

The Parish of St. Edward the Confessor

Registered Charity no. 234025

Father Peter Cryan

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Newsletter for the week of 1st May 2022

Sunday Readings Cycle C

Weekday Readings Cycle II

Readings for 3rd Sunday of Easter: Acts 5:27-32, 40-41; Psalm 29; Apocalypse 5:11-14; John 21:1-19

Saturday 30th April 5.30pm 1st MASS of the 3rd SUNDAY of EASTER

Sunday 1st May 10.30am MASS: 3rd SUNDAY of EASTER

Monday 2nd May 9.30am Mass St. Athanasius, bishop, doctor of the Church

Tuesday 3rd May FEAST: SS. PHILIP & JAMES, apostles

Wednesday 4th May 9.30am Mass FEAST: THE ENGLISH MARTYRS

Thursday 5th May

Friday 6th May 10.45am Funeral Mass: *Loretta Acton*

Saturday 7th May 5.30pm 1st Mass of 4th Sunday of Easter

Sunday 8th May 10.30am Mass: 4th Sunday of Easter

Readings for 4th Sunday of Easter: Acts 13:14,43-52; Psalm 99; Apocalypse 7:9,14-17; John 10:27-30

A FACE MASK/ COVERING & HAND SANITIZING ON ENTRANCE ARE REQUIRED BOTH IN CHURCH AND IN THE COMMUNITY ROOM

THANK YOU FOR YOUR GENEROSITY

Last Sunday's Offertory £117.00

Final Total Holy Places Collection £346.94

FUNERAL Next Fri 6th May 10.45am Funeral Mass for *Loretta Acton* died 26th March age 86 years. Loretta was a Minister of Holy Communion at the 10.30am Mass for several years. May she rest in peace to rise with Christ.

PARISH FINANCIAL COMMITTEE

Next Sunday 8th April 6.00p: meeting in the Community Room

PARISH PASTORAL COUNCIL

Mon 16th May 7.30pm Agenda items by next Sunday 8th May to Chair Judy Bailey email:

judyb100@hotmail.co.uk; mob: 07773 979371; Vice-Chair: Steve James email sjames2@btinternet.com;

mob:07946 148531; Sec: Denise Beck email: denesque@hotmail.co.uk mob: 07769 536103

MISSIO THANKSGIVING MASS

Wed 11th May at 7pm A Thanksgiving Mass with *Bishop Mark Davies*, to thank God for all those who are praying and supporting the Red Boxes and the work of Missio, will be celebrated at St Michael & All Angels Church, New Hey Road, Woodchurch, Birkenhead CH49 5LE All are welcome including *Missio Secretaries, Benefactors, Red Box holders* and anyone interested in the mission of the Church.

DIOCESAN PILGRIMAGE TO LOURDES:

As all Covid restrictions have been eased, we can now return to Lourdes. Our Diocesan Pilgrimage will take place from 29 July - 4 August by air and 28 July - 5 August overland. Prices start from as little as £440 which includes travel, full board accommodation and full pilgrimage programme. Further details & booking forms are available downloaded from the Pilgrimage Website www.shrewsburypilgrimage.co.uk or from the Pilgrimage Office, Curial Offices, 2 Park Rd South, Prenton, Wirral, CH43 4 UX.

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

CHRIST the KING PRIMARY SCHOOL

After several years of overcoming the challenges concerned with bringing in a joint Catholic Church & Church of England voluntary aided school into a Catholic Multi Academy Trust, Christ the King Primary school has been able to join the Holy Family Multi Academy Trust which includes All Hallows College, St. Alban's Pr. Sch., St. Mary's Pr. Sch Congleton and St. Paul's Pr. Sch. Poynton. It now will be properly part of this family of schools with greater mutual support and the pooling of resources.

THE FEAST OF THE ENGLISH MARTYRS

This feast now includes over 300 men and women who have been canonized “Saint” or beatified “Blessed” who were martyred for their Catholic faith between 1535 and 1679. There are still many others who gave their lives for their faith as well.



THE FORTY MARTYR SAINTS OF ENGLAND AND WALES
From the painting commissioned by Sir Gerard Phelipps and executed by Mrs. Sophia Phipps

In the Shrewsbury Diocese we celebrate particularly the priest St. John Plessington, martyred 19th July 1679 in Chester with a ministry in the Wirral, the Benedictine priest St. Ambrose Barlow martyred 10th Sept 1640 with a ministry in the Manchester area & St. Margaret Ward from Congleton martyred 30th Aug 1588 - St. Thomas More & St. John Fisher have their own Feast day on 22nd of June

After King Henry VIII proclaimed himself supreme head of the Church in England & Wales in 1534, a violent wave of anti-Catholic persecution started which waxed and waned but lasted about 150 years in all. As a matter of local interest, seminary priests, as they were called, because they were trained in seminaries on the continent and then returned illegally under pain of death for being a

priest, began from the time of Elizabeth I to reside at Sutton Hall and continued to minister to Catholics in the local area well into the Eighteenth Century.

Many of the saints faced the prospect of death with good humour and wit.

Cuthbert Mayne, a secular priest, replied to a gaoler who came to tell him he would be executed three days later: “I wish I had something valuable to give you, for the good news you bring me...”. Edmund Campion, a Jesuit, was so pleased when taken to the place of execution that the people said about him and his companions: “But they’re laughing! He doesn’t care at all about dying...”.

One striking story of heroism under extreme torture comes from the martyrdom of a laywoman named Margaret Clitherow:

She was accused “of having sheltered the Jesuits and priests of the secular clergy, traitors to Her Majesty the Queen”; but she retorted: “I have only helped the Queen’s friends” ... On Friday March 25th, 1588, at eight o’clock in the morning, Margaret, just thirty-three years old, left Ouse Bridge prison[in York], barefooted, bound for Toll Booth ... Her arms were stretched out in the shape of a cross, and her hands tightly bound to two stakes in the ground. The executioners put a sharp stone the size of a fist under her back and placed on her body a large slab onto which weights were gradually loaded up to over 800 pounds. Margaret whispered: “Jesus, have mercy on me.” Her death agony lasted for fifteen minutes, then the moaning ceased, and all was quiet.

Their resolve in the face of certain death is inspiring. They show us that our life on earth is indeed very short and what truly matters is our faithfulness to God.

THE GLORY TO GOD (Peruvian Gloria)

1) *Leader:* Glory to God , glory to God, glory to the Father

All: **Glory to God, glory to God , glory to the Father.**

Leader: To him be glory for ever.

All: **To him be glory for ever.**

Leader: Alleluia, amen *All:* **Alleluia, Amen** *Leader:* alleluia, amen *All :* **Alleluia, amen**

2) *Leader:* Glory to God , glory to God, Son of the Father.

All: **Glory to God, glory to God , Son of the Father.**

Leader: To him be glory for ever.

All: **To him be glory for ever.**

Leader: Alleluia, amen *All:* **Alleluia, Amen** *Leader:* alleluia, amen *All :* **Alleluia, amen**

3) *Leader:* Glory to God , glory to God, glory to the Spirit

All: **Glory to God, glory to God , glory to the Spirit**

Leader: To him be glory for ever.

All: **To him be glory for ever.**

Leader: Alleluia, amen *All:* **Alleluia, Amen** *Leader:* alleluia, amen *All :* **Alleluia, amen.**



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 Sunday 1st May 2022 - Jesus Meets his Disciples at the Lake (John 21:1-19)

Jesus showed himself again to the disciples. It was by the Sea of Tiberias, and it happened like this: Simon Peter, Thomas called the Twin, Nathanael from Cana in Galilee, the sons of Zebedee and two more of his disciples were together. Simon Peter said, "I'm going fishing." They replied, "We'll come with you." They went out and got into the boat but caught nothing that night. It was light by now and there stood Jesus on the shore, though the disciples did not realise that it was Jesus. Jesus called out, "Have you caught anything, friends?" And when they answered, "No", he said, "Throw the net out to starboard and you'll find something." So they dropped the net, and there were so many fish that they could not haul it in. The disciple Jesus loved said to Peter, "It is the Lord." At these words 'It is the Lord', Simon Peter, who had practically nothing on, wrapped his cloak round him and jumped into the water. The other disciples came on in the boat, towing the net and the fish; they were only about a hundred yards from land. As soon as they came ashore they saw that there was some bread there, and a charcoal fire with fish cooking on it. Jesus said, "Bring some of the fish you have just caught." Simon Peter went aboard and dragged the net to the shore, full of big fish, one hundred and fifty-three of them; and in spite of there being so many the net was not broken. Jesus said to them, "Come and have breakfast." None of the disciples was bold enough to ask, 'Who are you?'; they knew quite well it was the Lord. Jesus then stepped forward, took the bread and gave it to them, and the same with the fish. This was the third time that Jesus showed himself to the disciples after rising from the dead. After the meal Jesus said to Simon Peter, "Simon son of John, do you love me more than these others do?" He answered, "Yes Lord, you know I love you." Jesus said to him, "Feed my lambs." A second time he said to him, "Simon son of John, do you love me?" He replied, "Yes, Lord, you know I love you." Jesus said to him, "Look after my sheep." Then he said to him a third time, "Simon son of John, do you love me?" Peter was upset that he asked him the third time "Do you love me?" and said, "Lord, you know everything; you know I love you." Jesus said to him, "Feed my sheep. I tell you most solemnly, when you were young you put on your own belt and walked where you liked; but when you grow old you will stretch out your hands, and somebody else will put a belt round you and take you where you would rather not go." In these words he indicated the kind of death by which Peter would give glory to God. After this he said, "Follow me."

3 Reflect

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

This epilogue to the Gospel of John shows an extraordinary link with Luke's version of the Call of the Disciples: the same unsuccessful fishing all night transformed into success at Jesus' command, and then the commission to proclaim the Gospel. As in so many encounters with the risen Christ, he is an awesome figure, the same person but mysteriously changed, so that the disciples have difficulty recognising him. In addition, here in John's Gospel, we have the touching scene of Peter's restoration: a triple declaration of love and loyalty is extorted from Peter to compensate for his triple denial, and a triple commission is given to him, concluding with the repeat of his call, 'Follow me' – as the prophecy of his martyrdom still echoes in his ears. While Matthew's Gospel concludes with a promise that the risen Christ will be always with his Church, this Gospel illustrates what this will look like in practice: Jesus feeds his followers at the picnic breakfast. Why the 153 fish? For the Venerable Bede it is too obvious: put together the numbers from 1 to 16, to this add 10 for the commandments and 7 for the days of creation, and you get 153. There may be more to it than that!

Is Peter's protestation of love after his denial an example to us (to turn back to the Lord and away from sin)? How can I become more aware of Christ's presence – particularly in the Eucharist, and so in each other?

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.



WEDNESDAY WORD PLUS



Fr Henry's reflections on the first and second readings of Sunday 1st May 2022

First Reading: *The Apostles in the Dock*

Acts 5:27-32. 40-41

The high priest demanded an explanation of the apostles. "We gave you a formal warning," he said, "not to preach in this name, and what have you done? You have filled Jerusalem with your teaching, and seem determined to fix the guilt of this man's death on us." In reply Peter and the apostles said, "Obedience to God comes before obedience to men; it was the God of our ancestors who raised up Jesus, but it was you who had him executed by hanging on a tree. By his own right hand God has now raised him up to be leader and saviour, to give repentance and forgiveness of sins through him to Israel. We are witnesses to all this, we and the Holy Spirit whom God has given to those who obey him." They warned the apostles not to speak in the name of Jesus and released them. And so they left the presence of the Sanhedrin glad to have had the honour of suffering humiliation for the sake of the name.

By the time this hearing before the Sanhedrin (the supreme Jewish Council in Jerusalem) occurs, the apostles have already been arrested twice for proclaiming the Good News of Jesus. The first time only Peter and John were arrested, interrogated and given a warning. Now it seems to be a whole group of the apostles. They were arrested, delivered from prison by an angel – another sign that God looks after his own people - and voluntarily went to face the Sanhedrin. The task of the apostle is first and foremost to proclaim the resurrection of Jesus and his new life, a positive message of encouragement. Is our message of Christianity to those whom we meet always a message of encouragement? Does it always set out to inspire new life? All the way through the Acts of the Apostles we see the interplay of the harassment of Christ's messengers and God's protection of them. Peter is arrested and is about to be executed when he is delivered from prison by an angel. Later on, Paul is imprisoned and delivered from prison by an earthquake. It is no surprise that the same harassment, mockery and persecution continue throughout the history of the Church.

What sort of hardships do I endure for the sake of Christ?

Second Reading: *The Lamb in Glory*

Revelation 5:11-14

In my vision, I, John, heard the sound of an immense number of angels gathered round the throne and the animals and the elders; there were ten thousand times ten thousand of them and thousands upon thousands, shouting, "The Lamb that was sacrificed is worthy to be given power, riches, wisdom, strength, honour, glory and blessing." Then I heard all the living things in creation - everything that lives in the air, and on the ground, and under the ground, and in the sea, crying, "To the One who is sitting on the throne and to the Lamb, be all praise, honour, glory and power, for ever and ever." And the four animals said, "Amen"; and the elders prostrated themselves to worship.

“ The risen Christ -
fully equal to the Father. ”

This second reading (from Revelation) shows us a scene in the heavenly throne-room, the Lamb sacrificed enthroned. In fact this is the second half of the scene, the first half of which describes God enthroned in glory. Now we see the triumphant Lamb on the same throne, being accorded the same honours by the 24 elders and by all living creatures as were earlier accorded to the LORD God. Note the sevenfold acclamation! Then there is a fourfold acclamation from the four animals, four-square, who (as in Ezekiel's vision of the divine throne) represent the solidity of the universe. The surest indication, already in the early Church, that the risen Christ was seen as fully equal to the Father is the equality of worship accorded to them both by the whole of creation. It is precisely as the sacrificed Lamb of God that Jesus enters into the sanctuary, seated on the throne of God and presenting the very sacrifice which we present in the Eucharist. There is no time in God, and this sacrifice is 'once and for all'. The sacrifice on our altars is no new sacrifice but is the sacrifice of obedience which Christ presents in permanence to his Father.

What implications does this scene of the enthronement of the Lamb have for the full and final reality of our lives.?

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

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