



St Mary's Bungendore
 St Joseph's Gundaroo
 St Peter & Paul's Hoskinstown
 St Joseph's Tarago

<http://cg.org.au/bungendore/Home.aspx>

Fr. Tony Percy 0431 225 574 (Administrator)



Fourth Sunday in Ordinary Time

28th January, 2024

BUNGENDORE PARISH TEAM

Fr. Tony Percy is our Administrator.

Baptisms: Baptisms will be on 1st & 3rd Sunday during Mass.
 Please email or ring the parish office to arrange a baptism.

Weddings: Please contact Parish office; at least six months notice required.

Phone: 6238 1247

Email: bungendore@cg.org.au

Website: <http://cg.org.au/bungendore/Home.aspx>

Secretary- Julie-Ann

Office Open: - Wednesday - 10:30am - 5:00pm
 Thursday—9:00am—3:30pm

BUNGENDORE, BRAIDWOOD and REGION MASS TIMES

Bungendore : Sunday 8.30am; **Weekday Mass:** Wednesday 9am

Sacrament of Reconciliation: 1st & 3rd Sunday after Mass

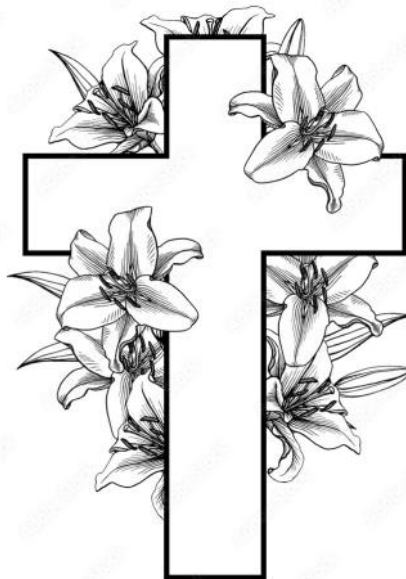
Braidwood: Saturday 6.00pm **Weekday Mass:** Tuesday 10.00am

Gundaroo: 2nd & 4th Sunday 10:30am **Baptisms** will be conducted during Mass on these dates.

We offer our sincere condolences to Fr Tony, Edwina and Peter and their families on the passing of their much loved Mother, Joan Percy.

Born to eternal life 25.1.2024

Please be respectful of their privacy at this time.



The Parish of St Mary's, Bungendore acknowledges the Ngunnawal and Ngambri people, the Traditional Custodians who have walked upon and cared for this land for many thousands of years. We acknowledge the continued deep spiritual attachment and relationship of Aboriginal and Torres Strait Islander peoples to this country and commit ourselves to the ongoing journey of Reconciliation.

Entrance Antiphon

Save us, O Lord our God!
And gather us from the nations,
to give thanks to your holy name,
and make it our glory to praise you.

First reading

Deuteronomy 18:15-20

Moses said to the people: 'Your God will raise up for you a prophet like myself, from among yourselves, from your own brothers; to him you must listen. This is what you yourselves asked of the Lord your God at Horeb on the day of the Assembly. "Do not let me hear again" you said "the voice of the Lord my God, nor look any longer on this great fire, or I shall die"; and the Lord said to me, "All they have spoken is well said. I will raise up a prophet like yourself for them from their own brothers; I will put my words into his mouth and he shall tell them all I command him. The man who does not listen to my words that he speaks in my name, shall be held answerable to me for it. But the prophet who presumes to say in my name a thing I have not commanded him to say, or who speaks in the name of other gods, that prophet shall die.'"

Responsorial Psalm

(R.) *If today, you hear his voice,
harden not your hearts*

Come, ring out our joy to the Lord;
hail the rock who saves us.
Let us come before him, giving thanks,
with songs let us hail the Lord. **(R.)**

Come in, let us kneel and bend low;
let us kneel before the God who made us
for he is our God and we
the people who belong to his pasture,
the flock that is led by his hand. **(R.)**

O that today you would listen to his voice!
'Harden not your hearts as at Meribah,
as on that day at Massah in the desert
when your fathers put me to the test;
when they tried me, though they saw my work.' **(R.)**

Second reading

1 Corinthians 7:32-35

I would like to see you free from all worry. An unmarried man can devote himself to the Lord's affairs, all he need worry about is pleasing the Lord;

but a married man has to bother about the world's affairs and devote himself to pleasing his wife: he is torn two ways. In the same way an unmarried woman, like a young girl, can devote herself to the Lord's affairs; all she need worry about is being holy in body and spirit. The married woman, on the other hand, has to worry about the world's affairs and devote herself to pleasing her husband. I say this only to help you, not to put a halter round your necks, but simply to make sure that everything is as it should be, and that you give your undivided attention to the Lord.

Gospel Acclamation

Alleluia, alleluia!
A people in darkness have seen a great light:
a radiant dawn shines on those lost in death.
Alleluia!

Gospel

Mark 1:21-28

Jesus and his followers went as far as Capernaum, and as soon as the Sabbath came Jesus went to the synagogue and began to teach. And his teaching made a deep impression on them because, unlike the scribes, he taught them with authority.

In their synagogue just then there was a man possessed by an unclean spirit, and it shouted, 'What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are: the Holy One of God.' But Jesus said sharply, 'Be quiet! Come out of him!' And the unclean spirit threw the man into convulsions and with a loud cry went out of him. The people were so astonished that they started asking each other what it all meant. 'Here is a teaching that is new' they said 'and with authority behind it: he gives orders even to unclean spirits and they obey him.' And his reputation rapidly spread everywhere, through all the surrounding Galilean countryside.

Communion Antiphon

Let your face shine on your servant.
Save me in your merciful love.
O Lord, let me never be put to shame, for I call on you.

Dates for your Diary

Wednesday Prayer & Communion - 9am then please join us as we gather afterward at local café.

Fridays @ St Mary's—9am PRAY FOR PEACE Rosary & Reflection .

SOCIAL SUNDAY—18th February

For direct credit payments to the Parish:

BSB: 062-786 ACC: 00014851

NAME: St Mary's Parish Bungendore

Reference: NAME

Feasts & Memorials this week:

31st January— St John Bosco

2nd February—The Presentation of The Lord

Anniversary of the death of Fr. John McCusker—a brief history.

CANBERRA, Jan. 30 1941.—The Rev. Father John McCusker (40), parish priest of the Roman Catholic Church at Bungendore (N.S.W.), and Clifford Lee, also of Bungendore, were drowned today in the Cotter River, 14 miles from Canberra. Father McCusker lost his life in a valiant attempt to rescue the boy after he had got into difficulties.

Please pray for:- Lauren Horton, Frank Shugg, Margaret Mikkelsen, Erwin Feeken, Maureen Boss, Sheather family, Doris and Roger Cutbill, Diana Robertson, Luke Alam, Bob Angel, Patrick Elwood, Peter Gagliardi, Annie Nikolaou, Jack Sealey, Magdalen Sillis, Stewart Briggs, Ed Cory, Cassandra Mallia, Bob Yates, Ann Reardon, Mary Coombe, Wayne Smith, Karen Toscan, Pam Finch, Rene Mallia ,Ken & Cathy Vine ,Elizabeth Van Gessel, Barb Rayner, Fr. Mick Burke ,Adrian van Prooyen, Carol-Jayne McManus, Katherine Southwell & John Curran.

Recently Deceased:

Anniversaries:- John Bowring, Glenn Michael Sheppard, Henry Gordon Yates, Frank Joseph Walsh, Charles Lyons Nash, Annie Couch, Matilda Flynn, Clifford Lee, Rev Fr John Mc Cusker, Jane Josephine Cranny, William Lamkin, Carmelita Jean Murphy & Isabella McGrath.

Lee and Fergus Campbell (10), of Bungendore, were among seven boys taken by the priest on an outing to the Cotter picnic ground. When Lee and Campbell were paddling in the stream they stepped suddenly into a hole and were swept by the current into deep water. Although himself unable to swim, Father McCusker plunged to their assistance. He grasped the two boys, hoisting one on to his shoulders, although his own head was below water. The priest went to the help of Lee and Mrs. May Fisk, of Narrabundah, courageously assisted Campbell into shallow water. When Mrs. Fisk looked for the priest and the boy they had disappeared. The bodies were recovered by the police.

The Rev. Father McCusker, was a well-known and popular figure throughout southern New South Wales, having been inspector of Catholic schools for the Diocese of Goulburn. Fr McCusker was born in County Fermanagh, Eire and was ordained to the priesthood on 15th June 1924. He arrived in Australia 20th November 1924 and was attached to Goulburn. The last four years were spent as Parish Priest at Bungendore. He was a scholar of note holding a Diploma of Education and Bachelor of Arts. His quiet but genial personality won him friends from all walks of life. It is as an orator that he will be best remembered.

trove.nla.gov.au/newspaper/article/47305931

Church Cleaning Thanks!

JANUARY : Julie-Ann Snudden

FEBRUARY : Catherine Mueller



Plaques for Memorial Wall

We are now taking orders for plaques for the memorial wall.

Please contact the office for more details.

The above format will be the one used.



Liturgical Roster

Sunday : 28th January, 2024 8:30 am

Minister of the Altar: Anna Melek

R1; R2: Sue & Geoff Orchison

Offertory: Jenny Amey & Helen Jewell

Welcomer:

Sunday : 4th February, 2024 8:30 am

Minister of the Altar: Chris Murdock

R1; R2: Alison & David Bishop

Offertory:

Welcomer:

BUNGENDORE PARISH PASTORAL COUNCIL

Helen Jewell
David Bishop
Jenny Amey
Chris Murdock
Tess Montesin
Julie-Ann Snudden (ex-officio)

BUNGENDORE PARISH FINANCE COUNCIL

Greg Darmody (Chairperson)
Michele Murdock
Richard Konarski
Ian Cusack
Ed Cory
Stephen Dunkerley
Julie-Ann Snudden (ex-officio)

Reflection

Although this week's gospel is a relatively short passage, there's a lot going on within it. Firstly, we are presented with Jesus going to the synagogue in Capernaum and teaching there. This immediately indicates that Jesus must have been quite well educated – he was obviously able to read from the Torah in Hebrew and then teach about it with an impressive level of authority. In fact at the end of the passage, the people seem more impressed with his teaching than with the act of casting out the unclean spirit! Secondly, in the interaction with the unclean spirit, it knows Jesus and identifies him as the 'Holy One of God'. Jesus sharply tells the spirit to 'Be quiet!' Jesus almost appears to want to silence the spirit before it says any more about who he really is. This is a feature of the gospel of Mark in which the identity of Jesus as the Messiah is kept under wraps but breaks out in unlikely places – known as the Messianic secret.

Whenever an exorcism miracle occurs in the gospels the emphasis is on the reaction to the miracle much more than the action itself. Here, the casting out of the unclean spirit appears to confirm for the people the authority that they sensed in the teaching of Jesus. Liberating the possessed man from the unclean spirit is an illustration of the way in which the people themselves were liberated by Jesus' teaching. It is the message, the teaching, of Jesus that frees people. It is in this way that his understanding of Messiah is revealed. Jesus wants people to come to that knowledge through understanding his message, rather than being impressed by miraculous actions.

Historical Context – He said what?

In an age when most people were illiterate, Jesus appears to have been quite well educated. Some suggest that he may have spoken three or four different languages. He obviously spoke everyday Aramaic, as it was spoken in that region. Jesus also appears to have been taught Hebrew, the language of religious texts and religious practice. Greek, the language of trade in marketplaces, was a language that Jesus probably used when helping Joseph sell his carpentry products at stalls and markets. Finally, Jesus probably picked up a reasonable amount of Latin, the language of the Roman occupiers – he was able to hold a conversation with Pontius Pilate.

Scriptural context – The Messianic Secret

A feature of the Gospel of Mark is an element of secrecy and confusion that surrounds Jesus' identity. He silences demons who would announce his identity and warns those he heals to be quiet about what has occurred. There is a real lack of understanding displayed by the disciples about who Jesus is. At one point, Jesus asks the disciples, 'who do you think I am?' They identify him as the Messiah but immediately demonstrate that they don't really understand what that means. The theme that runs through the gospel is a developing understanding of what it means that Jesus is the Messiah.

Gospel Focus – Exorcisms

This week's gospel features an exorcism by Jesus – driving an unclean spirit out of a possessed man. Some people read these acts of exorcism as being literally true. Others are keen to demonstrate that these 'possessions' described in the gospels are able to be explained by various manifestations of mental illness. The thrashing fits described in the gospels have been likened to epileptic seizures, and episodes of paranoia and schizophrenia might explain the first century understanding of possession. Rather than trying to justify or explain away these events, we must seek to understand the gospel writer's purpose in including such episodes