

Twenty-eighth Sunday (A) 11.10.2020



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



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RC Archdiocese of Birmingham charity
(No 234216)

Twenty-eighth Sunday (A)

Sat 10 Oct 6.00pm

Sun 11 Oct 9.00 (Bampton) Miriam James GE

28th Sun 10.15am Fr Paul Spellman A

Mon 12 Oct No Mass

Tue 13 Oct 6.30pm Christine Roycroft A

St Edward the Confessor

Wed 14 Oct No Mass

Thu 15 Oct 6.30pm Fr Seamus Gilroy A

St Teresa of Avila

Fri 16 Oct 6.00pm (Burford) Mateo Bantug A

Sat 17 Oct 6.00pm

St Ignatius of Antioch

Sun 18 Oct 9.00am (Carterton)

29th Sun 10.15am

Standing Orders No offertory collections until 2021. Please support the parish through a bank standing orders: 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 this w/end

17/18 Oct APF Missions

24/25 Oct Holy Places

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

***November Holy Souls envelopes** available.

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

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: Sean Brick, Margaret Doyle, Dom Francis McKenna, Paddy Doran, Ted Luska, Simon Lyttle, James Cox.

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.

Sacraments at home

Andrew will visit those who are sick or still shielding at home to bring Holy Communion and the Sacrament of the Sick. Please telephone or email me.

Confessions after all Masses except Sun 9.00am or by arrangement.

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.

Jesus may be thought of as the kingdom of God in person . The kingdom is inseparable from the person of Jesus, since both in his preaching and miracles, it is Jesus who makes this kingdom present. We are invited to the marriage feast of heaven, similarly to the people in the parable. It begins now. What will our response be? Hopefully we are not indifferent to the invitation, or declare that we have better and preferable things to do.

St Matthew tells the chief priests and elders that the kingdom of heaven may be compared to a marriage feast. Matthew also had an eye on the account of the messianic banquet of Isaiah in the first reading. Here there is urgency in the call to come to the meal. It is a special meal (*rich juicy food and fine strained wines*). Three times it is said that the wedding feast is all ready. It's hot and ready to be served: **where are the guests?**

The guests make light both of the invitation and the second reminder. They have become careless and indifferent, even to the call to share in the celebration of the wedding of their own king's son. They prefer rather to tend to their own affairs. Surely, we feel, other concerns could wait on such an occasion. If the Queen had invited you to Buckingham Palace would you fail to respond? Jesus is the king's son: he is speaking of himself. He exhorts and cajoles his people to accept that God wants to befriend and unite himself for ever with them. He offers reconciliation with the Father in an everlasting wedding covenant of which he is spouse and guarantor. They do not even bother to say no, but utterly ignore the invitation.

The king resorts to inviting anyone his servants can find to the wedding feast. The good, the bad and the ugly, the halt and the lame are all welcome. What of the curious incident of the wedding guest who lacks a wedding garment? The garment may be seen to represent a life of conversion and good deeds. It is assumed that those who accept the invitation are also willing to work at reconciliation and conversion, which can only be achieved through perseverance.

It is a sad fact that many people in countries with a very long tradition of Christian faith and practice are indifferent to Christ's message, to his invitation. Going to church can be gradually, almost imperceptibly squeezed out given the vast number of alternative options. Ignorance of the Christian faith, moreover, is widespread. One may not know what one is missing, although there an inherent thirst to know and often a great openness for Christ, especially among young people. It is often those who suffer discrimination and persecution who respond best to the good news of Jesus. In India, for example, many of the lowest caste, the Dalits or *untouchables*, have welcomed the Christ. Likewise in Pakistan, many in bonded labour involved for example in the back-breaking work of making bricks or crippled by debt and existing in semi-slavery, have wanted to become Christian.

So what would be my response to the invitation to come to the wedding feast? Historians of the late medieval and renaissance period in England have radically reassessed what the protestant reformation meant in this country. Whatever the many defects before the Reformation, there was a profoundly Catholic culture in England. We are only beginning to realise what was lost. Many paid a high price for their adherence to the Catholic faith in the 150 years of active persecution of Catholics in England. They did it for us.