

SUNDAY MASS

ENTRANCE ANTI-PHON:

O come, let us worship God and bow low before the God who made us, for he is the Lord our God.

FIRST READING: Job 7:1-4, 6-7.

RESPONSORIAL PSALM: Psalm 147.

RESPONSE:

Praise the Lord who heals the broken-hearted.

1. How good to sing psalms to our God; how pleasant to chant fitting praise! The Lord builds up Jerusalem and brings back Israel's exiles. **R**
2. He heals the broken-hearted; he binds up all their wounds. He counts out the number of the stars; he calls each one by its name. **R**
3. Our Lord is great and almighty; his wisdom can never be measured. The Lord lifts up the lowly; he casts down the wicked to the ground. **R**

SECOND READING: 1 Corinthians 9:16-19, 22-23.

GOSPEL ACCLAMATION:

Alleluia, alleluia! Christ took our infirmities and bore our diseases. Alleluia.

GOSPEL: Mark Mark 1:29-39.

COMMUNION ANTI-PHON:

Let them thank the Lord for his mercy, his wonders for the children of men; for he satisfies the thirsty soul, and the hungry he fills with good things.

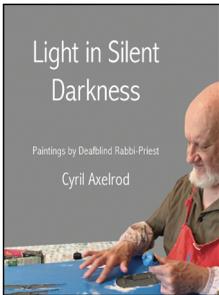
Books from Redemptorist Pastoral Publications

A book of paintings by deafblind Rabbi-Priest Cyril Axelrod with reflections on each painting by friends who know him.

Fr Cyril celebrated 50 years as a priest in November 2020 and this book has been compiled as a tribute to him and his amazing life.

"Cyril has never seen a single painting which he himself created. Instead, he invites you to use your own gift of eyesight to see them."

But beyond that, to experience them with "heart-sight", as he does.



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THE WEEK AHEAD

Live the Word

Mon 8 Feb (St Josephine Bakhita, V)

Genesis 1:1-19; Psalm 104; Mark 6:53-56

We all have times when we feel discouraged and deflated. Yes, we sin, but we can always turn to God, who delights when we seek him out as we cope with evil and adversity.

Tue 9 Feb Liturgy of the Day

Genesis 1:20-24; Psalm 8; Mark 7:1-13

Give thanks today for God's gift of creation; for the harmonious way in which it is all interconnected; and for God's creatures who are constant reminders of peace and harmony, of the peace that Jesus promised us.

Wed 10 Feb St Scholastica, V

Genesis 2:4-9, 15-17; Psalm 104; Mark 7:14-23

Wisdom can be experienced in silence, waiting or patience, and through a deep-hearted listening and knowing that God, too, may have moments of quiet when something more than words is discerned.

Thu 11 Feb (Our Lady of Lourdes)

Genesis 2:18-25; Psalm 128; Mark 7:24-30

Today's gospel passage indicates the power of dedicated prayer. Keep at it. Don't give up. I can trust God with my requests when I am willing to have the spirit of the dedicated Syrophenician mother.

Fri 12 Feb Liturgy of the Day

Genesis 3:1-8; Psalm 32; Mark 7:31-37

God's love for us never waivers. It continually flows through us. God waits for us to accept the love and forgiveness that is constantly being poured into our hearts, and to share that love with others.

Sat 13 Feb Liturgy of the Day

Genesis 3:9-24; Psalm 90; Mark 8:1-10

For many people their biggest fear in life is to watch time pass like grains of sand through their hands. Time is transient, and every moment lived will never come again. Live life well, and live it to the full!

Sun 14 Feb 6TH SUNDAY IN ORDINARY TIME

Leviticus 13:1-2, 44-46; Psalm 32; Mark 1:40-45

We must become aware of the place where we stand, and live, in God. It is only when we are rooted in God that we can enjoy the refreshing sustenance and peace that only God can give.

(KEY: **SOLEMNITY**; FEAST; Memorial; (Optional Memorial) V=Virgin

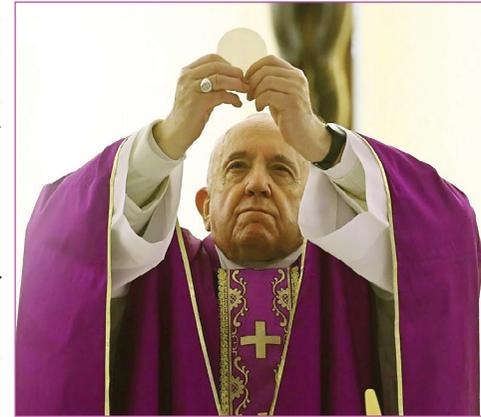
Catholic Link

FAITH AND THE PANDEMIC

5th Sunday in Ordinary Time • Year B
Divine Office: Week 1 • 7 February 2021

Remember

The Jewish and Christian faiths are rooted in deep memory. They are religions of collective and structured remembering. By structured we mean that memory is embedded in liturgical celebration. Think of Exodus 12:14, "This day must be commemorated by you, and you must keep it as a feast in the Lord's honour. You must keep it as a feast for all generations." Jesus repeats, renews and "upgrades" this (to use a modern idiom) in his Passover Eucharist: "Do this in memory of me." St Paul confirms this in his teaching on the Eucharist: "When we eat this Bread and drink this Cup, we are proclaiming the Lord's death..."



"Do this in memory of me" – Pope Francis celebrating the Lord's Supper

So Jewish and Christian community is experienced in the dynamic of collective memory. But this has moral implications. By remembering their ancestry and celebrating their participation in its covenant with God, they are warned to remember that they "were slaves once" and therefore must not oppress or enslave others. For Christians, the remembrance of the death and resurrection of Christ has profound implications. Christ is truly present in Eucharistic memorial. And as we "call to mind the death he endured for us and his glorious resurrection" (Eucharistic Prayer 3) we are reminded of our baptism in which we "died" with Christ and "rise" with him. Liturgical remembering unites us in the saving acts of God and impels us to learn the lessons of our collective history.

But is it not human nature to want to forget about unpleasant experiences, to forget about ordeals? Forgetting past hurts can often be an act of self-preservation. This may well be

necessary for a while as healing begins, but true healing ultimately requires the healing of memories.

Albert Camus' book, *The Plague*, has become rather popular reading lately, for obvious reasons. One of its characters, Tarrou, reflecting on the epidemic as it neared its final days, "knew that one can't forget everything, however great one's wish to do so; the plague was bound to leave traces in people's hearts."

Covid-19 will leave traces in our hearts for many years to come. But the question to consider today is, how do I integrate memory into my faith? More specifically, how do my personal memories become drawn into the greatest act of remembering for the Christian – remembering the death and resurrection of Christ? Because that event informs everything I experience in life.

We will never forget the Coronavirus and how it up-ended our lives. But let us learn to remember it in a redemptive way; in a way that sees grace at work in the ambiguities and paradoxes of life. What did the Holy Spirit teach us during different phases of lockdown? What did it teach us about human nature? About social, economic and health systems? What must we learn to do differently? What really matters now in life? And what doesn't?

In the Bible, whenever God exhorts people to remember the past, God always goes on to add: "And teach it to your children!" As much as we would like to forget the Coronavirus and all the tragic fallout it caused, let us remember, and pass onto our children, any bits of wisdom we learned from it.