

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

Fifth Sunday in Ordinary Time (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 SSW & 1st Saturday Divine Mercy Devotion: 4.45pm - 5.45pm

Safeguarding: Norbitonsg1@safeguardrcaos.org.uk

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| Sat 6 Feb | 6 pm | Mass | People of the Parish | Vigil Mass Fifth Sunday in Ordinary Time (B). |
| Sun 7 Feb | 10 am | Mass | Susie Fox-Mooney-WB | |
| | 5 pm | Mass | Breda Moynihan-WB | |
| Mon 8 Feb | 9.15am | Mass | Charles O'Kello-WB | Saint Jerome Emillani |
| Tues 9 Feb | 9.15am | Mass | Father Henry-Intentions and WB | Feria |
| Wed 10 Feb | 9.15am | Mass | Raymunda Quinquini-RIP | Sister Scholastica |
| Thurs. 11 Feb | 9.15am | Mass | Helen Hegarty-RIP | Our Lady of Lourdes |
| Fri 12 Feb | 9.15am | Mass | Patricia Corcoran-RIP | Feria |
| Sat 13 Feb | 10 am | Mass | Ann Donaldson-RIP | The Blessed Virgin Mary |
| | 6 pm | Mass | Canon Frank O'Sullivan-RIP | Vigil Mass |
| Sun 14 Feb | 10 am | Mass | Nathan Docherty-RIP | Sixth Sunday in Ordinary Time (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 and Gill Graffham.

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 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.

| Date | Offertory | 2 nd collection | Many thanks for your Generosity. |
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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.

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.

Prisons. The Benedict XVI Centre at St. Mary's University, together with the Caritas Social Action Network and the Catholic Bishops' Conference of England and Wales, are hosting an evening discussion on Punishment and Prisons in the 21st Century Britain with Bishop Richard Moth and Rev Jonathan Aitken, chaired by Professor Philip Booth. Bishop Richard is chair of St. Mary's University Board of Governors and leads on this issue for the Bishops' Conference. Rev Jonathan is a former cabinet minister who spent time in prison and then was ordained in the Anglican church.

Questions will include:

What is life like in prisons today, especially in the context of COVID? How can we ensure that there is hope for those who spend time in prison? What steps should we take to reduce prison numbers? What forms of punishment could be used which will both protect the public and hold out greater hope of reform of those convicted of crime? How do prison chaplains and visitors bring Christian hope into prisons? What can we do as individuals to help bring hope to the 83,000 people who are in prison?

The event is on Wed 10 Feb 2021 at 6.00pm-7.15pm by zoom. More information and a link to registration at:

<https://www.stmarys.ac.uk/events/2021/02/punishment-prisons-in-21st-century-britain> or register directly via:

https://stmarys.zoom.us/webinar/register/WN_-d2qmrsgSAuFch657JENdg

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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"^[5]

Ending

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 to be the original ending,^[34] and this is supported by statements from the early Church Fathers Eusebius and Jerome.^[35] 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,^[36] [Mark 16:9–20](#), with accounts of the resurrected Jesus, the commissioning of the disciples to proclaim the gospel, and Christ's ascension.^[35]

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