

PARISH NEWSLETTER

31 January 2021

Sunday : Fourth Sunday of Ordinary Time

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Gospel: Mark 1:21-28

Jesus and his followers went as far as Capernaum, and as soon as the sabbath came Jesus went to the synagogue and began to teach. And his teaching made a deep impression on them because, unlike the scribes, he taught them with authority.

In their synagogue just then there was a man possessed by an unclean spirit, and it shouted, 'what do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are: the Holy One of God.' But Jesus said sharply, 'Be quiet! Come out of him!' And the unclean spirit threw the man into convulsions and with a loud cry went out of him. The people were so astonished that they started asking each other what it all meant. 'Here is a teaching that is new' they said 'and with authority behind it: he gives orders even to unclean spirits and they obey him.' And his reputation rapidly spread everywhere, through all the surrounding Galilean countryside.

Gospel Reflection : Switch On- And Still Save It

In earlier times in our part of the world, the Feast celebrated on February 2nd, the Presentation of the Lord, marked the end of the Christmas season, forty days after Christmas Day itself. When we think of the infant Jesus being presented in the Temple by his parents, we are reminded of what we celebrated to end the old year and begin the new - our God, the Light of the World. Of course we associate the light at Christmas not just with what we put on the tree, but with the star of Bethlehem - a dazzling sign, yet also high and distant.

This week we reflect on the fact that Jesus the Light of the World, when presented in the Temple, was placed in human arms, and given over to human hands. The Light of the World is to shine *in us*, and *through us*.

Notices

PLEASE NOTE : The live-streamed Mass this Sunday, and every Sunday during lockdown, is at 10 am NOT 10.30

We Remember In Our Prayers Keith Hemmings, whose Funeral was last week, Gerard Brimelow whose Funeral is at St. Teresa's on Tuesday, 2nd January, Marion Broxton whose Funeral is at Carleton Crematorium on Friday 5th February, and Rita Cullen whose Funeral is at St. Teresa's on Thursday, 18th February. We remember them and their families, and all those whose anniversaries are at this time. May they be in God's peace.

ST. TERESA'S CHANGE OF WEBSITE AND LIVE-STREAMING DETAILS FOR THE SUNDAY MASS AT 10 AM

Thanks to the kindness and hard work (still in progress!) of Giles and Adam, we now have a new website with all kinds of information about the parishes of St. Teresa and St. John Southworth. To access it please use the new address : st-teresas-cleveleys.co.uk. Please note that this website address looks very similar

to the old one, in that the old one had the word 'church' in it and not 'cleveland' as the new one does, (without "church") Your computer, laptop, iPad or tablet can also see that they are similar and, in trying to be helpful, may assume you want the old address and try to take you there. Do not let it! Make sure that what you see typed in your internet search is exactly what it says above for the new website.

To join the live-streamed Mass this Sunday , which is now at 10 am, and will be throughout the lock-down, please search for the new website name st-teresas-cleveland.co.uk That will take you to the "Welcome" page of the website. On the right at the top of that page you will see "Live-streaming". Click on that and you will be taken to a picture of the Last Supper.. At the bottom of that are the words "Watch now", which you can click on to when you want to join the Sunday, 10 am Mass, or even Masses that have already been recorded.

A Prayer That We Can All Say Together At The Time Of Communion At A Live-Streamed Mass :

**My Jesus, I believe that you are in the Blessed Sacrament.
I love you above all things,
and I long for you to be with me.
Since I cannot now receive you sacramentally,
come spiritually into my heart.
I embrace you,
and unite myself to you.
Never permit me to be separated from you.
Amen**

Daily Reflections for this week

Monday (A New Catechism)

The gospels have a word for the unassuming and unquestionable majesty of Jesus. The word is "authority". We must not think of the "authority" of his personality as a dignified aloofness or an equable mildness: let us forget for a moment the pink and white plaster statues, and think of Jesus' sharpness as he drove out the demons. We should not be doing justice to his "authority" if we only saw in him a great pastor and preacher. The gospels point to something else: the event of the coming of the kingdom. He perfects all that went before him with words more enduring than heaven and earth, which must pass away. God reigns definitively through him. This is what gives him his authority: the unique and final coming of God's infinite lordship and revelation.

Scripture (Mark 1:21-27)

He went into the synagogue and began to teach. And his teaching made a deep impression on them because, unlike the scribes, he taught them with authority. And at once there was a man with an unclean spirit, and he shouted "What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are: the Holy One of God." But Jesus rebuked it saying "Be quiet! Come out of him!" And the unclean spirit threw the man into convulsions and with a loud cry went out of him. The people were so astonished they said "Here is a teaching that is new, and with authority behind it. He even gives orders to unclean spirits and they obey him."

Tuesday (1st Epistle of Clement)

Through Christ we see God's face as in a mirror, spotless, exalted. Through Christ the eyes of our heart have been opened. Through Christ our dim and clouded understanding unfolds like a flower towards the light. Through Christ the Lord of the Universe willed that we should taste knowledge of eternity. For he is the very brilliance of the rays that shine from God's majesty.

Scripture (John 1:1-2, 14)

In the beginning was the Word. The Word was with God and the Word was God. He was with God in the beginning. The Word was made flesh and lived among us, and we saw his glory, the glory that he has from the Father as only Son of the Father, full of grace and truth.

Wednesday (Martin Buber)

The reality of the holy can only be grasped from the standpoint of the mystery. Then one sees that the holy is not a segregated, isolated sphere of Being, but signifies the realm open to all spheres. The face of the holy has not turned away from but towards the profane; it does not want to hover over the profane but to take it up into itself. The contradictions between the spheres of the holy and the profane exist only in the subjectivity of man who has not yet attained to spiritual unity and is unable, with his limited understanding, to mediate between the two.

Scripture (Deuteronomy 18:15-19)

Moses said “This is exactly what you asked Yahweh your God to do—at Horeb on the day of the Assembly. When you said ‘Never let me hear the voice of Yahweh my God or see the great fire again, or I shall die.’ Then Yahweh said to me ‘What they have said is well said. From their own brothers I shall raise up a prophet like yourself; I shall put my words into his mouth and he will tell them everything I command him.”

Thursday (Pope Francis, *Evangelii Gaudium*)

Whenever our interior life becomes caught up in its own interests and concerns, there is no longer room for others, no place for the poor. God’s voice is no longer heard, the quiet joy of his love is no longer felt, and the desire to do good fades. This is a very real danger for believers too.

The integrity of the Gospel message must not be deformed. What is more, each truth is better understood when related to the harmonious totality of the Christian message. (p33) Before all else, the Gospel invites us to respond to the God of love who saves us, to see God in others and to go forth from ourselves to seek the good of others. Under no circumstance can this invitation be obscured!

Scripture (Col. 1:15-16, 18-19)

He is the image of the unseen God, the first-born of all creation, for in him were created all things in heaven and on earth; everything visible and everything invisible. He is the beginning, the first-born from the dead, so that he should be supreme in every way; because God wanted all fullness to be found in him.

Friday (Caryll Houselander)

The supreme expression on earth of the rhythmic law of God is the Liturgy. The whole cycle, from birth to death, from death to resurrection, moves through the Liturgy. It expresses every passion, every emotion, every experience of the human heart. It is the song of the whole world; but it is also much more: it is the love-song of Christ in us, the voice of the mystical Body of Christ lifted up to God. All our inarticulate longing and adoration, all our stammered, incoherent love, set in the tremendous metre of the Liturgy and lifted up on the voice of Christ to our heavenly Father.

Scripture (Ephesians 3:17-21)

May Christ live in your hearts through faith, and then, planted in love and built on love, with all God’s holy people, you will have the strength to grasp the breadth and the length, the height and the depth; so that, knowing the love of Christ, which is beyond knowledge, you may be filled with the utter fullness of God. Glory be to him whose power, working in us, can do infinitely more than we can ask or imagine; glory be to him from generation to generation in the Church and in Christ Jesus for ever and ever. Amen.

Martin Bennett