

The Parish of St. Edward the Confessor

Registered Charity no. 234025

Father Peter Cryan

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Newsletter for the week of 19th June 2022

Sunday Readings Cycle C

Weekday Readings Cycle II

Readings for the Solemnity of Corpus Christi: Genesis 14:18-20; Psalm 109; 1 Corinthians 11:23-26; Luke 9:11-17

Saturday 19th June 5.30pm 1st MASS of CORPUS CHRISTI SUNDAY

Sunday 20th June 10.30am MASS: CORPUS CHRISTI SUNDAY Day of Prayer for Life - 2nd Collection

Monday 21st June 9.30am Mass (St. Alban, layman, 1st Martyr of Britain)

Tuesday 22nd June St. Aloysius Gonzaga, religious

Wednesday 23rd June 11.30am Mass FEAST: SS. JOHN FISHER, bishop & THOMAS MORE, layman, martyrs

Thursday 24th June SOLEMNITY: NATIVITY of ST. JOHN the BAPTIST

Friday 25th June 11.30am Mass SOLEMNITY: The SACRED HEART of JESUS

Saturday 26th June 5.30pm 1st Mass of 13th Sunday in Ordinary Time

Sunday 27th June 10.30am Mass: 13th Sunday in Ordinary Time

Readings for 13th Ordinary Sunday: 1 Kings 19: 16,19-21; Psalm 15; Galatians 5:1,13-18; Luke 9: 51-62

A face mask/ covering is **optional** in the church & community Room. Hand sanitizing continues to be **desirable**.
Care for **safe physical distancing** for oneself & fellow worshippers is more than ever needed.!

ARRANGEMENTS AT MASS

- church benches & statues restored ; - individual invitation & response at Holy Communion is restored;
- the offertory collection restored; - the offertory procession returns;
- Sunday 10.30am Mass the entrance procession returns; - the non-tactile sign of peace continues.

THANK YOU FOR YOUR CONTINUED GENEROSITY

Last Sunday's Offertory £183.50

BAPTISM

Today Sun 19th June 12 noon of Alliyah Reign Cosare , the daughter of Allan & Girlie Cosare

FUNERAL

This Tues 21st June 12noon at St. Alban's Church: Funeral Mass of Margaret Lillis followed by committal at Macclesfield Crematorium 2.00pm & reception at the Pack Horse Bowling & Social Club, Abbey Rd. from 1.30pm. Family flowers only; donations in lieu of flowers to CAFOD and East Cheshire Hospice. May she rest in peace!

RETURN to MASS in PERSON

The Bishops of England & Wales have called us once again to in- person celebration of Sunday Mass. "Virtual viewing" of Mass on line for the ordinary healthy Catholic now is no longer an option to join in the celebration of the Sunday Eucharist. As it has always been, when we are prevented by ill- health or frailty of age for example, this does not apply.

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

DIARY of EVENTS

Wed 29th June Ss Peter & Paul Apostles Mass 11.30am – collection for Peter's Pence is also next Sun 26th June

Sat 2nd July 2.00pm Wedding: Julie Payment & Jonathan Riley

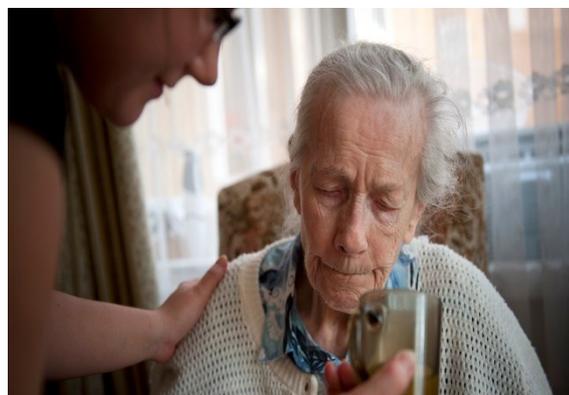
Sat 9th July 11.00am Wedding: Emmanuel Emechebe & Kamsiyochi Aghamelu

Sun 10th July Sea Sunday: Day of Prayer for Life- collection for Apostleship of the Sea

Mon 11th July 7.30pm Meeting of PPC in the Community Room

Day for Life 2022 – the Bishops of England and Wales are inviting the faithful to reflect on protecting and valuing old age

Building on last year's theme of "care at the end of life", this year, the bishops are inviting the faithful to reflect on protecting and valuing old age.



This focus on old age, is both a global and ecclesial concern. There are now more than one billion people aged 60 or over living in our world, a number expected to double by 2050. The face of humanity is ageing. Longevity, which was once considered a blessing, has fallen prey to a throw-away culture. From the treatment of the elderly during the pandemic and the disproportionate effect Covid had on them, to the health and social care crisis, the dementia time bomb, the threat of assisted suicide legislation, the breakdown of extended families, weakening of familial support and increased isolation, every day we see numerous attacks upon the gift of a long life.

Paradoxically, the place and worth of older persons in our society is called into question, with tragic consequences, at a time when medical and social advances mean that people are living longer than ever before. In the light of progress, strangely, long life has become something of a burden rather than a blessing. Being old simply doesn't square with a culture which privileges youth and productivity over and above fragility and perceived emptying, decline or loss of life. And our response as a society? To set aside, to hide and to ignore older persons.

Christians are called to push back against this manifestation of the throw-away culture in which we find ourselves. We are not simply tasked with promoting and defending the rights of older persons, but also with creating a culture that cherishes life at all stages and especially when it is at its most vulnerable, be that at the start or end of life.



In this context, Pope Francis has made “old age” a pastoral priority of his pontificate. Alongside migration and climate change, he has said that it is one of the most urgent issues facing the human family at this time. The Pope has repeatedly called out “the cruel abandonment of older persons” during the pandemic, he has established a World Day of Prayer for Grandparents and the Elderly and more recently he has dedicated his Wednesday audiences to a rich Catechesis on Old Age. One Cardinal even called this Catechesis a “magisterium” on this pastoral issue. And the Pope has done all of this, by powerfully placing his own old age, fragility and weakness at the forefront of his ministry in this area.

The Catechesis on Old Age is rich and provides much to reflect upon, but I would like to draw attention to two themes in the earlier part of it: the bonds between generations and the grace of time. Both are framed as gifts the elderly offer by means of a remedy to a throw-away culture and both are echoed in the bishops’ own message

On the first point, it can be easy to reduce the Pope’s calls for closer inter-generational relations, as a being a call to young people to help older people. Whilst this is, of course, important Pope Francis is aiming at something much deeper. He uses the image of the elderly as being like the roots of a tree and in these roots are wisdom, maturity, memory, history and experience. The young are flowers or fruits on these trees, and they need to be connected to their roots if they are to flourish and grow. When younger people are cut off from their roots, society is cut off from its roots. Without this connection society becomes sterile and its own future is threatened. In bridging this gap, the elderly are called to be, and to be recognised as, active and indispensable protagonists in our collective story and society, not merely passive recipients of our care or burdens/objects to be hidden or discarded.

On the second point, the grace of time, the Pope sees the length of years and the slower rhythms of life of the elderly as a powerful witness to society’s “excess of haste”. This excess has no time for the most vulnerable and no time for depth and meaning of life. Pope Francis sees the young as being most impacted by this, they are caught between time on the clock that demands to be rushed and the times of life that require proper leavening. The witness of the elderly and time spent with them, helps restore balance here by harmonising the rhythms of life and helping us both to mature and to grasp life’s deeper meaning and purpose. Wasting time and slowing down with the elderly and vulnerable, is in fact the antidote for “our obsession with haste” and the throw-away culture it generates.

Returning to this year’s Day for Life theme, the bishops of England and Wales invite people to think again about the value of and contribution older persons can make in families and in society, and to make practical choices to build bridges between the generations.A long life is indeed a blessing, so let us not forsake our elderly brothers and sisters when their strength is spent.

From a Tablet article by Colette McGovern - a Senior Policy and Research Analyst at The Catholic Bishops’ Conference of England & Wales.



Preparing for the Mass of Sunday 19th June 2022 - Corpus Christi - The Most Holy Body and Blood of the Lord

1 Relax & Remember

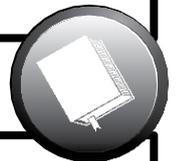
Set aside 10 -15 minutes and create a suitable environment by removing any distractions. Make sure that you are comfortable. Perhaps light a candle. Make the sign of the cross † and remain still for a minute of settling silence. Call to mind the love that God has for you. Remember that through this scripture 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 19th June 2022 (Luke 9:11-17): Jesus Gives Food to the Crowds

Jesus made the crowds welcome and talked to them about the kingdom of God; and he cured those who were in need of healing. It was late afternoon when the Twelve came to him and said, "Send the people away, and they can go to the villages and farms round about to find lodging and food; for we are in a lonely place here." He replied, "Give them something to eat yourselves." But they said, "We have no more than five loaves and two fish, unless we are to go ourselves and buy food for all these people." For there were about five thousand men. But he said to his disciples, "Get them to sit down in parties of about fifty." They did so and made them all sit down. Then He took the five loaves and the two fish, raised his eyes to heaven, and said the blessing over them; then he broke them and handed them to his disciples to distribute among the crowd. They all ate as much as they wanted, and when the scraps remaining were collected they filled twelve baskets.



3 Reflect

After spending a few minutes considering this Gospel, continue by reading Fr Henry Wansbrough's reflection.

On the feast of the Body and Blood of Christ should we not have the gospel reading about the institution of the Eucharist at the Last Supper? No, the Church puts before us this reading of the wonderful gift of food from Jesus. It is a sort of open-air picnic Eucharist. It begins with Jesus talking to the crowd about the Kingdom of God; this is what happens in the earlier part of our Eucharist, as we listen to the Word in the readings and to the homily which interprets the Word for us. Then the Lord heals those who are in need of healing, and that means all of us, for we are always in need of healing in various ways. Only then does Jesus raise his eyes to heaven, bless the bread and distribute it, just as he gives himself to us in the Eucharist. A sign of the generosity and plenty of Jesus' gifts in the Eucharist is represented by the twelve baskets of left-overs, ready for consumption by the twelve tribes of the new Israel. In the same way, on the feast of the Body and Blood of Christ we share joyfully in the sustenance which Jesus gives to us and to the huge numbers of his followers across the world. How can I participate more fully in Jesus' gift of the Eucharist? Perhaps I could make better preparation before Mass begins; take time for reflection afterwards; give fuller attention during the Mass.

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 19th June 2022

First Reading: *The Blessing of Melchizedek*

Genesis 14:18-20

Melchizedek king of Salem brought bread and wine; he was a priest of God Most High. He pronounced this blessing: "Blessed be Abraham by God Most High, creator of heaven and earth, and blessed be God Most High for handing over your enemies to you." And Abraham gave him a tithe of everything.

Melchizedek is a historically mysterious figure; designated a king of Salem, he suddenly appears from nowhere to greet Abraham and bless him. In gratitude Abraham gives Melchizedek a tenth of the spoil he has just won in battle. The only other mention of Melchizedek in the Old Testament is in Psalm 110, where he is the priest-king of Jerusalem. The early verses of this Psalm are frequently cited in the New Testament as a fore-shadowing of the exaltation of Christ to the right hand of the Father at the resurrection: "Sit at my right hand until I make your enemies your footstool". In the New Testament the whole Psalm is understood to point to Christ, and so in the Letter to the Hebrews the verse, "You are a priest according to the line of Melchizedek" is interpreted as a reference to Christ's priesthood. Christ is a priest not in the line of Aaron, but in the line of Melchizedek. The Letter further argues that, since Melchizedek blesses Abraham, Melchizedek's priesthood is superior to that of Abraham and Aaron. So, by this slightly involved explanation, we are celebrating in this first reading the priesthood of Christ, a priesthood superior to that of the Old Law.

What does it mean when we say that all Christians share in the priesthood of Christ?

Second Reading: *The Lord's Supper*

1 Corinthians 11:23-26

This is what I received from the Lord, and in turn passed on to you: that on the same night that he was betrayed, the Lord Jesus took some bread, and thanked God for it and broke it, and he said, "This is my body, which is for you; do this as a memorial of me." In the same way he took the cup after supper, and said, "This cup is the new covenant in my blood. Whenever you drink it, do this as a memorial of me." Until the Lord comes, therefore, every time you eat this bread and drink this cup, you are proclaiming his death.

“The Eucharist is a celebration of the Body of Christ, in which we are all united in love.”

From several points of view this is one of the most significant passages of the New Testament. To begin with, the terms 'received' and 'passed on' are technical terms in the rabbinic process of oral transmission of tradition; they show that what Paul is about to say is part of the tradition conserved in the Christian community. Secondly, it shows us that the repetition of this rite of the Eucharist was seen to bring, to those who took part, a participation in the death and resurrection of the Lord Jesus – whether they were worthy or unworthy. Moreover, Paul's purpose is to rebuke the Corinthians for taking part in the Eucharistic supper without due seriousness. Thirdly, it underlines some of the most precious aspects of the Eucharistic meal: it is the sealing of the new covenant in the cup of Christ's blood, that covenant which brings to each individual the union with the Father wrought by Christ's death. Fourthly, Paul's chief rebuke to the Corinthians is that they are disunited and selfish at their Eucharist, treating it just like an ordinary dinner, neglecting one another's needs; but in this text he reminds us that the Eucharist is a celebration of the Body of Christ, in which we are all united in love, and in which we all depend on one another.

Do we always remember this when we come together to celebrate the Sunday Mass? How does the Eucharist nourish your own life and faith?

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