

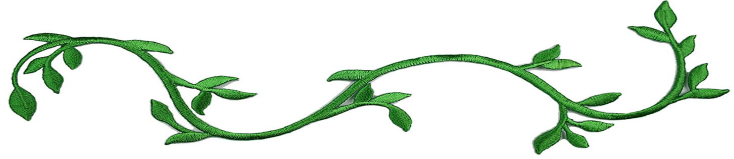
LIVING FAITH

TWENTIETH SUNDAY IN ORDINARY TIME



THE GOSPEL FOR TODAY

Luke 12:49-53



'I came to bring fire to the earth, and how I wish it were already kindled!
I have a baptism with which to be baptized,
and what stress I am under until it is completed!
Do you think that I have come to bring peace to the earth?
No, I tell you, but rather division!
From now on, five in one household will be divided,
three against two and two against three; they will be divided:
father against son
and son against father,
mother against daughter
and daughter against mother,
mother-in-law against her daughter-in-law
and daughter-in-law against mother-in-law.'



TAKING THE GOSPEL HOME

This is a very disturbing Gospel, on the surface. What is Jesus saying? Is he advocating disputes in families? Is he saying that he actually came to bring division?

We know that, in other places in the Gospels, Jesus prays for us to be one, he prays for unity. In this Gospel passage, Jesus is being ironic. Jesus does not want us to be divided from one another. Yet, divisions happen. He invites us to think about how we might behave, what we might say or do, when we encounter divisions in our families, in the Church, in our world.

PONDER AND DISCUSS

- How have you healed divisions in your family in the past?
- What do you think Jesus really came to do?
- How can you be a person of unity and peace, following the way of Jesus?

The Dividing Line

Do you think I came to bring peace on earth? No, I tell you, but division. Luke 12:51 (NIV)

Each number represents a letter of the alphabet. Substitute the correct letter for the numbers to reveal the coded words.



1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
T	E	V	M	C	Z	J	H	L	X	U	D	A	R	G	N	S	W	B	F	I	Y	O	Q	P	K

1. 20-13-1-8-2-14 _____

2. 2-13-14-1-8 _____

3. 20-13-4-21-9-22 _____

4. 25-2-13-5-2 _____

5. 4-23-1-8-2-14 _____

6. 12-21-3-21-17-21-23-16 _____

7. 12-13-11-15-8-1-2-14 _____

8. 17-23-16 _____

PEACE	FAMILY	MOTHER	DAUGHTER
FATHER	SON	DIVISION	EARTH



The Jubilee Logo

The logo shows four stylized figures, representing all of humanity, coming from the four corners of the earth. They embrace each other to indicate the solidarity and fraternity which should unite all peoples. The figure at the front is holding onto the cross. It is not only the sign of the faith which this lead figure embraces, but also of hope, which can never be abandoned, because we are always in need of hope, especially in our moments of greatest need. There are the rough waves under the figures, symbolising the fact that life's pilgrimage does not always go smoothly in calm waters. Often the circumstances of daily life and events in the wider world require a greater call to hope. That's why we should pay special attention to the lower part of the cross which has been elongated and turned into the shape of an anchor which is let down into the waves. The anchor is well known as a symbol of hope. In maritime jargon the 'anchor of hope' refers to the reserve anchor used by vessels involved in emergency manoeuvres to stabilise the ship during storms. It is worth noting that the image illustrates the pilgrim's journey not as an individual undertaking, but rather as something communal, marked by an increasing dynamism leading one ever closer to the cross. The cross in the logo is by no means static, but it is also dynamic. It bends down towards humanity, not leaving human beings alone, but stretching out to them to offer the certainty of its presence and the security of hope. At the bottom of the logo is the motto of the 2025 Jubilee Year: Peregrinantes in Spem (Pilgrims in hope), represented in green letters.

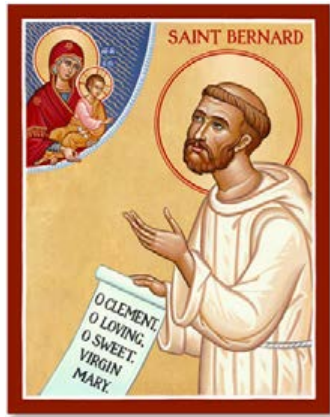
FEASTS THIS WEEK

ST. BERNARD OF CLAIRVAUX

1090-1153

ABBOT AND DOCTOR OF THE CHURCH

AUGUST 20



Bernard of Clairvaux, O.Cist was a French abbot and a major leader in the reform of Benedictine monasticism that brought about the formation of the Cistercian order. He was one of seven children born to a noble French family. After the death of his mother, when Bernard was only 19, he sought admission into the Cistercian order. He was such a compelling and convincing speaker that 30 of his family and friends followed him into the Cistercian order. He founded a new monastery at *Clairvaux*, on June 25, 1115, and the names of Bernard and Clairvaux would soon become inseparable. The abbey became too small for its members and it was necessary to send out bands to found new houses. Bernard died at 63 years of age on August 20, 1153 in Clairvaux, France. He was canonized on January 18, 1174 by Pope Alexander III. He was named a Doctor of the Church in 1830.

St. Bernard is patron of Cistercians, the region of Burgundy, beekeepers and candlemakers.

THE QUEENSHIP OF THE BLESSED VIRGIN MARY AUGUST 22



Pope Pius XII established this feast in 1954. At the Annunciation, Gabriel announced that Mary's Son would receive the throne of David and rule forever. At the Visitation, Elizabeth calls Mary "mother of my Lord." As in all the mysteries of Mary's life, she is closely associated with Jesus: Her queenship is a share in Jesus' kingship. We can also recall that in the Old Testament the mother of the king has great influence in court. In the fourth century Saint Ephrem called Mary "Lady" and "Queen." Hymns of the 11th to 13th centuries address Mary as queen: "Hail, Holy Queen," "Hail, Queen of Heaven," "Queen of Heaven."

The feast is a logical follow-up to the Assumption, and is celebrated on the octave day of that feast. In his 1954 encyclical *To the Queen of Heaven*, Pius XII points out that Mary deserves the title because she is Mother of God, and is closely associated with Jesus' redemptive work, because of her perfection, and because of her intercessory power.

