

# Parish of St Pius X. Norbiton

**Clergy:** Fr Henry Tiku-Wenna **Presbytery:** 108 Orme Road, Kingston upon Thames, Surrey KT1 3SB, **Church:** 8A The Triangle KT1 3RT  
**Phone:** 0208 406 9524. **Website:** www.stpiusxchurch.org.uk **Email:** norbiton@rcaos.org.uk

## First Sunday of Lent (B)

**Office Hours:** Mon-Wed, and Fri. **Confessions:** Sat 10.30 –11am, 5–5.45pm

**Baptisms and Weddings by appointment**

**Parish Centre Booking:** Contact Margaret on 0208 541 0796 or the Parish Office

**Blessed Sacrament Adoration:** Tuesdays after Mass for an hour

**Our Lady's Prayer Group:** Tuesdays 7pm-8.45pm; all are welcome

**Apostolate of Fatima in Southwark & 1st Saturday Divine Mercy Devotion:** 4.45pm - 5.45pm

**Safeguarding:** Norbitonsg1@safeguardrcaos.org.uk

Sat	20 Feb	6 pm	Mass	Eileen Connolly-WB	<b>Vigil Mass</b> <b>First Sunday of Lent (B).</b>
Sun	21 Feb	10 am	Mass	Patricia Corcoran-RIP	
		5 pm	Mass	People of the Parish	
Mon	22 Feb	9.15am	Mass	Agnes Ryder-RIP	The Chair of Saint Peter the Apostle
Tues	23 Feb	9.15am	Mass	Tony Chapman	Saint Polycarp
Wed	24 Feb	9.15am	Mass	Ellen O'Malley-RIP	Feria
Thurs.	25 Feb	9.15am	Mass	Michael Dooley-RIP	Saint Ethelbert
Fri	26 Feb	9.15am	Mass	Vincenzo Rossetti-RIP	Feria
Sat	27 Feb	10 am	Mass	Christina Rosu-WB	Feria
		6 pm	Mass	Jerry Phipps-RIP	<b>Vigil Mass</b>
Sun	28 Feb	10 am	Mass	James Docherty-RIP	<b>Second Sunday of Lent (B)</b>
		5 pm	Mass	People of the Parish	

**The Sick of the Parish:** Pray for Peter Maxwell, Jacob Tullett, John Marsella, David Carrier, Ron Murphy, Joe Murphy, Jean Reynard, Philomena Leech, Genie Stack, Ron Johnson, Kate Fitzsimmons, Anna Webb, Teresa Allon, Crissie Hutchins, Barbara Farmer, Pat Luis, Gill Graffham and Eileen Allison.

**Lenten Devotions:** The Lenten devotion of the Stations of the Cross cannot be done at the moment on a community level. However, you are encouraged to make your private one if you can. The church will be open as usual. If you need help in getting into the church for your devotions and prayers please do let me know.

**Domestic Help and Gardener:** A parishioner is looking for a home help within the vicinity of the parish who could help with domestic cleaning for 2-3 hours a week plus the services of a gardener. If you are able to do the job or know anyone who is willing to do any of the jobs, please do get in touch with me.

**Alpha Course:** Most of you will be familiar with and perhaps have taken part in it before or just heard of it. Perhaps you love it, perhaps not so much. Whether it's your preference or not, Alpha has a massive track record of being an effective tool of initial proclamation and kerygma. To be able to join and register, please visit the link <https://www.alpha.org/catholic-context/>. **St Elizabeth of Portugal** parish in Richmond is an Alpha hub parish and is hosting an Online Alpha starting next week, **February 23<sup>rd</sup>**. All is set in place – the team, the tech, the admin, the set up etc. They are expectant and excited! Over 70 people have signed up so far.

**Pope's Intention for February:** We pray for women who are victims of violence, that they may be protected by society and have their sufferings considered and heeded.

Date	Offertory	2 <sup>nd</sup> collection	Many thanks for your generosity

**Mass Offerings:** Please drop your Mass intention envelope with the usual details at the Presbytery and you will be informed when this Mass will be celebrated.

**Lenten Appeal:** I would like to propose and suggest we could help during the Lenten Season to undertake to help through sponsoring some project by taking a Lenten Appeal for those who are able to donate and support. Back in Uganda, my home Parish runs a Maternity Clinic and the parish would like to construct a wall fence for security and protection. I wonder if it were possible to support this. The details of proposal will be shared later.

**The London Jesuit Centre:** Four positions/vacancies exist for recruitment at the London Jesuit Centre as given below: Spirituality Team members (2 posts); Social & Environmental Justice Lead and Theology Lead. Further information is on the [LJC website](#). Closing date for applications is Fri 26 Feb 2021.

**Lenten Reflection:** After his baptism Jesus was 'filled with the spirit': It propelled him to Judean wilderness for forty days. (*Forty* is Biblical stand for a period of time that separates two epochs. The Greek word for *wilderness* where he spent this time is our Lent - is **eremos**. It gives us the word for hermit, the solitary life. This is more relevant to all of us than many think however busy with family, friends, fun and work we may be. We are more solitary than we care to admit. But if we ignore or deny it, we contract rather than expand, we avoid rather than meet our whole and true selves. Meditation is a time-respecting way of accepting and recognising our solitude, which helps us understand the inner meaning of Lent. But this is a different kind of desert from the one Jesus 'was led' into. Lent highlights this difference that we are invited to during as we begin our journey of penance.

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This past Sunday a few people went around Richmond and Twickenham to flyer – by going into numerous coffee shops and supermarkets. All establishments were accepting and positive to flyers being put up! It was a real blessing! The idea is to help each other and share the resources and experience we have for all to benefit.

**The sign up link can be found here:**

<https://stelizabethofportugal.churchsuite.co.uk/events/drbfnaq>

**Content of Mark's Gospel.** Jesus is first announced as the Messiah and then later as the Son of God; he is baptised by John and a heavenly voice announces him as the Son of God; he is tested in the wilderness by [Satan](#); John is arrested, and Jesus begins to preach the good news of the [kingdom of God](#).

Jesus gathers his disciples; he begins teaching, driving out demons, healing the sick, cleansing lepers, raising the dead, feeding the hungry, and giving sight to the blind; he delivers a long discourse in [parables](#) to the crowd, intended for the disciples, but they fail to understand; he performs mighty works, calming the

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storm and walking on water, but while God and demons recognise him, neither the crowds nor the disciples grasp his identity. He also has several run-ins with Jewish law keepers especially in chapters 2-3.

Jesus asks the disciples who people say he is, and then, "but you, who do you say I am?" Peter answers that he is the Christ, and Jesus commands him to silence; Jesus explains that the Son of Man must go to Jerusalem and be killed, but will rise again; [Moses](#) and [Elijah](#) appear with Jesus and God tells the disciples, "This is my son," but they remain uncomprehending.

Jesus goes to Jerusalem, where he is hailed as one who "comes in the name of the Lord" and will inaugurate the "kingdom of David"; he drives those who buy and sell animals from the Temple and debates with the Jewish authorities; on the Mount of Olives he announces the coming destruction of the Temple, the persecution of his followers, and the coming of the [Son of Man](#) in power and glory.

A woman perfumes Jesus' head with oil, and Jesus explains that this is a sign of his coming death; Jesus celebrates [Passover](#) with the disciples, declares the bread and wine to be his body and blood, and goes with them to [Gethsemane](#) to pray; there [Judas](#) betrays him to the Jews; interrogated by the high priest, he says that he is the Christ, the Son of God, and will return as Son of Man at God's right hand; the Jewish leaders turn him over to [Pilate](#), who has him crucified as one who claims to be "king of the Jews"; Jesus, abandoned by the disciples, is buried in a rock tomb by a friendly member of the Jewish council.

The women who have followed Jesus come to the tomb on Sunday morning; they find it empty, and are told by a young man in a white robe to go and tell the others that Jesus has risen and has gone before them to Galilee; "but they said nothing to anyone, for they were afraid"<sup>[6]</sup>

## Ending[edit]

*Further information:* [Mark 16](#)

The earliest and most reliable manuscripts of Mark end at [Mark 16:8](#), with the women fleeing in fear from the empty tomb: the majority of recent scholars believe this

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to be the original ending,<sup>[34]</sup> and this is supported by statements from the early Church Fathers Eusebius and Jerome.<sup>[35]</sup> Two attempts were made in later manuscripts to provide a more satisfactory conclusion. A minority have what is called the "shorter ending", an addition to [Mark 16:8](#) telling how the women told "those around Peter" all that the angel had commanded and how the message of eternal life (or "proclamation of eternal salvation") was then sent out by Jesus himself. This addition differs from the rest of Mark both in style and in its understanding of Jesus. The overwhelming majority of manuscripts have the "longer ending", possibly written in the early 2nd century and added later in the same century,<sup>[36]</sup> [Mark 16:9–20](#), with accounts of the resurrected Jesus, the commissioning of the disciples to proclaim the gospel, and Christ's ascension.<sup>[35]</sup>

## Theology

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