles as impervious to Jesus' teachings and the second is that Jesus' teaching is based and can only be understood through the cross and the resurrection. The apostles certainly in the Markan evangel did not understand precisely what Jesus had meant in his passion-resurrection prophecies. Their argument over who was to be the greater in the coming messianic kingdom betrayed the very spirit of discipleship. To counterbalance this gross misunderstanding Jesus placed a child (*talya* in Aramaic) in their midst as a model of a faithful servant (also *talya* in Aramaic). Therefore to be a disciple Jesus teaches that his followers must be humble with a sense of service to others. The second lesson of Mark is that the humble imitation of Jesus *per se* involves following him through his passion even under the threat of death. Such a position can be best understood when we learn that the community for whom Mark wrote his gospel was confronted by enthusiasts who, though recognizing Jesus as the "heavenly one," demanded, in turn, that they also be accorded the same divine prerogatives! Hence, Mark answered these superior presumptions with the lesson of humility, which roots Christian discipleship only in and through the cross and the resurrection. As we contemplate the gospel today, let us rethink our own sense of discipleship. What, if anything, motivates us to follow Christ? And, are we willing to make the humiliation of the cross and the concomitant hope of the resurrection the keystone of our lives and actions?

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## Study of the First Reading

People gossip. They always will. Sometimes their talk is idle chatter. Sometimes their gossip turns ugly, slanderous, and, ultimately, vengeful. So, the innocent suffer from the venom of those who speak behind backs and seek their brand of "justice" in the dark. The believer suffers at the hands of those who hate God. The righteous suffer at the hands of the jealous and the devious.

In these passages from the "Wisdom of Solomon," the author wrote about the true nature of evil. It sought vengeance upon just almost without reason. In the context of the book, the wise (i.e., the person who followed God's will and tried to live a good life) would prevail, but only through God's help. Living out that trust divided the good from the bad. It was that trust that drove the wicked to frenzied action.

Trust in God has a price. Sometimes trust costs us our reputation. Sometimes it costs us relationships. In the case of a few, it cost them their lives. But, trust means that God will win out in the end. It means he will save us. It means the price is worth paying.

## Pilgrimage to Běla pod Bezdězem

On September 28th in **Běla pod Bezdězem**, the Solemnity of Saint Wenclaus, coincides with the 300th Anniversary of the consecration of the Monastery Church of the Augustinians. All our community is invited to participate. A bus will leave to Běla at 08:30 am. After the celebration we will be back at around 02:00pm. Please sign in the sacristy list if you are willing to go with us.

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

## 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)

\*Our regular **organist** and pianist for the last few years will be leaving us at the end of June. If you can play the keyboard or guitar, even if only on an occasional basis, we would like to hear from you! Please contact the director of the choir Tim Young: [tim@young.co.cz](mailto:tim@young.co.cz)

\*We need **English teacher** for the activities of the parish. Please see Fr. Juan if you have time and would like to give your time to the Parish!

\* If you would like to serve St. Thomas community as lector or **Eucharist minister** at the Sunday mass please contact Ann Daly at [dalyaann@hotmail.com](mailto:dalyaann@hotmail.com)  
If you would like to undertake a short course for Eucharistic ministry do let me know.

\*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

\* Professional translator (English, Czech and Italian) and language teacher (English, Italian and Czech) is looking urgently for a job. Please send an email at [ApolarieRubesova@seznam.cz](mailto:ApolarieRubesova@seznam.cz) or phone 732 380 481

\***Bible Study** sessions are held each Wednesday evening at 6:30pm/18:00 in the Church office. All are welcome to join and reflect on the Word of God.

## Religious Education 2012/2013

Religious Education classes for children started on September 16<sup>th</sup>. We are very excited for some new developments taking place this year and we hope to see your child in RE this year! RE class sign-ups taking place now - please contact Mary Beth to sign up your child or for further details, +420 724 485 930, or email at [marybeth@prague-stay.com](mailto:marybeth@prague-stay.com) or [marybethwebster@hotmail.com](mailto:marybethwebster@hotmail.com)!

We desperately need RE teachers, assistants and co-teachers – please contact Mary Beth for details and to volunteer, +420 724 485 930, or email at [marybeth@prague-stay.com](mailto:marybeth@prague-stay.com) or [marybethwebster@hotmail.com](mailto:marybethwebster@hotmail.com)!

## The Educational Theory of Augustine of Hippo

### *What are the goals of education?*

Augustine had a unique and powerful goal of education. He equated education with happiness. "What if even the ignorant can lead a happy life? That's hardly possible. If it were so, ignorance would have no importance, instead of being the only true unhappiness" (Leinenweber, 1992, p. 18). Also, he stated, "the soul grows by learning" (Colleran, 1964, p.53).

### **Theory of Knowledge:**

#### *What is knowledge?*

Augustine would view knowledge as a product of a learning process of gathering information (reading or listening to learned speakers), referred to as "reasoning", and examining this information on a given subject (referred to as "reason") to develop "knowledge" (form conclusions or views on a subject.) However, after considerable thought, he determined that some knowledge, that is inborn, must be present to start the "reasoning/reason" process.

"And so, when the sight of the mind which we call reason, is directed upon some object and sees it, that is called knowledge; but when the mind does not see, though it focuses its sight, that is called not-knowing or ignorance" (Colleran, 1964, p. 79). Aug: "Now, then, considering that knowledge and reason are two distinct realities, do we attain to reason by knowledge, or to knowledge by reason?" Ev: "The two of them, to my way of thinking, are so interconnected that it is by each that the other can be attained. For we could not attain to reason itself, unless we knew that we should attain to it. Therefore, knowledge came first, so that by it we might come to use reason." Aug: What? Do we actually arrive at knowledge, which you say comes first, without reason?' Ev: "Never would I say that; for that would be utterly unreasonable." (Colleran, 1964, p. 76) Aug: "By what means, then?" Ev: "Without any means; knowledge, you know, is inborn in us." (Colleran, 1964, p. 76)

"But where there is awareness of something there you certainly have knowledge." (Colleran, 1964, p. 75)

"Later in book 1 we find the suggestion that wisdom is the knowledge of those human and divine things that pertain to a happy life (Kirwan, 1999, p. 20).

"The purpose of knowledge was always the attainment of happiness by a closer union with God" (Colleran, 1964, p. 8)

George J. Yogis