



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



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RC Archdiocese of Birmingham charity
(No 234216)

Fifth Sunday (B) 07.02.2021

Sat 6 Feb No Mass

St Paul Miki

Sun 7 Feb **Live-streamed 10.00 Mass**

5th Sunday (B)

Mon 8 Feb No Mass

Tue 9 Feb No Mass

Wed 10 Feb No Mass

St Scholastica

Thu 11 Feb No Mass

Our Lady of Lourdes

Fri 12 Feb No Mass

St Agatha

Sat 13 Feb No Mass

Sun 14 Feb **Live-streamed 10.00 Mass**

6th Sunday Anne Reid Scott A

Live-streaming of Masses from St Joseph's continues on Sundays at **10.00am**. Details on the website: www.stjosephscarterton.uk

Church closure

St Joseph's Church closed after the Masses on Sunday 17 Jan. I will continue to offer Mass privately in the church, and will be pleased to remember any Mass intentions. Please let me know. Burford RC Church was closed after Mass on Sunday 10 Jan. but I offer Mass privately there weekly.

Pastoral Ministry

I shall not be visiting parishioners during lockdown at home but please contact me by phone or email if you or anyone you know is in need of the sacraments. In such cases I will come to you.

Please pray for those who have died: 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, Sue Hand, Graham Copping, Romy Sadler-Tomkins, Jim & Lily Rooney, Terry Curtin.

Anniversaries: Ann Shergold, Mary Daly, Mary Kelly, Kasimierz Kupe, Anne Holmes.

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, Pat Hand, Elaine Barry, Rodrigo Bantug, John Pollock, Richard, Nkechi, Celia Fairbrother, Annette Steele, Pauline Allen, Stephen, Cynthia Brick, Fr Bernard Garratt.

Parish Bank details for Standing Orders

Natwest, 23 High Street, Witney, OX28 6HW
Account: St Joseph's Catholic Church
Account No: 43009530 Sort code: 60 24 60

Aluminium and metal cans / scrap metal

We can sell alu tins (and non-alu tins) if you collect them. **All** metal tins (and smaller pieces of scrap) can be turned to good use.

Readings

Job 7:1-4. 6-7. 1 Corinthians 9:16-19. 22-23. Mark 1:29-39

Fifth Sunday (B) 07.02.2021

Why did the whole town gather at the door of Simon Peter's house in Capharnaum? They were desperate to associate with Jesus and experience his healing just as Simon's mother-in-law had. The first reading from Job confronts us with the problem of undeserved suffering. Jesus chooses this way for himself and triumphs through it. No Christian can avoid treading the same path of suffering, but along the way one should do one's best to avoid undermining the credibility of the Church's public witness by creating whole categories of public sinners. I am borrowing here from the work of the great priest and moral theologian, Fr Kevin Kelly, of Liverpool Archdiocese, who died three years ago.

Many outside the Church judge that there is a major problem about the credibility of the Church's public witness. Certain groups are categorised as problem 'sinners', even though their sins are not recognised as such in the eyes of our contemporaries. Rather society deems them 'victims of sin' and judges that their dignity has been violated. Among such people are women and men who have had to face the shattering experience of the failure of marriage and whose painful pilgrimage has eventually led them into a second marriage. They have been made to feel that they are not fully accepted in the Church they regard as their home. They even experience this condemnation as rejection, since those who are living in a second marriage, unless they are widowed or their first marriage has been annulled, are officially barred from receiving communion.

For the most part, these people are not denying that they are sinners. They can identify deeply with the prayer of the tax-collector 'Lord, be merciful to me, a sinner'. However, they cannot disavow the gift of new life they now experience. It runs counter to their experience when such couples in a good second marriage are told they are 'living in sin', or for married couples to be told that using contraceptives is seriously offensive to God. Far from 'living in sin', people such as these sincerely believe they are forgiven sinners living in grace. Some argue that their conduct is a living contradiction of the Church's moral witness and should be condemned. But what scandalizes many outside the Church, as well as within, is that a church of sinners which professes belief in the God of forgiveness and compassion condemns those for whom most in our society would feel only compassion.

One could paraphrase one of the well-known sayings of Jesus as: 'I have not come to call the successful, but failures'. In fact people flocked to hear and associate themselves with him because he brought them the "good news" that in the eyes of God they were **not** failures at all. The "good news" challenges our normal criteria for success and failure. The story of Jesus is not that of a successful man who dedicated his life to empowering the world's "failures" to become "successes" like him. Jesus deliberately chose a path which he knew was doomed to "failure". The passion and death of Jesus was not accidental, since he purposefully set his face for Jerusalem and execution, towards public ignominy. What does it profit someone to gain the whole world and yet fail to find one's own self? The losing of self which is involved in accepting these experiences is the route to finding oneself. The common denominator linking many people is that they have been through a 'rock-bottom' experience which has left them feeling weak and powerless, their helplessness exposed to themselves and others. When this rock-bottom experience has been the failure of their marriage, it has shattered whatever semblance of self-esteem they may have had. Their instinctive cry is 'I am worthless, Lord, have mercy on me a sinner.' Thereby they become especially sensitive to the still voice of the

Lord to draw near and experience healing: 'Do not be afraid. Believe in me – and believe in yourself, too'.

