



St Joseph's Catholic Church
Arkeil Avenue, Carterton, OXON OX18 3BS



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RC Archdiocese of Birmingham charity
(No 234216)

Twenty-ninth Sunday (A) 18.10.2020

Sat 17 Oct 6.00pm Mary Frances McGeough A /
St Ignatius of Antioch Antonia Giannico A /
Thanksgiving / Simon Lyttle A

Sun 18 Oct 9.00 (Carterton) Thanksgiving
29th Sun 10.15am

Mon 19 Oct No Mass
St Frideswide, Abbees

Tue 20 Oct 6.30pm Frances Pryor A

Wed 21 Oct 9.30am **Class Mass**

Thu 22 Oct 6.30pm

Fri 23 Oct 6.00pm (Burford)

Sat 24 Oct 6.00pm

Sun 25 Oct 9.00am (Bampton)

30th Sun 10.15am

Standing Orders No offertory collections until 2021. Please support the parish through a bank standing order: you specify the amount you give monthly and only you can change this.

Parish bank details: Natwest Witney
23 High Street, Witney, Oxon OX28 6HW

Account: St Joseph's Catholic Church
Account No: 43009530 Sort code: 60 24 60

Forms for standing orders (and Gift Aid forms, should you pay tax) from the church.

Retiring collection:

CAFOD £545 Magnificent result!

24/25 Oct Holy Places

***This w/end APF Missions. Please return red boxes for counting.**

***November Holy Souls envelopes available.**

To remember loved ones, please place names in an envelope.

School Class Masses in church

on Wednesdays began again this week. Sadly at present **we cannot invite others** to join us.

Please pray for those who have died: Janet Mansell, Mateo Bantug, Allan Tomkins, Phil Hocknell, Bridget Valentine, Rodney Forder, Joe Lambe, Pauline Leverett, Olive Harcourt, Christopher Murphy, Joan Clements, Monica Owen, Kate Gargan, Anne Jennings, Angela Overton, Marie Drew, John Robinson, John Joseph O'Neill, Michael Jackson, Rose Lane, Mary Hannah, Robert Eszenyi, David Gotelier.

Anniversaries: Simon Lytle, Antonio Giannico, James Cox, Frances Pryor, Mary Frances McGeough, Faith Tolkien.

Please pray for the sick, housebound and those in the armed forces suffering mentally and physically from the effects of war: Pat Hay, Anne Gillick, Wendy Murray, Catherine Robinson, Peter Garfoot, Peter Doran, Lukasz Konieczny, Brendan Reynolds, Marie Whelan, Brendan Farrow, Dominic Martin, Phil Rice, Natalia Romanek, John Middleton, Pat Haddock, Mario Bugeja, Justin Family, Dom Michael Phillips, Kathleen Fagan, Jen Thomas, Ann Heaton, Celia McCauley, Elaine Barry, Miriam James, Rodrigo Bantug.

ALLELUIA! I am driving again. What a relief for me and all the generous people who have driven me over the past months! Thank you, all of you!

Hall bookings: manager needed

We have just started letting the hall again. We need a bookings manager. Please would someone be willing to coordinate this, which is largely done online?

Stewards make Holy Mass possible If you could occasionally help with stewarding please contact Pauline McCormack-White mccormackwhite@gmail.com 845774.

Save time in registering for track & trace Scan the QR code with your smart phone NHS covid-19 app to check in.

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The Church has been hesitant to ally itself with any political party or cause. But it has judged that politics are unavoidable. In Latin America, in establishing a preferential option for the poor, Dom Helder Camara, Brazilian Catholic Archbishop, famously said “when I feed the poor, I’m called a saint. When I ask why the poor have no food, I’m called a communist.”

Paying taxes is the theme of the trick question posed to Jesus in the Gospel. The Pharisees are out to entrap Jesus and they do it masterfully, starting by complimenting him and lulling him into a false sense of security: *you are an honest man...and not afraid of anyone since a man’s rank means nothing to you.* Then they pounce with the trap question: *is it permissible to pay taxes to Caesar or not?* If Jesus had said yes, he would have appeared to be siding with the hated Roman occupation under which the Jews were smarting. If no, then he would have given the occupying authorities an excuse to seek him out and make an example of him for his public resistance and opposition to their regime.

The issue of paying taxes to the Roman occupiers was a real one for the Pharisees, but they were prepared to use it to try and catch Jesus off guard. Jesus accuses them of hypocrisy since they are pretending to engage in genuine discussion whereas their true intention is to entrap him and rid themselves of his influence among the people.

Jesus’ reply distinguishes between our duty to God and to the state. His answer is a skilful delimitation of the meaning of Roman taxation. He “deftly permits the paying of taxes, even to a foreign power whose rule over Israel was illegitimate, while at the same time asserting the sovereignty of God”

Caesar’s power is ultimately comprehended in that of God. Jesus’s attitude to tax anticipates his attitude to Pilate at his trial. (Pilate asks if he is a king and he declares that though he is a king, his kingdom is not of this world). Jesus embodies a very different Kingdom — and offers a gentle and yet confident assertion that true sovereignty lies with the Lord (John 19.11).

The state is the lesser of two evils, the alternative being political anarchy where practically everyone is worse off. Since the Jews do not have any choice in the regime they are enduring, they should therefore pay taxes to Caesar when they do not have a choice in the matter. This need not imply denying God’s claims, which are obviously superior to the state’s. It was particularly distasteful for Jews to be forced to pay taxes using a denarius coin bearing the inscription: *Tiberius Caesar, son of the divine Augustus, great high priest.* The fact that they have Roman coins to hand suggests that they tolerate objects with graven images on them; and it might also suggest that they do actually pay taxes to Caesar and collaborate with the system. Jesus implies that the claims of God are of a different and superior order to the secular sphere. Thus paying taxes does not imply agreement with the particular political regime which imposes them. It may be a manifestly unjust regime, but it is essential to respect the different and superior claims of God.