



## Time & Intentions for Sundays and Weekdays Masses



DATE	TIME	DEDICATION	INTENTION	CHURCH
Sun 4 <sup>th</sup> Jan.	9 am	Second Sunday after Nativity	Parishioners	Holy Family
Sun 4 <sup>th</sup> Jan.	11.15 am	Second Sunday after Nativity		Our Lady V
Tue 6 <sup>th</sup> Jan.	9 am	Solemnity of the Epiphany of the Lord Day of Obligation		Our Lady V
Wed 7 <sup>th</sup> Jan.	9 am	Weekday of Christmas	Liturgy of Word & Sacrament	Our Lady V
Thu 8 <sup>th</sup> Jan.	9 am	Weekday of Christmas	Liturgy of Word & Sacrament	Our Lady V
Sun 11 <sup>th</sup> Jan.	9 am	The Baptism of the Lord		Holy Family
Sun 11 <sup>th</sup> Jan.	11.15 am	The Baptism of the Lord	Parishioners	Our Lady V
Sun 11 <sup>th</sup> Jan.	3 pm	The Baptism of the Lord	<a href="#">MASS IN SPANISH</a>	Our Lady V
Mon 12 <sup>th</sup> Jan.		Weekday in O.T. (1)		The church is closed
Tue 13 <sup>th</sup> Jan.	9 am	Weekday in O.T. (1)		Our Lady V
Wed 14 <sup>th</sup> Jan.	9 am	St Kentigern	Helen Scattergood (LD)	Our Lady V
Thu 15 <sup>th</sup> Jan.	9 am	Weekday in O.T. (1)		Our Lady V
Fri 16 <sup>th</sup> Jan.	9 am	Weekday in O.T. (1)		Our Lady V
Sat 17 <sup>th</sup> Jan.	12 noon	St Anthony Our Lady on Saturday		Our Lady V
Sun 18 <sup>th</sup> Jan.	9 am	Second Sunday O.T.	Pat Jackson (A)	Holy Family
Sun 18 <sup>th</sup> Jan.	11.15 am	Second Sunday O.T.	Parishioners	Our Lady V

**Exposition of the Blessed Sacrament, Confessions:** Tue 9.30am to 10am; Sat 11am to 12

**Holy Rosary & Divine Mercy Devotion:** Tuesdays 9.30 am OLOV.

**Baptisms, Weddings:** by appointments. [Wednesday Club:](#) / [Tuesday Nursery:](#) You are welcome!

## The Parishes of Holy Family Ince Blundell Our Lady of Victories, Hightown

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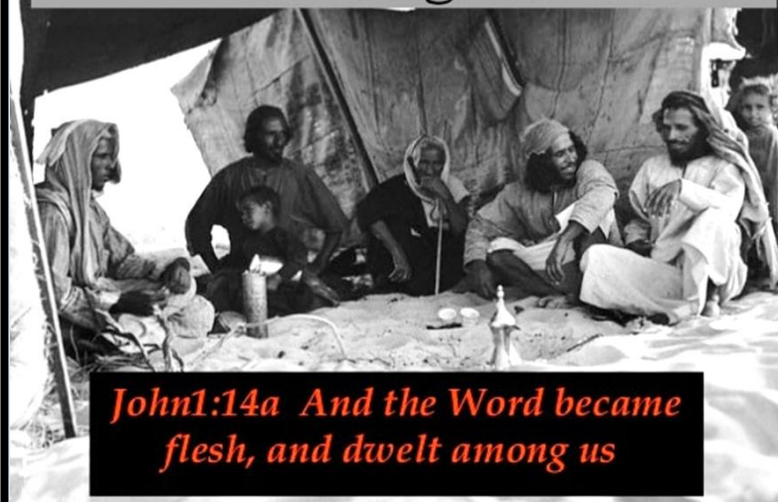
OLOV, Hightown: Sort Code: 40-29-12, Account: 01544993

Holy Family: Sort Code: 40-29-12, Account: 71545094



## Second Sunday after Nativity (A): 4<sup>th</sup> January 2026

### God Pitched His Tent Among Us



*John 1:14a And the Word became  
flesh, and dwelt among us*

*"The Word  
became flesh  
and pitched His  
tent among us"*

is a key phrase from **John 1:14**, signifying Jesus Christ's incarnation—that the eternal divine Word became a human being to live among people, revealing God's glory, grace, and truth, much like God's presence dwelt in the Tabernacle in the Old Testament.

It's a profound statement about God dwelling with humanity in tangible form, emphasizing the Incarnation and the nearness of God

#### **Meaning and Significance:**

**The Word (Logos Λογος):** Refers to Jesus, the divine, eternal expression of God, as described in the opening of John's Gospel.

**Became Flesh:** Signifies Jesus taking on human nature, becoming truly human without ceasing to be divine.

**Pitched His Tent (Tabernacled):** This Greek word (*skēnoō*) evokes the portable sanctuary (Tabernacle) where God's presence dwelt with Israel in the wilderness, showing God's intimate, temporary, and accessible presence with His people.

**Glory, Grace, and Truth:** Through Jesus's life, death, and resurrection, humanity saw God's magnificent glory, boundless favor (grace), and ultimate reality (truth).

**In essence, it means God moved into the neighbourhood, living, experiencing, and revealing Himself fully to humanity through Jesus Christ.**

It may surprise some people to discover that we are still celebrating Christmas. Although some are still conscious of the tradition of taking down decorations on 'Twelfth Night', for many others Christmas more or less ends on Boxing Day, and in the shops Christmas decorations disappear rapidly after the 25th to make way for sales posters.

Italians, Argentineans, and other countries of the same Latin Traditions such as Spanish, Portuguese, however, do things differently. They generally don't dismantle their cribs – the principal decoration in an Italian household – until the Feast of the Presentation of Jesus, in England known as Candlemas, on the 2nd of February. It should be noted that Italian 'cribs' are not merely Mary, Joseph, and baby Jesus, along with a few shepherds, wise men and animals. They are often whole model villages, sometimes with moving mechanical scenes, running water, and changing lighting. Indeed, sometimes one needs to look around a bit to see where the Holy Family is located in amongst it all!

It can seem strange that the nativity scene is such a relatively small element of such displays, but in fact it illustrates an important point: **'The Word became flesh and lived among us'**. The term translated in most bibles as 'lived' – or 'dwelt' in some older versions – has the literal meaning 'pitched tent', or perhaps 'encamped'. 'The Word became flesh and encamped among us'!

This reminds us of the tent which the Israelites carried with them in the wilderness, the tent in which the Lord dwelt. But there is a difference too, and one which is beautifully caught by those Italian cribs. When the Israelites were wandering in the wilderness, the tent was at the centre of the community. It was also quite a 'dangerous' place, where only the ritually pure could enter. But in our story the place where the Word chooses to enter and live among us is almost inconsequential. An animal shelter in a small town. One where lowly shepherds are welcome to enter, indeed are the first to witness this event. And yet though it may seem inconsequential, without it none of those crib scenes would have any significance beyond being a miniature village. The Holy Family in the stable may appear to be a small element, but in fact it is the reason for all the rest of the scene.

The image of the tent also suggests the image of a journey. I have already mentioned the echoes of the journey of the Israelites in the wilderness, but we might also think of the travels of the Holy Family from Nazareth to Bethlehem, then to Egypt, and then back to Nazareth. Journeys marked by worry and danger. Saint Luke's account of the journey to Bethlehem places the Holy Family in a land controlled by an oppressive occupying force. Saint Matthew's account of the flight into Egypt reminds us of the plight of contemporary refugees fleeing persecution.

**"The Word became flesh and pitched His tent among us" John 1:14** A key truth to take away from this is that God in Jesus Christ remains with us. Saint John tells us 'we have seen his glory' – but what is that glory? John goes on: 'The Law was given through Moses'. We are taken back once again to the Israelites in the wilderness. Here the giving of the Law was an event of great moment, marked with dramatic thunderous happenings according to the book of Exodus. But the glory of the Father's only Son is marked, at least in the Nativity, not by momentous events witnessed by many, but by a birth witnessed by a few. Even the angelic proclamation is only witnessed by a few agricultural workers according to Saint Luke!

John describes this appearance as being 'grace and truth'. Grace has the basic meaning of a gift given out of pure generosity. And the truth, for Saint John, is ultimately the truth of God's self-giving love for us. Indeed, later in the Gospel Jesus will describe himself as 'The Truth'. God's generosity is to be seen above all in the person of Jesus.

The Nativity scene, though often a small part of an Italian crib, gives meaning to the whole scenario. This expresses the truth that the Nativity, though in itself a small event, gives meaning to the whole of human existence. It quietly proclaims the self-giving generosity of God in Jesus.

**"The Word became flesh and pitched His tent among us" John 1:14**

Possibly unnoticed by many, but there to witness for those with eyes to see. Calling us in our turn to be that faithful presence of the love and generosity of God. Often quietly, sometimes more insistently, always knowing that God's presence does not cease when Christmastide comes to an end, but that God remains encamped among us.

*From Fr Sergio's Desk – (The College of Preachers' Website)*

**We pray for all who are sick and elderly:** Marie Tyrer, Ray Sherwood, Betty Maurey, John Evans-Freeke, Henry Henderson, Anne and Mike Quinn, Ronnie Baybut, Geoff Morrissey, Michael Hyland, Paul Blackford, Harry Caine, Sophie Caine, Christine Watts, Deacon John and Ann Crooks, Joan Callaghan, Natalie Kavanagh, Sue Swift, Hannalor Mainey, Betty Costello, Pauline Hayes, Irene Halsall, Mark Fieldsend.

## LITURGY OF THE WORD FOR THE SUNDAY MASS

### **First reading: Sirach 24:1-2, 8-12**

Wisdom will praise herself and will boast in the midst of her people. In the assembly of the Most High she will open her mouth, and in the presence of his forces she will boast: 'Then the Creator of all things commanded me, and the one who created me gave me my tent a resting place. And he said, "Make your dwelling in Jacob and in Israel receive your inheritance." From eternity, in the beginning, he created me, and for eternity I shall not cease to exist. In the holy tabernacle I ministered before him, and so I was established in Zion. In the beloved city likewise he gave me a resting place, and in Jerusalem was my dominion. So I took root in an honoured people, in the portion of the Lord, his inheritance.'

*The word of the Lord*

### **Second reading: Ephesians 1:3-6, 15-18**

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love he predestined us for adoption to himself as sons through Jesus Christ, according to the purpose of his will, to the praise of his glorious grace, with which he has blessed us in the Beloved.

For this reason, because I have heard of your faith in the Lord Jesus and your love towards all the saints, I do not cease to give thanks for you, remembering you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give you the Spirit of wisdom and of revelation in the knowledge of him, having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints.

*The word of the Lord*

**Gospel Acclamation: Alleluia. Alleluia. Glory to you, O Christ, proclaimed among the nations. Glory to you, O Christ, believed in throughout the world. Alleluia.**

### **Gospel: John 1:1-18**

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not any thing made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it.

There was a man sent from God, whose name was John. He came as a witness, to bear witness about the light, that all might believe through him. He was not the light, but came to bear witness about the light.

The true light, which gives light to everyone, was coming into the world. He was in the world, and the world was made through him, yet the world did not know him. He came to his own, and his own people did not receive him. But to all who did receive him, who believed in his name, he gave the right to become children of God, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God. And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the Only Begotten from the Father, full of grace and truth. John bore witness about him, and cried out, 'This was he of whom I said, "He who comes after me ranks before me, because he was before me."'

For from his fullness we have all received, grace upon grace. For the law was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God; the only begotten God, who is at the Father's side, he has made him known.

*The Gospel of the Lord*

### **Responsorial Psalm: Ps 147**

**R:/ The Word became flesh and dwelt among us.**

O Jerusalem, glorify the LORD!  
O Zion, praise your God!  
He has strengthened the bars of your gates;  
he has blessed your children within you. **R:/**

He established peace on your borders;  
he gives you your fill of finest wheat.  
He sends out his word to the earth,  
and swiftly runs his command. **R:/**

He reveals his word to Jacob;  
to Israel, his decrees and judgements.  
He has not dealt thus with other nations;  
he has not taught them his judgements. **R:/**

### **The Apostles' Creed**

I believe in God, the Father almighty,  
Creator of heaven and earth,  
and in Jesus Christ, his only Son, our  
Lord, who was conceived by the Holy  
Spirit, born of the Virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died and was buried;  
he descended into hell; on the third day  
he rose again from the dead;  
he ascended into heaven,  
and is seated at the right hand of God the  
Father almighty; from there he will come  
to judge the living and the dead.  
I believe in the Holy Spirit,  
the holy catholic Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and life everlasting. Amen.

**For Catholics in England and Wales,** Sundays are always days of obligation, along with Christmas Day, the Epiphany (Jan 6), Ascension Thursday, St Peter & St Paul (June 29), the Assumption (Aug 15), and All Saints (Nov 1), though Epiphany and St Peter & St Paul are often transferred to the nearest Sunday if they fall on a Saturday or Monday, as decided by the Bishops of England and Wales (CBCEW) conference.

### **Mandatory Holy Days of Obligation:**

- ✓ Every Sunday.
- ✓ Christmas Day December 25.
- ✓ The Epiphany of the Lord - January 6
- ✓ The Ascension of the Lord - 40 days after Easter, usually a Thursday.
- ✓ St Peter & St Paul - June 29 (often moved to the nearest Sunday).
- ✓ The Assumption of the Blessed Virgin Mary - August 15.
- ✓ All Saints - November 1.