

The Parish of St. Edward the Confessor

Registered Charity no. 234025

Father Peter Cryan

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Newsletter for the week of 17th July 2022

Sunday Readings Cycle C

Weekday Readings Cycle II

Readings for 16th Ordinary Sunday Genesis 18: 1-10; Psalm 14; Colossians 1:24-28; Luke 10:38-42

Saturday 16th July 5.30pm 1st Mass of the 16th SUNDAY in ORDINARY TIME

Sunday 17th July 10.30am 16th SUNDAY in ORDINARY TIME - Anniv. of Fr. Peter's Ordination in 1976

Monday 18th July 9.30am Mass

Tuesday 19th July memorial: St. John Plessington, priest, martyr,

Wednesday 20th July 11.30am Mass (optional : St. Apollinaris, bishop, martyr, doctor of the Church)

Thursday 21st July (optional: St. Lawrence of Brindisi, priest, religious, doctor of the Church)

Friday 22nd July 11.30am Mass memorial: St. Mary Magdalene

Saturday 23rd July FEAST: ST. BRIDGET of SWEDEN, married woman, religious founder

5.30pm 1st Mass of 17th Sunday in Ordinary Time

Sunday 24th July 10.30am Mass: 17th Sunday in Ordinary Time

Readings for 17th Ordinary Sunday Genesis 18: 20-32; Psalm 137; Colossians 2:12-14; Luke 11:1-13

A face mask/ covering is **not essential** but is **recommended** in the church & community Room during the present surge of Covid19. Hand sanitizing continues to be **desirable**. Care for **safe physical distancing** for oneself & fellow worshippers is more than ever needed.!

ARRANGEMENTS AT MASS

- individual invitation & response at Holy Communion ; - an offertory collection and procession; - a non-tactile sign of peace ; - an entrance procession at Sunday 10.30am Mass.

SATURDAY MASS TIME WARNING

It's quite likely that the traffic & parked cars from the increased attendance at Macclesfield Town FC matches in the new football season will swamp access to the church to force us to put back the Saturday Mass to 6.00pm. Be prepared!

SUNDAY MORNING MUSIC

As is usual during the Summer from next week there will be a reduction in music. The organ music provided by Christopher Cromar will be discontinued and we will use CD music much as we did before. Many thanks to Chris Cromar for the music he has brought to St. Edward's during the last three months! It has been greatly appreciated!

PROPOSED RENEWAL of MEMBERSHIP of the PARISH PASTORAL COUNCIL

For the last two pandemic years, the present PPC have provided crucial help & support to Fr. Peter in the continued running of the parish. All PPC members are aware of how few are the possible parishioners who feel able to serve on the PPC. The proposal the PPC members suggest is that, as 3 of the members come to the end of a 3 year term and others have actually continuously served for longer than 3 years, the number of elected PPC members are reduced this year to 6: then 3 would be open to new nominations for a 3 year term and the other 3 would be drawn from the existing 6 remaining members by mutual agreement. In this way there would be a balance between continuity and newness. It would be for this year and then for the following year, it is possible to have 3 more new members elected for a 3 year term. Would this proposal be acceptable? Let us know as we look to the end of August & PPC renewal.

THANK YOU FOR YOUR GENEROUS GIVING

Last Sunday's Offertory £214.50

Apostleship of the Sea (Sea Sunday) £53.10

FUNERAL MASS

Wed 27th July 1.00pm Funeral Mass for *Mary Matson*. Committal at Macclesfield Crematorium. Refreshments at the St. Alban's Parish Hall. Mary died peacefully on Sat. 2nd July age 97 years. May she rest in peace!

RESOURCES from the ANSCOMBE BIOETHICS CENTRE

The Anscombe Bioethics Centre is an organisation which does research on behalf of our Bishops & education for the Catholic community on moral matters in medicine. A new website has resources to benefit parishioners especially, doctors, nurses, or others who work or study in fields related to health & social care. Take advantage of their work & access it through their website & social media: www.bioethics.org.uk You can also sign up to their monthly digest for the latest news, events, and accessible briefings on moral matters in medicine, here: <https://bit.ly/ABC-Subscribe>

GET IN TOUCH QUICKLY –IF YOU ARE SICK If you or your relative enters Macclesfield Hospital let Fr. Peter know as soon as possible tel: 01625 423576 or by e-mail st.edmacc@gmail.com



ST. JOHN PLESSINGTON

John Plessington was born 1637 in Lancashire either at Garstang or near Blackburn . As a young boy he went to a school run by Jesuits at Scarisbrick Hall near Ormskirk and then to their college at St. Omer in the Pas de Calais in Northern France . Then he went to train as priest at the English College, Valladolid, and ordained at Segovia both in Spain on 25th March 1662 returning to England in April 1663 with an alias of “Scarisbrick”

At first John Plessington joined the secular priest’s mission at Holywell in N. Wales staying at “ Ye Cross Keys” where he was esteemed for a certain agreeableness and candour.

He is first mentioned at Puddington Hall near Burton in the Wirral in 1670 where he was ostensibly tutor to the children of the Massey family who were openly Catholic and were popular & respected in the neighbourhood. For about seven years John Plessington laboured and ministered as a priest in the surrounding countryside.

In 1678 Titus Oates, a bogus convert to the Catholic Faith fabricated an imaginary plot to assassinate Charles II and made a deposition before a London magistrate who shortly after died. At this, hysterical suspicion spread in the people of London fanned for political ends by the Earl of Shaftesbury, a powerful yet controversial politician who actively colluded with Titus Oates. It then spread far & wide through the land. Like the many priests who were arrested for pretended implication in the plot, John Plessington was betrayed by three renegade Catholics, Margaret Plat, George Massey & Robert Woods by the false testimony that they had seen him act as a priest. As there was no incriminating evidence to implicate him in the plot he was indicted for his priesthood. These three false witnesses’ fate are recorded: one was crushed to death by an accident, another died in a pigsty, and the third wasted away in anguish & misery.

John Plessington was condemned to death at Chester and then nine weeks later was taken to Gallows Hill,(now called Barrel Well Hill) Boughton in Chester for execution on 19th July 1679. His speech from the gallows was printed and is preserved. He said:

Dear Countrymen, I am here to be executed, but not for theft, murder or anything against the law of God. Those of you who were present at my trial know that I was charged with nothing but priesthood. If you consult the Old or New Testament you will find that priesthood is not against the law of God, nor against monarchy or the civil government.....

You know that they say a priest ordained by the authority of the See of Rome is a traitor by English law.....

In primitive times Christians were called traitors and suffered by national laws. Now priests of the Roman Church are treated the same way. But just as Christianity was not against God, monarchy or civil policy, there is no part of the Roman Catholic Faith which is inconsistent with them .

We do not believe that the Pope has power to depose princes or give permission to murder them; and I protest in the sight of God that I am totally innocent of the plot which is under discussion. I abhor such bloody and damnable designs....

Bear witness , good hearers , that I believe all the articles of the Roman Catholic faith. I am willing to die for their truth, by the help of God; and I would rather die than deny any point of faith taught by our holy mother, the Roman catholic Church.....

God bless the King and the royal family; and grant his majesty a prosperous reign and a crown of glory hereafter. God grant peace to his subjects. May they live and die in true faith, hope and charity.

And now I recommend myself to the mercy of Jesus. Jesus , be to me a Jesus and save me.

Then St. John Plessington was turned off the cart, hanged, then cut down and his body quartered which were sent to Puddington for public exposure, but the people would not hear of it , and his remains were buried somewhere in the graveyard of St. Nicholas, Burton in the Wirral.

One of St. John Plessington’s breviaries is preserved. Silver vestments associated with him are on view at St. Winefride’s Neston and a small piece of linen stained with the saint’s blood is a relic at St. Francis’ Chester.

St. John Plessington was beatified in 1928 and canonised in 1970 in the group of 40 English & Welsh martyrs. He is commemorated in Shrewsbury diocese on the date of his death 19th July 1679.



Preparing for the Mass of Sunday 17th July 2022 - The Sixteenth Sunday in Ordinary Time

1 Relax & Remember

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. Call to mind the love that God has for you. Remember that through this scripture our Lord is truly present. Then read the Gospel, preferably 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.



2 Read

Taken from the Gospel for 17th July 2022 (Luke 10:38-42): Martha and Mary
Jesus came to a village, and a woman named Martha welcomed him into her house. She had a sister called Mary, who sat down at the Lord's feet and listened to him speaking. Now Martha who was distracted with all the serving said, "Lord, do you not care that my sister is leaving me to do the serving all by myself? Please tell her to help me." But the Lord answered: "Martha, Martha," he said, "you worry and fret about so many things, and yet few are needed, indeed only one. It is Mary who has chosen the better part; it is not to be taken from her."

3 Reflect

After spending a few minutes considering this Gospel, continue by reading Fr Henry Wansbrough's reflection.
Martha and Mary have become classic figures in the Church representing two different styles of life, the active and the contemplative vocation, an active apostolate or a life of prayer. Carried to an extreme, this opposition is, of course, merely silly. No active apostolate can thrive unless it grows out of a life of prayer, for we cannot draw others to the knowledge and love of a God whom we do not ourselves know and love. Nor can a life of prayer be genuine unless it leads to care for others and concern for the salvation of all those whom the Lord loves. Even a strictly enclosed community cannot claim to be a part of Christ's body unless its fabric is one of love and concern for all the members, and especially those in need, the elderly, the sick and the young. In fact, Jesus does not present any such choice between two different religious ways of life. His speech is always in terms of absolutes. He does not use comparatives; he says that Mary has chosen not 'the better' (as our translation has it) but 'the good' part (as the Greek has it). Any 'good' life must be founded on listening devotedly to the Lord and responding to what we have heard.

How important a part does listening to the Lord play in my life as a Christian?

Dom Henry Wansbrough OSB

4 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. Then thank God for any insight you may have received. Conclude by asking God to bless you with one of the following spiritual gifts to help you act on any resolution you have made: love, understanding, wisdom, faithfulness, peace, self control, patience, or joy. Please remember to pray for the Church and particularly our school families. Then conclude by requesting the prayers of Our Lady & St Joseph.



*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*

WEDNESDAY WORD PLUS

Fr Henry's reflections on the first and second readings of Sunday 17th July 2022



First Reading: *Abraham's Hospitality*

Genesis 18:1-10

The Lord appeared to Abraham at the Oak of Mamre while he was sitting by the entrance of the tent during the hottest part of the day. He looked up, and there he saw three men standing near him. As soon as he saw them he ran from the entrance of the tent to meet them, and bowed to the ground. "My Lord," he said, "I beg you, if I find favour with you, kindly do not pass your servant by. A little water shall be brought; you shall wash your feet and lie down under the tree. Let me fetch a little bread and you shall refresh yourselves before going further. That is why you have come in your servant's direction." They replied, "Do as you say." Abraham hastened to the tent to find Sarah. "Hurry," he said, "knead three bushels of flour and make loaves." Then running to the cattle Abraham took a fine and tender calf and gave it to the servant, who hurried to prepare it. Then taking cream, milk and the calf he had prepared, he laid all before them, and they ate while he remained standing near them under the tree. "Where is your wife Sarah?" they asked him. "She is in the tent," he replied. Then his guest said, "I shall visit you again next year without fail and your wife will then have a son."

This splendid narrative of Abraham entertaining the three strangers is chosen by the Church to pair with the gospel reading of Martha and Mary as an example of hospitality. But the tale has many other important aspects to it too. In the story the three men shimmer between being one and three. Since they clearly represent God – in a delightfully human way – this has been understood from the time of the earliest Church writers to be a hint of the Trinity, though the Trinity is not revealed until the New Testament. Another vital element is that it features the beginning of the fulfilment of the promise of a great posterity to Abraham. Abraham's faith has been tested by having to wait until both he and his wife are well beyond the normal age of conception, and now at last the Lord shows his care for them. A charming scene occurs just after the end of the reading: Sarah laughs at the idea of giving birth to a child at her age which leads to word-play when her son is named Isaac – which means laughs or smiles in Hebrew; this pun recurs several times in the Isaac story. For the sequel to the story, Abraham's bargain with God, we must wait till next week!

What does this story of Abraham and Sarah say to us about the life of faith, a life lived with God?

Second Reading: *The Servant of the Church*

Colossians 1:24-28

It makes me happy to suffer for you, as I am suffering now, and in my body to do what I can to make up all that has still to be undergone by Christ for the sake of his body, the Church. I became the servant of the Church when God made me responsible for delivering God's message to you, the message which was a mystery hidden for generations and centuries and has now been revealed to his saints. It was God's purpose to reveal it to them and to show all the rich glory of this mystery to pagans. The mystery is Christ among you, your hope of glory: this is the Christ we proclaim, this is the wisdom in which we thoroughly train everyone and instruct everyone, to make them all perfect in Christ.

“ The salvation promised to Abraham and his kin now extends to all people. ”

The letter to the Colossians, begun last Sunday and read over four Sundays, is one of the latest of the Pauline letters. Some scholars think it was written not by Paul at all but by a disciple, thoroughly familiar with Paul's thought, applying his master's ideas to a new situation. In any case, it is part of the inspired Scripture handed down to us. The mystery revealed only at the end of time, which Paul was commissioned to proclaim, is that the salvation promised to Abraham and his kin now extends to all people. The author is also very aware that Paul's own sufferings and tribulations in the apostolate mirror and complete those of Christ. When it says that Paul is 'completing what is lacking in Christ's afflictions', the author does not mean that Jesus' Passion was somehow faulty or deficient. Rather he means that the Church (as the Body of Christ in every age) must be a suffering Church. His confidence rests in these sufferings, for they enable him to say that Paul is the Servant of the Lord Jesus in just the same way as Jesus is the Suffering Servant of the Lord. In 2 Corinthians, when others claim more authority than he has, Paul replies by saying that he has suffered more.

Is suffering part of our mission as members of the Church? Why? How is this fulfilled?

The Wednesday Word: *Connecting Home, School & Parish through the Word of God w:*
www.wednesdayword.org e: info@wednesdayword.org