

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

Father Peter Cryan Tel: 01625 423576 E-mail: st.edmacc@gmail.com
Parish website: <https://www.st-edward-macclesfield.org.uk/>
145 London Road, Macclesfield Cheshire SK11 7RL (For Parking SK11 7RZ)
Christ the King Pr. School Tel: 01625 466833; web-site www.christthekingcheshire.sch.uk



Newsletter for the week of 16th June 2024 Sunday Readings Cycle B Weekday Readings Cycle II

Readings for 11th Sunday in Ordinary Time: Ezekial 17:22-24; Psalm 91; 2 Corinthians 5:6-10; Mark 4:26-34

Saturday 15th June 5.30pm 1st Mass of the 11th SUNDAY in ORDINARY TIME – Day of Prayer for Life

Sunday 16th June 10.30am Mass of the 11th SUNDAY in ORDINARY TIME - Day of Prayer for Life

Monday 17th June

Tuesday 18th June

Wednesday 19th June 11.30am Mass (Optional St. Romuald, abbot, religious founder)

Thursday 20th June (Optional: St. Alban, martyr)

Friday 21st June 1.00pm (in St. Luke's Chapel, Macclesfield Hospital) St. Aloysius Gonzaga, religious

Saturday 22nd June 10.00am Mass FEAST: SS.JOHN FISHER, bishop & THOMAS MORE, martyrs
10.30-11.00am Sacrament of Reconciliation

Saturday 22nd June 5.30pm 1st Mass of the 12th Sunday in Ordinary Time

Sunday 23rd June 10.30am Mass of the 12th Sunday in Ordinary Time

Readings for 12th Sunday in Ordinary Time: Job 3:1,8-11; Psalm 106; 2 Corinthians 5:14-17; Mark 4:35-41



DAY FOR LIFE Sun 16th June

The Lord is my Shepherd – Compassion and Hope at the End of Life.

Today is the *Day for Life* The Church teaches that life is to be nurtured from conception to natural death. A debate on end-of-life issues has been in the headlines in recent months with calls for assisted suicide being expressed, especially by celebrities, a view that opposes the Catholic view that life is a gift and that we are called to care for others at the end of their lives. *Day for Life* is marked on the same day by all three Bishops' Conferences in the British Isles. We hope that parishes & parishioners promote the Catholic view of life as a gift & the importance of care at the end of life. Give your support in today's collection.

PARISH COMMUNITY FOOD FESTIVAL

Sat 13th July 12noon- 2.00pm will be held in the Community Room & outside on the front lawn with a free Barbeque & refreshments, shared table (with ethnic food encouraged) and a bouncy castle. Everyone is welcome- bring your family and friends! Please put your name down on one of the lists with the dish you wish to bring along to share if you are able .



SVP'S & CAFOD'S GENERAL ELECTION BRIEFINGS

Tackling *poverty* and *injustice* are among the important issues politicians should act on. *St Vincent de Paul Society* & *CAFOD* have produced a guide for Catholics for the General Election, with suggested questions to ask candidates. See cafod.org.uk/encounter or svp.org.uk/encounter for more information.

CALLED TO THE PRIESTHOOD?

Have you considered a vocation to the Diocesan Priesthood in imitation of Jesus the Good Shepherd? See our new website at shrewsburyvocations.org. for more information. To further explore God's call for your life & learn about opportunities for discernment, email the diocesan vocations director at vocationsdirector@dioceseofshrewsbury.org For more resources, see the National Office for Vocation at www.ukvocation.org and www.ukpriest.org

CRAFT CLUB

Next Wed 26th June 12.15-2.30pm Craft Club meeting, then on Wed 10th July

THANK YOU FOR YOUR GENEROSITY

Last Sunday Collection £183.10

S/O May £652.00

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

- Sun 30th June Solemnity of SS. Peter & Paul – Peter's Pence Collection
- Sun 30th June 12.30pm Catenian President's Mass
- Thurs 4th July General Election- Community Room whole day use as polling Station
- Tues 9th July P.P.C. meeting 6.30pm in the C. Room

Day for Life Message 2024: *This year's message for Day for Life is written by a hospital chaplain, who*

shares a testimony of compassion, hope and care.



“The prospect of death can evoke a variety of thoughts and feelings among those who are dying and their loved ones. Our faith directs us towards a life that extends beyond death and encourages us to see the end of life as an opportunity for love. Father George reflects on the gift of accompanying the dying in their last days.

The Church reminds us that “despite our best efforts, it is hard to recognise the profound value of human life when we see it in its weakness and fragility.” (*Samaritanus Bonus, Letter, Congregation for the Doctrine of the Faith, 2020*) This challenging

reality shapes the way that many in society think about those who are suffering towards the end of their lives.

As Christians, we have the perfect model of how to cope with suffering in the example of the Lord Jesus. It is a model that can inspire those who are facing death as well as those who surround them on their last journey. As disciples of Christ, we need to see our lives as being a continuing response to the call to follow him, including the times when we need to take up the crosses which we have been given to carry. We need to know that the call to follow will mean climbing our own Calvary at some stage.

In my experience as a hospital chaplain, I have come to appreciate that we are never alone on our Calvary: our way of the cross is populated with those who seek to help us share our burden. In the course of our lives, all of us will probably have the opportunity to help others as they climb towards the summit of their own Calvary, acting as a Veronica or a Simon of Cyrene.

Even if I have only been a bystander on someone's Calvary as chaplain, I have seen how the dying can so often grow as they struggle upwards, leading the way, and allowing family and friends to learn important lessons in compassionate love as they share in climbing the Calvary of someone for whom they care. I will just recount one story to illustrate this point.

Francis had been admitted into the palliative care ward with a prison officer at the door of his room to keep everyone safe. It seemed that his life was in ruins. He had been serving time as a convicted drug dealer when he received the devastating news that he had terminal cancer and didn't have long to live. Although he had been baptised a Catholic, I was warned by the hospital to avoid contact: “Father George don't go near him. He's very angry with God, and blames God and the Catholic Church for everything that's gone wrong in his life. And he's very dangerous!” I used to make frequent visits to another patient called Liam in the neighbouring room to Francis, just along the corridor. Every time I passed his room, I would glance in to see Francis sitting upright in his bed, and would be met with an intense glare, his eyes full of angry hatred.

Some time later, I received a call from the hospital at about 3am. I was told that Liam was dying and was asked to go and say some prayers. I dragged myself out of bed and over to the hospital. I spent some time at Liam's bedside, saying the prayers of commendation, and Liam died. As I left and passed Francis's room, he shouted out to me “Priest!” There was no guard. “Has Liam died?” he asked. And so I went into his room, and we began to talk. We talked about Liam and how peacefully he had died, and we talked about death and life after death. By the time dawn broke, Francis had been reconciled to the Church, and the next two weeks were beautiful. He made peace with the many people whom he had hurt in his family, he received all the Sacraments and he had people praying around his bedside when the time came to follow Liam peacefully into the hands of the Lord. His last words to me were “Father George, ask St Francis to pray for me,” and I did so, along with a prayer for Liam, whose own death had opened up for Francis the way towards eternal life. How wonderfully strange that out of the time Francis was given to live with the frightening prospect of death, he was given the capacity to find peace so that he could truly rest in peace. As a hospital chaplain, my role is especially to remind people that the Lord is always calling us from beyond Calvary: “Come you blessed of my Father...inherit the kingdom prepared for you”.

In our modern culture, we often view life as disposable and assume that everything should be under our control and open to our choice – hence the promotion of assisted suicide. In fact, assisted suicide ultimately involves the denial of an opportunity to live our last days surrounded by compassion and love just as Francis did. It denies us the real dignity that comes from spiritual growth as our bodies diminish.

Caring for people at the end of their lives is a beautiful vocation. It is a vocation lived out by hospital chaplains, doctors, nurses, social carers, family, friends, extraordinary ministers of the eucharist and members of parish groups, such as the SVP. Indeed, we all respond to our calling to care each week at Mass when we pray for the sick. Perhaps if we can renew our vocation to care for others at the end of life, it will help change our culture so that more people come to view the end of life differently and see it as a time for spiritual growth which can be filled with grace and love.”

Father George, Hospital Chaplain

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 16th June 2024
THE SEED GROWING

Jesus said to the crowds: "This is what the kingdom of God is like. A man throws seed on the land. Night and day, while he sleeps, when he is awake, the seed is sprouting and growing; how, he does not know. Of its own accord the land produces first the shoot, then the ear, then the full grain in the ear. And when the crop is ready, he loses no time: he starts to reap because the harvest has come." He also said, "What can we say the kingdom of God is like? What parable can we find for it? It is like a mustard seed which at the time of its sowing in the soil is the smallest of all the seeds on earth; yet once it is sown it grows into the biggest shrub of them all and puts out big branches so that the birds of the air can shelter in its shade." Using many parables like these, he spoke the word to them, so far as they were capable of understanding it. He would not speak to them except in parables, but he explained everything to his disciples when they were alone.

Taken from Mark 4:26-34 Eleventh 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.

Jesus was a countryman, from the rich agricultural plains of Galilee, where wheat and fruit-trees abounded. It was natural for him to use such imagery to describe the Kingship of God which he was proclaiming. Today's gospel reading offers us two of the many images in Mark's chapter of parables. What did Jesus want to teach by them? Images can carry many layers of meaning. First, the seed growing secretly all the time: perhaps Jesus meant that God's purposes are accomplished in spite of our feeble and fumbling efforts; perhaps it was a warning that after long waiting the time for decision, the time of harvest had come with Jesus' own mission. Second, the mustard-seed: was this a reply to the discouraged disciples – or perhaps Jesus' critical opponents – that his motley little group of undistinguished peasants, fishermen and tax-collectors would grow into God's own mighty tree? Perhaps this is a first hint that Jesus' mission is for all nations, not just for Israel. All nations would come, nest and find a home in the branches of his mission, just as in the first reading they nest in the branches of the great cedar tree. At any rate, both images show that God is in charge, and has great plans which will be fulfilled despite our own inadequacies. **What does Jesus mean to teach by these parables? More specifically, what does Jesus mean by comparing the Christian mission to a tree?**

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 words for our school families are GOD'S KINGDOM!

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 16th June 2024**



1st Reading: Ezekiel 17:22-24

The Noble Cedar

The Lord says this: "From the top of the cedar, from the highest branch I will take a shoot and plant it myself on a very high mountain. I will plant it on the high mountain of Israel. It will sprout branches and bear fruit, and become a noble cedar. Every kind of bird will live beneath it, every winged creature rest in the shade of its branches. And every tree of the field will learn that I, the Lord, am the one who stunts tall trees and makes the low ones grow, who withers green trees and makes the withered green. I, the Lord, have spoken, and I will do it."



The task of the prophet Ezekiel was to keep up the spirits of the Jews exiled to Babylon. For them it seemed that the sack of Jerusalem was the end of all hope: they had lost their homes, their king, their Temple and even their covenant with God. Ezekiel was a person of fantastic imagination, not afraid to indulge in wild and daring mimes to force through his message that God was still in charge and still caring for Israel. He mimed the siege of Jerusalem by building a mud-brick model and escaping through the wall. His visions are also extraordinary and inspiring. Perhaps the best-known is the Valley of the Dead Bones, prophesying that Israel will come to life again. The passage we read today is an imaginative allegory about a great cedar tree despoiled by two eagles, that is, Israel despoiled by Babylon and Egypt. In our reading God promises that Israel will again become a great cedar tree, in whose shade the nations will come to take shelter. The Gospel parable uses the same figure of a great tree in which all peoples will shelter. The great cedars on the mountains of Lebanon are an awesome and unforgettable sight, stretching far into the sky and wide across the hills, a suitable refuge for great birds and so for all peoples.

What does it mean to think of the Church as a great cedar, a refuge in which we may shelter?



2nd Reading: 2 Corinthians 5:6-10

At Home with the Lord

We are always full of confidence when we remember that to live in the body means to be exiled from the Lord, going as we do by faith and not by sight - we are full of confidence, I say, and actually want to be exiled from the body and make our home with the Lord. Whether we are living in the body or exiled from it, we are intent on pleasing him. For all the truth about us will be brought out in the law court of Christ, and each of us will get what he deserves for the things he did in the body, good or bad.



Paul uses several different sets of imagery to convey the goal of the Christian life for which he is longing. We know that all imagery is inadequate, but especially such pictures as heaven 'up there', in the clouds, where we all play on harps. In 1 Corinthians 15 Paul used images of participating in God's power, incorruptibility and glory, of being transformed into a new mode of being by the Spirit. In today's reading Paul speaks of 'being at home' with the Lord in contrast to being in exile. Now that we are adopted children of God, to be with the Lord is our natural family home. In the final sentence he envisages also the final judgment when we are laid bare and exposed for what we truly are, the frightening but comforting moment when we see ourselves as God sees us, when we can cease putting on an act and keeping up appearances. Before God there is neither need nor possibility of pretence. All masks are stripped off. This too is an aspect of being at home, for there is no pretending before the family.

How do you envisage 'heaven'?

To be with the Lord is our natural family home.

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**