ENTRANCE ANTIPHON

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

GLORIA

**Glory to God in the highest,
and on earth peace to people of good will.**

**We praise you,
we bless you,
we adore you,
we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father.**

**Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world,
have mercy on us;
you take away the sins of the world,
receive our prayer;
you are seated at the right hand of the Father,
have mercy on us.**

**For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High, Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.
Amen.**

COLLECT

Keep your family safe, O Lord, with unfailing care,
that, relying solely on the hope of heavenly grace,
they may be defended always by your protection.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.
Amen.

FIRST READING — Job 7:1-4. 6-7

A reading from the book of Job.

Job began to speak:

Is not man's life on earth nothing more than pressed service,
his time no better than hired drudgery?
Like the slave, sighing for the shade,
or the workman with no thought but his wages,
months of delusion I have assigned to me,
nothing for my own but nights of grief.
Lying in bed I wonder, "When will it be day?"
Risen I think, "How slowly evening comes!"
Restlessly I fret till twilight falls.
Swifter than a weaver's shuttle my days have passed,
and vanished, leaving no hope behind.
Remember that my life is but a breath,
and that my eyes will never again see joy.

The word of the Lord.
Thanks be to God.

PSALM — Psalm 146

Response:
Praise the Lord who heals the broken-hearted.
or
Alleluia!

1. Praise the Lord for he is good;
sing to our God for he is loving:
to him our praise is due. **(R.)**

2. The Lord builds up Jerusalem
and brings back Israel's exiles,
he heals the broken-hearted,
he binds up all their wounds.
He fixes 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 raises the lowly;
he humbles the wicked to the dust. **(R.)**

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

A reading from the first letter of St Paul to the Corinthians.

I do not boast of preaching the gospel, since it is a duty which has been laid on me; I should be punished if I did not preach it! If I had chosen this work myself, I might have been paid for it, but as I have not, it is a responsibility which has been put into my hands. Do you know what my reward is? It is this: in my preaching, to be able to offer the Good News free, and not insist on the rights which the gospel gives me.

So though I am not a slave of any man I have made myself the slave of everyone so as to win as many as I could. For the weak I made myself weak. I made myself all things to all men in order to save some at any cost; and I still do this, for the sake of the gospel, to have a share in its blessing.

The word of the Lord.
Thanks be to God.

GOSPEL ACCLAMATION

**Alleluia, alleluia!
I am the light of the world, says the Lord,
anyone who follows me
will have the light of life.
Alleluia!**

GOSPEL — Mark 1:29-39

A reading from the holy Gospel according to Mark.

On leaving the synagogue, Jesus went with James and John straight to the house of Simon and Andrew. Now Simon's mother-in-law had gone to bed with fever, and they told him about her straightaway. He went to her, took her by the hand and helped her up. And the fever left her and she began to wait on them.

That evening, after sunset, they brought to him all who were sick and those who were possessed by devils. The whole town came crowding round the door and he cured many who were suffering from diseases of one kind or another; he also cast out many devils, but he would not allow them to speak, because they knew who he was.

In the morning, long before dawn, he got up and left the house, and went off to a lonely place and prayed there. Simon and his companions set out in search of him, and when they found him they said, "Everybody is looking for you." He answered, "Let us go elsewhere, to the neighbouring country towns, so that I can preach there too, because that is why I came." And he went all through Galilee, preaching in their synagogues and casting out devils.

The Gospel of the Lord.
Praise to you, Lord Jesus Christ.

PROFESSION OF FAITH

**I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.**

**I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,**

(all bow during the next three lines)

**and by the Holy Spirit was incarnate of the Virgin Mary,
and became man.**

**For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.**

**I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.**

**I believe in one, holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come. Amen.**

PRAYER OVER THE OFFERINGS

O Lord our God,
who once established these created things
to sustain us in our frailty,
grant, we pray,
that they may become for us now
the Sacrament of eternal life.
Through Christ our Lord.
Amen.

COMMUNION ANTIPHON

**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.**

PRAYER AFTER COMMUNION

O God, who have willed that we be partakers
in the one Bread and the one Chalice,
grant us, we pray, so to live
that, made one in Christ,
we may joyfully bear fruit
for the salvation of the world.
Through Christ our Lord.
Amen.

Holiness is not for wimps and the cross is not negotiable, sweetheart, it's a requirement.
Mother Angelica

redemptorist publications

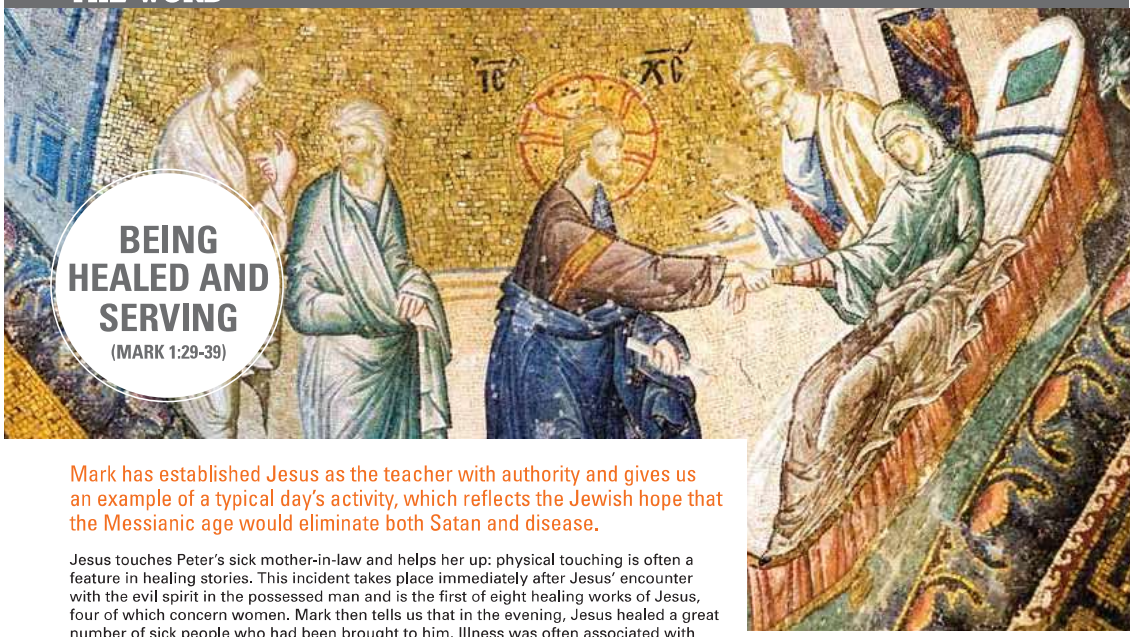
Concordat cum originali: + Eamon Martin Archbishop of Armagh. Commentary by Fr Anthony Cassidy CSsR. The English translation of the entrance and communion antiphons, the opening prayers, prayers over the gifts, gloria, creed, and prayers after communion from The Roman Missal, © 2010 International Commission of English in the Liturgy Corporation. Jerusalem Bible version of the scriptures copyright: Darton, Longman & Todd Ltd., and Doubleday & Co. Inc. Responsorial psalms are copyright The Grail and/or Geoffrey Chapman Ltd. Published in Ireland by Redemptorist Communications (www.redcoms.org); Published in the UK by Redemptorist Publications (www.rpbooks.co.uk)

7 FEBRUARY 2021 — 5TH SUNDAY IN ORDINARY TIME

Sunday Message

THE WORD

Year B • Psalter Week 1



BEING HEALED AND SERVING

(MARK 1:29-39)

Christ healing Peter's mother-in-law, mosaic in Cora Church, Istanbul

Mark has established Jesus as the teacher with authority and gives us an example of a typical day's activity, which reflects the Jewish hope that the Messianic age would eliminate both Satan and disease.

Jesus touches Peter's sick mother-in-law and helps her up: physical touching is often a feature in healing stories. This incident takes place immediately after Jesus' encounter with the evil spirit in the possessed man and is the first of eight healing works of Jesus, four of which concern women. Mark then tells us that in the evening, Jesus healed a great number of sick people who had been brought to him. Illness was often associated with demonic possession, and we find that after such healings Jesus often commands silence about what he has done: Mark is careful that his readers should not regard miracles (or "works of power") as proof of Jesus' divine status.

The next day, Jesus goes off early by himself to "a lonely place", literally "a desert place", suggesting a spot where the person could be in close contact with God. Peter and the others track him down and tell him that "everybody is looking for you". Mark often uses what we would probably consider exaggeration to express the universal element of the Gospel. A strong theme in Mark's account is that people of all sorts misunderstand Jesus: this negative note is sounded here and will develop throughout Jesus' ministry. Capernaum serves as the base from which his preaching mission will spread out to embrace the whole of Galilee . ■

REFLECT

One of the unfortunate characteristics of biblical narrative is that so many of the women who feature in the stories remain anonymous. In our Gospel reading today, for example, the four male disciple companions of Jesus are identified by name, but we have no such complementary detail about Peter's mother-in-law. Mark tells us that when she rose from her sickbed, she began "to wait on them": this is the verb usually translated as "to serve", and the only human beings who are mentioned as "serving" in the Gospel tradition are women. Jesus uses the term in his teaching on leadership, that among the disciples the leader is one who "serves", not one who rules or dominates. Another point we might notice is that the verb in question comes from the same root as the noun which gives us the English word "deacon".

We later find that the women are the link witness element in the crucial events of Jesus' death, burial and the events at the tomb of Jesus on Easter morning, after the male disciples had abandoned him in Gethsemane.

In any discussion about the ministry of women in the Church, we might take the New Testament evidence into account, especially Paul's remark that through baptism, there is now "no longer male nor female" in Christ (Gal 3:28). We also should distinguish those customs which belong to historical and cultural systems or prejudice and which have little to do with the revealed word of God. ■

LEARN

The only other subjects who "serve" in the Gospel story (apart from women) are angels.

Peter, James and John are shown as being Jesus' companions at certain privileged and private occasions, such as the transfiguration and Gethsemane.

Illness in the Bible is seen as belonging to the realm opposed to God: total well-being is expressed by the word *shalom*, usually translated as "peace".

DO

Observe the waiters in a restaurant or café as you sit there or pass by; notice who prepares meals for the others in your home. How does their example reflect the idea of leadership in the Church and your parish?

SAY

Your leader must be as one who serves.
(see Luke 22:26)