



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 29<sup>th</sup> and 30<sup>th</sup> 2012

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

# St. Thomas Church

Josefská 8, Malá Strana, Prague 1, 118 01

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## The Reflection of the Gospel

When was the last time you heard an old-fashioned, pulpit-pounding, rip-roaring, sin-smashing, devil-bashing, fire-and-brimstone sermon? How long has it been since you heard a preacher use that four-letter word HELL in a homily?

For those who miss the days when sermons sizzled with censures and crackled with condemnations, part of today's gospel (Mark 9:38-43, 47-48) will satisfy their nostalgia for a no-nonsense denunciation. Jesus provides a welcome relief from the lackluster love-love-love lingo that has replaced the hard, sometimes even harsh words that the Lord was capable of speaking.

Jesus makes vigorous and rigorous demands of his followers when he seemingly advocates mutilation as a preventive measure against a destiny of damnation. Better, he says, to cut off an offending hand or foot and tear out a tempting eye than to be cut off or torn out of the kingdom of God.

To make the choice more realistic, Jesus does not hesitate to hurl some genuine hellfire. He did not have to reach far to gather up a supply of bona fide fire-and-brimstone.

Just outside Jerusalem was a ravine called Gehenna, once the scene of abominable human sacrifice and now a place where garbage smoldered. Who would choose to live in a place full of rotten rubbish and foul, fetid waste? Who would want to reside where slimy worms slithered around looking for unsavory samples? Yuck!

Dramatic teacher, dynamic preacher that he was, Jesus got the attention of his audience with this emphatic imagery. His hearers know they could not take Jesus literally and start chopping off hands and gouging out eyes. But they also knew that they had to take Jesus seriously.

A warning laced with unquenchable fire and insatiable worms speaks a lot louder and longer than an innocuous "That's a no-no, folks."

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

## Study of the First Reading

Sometimes mystery shrouds God's will. We expect God to act in a certain way only to be surprised. These can be times of insight or frustration.

This passage lies in the story of the grumbling Israelites who desired meat, not just manna. Addressing God, Moses lamented over their demands. God answered Moses' prayer by gathering the leaders and sending quail meat to the Israelites. But God afflicted the people for their greed with a plague. Hence, the place was called "Graves of Greed."

Moses could not lead the people alone. God used others as his instruments, including those not recognized as leaders [25-26]. The spirit of God gave the gift of prophecy, not the Israelite chain of command. That fact did not stop Joshua, Moses' right hand man, from objecting. But Moses sees clearly; who can tell God what to do? Moses, then, wished that all God's people had his Spirit, so all could share his intimacy and be his instruments [28-29]

There is old saying: God wants followers, not advisors. When God does not do what we want him to do, we might get angry at God; worse yet, we might be tempted to give up on God. When we are scandalized by God's will, is the source of scandal God or our desire to control God?

## Collection Appeal

We would like to inform you that we have budgeted expenses of 9000CZK per week. We request you to continue to contribute generously during the Saturday/Sunday Masses.

Anyone wishing to view the details of expenses should contact Mr. Jose Fernando by email ([jose@jaitex.cz](mailto:jose@jaitex.cz)) or by phone (602 293 867).

Bank account of the English Speaking community:  
155523359/0800

[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 Tuesday evening at 6:30pm/18:00 in the Church office. All are welcome to join and reflect on the Word of God.

**Prison Fellowship Czech Republic (PFCZ) and Prison Fellowship International (PFI)** invite you to a three-day seminar on "Restorative Justice" from 18<sup>th</sup> to 20<sup>th</sup> October, to be held in the parish centre of 'Panna Maria Sněžná' Church.

Prison Fellowship is an ecumenical organisation which supports prisoners and their families, both while in prison and after their release, in their efforts to become reintegrated with society.

For more information see the following websites:  
<http://prisonfellowship.cz/> (Prison Fellowship Czech Republic, in Czech language)  
<http://www.pfi.org/> (Prison Fellowship International in English)

The seminar, which will be conducted in English, with Czech translation, is sponsored by PFCZ (thanks to the Diplomatic Spouses Association in Prague) and PFI.

For more information and an application form, please contact:  
Gabriela Kabatová at [info@prisonfellowship.cz](mailto:info@prisonfellowship.cz)

## **Pay RE fees electronically**

Religious Education class fees are due: **900CZK** for regular classes, **1200CZK** for sacrament preparation classes. Those who haven't yet paid can do so either directly in cash to Mary Beth Hlavsa or via bank transfer using the following details (**bank code 0800 bank acct: 155523359**). Please be sure to attach a note to the transaction with your child's name(s) and class, and that the payment is for their RE fee. If there are any financial difficulties, please see Mary Beth, or William Revellese (our Financial Officer - [wjrevelle@hotmail.com](mailto:wjrevelle@hotmail.com)) for options.

Another payment option is to use the "red slips" available in the back of the church where the missals are distributed if you prefer to pay at the post office. The bank details are pre-printed on the forms.

## **The Educational Theory of Augustine of Hippo**

### ***How is it different from belief?***

Referring to the specific details of an event, Augustine writes: "(what) actually happened at that time and in the manner described, is something that I admit I believe rather than know. And here we have a difference of which those we believe were not aware; for the Prophet says: Unless you believe, you shall not understand. He certainly could not have said that if he thought there is no difference between the two. Therefore, what I understand, I also believe. But I am not for that reason unaware of how useful it is to believe also many things which I do not know; and in this usefulness I also include the account of the three boys. Hence, although the majority of things cannot be known by me, yet I know how very useful it is to believe them"  
Augustine view is a that a belief is different from knowledge in that a belief is not attained "by profound reasoning."

### ***What is a mistake?***

A mistake is an unintentional error (without malice) that occurs due to insufficient effort or forethought. " I admit that I endeavor to be one of those authors who write as they make progress and make progress by their writing. Therefore, if I set down something with insufficient forethought or knowledge, it deserves to be condemned, not only by those who see it, but even by me"

### ***A lie?***

"There are two things this speaker may do: (i) say what he thinks is true with the purpose of inducing belief in what he thinks is false, or (ii) say what he thinks is false with the purpose of inducing belief in what he thinks is true. The former purpose is deception: and Augustine shows that the question which of these two performances is a lie turns on two candidate conditions for lying: (a) an utterance with the will to utter a falsehood or (b) an utterance with the will to deceive" . Augustine states "it is possible for anyone to avoid lying if he avoids both (i) and (ii), and chooses instead to say what he thinks is true without the purpose of inducing belief in anything other than what he says"

George J. Yogis