



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 13<sup>th</sup> and 14<sup>th</sup> 2012

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

# St. Thomas Church

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## The Reflection of the Gospel

Today's gospel from Mark is called a "pronouncement story." In brief, a young wealthy man approaches Jesus with the request to be a disciple. The request came in form of a question that was strange for a practicing Jew to make: *What must I do to be saved?* For the observant Orthodox the answer was simple: observe the 613 commandments contained in the Scriptures and that was sufficient. Yet, Mark indicates that the Law alone was not sufficient; something more was required of a person which would not just satisfy a list of statutory "do's and don'ts." Behind the Law was a set of social and interpersonal responsibilities which Christ required be done but with a spirit of loving concern for the poor and outcasts whether they deserved it or not. In other words, in practicing this loving service to the poor, one then can become a disciple devoted to the person of Jesus Christ. Looking on his potential disciple "with love" indicates that the disciple would not be alone in vocation; indeed, he/she would have both the support of the Master himself as well as the community of like-minded believers assisting him by their support and example. The task that lies ahead for the enthusiastic disciple is daunting "like a camel passing through the eye of a needle." The disciples murmur about the "impossibility" of the task and Jesus adds that *with God all is possible*. Alone we can do nothing except despair. The rewards are great; peace of mind, the anticipation of salvation, the fellowship of brothers and sisters in the faith even the shadow of the cross of persecution should not hinder the faithful in their walk of faith. Where are we in this journey?

## Study of the First Reading

The book of Wisdom (more correctly called "The Wisdom of Solomon") was a gathering of proverbs and reflections attributed to Solomon, son of David. Israelites believed that Solomon was the wisest man who ever lived; his wisdom came directly from God.

This book, however, was written after the return of the Jews from the Babylonian exile, several hundred years since the death of Solomon. The purpose of the book was to display the wisdom of the Jewish community (in the name and spirit of its wisest man) and to show that Jewish wisdom was superior to pagan wisdom. The author was familiar with Greek language and culture, so he could speak to both the Jewish community and to the world at that time.

In today's reading, "Solomon" prayed for prudence and wisdom [7] after reflecting on the common origin of all people [7:1-6]. As a God-given gift, wisdom transcended any material treasure or physical attribute [8-11] because ancient people saw wisdom as eternal. The author pursued Wisdom as a personal lover [10]; to be wise required intimacy with the source of wisdom. (Over time, the "personification" of Wisdom made the belief in the Spirit as a person of the Trinity more understandable.)

The author equated the possession of wisdom with a healthy relationship with God. The pursuit of wisdom, then, required prayer, just as "Solomon" did in verse 7.

## 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

## 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)

\*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 [ApolinarieRubesova@seznam.cz](mailto: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.

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### **Parishioners' Day**

**October 14<sup>th</sup> after 11: am Mass  
in the cloister garden**

**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)

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

### **Theory of Learning:**

Augustine would view learning as a process that results in either knowledge or ignorance. Learning has several components. First, the use of senses, such as the eyes to read a book or ears to hear a speaker. Second, the use of the mind, which uses "reason" and "reasoning."

Ev: "Because you stated a little while ago that I must agree with you that we have knowledge before reason, because reason proceeds from a basis in something known is leading us to something unknown. But now we have discovered that when this occurs, the operation should not be called reason: for a sound mind is not always performing that operation, although it always has reason. With rather good cause, though, the operation is called "reasoning." Thus, "reason" is in a sense mental sight, while "reasoning" would be reason's search, that is, the moving of that sight over the objects that are to be seen. Hence, the function of the latter is to search, that of the former, to see. 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).

### ***How are skills and knowledge acquired?***

Skills and knowledge are acquired through the study of written and spoken words, and the interaction with learned people. Augustine strongly believed in the interaction with learned people to obtain skills and knowledge. "To Vilusianus, he (Augustine) writes as to an intelligent man who will appreciate the arguments of an educated mind; to Discocous, a student, the aging bishop sputters out his complaints and then answers the questions asked of him" (Leinenweber, 1992, p. 11). "Correspondence with Jerome, as it show us Augustine engaged with the most learned man of his time in a duel in which he stood to lose much more than he could gain" (Leinenweber, 1992, p. 11)

This interaction with learned people also included formal schooling. It would appear that Augustine would view schooling as an important method of acquiring skills and knowledge (see "What will the curriculum be?").

George J. Yogis