



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!

October 06th and 07th 2012

27th Ordinary Sunday
-B

St. Thomas Church

Josefská 8, Malá Strana, Prague 1, 118 01

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The Reflection of the Gospel

The subject of divorce was a volatile issue among the Jewish theologians of Jesus' day. Two schools of thought prevailed: Shammai and Hillel. Shammai, a conservative elitist taught that divorce could only be granted in case of adultery. Hillel, the more lenient, conversely taught that divorce on the basis of the Mosaic injunction "for reasons of indecency" could be granted for many reasons including a wife's inability to cook, for criticism of her in-laws among the more notable excuses.

When Jesus was asked he responded in typical rabbinic fashion, that is, with another question.

Instead of getting into the minutiae of the controversy that would have only labeled him as *Shammaite* or *Hillelite*, Jesus appealed to God, the highest authority. Moses- not God- permitted divorce because of people's insensitivity to divine law but this is not what had existed from the beginning when man and woman created for each other were to remain with each other by mutual covenant. Jesus implacable stand against divorce is in opposition to contemporary standards when over 50% of all- including Catholic marriages- terminate in divorce. Matthew, written much later in the first century (ca. AD 80-90) seems to give leeway for possible divorce but Jesus' own teaching remains adamant. In Mark's gospel, there is recognition of women's right in such matters. Jewish Law only granted men the right to divorce and so as long he had sex with another *unmarried* woman there was no adultery; the wife, on the other hand, would be stoned to death for such behavior. Jesus thus extended the accusation of adultery to both man and woman in any case. In short, for a couple to break up and remarry was in Jesus' mind tantamount to adultery. The remaining *pronouncement story* portrays Jesus as being receptive to children. Interestingly, women and children in Jewish and other ancient societies of the first century of our era were deemed necessary but not to be taken seriously. Without rights they were manipulated and used as pawns in the worst of instances. Jesus received them and gave them full attention. In fact, he even praised children's willingness to listen to the Word of God with acceptance. We have heard the Word, do we accept it?

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Study of the First Reading

Genesis 2:18-24 represents the height of the second creation story in Genesis. The first creation story (Genesis 1) begins with water and the furthest reaches of the (then known) universe. Over the course of seven days, creation becomes closer and closer until it touches the person in the creation of man and woman. (One can think of this story as "creation by the sea.")

In the second creation story (Genesis), a desert appears. God orders a spring to appear and, from the mud of the sand and the water, he creates the first human being. But, God realizes the loneliness of the first person [18], so he creates animals and plant life [19]. In giving the animals and plant life names, the first person defines their power in purpose in creation [19-20]. In this sense, the first person was God's "co-creator." But even this activity does not satisfy the first person's loneliness [20].

Up to this point, the first person did not have a sexual function; the word "man" is used in a generic sense for "human being." Only with the deep sleep and the removal of the rib [21] did the first person become male. God creates the woman and presents her to the man [22]; the man repeats the "creation naming" [19-20] by giving his partner a name (and a function) [23]. This is the high point of the second creation story God creates while man "co-creates."

The editorial comment about marriage [24] only defines the previous passage. The fullness of humanity is expressed in the marriage bond. Marriage is the exercise of co-creation with God. A good marriage brings happiness and joy to the couple; loneliness is banished.

Marriage has taken a beating in our culture, but it will never completely disappear. The second creation story speaks a universal truth; marriage is the world-wide symbol of human fulfillment.

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) or by phone (602 293 867).

Bank account of the English Speaking community:
155523359/0800

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

*Please, pray for the **Mission** in our 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
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 ApolinarieRubesova@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.

***Marriage Preparation:** The next one-day marriage preparation course (for the English speaking community) will be held by Fr. William on Saturday 20th October from 9:15am - 3pm at St. Thomas Parish for those who wish to participate.

Prison Fellowship Czech Republic (PFCZ) and Prison Fellowship International (PFI) invite you to a three-day seminar on "Restorative Justice" from 18th to 20th 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

Beatification of Fourteen Prague Martyrs

Ever since the 17th century, there have been efforts to beatify the fourteen Franciscans who fell victim to the ravages of the crowd when the Passau troops invaded Prague in 1611.

The fourteen Prague martyrs will be beatified on 13th October 2012 at 10 a.m. during a solemn mass in St. Vitus Cathedral. It will be the first beatification taking place in Prague (and all of Bohemia), as all previous beatifications of people coming from the Czech Lands took place outside our territory. Only St. Zdislava and Jan Sarkander were canonized in Olomouc in 1995 by Pope John Paul II.

Fourteen Franciscan religious from the Our Lady of the Snows convent in Prague were murdered on Feb 15, 1611. Most of them were foreigners invited to serve the Catholic minority among the mainly Protestant citizens of Prague. Not welcomed by a large part of the inhabitants, they had to face several acts of animosity. In early 1611, Catholic convents and churches were charged with hiding of enemies. A mob of 700 armed men attacked the Franciscan convent in the New Town of Prague, where 15 religious brothers lived. Within few hours they murdered 14 of them, the last one managed to escape.

The martyrs from Prague have been venerated since the very death, but the procedure of beatification has not been completed yet. Although sent to Vatican in 1947, for following 40 years the procedure was stopped. Only in 1992 bishops of the Czech Republic asked for restoration and the congregation testified its validity in 1994

Feasts

9 Anthony Patrizi, OSA (+1311), an Augustinian friar whose eremitical lifestyle represented the observant spirit in the Augustinian Order.

-Ecuador and Uganda Independence days; Korean Alphabet Day (1446); Peru National Dignity day; Canada Thanksgiving Day and New Zealand day (1769) are observed

10 Thomas of Villanova (+1555) was an Augustinian friar and archbishop of Valencia, known for his loving concern for the poor.

-Fiji Discoverer's day; Japanese Physical Education day; Taiwan National day; Western Samoa day (1961) are observed. Giuseppe Verdi was born in 1813.