

The Parish of St. Edward the Confessor  
Registered Charity no. 234025

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Newsletter for the week of 10<sup>th</sup> November 2024 Sunday Readings Cycle B Weekday Readings Cycle II

Readings for the for 32<sup>nd</sup> Ordinary Sunday: 1Kings 17:10-16; Psalm 145; Hebrews 9:24-28; Mark 12:38

Saturday 9<sup>th</sup> Nov 5.30pm 1<sup>st</sup> Mass of the 32<sup>nd</sup> SUNDAY in ORDINARY TIME – Day of Prayer for all victims of warfare

Sunday 10<sup>th</sup> Nov 10.30am Mass of the 32<sup>nd</sup> SUNDAY in ORDINARY TIME – Day of Prayer for all victims of warfare

Monday 11<sup>th</sup> Nov 9.15am St. Martin of Tours, bishop

Tuesday 12<sup>th</sup> Nov St. Josaphat, bishop, martyr

Wednesday 13<sup>th</sup> Nov 11.30am Mass

Thursday 14<sup>th</sup> Nov

Friday 15<sup>th</sup> Nov 1.00pm Mass (in Hospital Chapel)(Optional: St. Albert the Great, bishop, doctor of the Church)

Saturday 16<sup>th</sup> Nov 10.00am Mass(Optional: St. Edmund of Abingdon, or St. Margaret of Scotland, or St. Gertrude)

Saturday 16<sup>th</sup> Nov 5.30pm 1<sup>st</sup> Mass of the 33<sup>rd</sup> Sunday in Ordinary Time

Sunday 17<sup>th</sup> Nov 10.30am Mass of the 33<sup>rd</sup> Sunday in Ordinary Time

Readings for 33<sup>rd</sup> Ordinary Sunday: Daniel 12: 1-3; Psalm 15; Hebrews 10:11-14; Mark 13:24-32

### COLLECTION for the DIOCESAN CLERGY EDUCATION & TRAINING FUND

**Today Sun 10<sup>th</sup> Nov.** Currently 3 are in residential discernment with the diocese with a 4<sup>th</sup> joining them soon, & there are 10 diocesan seminarians. Two of them, Adam Bamber & Joseph Fawcett are now preparing to be ordained deacons before Christmas. They'll then spend an extended period ministering as deacons before being ordained priests. The training of priests is expensive. Last year a seminarian cost about £80 per day. The Clergy Education & Training Fund helps meet these costs.. Remember in your generosity this important collection. Baskets are at the church entrances.

### PARISH PASTORAL COUNCIL

**Next Tues 12<sup>th</sup> Nov** Meeting of the PPC 7pm in the Community Room including election of the PPC officers for the next year.

### SEMINAR on the NEW LECTIONARY

**Next Sat 16<sup>th</sup> Nov** for Readers at Mass & Ministers of Holy Communion: 10.00am- 12.30pm starting with Mass at 10.00am. This is the customary yearly seminar for all ministers of the Word /Holy Communion. It is an opportunity to look at the new lectionaries and enhance our abilities to proclaim & communicate the word of God more effectively.

### HALTING THE SLIDE INTO ASSISTED SUICIDE

MPs will vote on whether to introduce an extreme assisted suicide law on Friday 29<sup>th</sup> November. To protect the vulnerable from this radical law change, contact your MP and ask them to vote NO. Contact Tim Roca the MP for Macclesfield: email: [tim.roca.mp@parliament.uk](mailto:tim.roca.mp@parliament.uk) ; postal Address: House of Commons London SW1A 0AA or use the Right to Life web-tool to register your opposition at [www.righttolife.org.uk/mpcontactnow](http://www.righttolife.org.uk/mpcontactnow) - it only takes about 30 seconds !

### HOURLY PRAYER for LIFE

**Next Wed 13<sup>th</sup> Nov 5.30-6.30pm** The Conference of Bishops invites us all to put 1 hour aside on Wednesday evening 5.30-6.30pm for prayer for the Holy Spirit to resolve the indecision of a significant number of MPs. and help them to find the interior strength to oppose the passing of the 2<sup>nd</sup> Reading of the Assisted Suicide Bill on Fri 29<sup>th</sup> Nov. All the Bishops will spend an hour before the Blessed Sacrament at that time. Switch off the Radio & TV & wherever you are join the Bishops in quiet prayer.

### NOVEMBER DECEASED REMEMBRANCE LIST

The names of all the deceased of our families & friends, fellow parishioners are put together during this month at every Mass at St. Edward's. Place the list of names of those you wish to be included in the boxes at the church entrances - but don't put include any money. The lists are put in the 'Holy Souls' Folder & placed on the altar for remembrance at every Mass, together with all those whose names are inscribed in the Parish Book of Remembrance

### THANK YOU FOR YOUR GENEROSITY

Last Sunday's Collection £223.62

**GET IN TOUCH QUICKLY –IF YOU ARE SICK** If you or your relative enters Macclesfield Hospital or East Cheshire Hospice let Fr. Peter C. know as soon as possible tel: 01625 423576 or by e-mail -

### DIARY OF EVENTS

**Next Sun 17<sup>th</sup> Nov** Day of Prayer for Safeguarding in the Church; Day of Prayer for the World's Poor

**Fri 22<sup>nd</sup> Nov** Christ the King Pr. Sch. Mass in school 9.15am

**Sun 24<sup>th</sup> Nov.** Solemnity of Jesus Christ, King of the Universe: Day of Prayer for Young People

**Sun 1<sup>st</sup> Dec** 1<sup>st</sup> Sunday of Advent Year C: introduction of the new lectionary

## The Pastoral Letter of Bishop Philip Egan, of Portsmouth Diocese on 27<sup>th</sup> October

“Dear brothers and sisters, especially those of you caring for the sick and the dying. I speak to you today because our country faces a lethal choice. I refer to the bill before Parliament to legalise what they call ‘assisted dying’. I prefer to call it for what it is, assisted suicide – helping someone to kill themselves.

‘Thou shalt not kill’ is an instinctive principle written into every human heart. It grounds the laws that govern every civilised society on Earth. It’s the teaching of all major religions, and it is fundamental to Christian morality and Catholic social teaching.

Yet now, campaigners such as *Exit International* want to change this natural law to allow killing in certain circumstances. They’re conducting an intensive campaign in the media, highlighting sad and difficult cases and making emotional pitches. Yet if we yield to this and permit killing, we will cross a line from which there is no return. Like using nuclear weapons once deployed, it’s too late. There’s only escalation.

Let me give you **four plain reasons** why assisting assisted suicide and euthanasia are wrong. These four reasons will make appeal to reason, that is to common sense. I will then add **two more reasons** that also appeal to faith, demonstrating why assisted suicide and euthanasia is gravely immoral and an offence against God.

### **One – Intolerable pressure on the most vulnerable**

The option of assisted suicide would put intolerable pressure on the most vulnerable, upon the sick, the elderly, the disabled, the dying. It would tempt them to feel that they are an increasing burden and a financial drain on their families and others. They might start thinking it would be best to die. In other words, the right to die inescapably becomes a pressure to die and then a duty to die.

### **Two – Undermining Palliative care and the hospice movement**

To legalise assisted suicide would completely undermine palliative care and the work of care homes. It could spell the end of hospices since it would be cheaper, more efficient, and far less trouble to kill someone or to permit them to kill themselves, than to care for them and generously fund their care.

### **Three – An immoral demand on medical staff**

Assisted suicide would place an unacceptable and immoral demand on medical staff, expecting them to become accessories to a killing. It would undermine the trust we normally place in our doctors, making us suspicious of their motives. It would darken the atmosphere of medical wards that care for the elderly, and it would inexorably lead to euthanasia – the right to make another person die when difficult cases need to be decided by consultants and relatives, or lawyers and the courts. No wonder this legislation is opposed by more than 8 out of 10 doctors and palliative care specialists. It’s easy to imagine a future in which doctors advise patients to seek suicide rather than treatment.

### **Four – Creeping eligibility**

If the legislation is passed, even with the strictest limits for now, the thresholds of eligibility will keep creeping forward to cover ever more categories of persons, such as the mentally ill, those with dementia or depression, the severely disabled, sick babies, and so on. There are no limits, and fixed safeguards are unworkable. No government could guarantee there would not be mission creep. In fact, mission creep is happening in every jurisdiction where it’s legal. In Canada, for example, 5% of deaths are now by lethal injection. In other words, suicide, free on the NHS, would in time become socially acceptable – normal.

So four plain reasons, I could give more. Let me now add **two further reasons** why, as Catholics, we believe assisted suicide and euthanasia are gravely sinful.

### **Five – Suicide is totally against God’s law of love**

Suicide is a grave offence against God, against neighbour, and against self, against God, who in his love has given us the gift of life. So life is not ours to dispose of. Against neighbour, because it unjustly breaks the ties of solidarity within family and with others to whom we have obligations. And against self, because it contradicts the natural inclination of the human being to preserve and perpetuate his or her life. Suicide is totally against the law of love.

### **Six – Suicide by deliberate consent is sinful**

Suicide is gravely sinful, although the church has always shown compassion to those who take their lives, relying on God’s mercy whilst wondering whether they were fully aware of what they were doing. Yet when suicide is done with full knowledge and deliberate consent, as in an assisted suicide, it’s clearly a mortal sin. Likewise, assisting someone kill themselves is also a mortal sin. How would it be possible to offer them the last sacraments? What justification could a person make when crossing into eternity after death, they meet the living Lord to give an account of their life and their death.

Campaigners for assisted suicide argue persuasively. They say that people should have a right to make their own decisions about their lives, including when and how they die. Yet civilised societies also have to balance personal freedom with public safety. This is why, for instance, our roads have speed limits.

### **Care is the answer, not suicide**

They also argue that the terminally ill fear severe pain, the loss of dignity, and the poor quality of life, whereas assisted suicide would offer a quick end to physical suffering and emotional distress. Yet, modern medicine means that no one need die without dignity. It is true, frailty, pain, infirmity are a difficult trial. Yet, thanks be to God for the amazing advances medical science has made. Britain is a leader in palliative care with methods and drugs that have the capability to manage pain right to the end. Care is the answer, not suicide. We should continue investing in good palliative care. Care shows real love for the terminally ill, acknowledging their eternal value.

Again, some argue that euthanasia for those with little hope of recovery would ease the pressure on the health services. For instance, a politician in Guernsey recently argued that considerable savings could be realised if assisted suicide were introduced. Yet as this demonstrates, legalising assisted suicide and euthanasia only opens the door to abuse. If we love and care for someone, efficiency and cost saving is irrelevant. How can helping someone to kill themselves be compassionate? This is evil, masquerading as kindness.”

**THE** *Wednesday*  
**WORD**



**Encountering Christ**  
**The Wednesday Prayer Custom**  
**for Homes, Schools & Parishes**

*Prayerfully preparing for Sunday Mass with special prayers for our school families*



**Set aside 10-15 minutes and create a suitable environment by removing any distractions.** Make sure that you are comfortable. Perhaps light a candle. Make the sign of the cross and remain still for a minute of settling silence.



**Remember that through this scripture our Lord is truly present.** Read the Gospel, aloud and slowly, and pay attention to any words that stand out. If any do, meditate on them for a few minutes and be invited into a dialogue with God.

**1**

**Read**

**The Gospel for Sunday 10<sup>th</sup> November 2024**

**THE WIDOW'S OFFERING**

In his teaching Jesus said, "Beware of the scribes who like to walk about in long robes, to be greeted obsequiously in the market squares, to take the front seats in the synagogues and the places of honour at banquets; these are the men who swallow the property of widows, while making a show of lengthy prayers. The more severe will be the sentence they receive." He sat down opposite the treasury and watched the people putting money into the treasury, and many of the rich put in a great deal. A poor widow came and put in two small coins, the equivalent of a penny. Then he called his disciples and said to them, "I tell you solemnly, this poor widow has put more in than all who have contributed to the treasury; for they have all put in money they had over, but she from the little she had has put in everything she possessed, all she had to live on."

**Taken from Mark 12:38-44 The Thirty Second Sunday in Ordinary Time, Year B**

**2**

**Reflect**

**After reading the Gospel, did any words stand out? If they did, ponder or discuss them before proceeding with the reflection.**

We are presented in the gospel with a contrast between the dignitaries of the Temple, parading in their splendour, and the least of the least. These little coins of the widow are called lepta, meaning 'light', hardly more than shavings of copper, hardly worth picking up. Yet the value of a gift depends not on its absolute worth, but in the love with which it is given. The value of a birthday present depends on the love which it expresses, and the care which has gone into choosing or making it. One can imagine the widow debating with herself: if she made this supreme gift to the Lord, could she survive without these two little coins. What would she have to go without? As with the Sidonian widow in the first reading overleaf, this paltry gift is a rich expression of the widow's trust in divine love and care, and of her wanting to do something for the Lord. The little gift would go unnoticed among the riches of the exquisite and lavish Temple building, for its splendour was the wonder of the eastern Mediterranean, but her offering is a heartfelt expression of her love. Just so with our prayer of praise: it is the joyful outpouring of our love.

**What gift could you give to the Lord?**

*Dom Henry Wansbrough OSB*

**3**

**Respond & Request**

Now slowly and prayerfully read the Gospel once again but this time in silence. Consider how this Gospel could apply to your life in general. Thank God for any insight you may have received.

Then ask God to bless you with a spiritual gift to help you act on any resolution you have made. Perhaps: love, hope, understanding, wisdom, faithfulness, peace, patience, humility, joy, forgiveness, self-control, courage, generosity, faith or something else.

**4**

**Pray for Families**

**This Wednesday's word for our school families is GIFT !**

After praying for your loved ones, please remember to pray for our present and future Church, particularly for the families connected to our schools. You may want to conclude this special weekly time with a simple prayer such as:

**St Joseph, Patron Saint of Families and Protector of the Church, pray for us. Mary, Star of Evangelisation, pray for us. Glory be to the Father and to the Son and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen.**

# WEDNESDAY WORD PLUS †

Fr Henry's reflections on the first and second readings of **Sunday 10th November 2024**



**1st Reading: 1 Kings 17:10-16**

## Elijah and the Widow

Elijah the Prophet went off to Sidon. And when he reached the city gate, there was a widow gathering sticks; addressing her he said, "Please bring a little water in a vessel for me to drink." She was setting off to bring it when he called after her. "Please," he said, "bring me a scrap of bread in your hand." "As the Lord your God lives," she replied, "I have no baked bread, but only a handful of meal in a jar and a little oil in a jug; I am just gathering a stick or two to go and prepare this for myself and my son to eat, and then we shall die." But Elijah said to her, "Do not be afraid, go and do as you have said; but first make a little scone of it for me and bring it to me, and then make some for yourself and for your son. For thus the Lord speaks, the God of Israel: 'Jar of meal shall not be spent, jug of oil shall not be emptied, before the day when the Lord sends rain on the face of the earth.'" The woman went and did as Elijah told her and they ate the food, she, himself and her son. The jar of meal was not spent nor the jug of oil emptied, just as the Lord had foretold through Elijah.



This story about Elijah and the widow of Zarephath in Sidon is chosen to pair with the story in today's gospel about the generosity of the widow in the Temple. It is also, of course, about another widow's generosity, but this story is more fundamentally about her trust and obedience to the command of the prophet. In a way, trust in the Lord underpins all generosity: we trust that any real need we encounter is presented to us by the Lord, and is a request for our help; we trust that God, our Father, knows what he is doing. Realising that we are no more than stewards of God's good things, we respond to the need which God has presented to us. This story also has something special about it, for this widow in the territory of Sidon is mentioned in the manifesto-speech which Jesus makes in Luke's gospel in the synagogue of Nazareth: his mission is not confined to Israel any more than that of the prophets was. The gentiles too are the children of God, the object of his loving care, and are to be saved no less than the Jews. In Jesus' mission the gentiles form part of the Chosen People of God. **What in your life has really called you to place all your trust in God?**



**2nd Reading: Hebrews 9:24-28**

## Christ's Sacrifice Once and for All

It is not as though Christ had entered a man-made sanctuary which was only modelled on the real one; but it was heaven itself, so that he could appear in the actual presence of God on our behalf. And he does not have to offer himself again and again, like the high priest going into the sanctuary year after year with the blood that is not his own, or else he would have had to suffer over and over again since the world began. Instead of that, he has made his appearance once and for all, now at the end of the last age, to do away with sin by sacrificing himself. Since men only die once, and after that comes judgement, so Christ, too, offers himself only once to take the faults of many on himself, and when he appears a second time, it will not be to deal with sin but to reward with salvation those who are waiting for him.



Addressed to Jewish priests converted to Christianity, this Letter to the Hebrews seeks to show them that the sacrifices they had formerly valued so much were only a shadow of the reality in Christ. There is no time in heaven! Those sacrifices were of their nature temporary and unsatisfying; Christ's is of its nature eternal and all sufficient. The image of Christ, presenting his sacrifice and his blood before the throne of God, is ultimately reassuring. It signifies the permanent and unbreakable union of humanity to God, welded by the obedience of Jesus on the Cross. Although the language is largely similar, the sacrifices of the Bible are not to be thought of in the same way as pagan and Greek sacrifices. They are not appeasing an angry god, but are celebrating unity with God. They are shared meals, and in the great annual sacrifice of the Day of Reconciliation, blood is sprinkled on people and altar to signify the renewed union with God. Especially reassuring is the mention of Christ's blood, for blood is the symbol of life. Christ's blood, given to us, is the sign and sacrament of the gift of divine life, offered to us – if only we will accept it. **What does Christ's self-offering signify?**

**Christ's blood, given to us, is the sign and sacrament of the gift of divine life.**

**The Wednesday Word** Connecting Home, School & Parish through the Word of God

**The Wednesday Word is under the patronage of St Joseph, Patron Saint of Families and Protector of the Church  
Within the tradition of the Catholic Church, each Wednesday is dedicated to St Joseph**