



St Joseph's Catholic Church

Arkell Avenue, Carterton, OXON OX18 3BS

Nineteenth Sunday (B) 08.08.2021

Sat 7 Aug 6.00pm (Burford) Liz Fadden LD

L. Victor McNaughty-Davis RIP

Sun 8 Aug 9.00am (Bampton) Kathleen Fagan GE

Catherine Robinson GE

19th Sunday (B) 10.15am Fr John Burns LD

Mon 9 Aug 9.45am Tim Fitzgerald-O'Connor GE

St Teresa Benedicta of the Cross

Tue 10 Aug 6.30pm John Pollock LD

St Lawrence

Wed 11 Aug 9.45am Anya Gilhooly GE

St Clare

Thu 12 Aug 6.00pm Phil Rice GE

Fri 13 Aug 6.00pm (Burford) Jean Hodgkinson GE

Sat 14 Aug 6.00pm Mass (Burford)

St Maximilian Kolbe

Sun 15 Aug 9.00am (Carterton)

The Assumption 10.15am Pat O'Neill, Anne Heaton GE

N.B. Live-streaming of 10.15am Sunday Mass

Details on website: www.stjosephscarterton.uk

Animal Collective Nouns

Buffalos: Obstinacy

Hippopotamuses: Bloat

Hyenas: Cackle

Leopards: Leap

Mice: Mischief

Rhinoceroses: Crash

Roebucks: Bevy

Zebras: Zeal

Highest Flying British Bird

The Whooper Swan – once recorded at 21,000 feet over the Hebrides by a pilot.

APOLOGIES...for forgetting to request that last weekend's newsletter (18th Sunday) and homily be uploaded onto the website. You will find both last week's homily and this week's under the newsletter for 19th Sunday.

www.stjosephscarterton.uk

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RC Archdiocese of Birmingham charity

(No 234216)



St Joseph's Church



Please pray for those who have died: Rodney Forder, Joe Lambe, Pauline Leverett, Olive Harcourt, Chris Murphy, Joan Clements, Monica Owen, Kate Gargan, 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, Marie Whelan, Isalina de Freitas, Elaine Barry, John Pollock, Zena Miles, Dominic Lackschewitz- Martin, Susan Wiffen, Barbara Gianni, Gianfranco Formigli, Philip Buckingham.

Anniversaries: Guy de Montlaur, Robert Eszenyi, Derek Mills, Martin Walsh, Isabel Hall, Fr Leo Targett.

Baptism: Santino Leccisotti will be baptised at Burford on Sat 14 August at 1.00pm

Please pray for the sick, housebound and those in the armed forces suffering mentally and physically from the effects of war: Anne Gillick, Wendy Murray, Catherine Robinson, Peter Garfoot, Brendan Farrow, Phil Rice, Natalia Romanek, Pat Haddock, Mario Bugeja, Justin Family, Kathleen Fagan, Jen Thomas, Ann Heaton, Celia McCauley, Pat Hand, Rodrigo Bantug, Cynthia Brick, John Titcombe, Pat O'Neill, Antoinette Broad.

Parish Bank details for Standing Orders.

Natwest sort code 60-24-60 and account 43009530. Thanks to all who support the parish in this way. **Parish bank overdraft on 5 July 2021: £169,544.28. Would you be willing to 'sacrifice' collections permanently and set up a bank standing order (SO) instead? About 50 parishioners already do so. SO's are DIFFERENT from Direct Debits (DD). DD's allow the business in question to increase the DD you pay, whereas, it is ONLY YOU who can increase or decrease a SO!**

***Holy Communion.** Please let the parish priest know of children (7 or older) wishing to be prepared. September start.

18th Sunday (B) 01.08.2021 While staying with the ecumenical community at the Abbey on the beautiful island of Iona in June I was intrigued to hear the reference to ‘communion table’ to what Catholics would call ‘altar’. In the case of the altar table in question in the abbey church, it is a massive block of beautifully and delicately carved Iona marble, a lovely stone with pale green veins quarried on the island. I rather boldly asserted that I thought the stone mason who created it would probably have imagined he was creating an altar rather than a communion table. The description, however, is closely related to and a necessary corollary of Protestant theology, since whereas Catholics emphasise the sacrificial aspect of Holy Communion as well as readily admitting that it is a shared meal, it is the latter which is in the forefront of Protestant thinking. To use the word altar suggests at once that there is a sacrifice involved (the representation or actualisation in an unbloody way) of Christ’s sacrifice once and for all on the cross. Protestant theology would generally be more resistant to that view of Holy Communion. In the document on the Church of the Vatican Council, the Eucharist is described as the ‘source and summit of the Christian life’ (Lumen Gentium 11). Jesus has offered himself to the Father. But we Christians are also called to offer him as the supreme and divine sacrifice to God the Father and to offer ourselves along with him. That is why it is correct to refer to Holy Mass as a sacrifice, a sacrifice in which we willingly participate.

Jesus tells us not to work ‘for food that cannot last’ but to work ‘for food that endures to eternal life.’ Jesus is trying to teach the people that the multiplication of bread for them to eat should be seen as a sign of God providing for his people in the widest, most universal sense, not simply as a free meal. The Bishops of England and Wales intend that the precept of attending Mass on Sundays and Holy Days, temporarily abrogated during the pandemic, should be reinstated from Advent. They may have omitted to mention one of the strongest motivations for this, which is connected with Our Lord’s thinking here. Lockdown has led to spiritual hunger: Holy Communion satisfies and nourishes spiritual hunger. Holy Communion rebuilds broken communities, restores relationships and fosters charity. It is food that *endures to eternal life*. Just as Jesus is the Way, the Truth and the Life, so is the Eucharist the means by which we are enabled, the way we become strong enough for the journey to the Father; since *no one comes to the Father except through me*.

What is the work God asks of us? Jesus answers: *You must believe in the one he has sent*. Lord help our faith in you to grow, that we may believe you are the bread of life, that we may come to you and never be hungry, believe in you and never thirst.

Lord Alton highlights double standards of the Animal Welfare Bill failing to afford the same rights to unborn humans

Human rights campaigner and Member of the House of Lords, David Alton, [has highlighted](#) the double standards of the Animal Welfare (Sentience) Bill currently being considered by the House of Lords.

As explained in the piece, “If enacted, the [The Animal Welfare (Sentience)] bill would formally recognise animals as sentient beings, and create an [Animal Sentience Committee](#) to evaluate policy changes regarding animal welfare”.

Ahead of the further consideration of the Bill, the Department for Environment, Food and Rural Affairs has [confirmed](#) that the Government has commissioned an independent external review of the available scientific evidence on animal sentience – the capacity to be aware of feelings and sensations – in both crabs and lobsters.

Last year, the findings of a similar [review](#) into the sentience and pain of unborn children was not incorporated into any Government plans.

Lord Alton continued, "...although our society has been moving in the right direction when it comes to animal cruelty, it has failed to make this connection between what we do to other species and what we do to our own".

Animal fetuses legally required to be killed in "humane" ways — human fetuses are not

He specifically highlights the double-standards in UK law, "the recent Animals (Scientific Procedures) Act [stipulates](#) that animal fetuses must be killed in "humane" ways, but no parallel legal provision exists for human fetuses".

"If only all humans enjoyed similar defenses in English law. Alas, unborn children in the U.K. are left without such protections. When I inquired whether some of the bill's safeguards might be extended to unborn homo sapiens, I was told that the bill had been cast in such a way as to prevent this".

"Last year, I took part in [an inquiry into fetal pain](#) organised by eighteen parliamentarians from both Houses. We found that recent studies strongly suggest that unborn children may feel pain much earlier than previously thought. In an [article](#) published in the Journal of Medical Ethics, researchers say there is now "good evidence" that the brain and nervous system, which start developing at 12 weeks' gestation, permit the unborn baby to feel pain. One of the researchers is a "[pro-choice](#)" [British pain expert](#) who used to think there was no chance that unborn babies could feel pain before 24 weeks. He too is now erring on the side of caution".

No requirement to give pain relief to babies during an abortion

Nor is it required to give pain relief to babies during the abortion process.. As Lord Alton explains:

"...babies undergoing abortion at 20 weeks' gestation "via surgical dilatation and evacuation"—described by the Royal College of Obstetricians and Gynaecologists as "where the foetus is removed in fragments"—are not provided with pain relief. Neither are babies aborted after 22 weeks through "foeticide, where potassium chloride is injected into the heart to cause immediate cardiac arrest."

Human Rights Watch [has highlighted](#) that potassium chloride is "[excruciatingly painful if administered \[...\] without proper anaesthesia](#)".

"17 percent of British people do not believe that human beings are alive until birth"

He also explains how this double standard towards animals and humans could be the result of poor public understanding of unborn life, exacerbated by the pressure and censorship often faced by open discussions on these issues.

"Those who criticise such laws risk being de-platformed or pushed into political no-man's-land. This silencing of debate has led from illogic to ignorance. A 2013 YouGov Poll found that a shocking 17 percent of British people do not believe that human beings are alive until birth. Perhaps, given the brutal reality of abortion, they do not wish to consider the implications of the opposite being true. And government policy seems to imply the same".

"We celebrate when charity is offered to animals...but allow abortion up to birth for human beings with disabilities"

He also went on to discuss the hypocrisy of many people's approaches to the rights of animals in comparison to unborn children.

"I have met people who claim to be great champions of animal rights, and yet are vehemently in favour of abortion—including some who are trying to amend the law to allow abortion in all circumstances right up to birth. We rightly celebrate when charity is offered to animals who suffer from a particular injury or disability, yet we allow abortion up to birth for human beings with [any kind of disability](#), including cleft lip, cleft palate, or club foot—to say nothing of Down syndrome".

Nor is this simply an issue that has been highlighted by pro-life groups and individuals, indeed as Lord Alton writes: "The U.N. Committee on the Rights of Persons with Disabilities [which does not take a stance on abortion] has [consistently criticised](#) Britain's discriminatory permissions for disability-selective abortions and has [suggested](#) legislation must be amended. But don't hold your breath and expect the U.K. to do this any time soon."

A spokesperson for Right To Life UK, Catherine Robinson, said: "As Lord Alton highlighted in this comprehensive piece, last year the UK's All-Party Parliamentary Pro-Life Group (APPPG) commissioned and released a [report on fetal sentience and pain](#) summarising the extensive developments in medical science and academic research. All pointed to the same conclusion: it is likely that babies in the womb can feel pain, possibly from as early as 12 weeks' gestation, with some evidence suggesting even earlier".

“It is therefore scandalous, not only that we allow terminations to take place, but that they often occur without administering pain relief to the unborn child. Meanwhile, the Government thinks that it is appropriate to legislate for animals to receive this protection and not members of our own species”.

Readings I Kings 19:4-8 Ephesians 4:30 – 5:2 John 6:41-51

19th Sunday (B) 08.08.2021

Last weekend I suggested that: *Just as Jesus is the Way, the Truth and the Life, so is the Eucharist the means by which we are enabled and the way we become strong enough for the journey to the Father.* This is the pilgrimage of faith or faith journey of each of us. In the first reading today Elijah is strengthened and enabled for his journey to Horeb, the mountain of God, by the angel providing food and drink. In the Gospel Jesus says: *to hear the teaching of the Father and learn from it is to come to me.* We heard last weekend (in the first reading) about how God provided manna for the Israelites in the desert. Jesus comments here that they ate manna and are dead, but that the bread he is speaking of is *the bread that comes down from heaven so that a (person) may eat it and not die.* Thus does Jesus gradually teach the people that he himself is *the living bread which has come down from heaven. Anyone who eats this bread will live for ever; and the bread that I shall give is my flesh, for the life of the world.*

When we come to Mass, we both hear God’s word and are fed with the bread of Christ’s flesh – Both the hearing and the communion are the Eucharistic liturgy. We begin Mass with the penitential rite, and unless we are in the frame of mind that says “I want to be changed”, we will not be ready to hear Christ and receive him. The bread he gives us is the food of travellers, the food of those willing to move, to be changed by him.

Trying to present the Church’s teaching on Holy Communion remains to this day a difficult undertaking: both to speak of and to accept, since the Church teaches that Holy Communion is nothing less than the flesh and blood of Jesus Christ, true and holy food and drink. Are we willing to change and accept something we may strongly resist at first? People of our own time may have a similar reaction to those who first heard Jesus speak. We may like them experience outrage. This is insufferable language. Who does he take us for? Only cannibals would consume human flesh!

John’s Gospel is the only one of the four Gospels that does **not** record the words of Our Lord as he blesses and shares the bread and wine at the Last Supper. Chapter six of John’s Gospel may be construed as John’s alternative to recording an account of which he was certainly well aware. By combining what we know from the other three Gospels (the synoptic Gospels of Mt, Mk and Lk) of the words Jesus spoke at the Last Supper over the bread and wine together with what we know from this account of Jesus’ teaching about the bread of life, we are enabled to perceive just how we may receive the body and blood of Christ in Holy Communion. We receive it under the form of bread and wine, but through the repeated words of consecration at each Mass (not the priest’s words but the words of Jesus himself), the bread and wine are truly changed into the body and blood of Jesus while the qualities of each (taste &c) remain.