



**20TH SUNDAY IN ORDINARY
TIME YEAR C**

14 August 2022

LITURGY AND BULLETIN

OPENING PRAYER

*God our Father,
may we love you in all things and above all things
and reach the joy you have prepared for us beyond all our imagining.
Amen.*

FIRST READING: A reading from Jeremiah

The king's leading men spoke to the king. 'Let Jeremiah be put to death: he is unquestionably disheartening the remaining soldiers in the city, and all the people too, by talking like this. The fellow does not have the welfare of this people at heart so much as its ruin.' 'He is in your hands as you know,' King Zedekiah answered 'for the king is powerless against you.' So they took Jeremiah and threw him into the well of Prince Malchiah in the Court of the Guard, letting him down with ropes. There was no water in the well, only mud, and into the mud Jeremiah sank. Ebed-melech came out from the palace and spoke to the king. 'My lord king,' he said, 'these men have done a wicked thing by treating the prophet Jeremiah like this: they have thrown him into the well where he will die.' At this the king gave Ebed-melech the Cushite the following order: 'Take three men with you from here and pull the prophet Jeremiah out of the well before he dies.'

RESPONSORIAL PSALM:

Response: Lord, come to my aid!

1. I waited, I waited for the Lord
and he stooped down to me;
he heard my cry. (R.)

2. He drew me from the deadly pit,
from the miry clay.
He set my feet upon a rock
and made my footsteps firm. (R.)

3. He put a new song into my mouth,
praise of our God.
Many shall see and fear
and shall trust in the Lord. (R.)

4. As for me, wretched and poor,
the Lord thinks of me.
You are my rescuer, my help,
O God, do not delay! (R.)

SECOND READING: A reading from the letter to the Hebrews

With so many witnesses in a great cloud on every side of us, we too, then, should throw off everything that hinders us, especially the sin that clings so easily, and keep running steadily in the race we have started. Let us not lose sight of Jesus, who leads us in our faith and brings it to

perfection: for the sake of the joy which was still in the future, he endured the cross, disregarding the shameful of it, and from now on has taken his place at the right of God's throne. Think of the way he stood such opposition from sinners and then you will not give up for want of courage. In the fight against sin, you have not yet had to keep fighting to the point of death.

Gospel Acclamation

Alleluia, alleluia!

My sheep listen to my voice, says the Lord;

I know them, and they follow me.

Alleluia!

GOSPEL: A reading from the holy Gospel according to Luke 12:49-53

Jesus said to his disciples: 'I have come to bring fire to the earth, and how I wish it were blazing already! There is a baptism I must still receive, and how great is my distress till it is over! 'Do you suppose that I am here to bring peace on earth? No, I tell you, but rather division. For from now on a household of five will be divided: three against two and two against three; the father divided against the son, son against father, mother against daughter, daughter against mother, mother-in-law against daughter-in-law, daughter-in-law against mother-in-law.'



REFLECTION on the Gospel of Luke 12:49-53 by Greg Sunter

This week's short and sharp gospel brings to mind two popular sayings (sometimes regarded as blessings, and sometimes regarded as curses). The first is fictitiously ascribed as an ancient Chinese saying, 'May you live in interesting times!' The inference of the blessing/curse is that 'interesting times' equate to disturbing, tumultuous times or times of rapid change. Some people thrive on such change and upheaval, while others dread the thought of change.

The second blessing/curse is, 'May the peace of Christ disturb you!' It occasionally turns up around Christmas or Easter and is sometimes provocatively used by those who advocate for justice and peace. The saying cuts to the heart of what Jesus says in today's gospel: the message he brings is not a cosy, complacent peace, but rather a message that confronts and challenges, even turning loved ones against each other.

Jesus reminds us that if we take on his message of compassion, hospitality and table fellowship then it can set us apart from those who have not accepted the message – even family members. It's a challenging message that even love and loyalty within a family can be disrupted by seeking to authentically live the model of Jesus. If we authentically place the needs of the lowly and the outcast ahead of our own and ahead of our family, then this can be very confronting and very disrupting. What are the consequences for family gatherings? What might the gathering at Christmas dinner look like if we take this message seriously? Jesus says that the normal obligations to family have to take second place to acting on his message and bringing about the kingdom of God.

Living the Gospel – Speaking a hard message

Today's gospel reminds us that the message of Christianity is not always a popular one. Sometimes we are called upon to speak a hard message; a challenging message; a confronting message. The message of the gospel frequently confronts our popular culture and accepted social practice. It often contradicts the expedient decisions of our political leaders. There is a responsibility on us to speak the hard message of the gospel even at the risk of unpopularity and

even in the face of threat. The Christian heroes of our time are those who call leaders to measure up to the demands of the gospel.

Scriptural context – Turning point

As we've seen over the last few weeks, chapter 12 of the gospel of Luke presents a collection of sayings by Jesus exhorting his followers to take up his message fearlessly and assuring them that if they do so then God will protect them – even in the hardest of times. The chapter captures what must have been a period of frustration for Jesus in his ministry: he has been preaching and performing miracles, yet his followers don't seem to understand his purpose. The chapter has an urgency and a sharpness of tone that reflect the frustration of Jesus at this mid-point in the gospel.

Historical Context – Family ties

In the ancient world, and particularly in Jewish culture, family meant everything. One's identity was completely tied up with family. Families absolutely depended on one another for survival and for personal identity. Young men were identified by who their father was. Women quite literally 'belonged' to their father or husband. The entire fabric of society and tradition was held together by extended families. For Jesus to say that his message would tear families apart was to say that all of society would be transformed by the message. The kingdom of God turns expectations and society on their head, breathing new life into tired, restrictive structures.

PRAYER OF THE FAITHFUL

We give thanks for all whose gospel witness inspires our faith, and pray that like Jesus we too may cast the fire of love across the face of the earth. (Pause) Lord, hear us.

We pray for Pope Francis, that age, poor health and opposition will not diminish his unswerving commitment to proclaim the joy of the Gospel. (Pause) Lord, hear us.

We pray for climate justice, that the cries of nations at greatest risk from global warming will be heeded by those most responsible for their plight. (Pause) Lord, hear us.

We give thanks for all who care lovingly for their fellow human beings, and pray that World Humanitarian Day on 19 August will draw many to such selfless service. (Pause) Lord, hear us.

We pray for Australia, that the economic and social challenges we face as a nation will bring us together for the sake of the common good. (Pause for silent prayer) Lord, hear us.

We pray for our children who have just made the sacrament of First Reconciliation. (Pause) Lord, hear us.

We pray for all who suffer in mind, body or spirit, especially Ron Corby, Bruce Feehan, Ross Lawless (now in hospital), those on our prayer list and all who need our prayers; that they will be cared for by loving family, friends and community (Pause) Let us pray to the Lord.

We pray for the recently deceased, Nigel Hall and Carmel Rooke . . . and for those whose anniversary of death occurs around this time, that they will follow Jesus through death into glory. (Pause) Lord, hear us.

CONCLUDING PRAYER

*God of mercy,
may we come to share in your glory in heaven
where you live and reign for ever and ever.
Amen.*

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PARISH OFFICE HOURS: Tuesdays: 9am – 3pm; Fridays: 9am – 12pm

Next weekend Mass time: 6pm in the church.

Weekday Mass: Tuesdays at 10am in the church.

Meditation: Thursdays at 10.30am in the Presbytery.

Social Justice Group: Tuesday 6 September 2022 at 10.30am, at the Presbytery

Araluen Mass: 21 August at 11am. Lunch afterwards at the pub.

Dear Parishioners,

First Reconciliation will take place on Saturday at 5.00pm in the church. Please keep our children in your prayers.

Araluen Mass: don't forget this Mass at 11am on 21 August. This is one of Mick's Regional Masses. He suggests people gather at the pub afterwards for a lunch.

News from the pews: this is a new addition. If you have any news or photos to share, please email me. Sharing our news (happy and sometimes sad) is part of "Walking Together" as the Archbishop is asking us to do this year. This forms part of our local response.

It is with sadness that we confirm the passing of Ron Corby on Wednesday. Ron was a much loved member of our parish family and a gifted boat builder. He was also a man of many talents. If you look at the top of our columns in St Bede's you will see where he constructed the capitals to replicate the originals.

Ross Lawless is in Braidwood hospital, Les Hart was in Canberra hospital (home Wednesday) and Ann Monkhouse says "I have a torn Achilles' tendon and am now in a boot for an undetermined time. I am not able to drive so I will be living a sedentary life for quite a while. Thanks for the bulletin. It keeps me abreast with the happenings in the parish. Love to all and I hope to be back soon, Ann"

Post-Plenary Forum: What happened at the Plenary Council and where to from here... Concerned Catholics Canberra Goulburn will host a public forum, 7.30pm Wed 17 August in the Parish Centre, Transfiguration Parish, Curtin. Local Plenary Council participants (Sr Clare Condon, Msgr John Woods, Deacon Gavin Keating, Sally FitzGerald, Francis Sullivan) will reflect on what happened and where this leaves us as a Church. All warmly invited.

Readings for Mass: 1st: Jeremiah 38:4-6,8-10. 2nd: Hebrews 12:1-4. Gospel: Luke 12:49-53.

Readings for next week: 1st: Isaiah 66:18-21. 2nd: Heb. 12:5-7,11-13. Gospel: Luke 13:22-30.

Ministry Rosters for our Masses

Date	Acolyte	Welcomer	Readers	Music/PP
13 Aug	Felix	Helen P	Bobbie/Tommy	Helen H
20 Aug	James	Cathy F	Wendy H/Germaine	Helen H
27 Aug	Felix	Geraldine	Wendy M-B/Ann	Helen H
26 Mar	James	Geraldine	Michael/Cathy F	Helen H

Ministries of service:	12 August	19 August	26 August
Altar Decorating:	Cathy F	Margaret	Joy
Cleaning:		Pauline & Wendy	

Counters: 1st Sunday: Pauline & Bobbie.
3rd Sunday: Gabrielle K

2nd: Sunday: Wendy H
4th: TBA

Please advise if you are unable to fulfil your roster, so alternative arrangements may be made.

Take care, keep warm. More rain coming I hear.
Helen Hart