



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 20th and 21st 2012

29th Ordinary Sunday
-B

St. Thomas Church

Josefská 8, Malá Strana, Prague 1, 118 01

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The Reflection of the Gospel

It is difficult to fathom the reasons for Jesus' choice of friends and disciples. Peter, the impulsive and cowardly liar; Thomas, the cynic; Matthew, the tax-collector whose collaboration with the Roman occupation force was despicable; Simon, whose own political views advocated violence and, of course, Judas Iscariote who needs no comment. The list grows with these less than stellar followers with Mark's description of James and John whose payment for loyal discipleship amounted to princely expectations. And these expectations certainly ran high during Jesus' short ministry of some two and a half years. The Messiah, according to popular opinion, was conceived as or rather mythologized into a "super-human" Davidic (i.e., royal) military leader whose task was to "to restore the kingdom of a united Israel." This meant that the "lost" ten tribes of Manasseh, Ephraim, Dan, Isaachar, Asher, Gad, Simeon, Reuben, Zebulon and Levi would be joined once more with the "remnants" of Judah and Benjamin into one nation worshipping the one true God in the one Temple on Mount Zion. These two brothers reasoned that the Messiah, whose identity at once mysterious as his origins, facing such a cosmic task would certainly need "lieutenants" or adjutants prompted them to ambitiously step forward. Of course, the other disciples were angry with such venal pretensions. As often is such all too human situations, Jesus draws a lesson for all would be disciples. Discipleship is not to be counted in terms of preferment or titles but is, rather, to be viewed as Jesus himself lived it in loving service to the poor, the marginalized, the outcasts. Jesus challenged as Patricia D. Sanchez remarked his own to look at life- not from top downward but from life's underside. They (disciples) must look not down but up into the faces of the poor, the needy, the suffering. Is this true in my own life? Do I really have or desire an identity as a disciple of Jesus? If so, am I ready to identify with Jesus' commands?

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Study of the First Reading

This passage takes place in the context of Isaiah 53, one of the so-called "Suffering Servant Songs." Written at the end of Babylonian Exile, these "songs" speak of God inflicting suffering upon his servant for the good of the people. While interpreters have argued over the identity of the servant, Christians have always pointed to the crucified Christ as the One who suffers for the people. Indeed, Isaiah 53 is read on Good Friday as the first reading.

Isaiah 53:10-11 speaks of the reason for suffering [10] and the reward for the servant [11]. Notice both the suffering and reward are community wide; the servant suffers for the sin of the community and the benefits of the suffering are enjoyed by the same community. Hence, the servant is a leader appointed by God (to do his will in 53:10) but rejected by people (see 53:3).

Catholics speak of Jesus as priest, prophet, and king. All three images converge in Isaiah 53. The rejected leader (king) offers himself (priest) for the good of the community; his action reveals God's will and actions (prophet).

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!

*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 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.

*Today **2nd collection** for the missions

Feasts

22 John Paul II was installed as Pope in 1978. We pray for him as he celebrates his 25th year as Pontiff. Franz Liszt, the Hungarian composer, was born in 1811. Paul Cezanne, the French Impressionist artist, died in 1906. According to some (dated Biblicalists such as James Ussher of Armagh) the world was created this day at 6 pm in the year 4004, Adam and Eve on the 28th.

23 John Capistran, OFM (+1456), noted for his preaching roused the conscience of Europe in face of pending invasions in the Balkan peninsula. He is the patron of army chaplains.

24 Anicetus Boethius (+525), the celebrated Christian writer, died a martyr's death at Pavia. The United Nations was formally established in 1945. Thailand and Zambia observe national days.

25 John Stone, OSA (+1539), an English Austin friar and theologian, who for his refusal to recognize Henry VIII's divorce and governance over the Church in England was executed in Canterbury.

Study of the Second Reading

This study falls on the heels of last week's excursion into God's coming judgment. Hebrews 4:12-13 portrayed God's word as a sharp knife that could lay bare anyone's thought and intentions. And, the verses implied that we were under this knife as a judgment. The language of the verses painted a sacrifice by a temple priest.

Hebrews 4:14-16 followed on the image of our sacrifice/judgment with the comforting message of Jesus as High Priest. The knife was in his hand, so he could show us mercy. And, as High Priest, he could represent us before God (the throne of grace). And we could receive mercy and grace in a timely fashion. Even though he was without sin, he still endured every temptation we could receive. So, he could empathize with us.

Jesus is a compassionate figure in these verses. We should lean on his compassion as a way to grow closer to him.

Project: Saint Rita's Center in Kinshasa and War Child in Dungu

Letter to Parents and to our Benefactors in Praha

Dear Parents and Benefactors,

First, I must thank you all for the many efforts, financial supports and your continued prayers. It is the mark of a good collaboration between you and our Augustinian Friars working among you in Prague. It is also a clear sign of your Christian commitment for those who are poor and needy, the poor of the poorest.

In this my letter (as the responsible for the project in Congo), I will follow three steps. First, I will recall the history of our Saint Rita's center ("*Centre d'Espoir pour les Abeilles de Sainte Rita*"). I will also recall the history of the added project "War Children" in Dungu. Second, I will present the current situation of the project in Kinshasa, the project of war children in Dungu and the current situation in Congo. Third, I will tell you some ideas about our future collaboration.

I.THE HISTORY

A) Saint Rita' Center in Kinshasa

The Augustinian Center for orphan children in D.R. Congo opened its door on the 22 February 2005 under the responsibility of Father Guillaume Migbisiegbe, OSA the prior of the Monastery. It has the following objectives: (i) to care for, to reeducate (school) and to spiritually form some orphan children under its care. (ii) to stand against any sort of violence against or among the children. (iii) to implement a peaceful atmosphere among the children. (iv) to provide food and medical care important for their growth. (v) to provide integral formation. (vi) to help join them with any parent who wish to adopt them.

The center was temporary closed in 2006 because of some administrative problems with the government authorities and by that time we sent the children of the center to some Christian families who were willing to care for them. We kept providing them the financial assistance coming from Praha for their studies.

Actually, most of these children have turned to adults. In one of my messages to you, I clearly stated that those who have turned adults should no longer be assisted, unless one is willing to undertake a university carrier. It is one of the main objectives of the center to reinsert the children in the society so that they may be able to care for themselves.

A) War Children in Dungu

In 2009, when the Ugandan rebels of the Lord's Army (LRA) stroke and started killing, raping women, children in the region of Dungu, I wrote a report to Father Juan, OSA about these atrocities. Some women and men have come up and join their actions with us the Augustinians to try to care for and struggle for the education of those many children who have lost their relatives to the war. Some of these children are former sex slaves, child soldiers or captives of the LRA. The children of Dungu who have received the financial support sent by Father Juan are numbered to now to 42 children. There are many more who have no parents, no relatives and cannot of themselves afford for their own education.

More information: www.augustiniani.cz/en/parish/project-congo