The Parish of St. Edward the Confessor

Registered Charity no. 234025

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Newsletter

Newsletter for the week of 23rd Aug 2026 *Readings Cycle A* *Weekday Readings Cycle II*

Readings for the 21st Ordinary Sunday: Isaiah 22:19-23; Psalm 137(136); Romans11:33-36; Matthew 16:13-20

Saturday 22nd Aug 5.45pm Vigil Mass of the21st SUNDAY in ORDINARY TIME
Sunday 23rd Aug 10.30am Mass of the 21st SUNDAY in ORDINARY TIME
Monday 24th Aug 9.15am Mass *FEAST: ST. BARTHOLOMEW, Apostle*
Tuesday 25th Aug *St. Thomas of Hereford, bishop*
Wednesday 26th Aug 11.30am Mass *(Optional: Bl. Domenic Barberi, priest, religious)*
Thursday 27th Aug *St. Monica, widow*
Friday 28th Aug 1.00pm Mass (in the Hospital Chapel) *St. Augustine, bishop, doctor of the Church*
Saturday 29th Aug 10.00am Mass *The Passion of St. John the Baptist*
(*Sacrament of Reconciliation 11am-11.30am;5pm-5.30pm)*
Saturday. 29th Aug 5.45pm Vigil Mass for the 22nd Sunday in Ordinary Time
Sunday 30th Aug 10.30am Mass for the 22nd Sunday in Ordinary Time

Readings for the 22nd Ordinary Sunday: Jeremiah 20:7-9; Psalm62 (61); Romans 12:1-2; Matthew 16:21-27

PARISH PASTORAL COUNCIL(PPC)
- Next Sat 29th Aug: The 3 week period for Nominations for new PPC members begins, closing on Sun 20th Sept
- **Tues 15th Sept** at 7.00pm next PPC meeting in the Community Room

HELP STOP ASSISTED SUICIDE BEING LEGALISED
Assisted suicide campaigners have sadly brought back the Leadbeater Bill to legalise Assisted Suicide. This can be stopped if MPs vote down the Bill on **11th September**. *Right To Life UK* has launched an **Easy Action tool** to help you email your MP to ask them to vote NO to assisted suicide in the vote in the House of Commons on 11th September.,Please take 30 seconds to email your MP today to ask them to vote NO to assisted suicide: https://righttolife.org.uk/Sept11vot

WISTASTON HALL RETREAT CENTRE
Go to *https://www.orc-crewe.org/events* for information:Of nterest are 1) *Individual Guided Retreat* led by the Retreat Centre Team Mon 14th Sept -18th Sept 6 Day £670 or 3 Day £385; *2) Jesus the Teacher*- led by David Wells, well known speaker – suitable for teachers, parish volunteers, catechists, parents-Fri 25th Sept- Sun 29th Sept Residential £210, Non Residential £150

QUIET RETREATS FOR ADULTS THIS OCTOBER:
In October at half term, *Castlerigg Manor* is running a quiet retreat for individual adults to spend a few days of peace & prayer in the Lake District with a daily talk, Mass, & Prayer. Check out ***castleriggmanor.com/events***

THANK YOU for YOUR GENEROUS GIVING Last Sunday's Collection £227.50

FOOD BANK
The Food Bank continue to request:- tins of rice-pudding & of fruit particularly peaches; packets of crackers, rice-cakes, instant pasta & small packets of sugar. Also requested: biscuits, squash, tins of beef bolognese, beef casserole, beef curry. Chicken curry & chicken in white sauce Go to ***https://www.bankthefood.com/download-the-app***

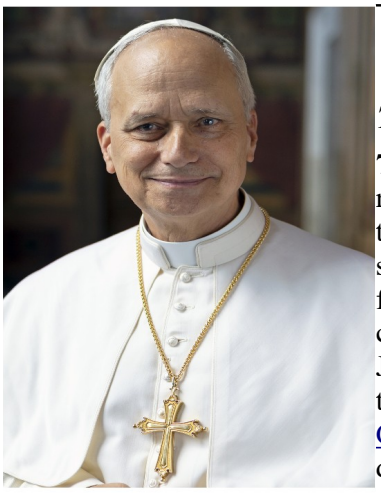
GET IN TOUCH QUICKLY –IF YOU ARE SICK If you or your relative enters Macclesfield Hospital or East Cheshire Hospice let Fr. Peter Cryan know as soon as possible tel: *01625 423576* or by e-mail *st.edmacc@gmail.co*

INFO for VISITORS
Entrance to the church is through the *parish community door* as well as from the front of the Church. Find your way to Lomas Square. *SK11 7RZ* & park in the *car park area off the road.* For weekday Mass access is only through the *Community Room Door.*

DIARY OF EVENTS
Next Sat 29th Aug. Nominations open for new Parish Pastoral Council (PPC) members
Mon 31st Aug: Late Summer Public Holiday
Wed 2nd Sept Christ the King Pr. Sch. reopens
Tues 15th Sept 7pm PPC meeting
Sun 20th Sept Close of PPC nominations
Sun 10th Oct. Parish Feast Day

In POPE LEO XIV'S first encyclical letter "Magnificans Humanitas" Chapter 2 gives us what might be called the official summary of the Catholic Church's social teaching. Over the summer weeks, as the opportunity arises, extracts of chapter 2 of Magnificans Humanitas will be reproduced here. Note: you can press Control + click the numbered links to find the references. For the full document go to https://www.vatican.va/content/leo-xiv/en/encyclicals/documents/20260515-magnifica-humanitas.html Fr. Peter Cryan

MAGNIFICANS HUMANITAS CHAPTER 2 (part 8)



THE PRINCIPLES of the SOCIAL DOCTRINE of the CHURCH

The principle of social justice

77. For the Christian community, social justice is a concrete way of following Jesus and remaining faithful to the Gospel. In the New Testament, Jesus proclaims the "good news to the poor" (Lk 4:18) and identifies himself with the lowly, the sick, the imprisoned and strangers (cf. Mt 25:31-46). He thus teaches us that justice is born from, and fulfilled in, fraternity, because the way we approach and relate to the least among us becomes, in concrete terms, the measure of our relationship with God and with our brothers and sisters. Justice, however, concerns not only the behaviour of individuals, but also the way in which the structures of society are conceived and organised. In this regard, the Second Vatican Council reminds us that every institution is called to serve the human person and his or her dignity. [105] Social justice is, therefore, characterized by the capacity of a social, economic and political order to allow everyone — particularly the weakest — to live a truly dignified life, without leaving anyone behind.

78. The recent Magisterium has insisted that social justice begins with the least among us. Saint John Paul II spoke of a preferential option for the poor [106] that must guide both personal and societal choices, while Pope Francis denounced a "'throw away' culture" [107] that generates ever new forms of exclusion. From this perspective, social justice requires us to look at individuals and communities, starting with the most vulnerable: the poor, migrants, refugees, internally displaced persons, victims of violence and people living in urban or existential peripheries.

79. The idea of "social justice" helps us recognise that injustices do not arise solely from the wrong choices of individuals, but also from structures, mechanisms and economic and cultural systems that produce inequality almost automatically. Saint John Paul II spoke in this vein of structures of sin [108] that oppose God's will and require a commitment to personal and social conversion. In this perspective, justice is not merely about the fairer distribution of resources or the correction of current injustices, but also assumes a restorative dimension. It aims to mend broken bonds and reintegrate those who have been excluded, taking into account the wounds caused by injustices, such as wars, colonialism, racial or gender discrimination, violence against entire peoples and exploitation. This may include restoring dignity and a voice to those who have been ignored, fostering processes of healing for collective memory, opposing discriminatory laws and practices, and providing concrete support to those who still bear the consequences of wrongs suffered in the past.

80. In this day and age, social justice must also grapple with the environment shaped by digital technologies. The spread of global networks, platforms and artificial intelligence systems is changing the way we obtain information, communicate and access services. Justice demands that we prevent the emergence of new forms of exclusion and deprivation of freedoms: individuals and peoples hindered or denied access to basic technologies, communities exposed to invasive surveillance and social groups penalised by opaque algorithms that perpetuate prejudice and discrimination. In the digital age, a just social order guarantees everyone equal access to opportunities, protects the youngest and weakest members of society, combats hate and misinformation and subjects the use of data and technology to public oversight, so that the guiding principle is not solely profit but the dignity of every person and the common good of all people.

81. A litmus test for social justice today is the treatment of migrants, refugees and those forced to move due to poverty, violence, climate change and environmental disasters. The way a society treats them reveals whether its sense of justice is driven by fear or by the spirit of fraternity. Pope Francis urged us to see migrants not simply as a problem to be managed, but as a living image of the People of God on the move. [109] They are people with dignity, resources and dreams, who have the right to be treated with respect and to ask to become active members of the societies that welcome them. Social justice in this area entails at least two complementary commitments. On the one hand, this means protecting the rightful hopes of those forced to leave by ensuring safe and legal routes, dignified conditions for receiving them, and genuine pathways to integration. On the other hand, it means promoting the right to remain in one's homeland in peace and security by addressing the root causes that force people to migrate, including those linked to economic injustices and the climate crisis. When these rights are respected, migration can become an opportunity for encounter and mutual enrichment among peoples.

This is the last of the 5 principles of Social Doctrine given in chapter 2 of the encyclical. In summary the 5 principles are

1) The Common Good 2) The Universal Destination of Goods 3) Subsidiarity 4) Solidarity 5) Social Justice