

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

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Newsletter for the week of 22<sup>nd</sup> September 2024

Sunday Readings Cycle B

Weekday Readings Cycle II

Readings for 25<sup>th</sup> Ordinary Sunday: Wisdom 2:12,17-20; Psalm 53; James 3:16-4:3; Mark 9:30-37

Saturday 21<sup>st</sup> Sept 5.30pm 1<sup>st</sup> Mass of the 25<sup>th</sup> SUNDAY in ORDINARY TIME – Day of Prayer for the Harvest

Sunday 22<sup>nd</sup> Sept 10.30am Mass of the 25<sup>th</sup> SUNDAY in ORDINARY TIME – Day of Prayer for the Harvest

Monday 23<sup>rd</sup> Sept St. Pius of Pietrelcina ( Padre Pio), priest, religious

Tuesday 24<sup>th</sup> Sept Our Lady of Walsingham

Wednesday 25<sup>th</sup> Sept 11.30am Mass (Optional : Ss Cosmas & Damian, martyrs)

Thursday 26<sup>th</sup> Sept

Friday 27<sup>th</sup> Sept 1.00pm Mass (in Macclesfield Hospital Chapel) St. Vincent de Paul, priest, religious founder

Saturday 28<sup>th</sup> Sept 10.00am Mass (Optional: St. Wenceslaus, ruler, martyr)(St. Lawrence Ruiz & 15 Companions, martyrs)  
10.30-11.00am Sacrament of Reconciliation

Saturday 28<sup>th</sup> Sept 5.30pm 1<sup>st</sup> Mass of 26<sup>th</sup> Sunday in Ordinary Time

Sunday 29<sup>th</sup> Sept 10.30am Mass of the 26<sup>th</sup> Sunday in Ordinary Time

Readings for 25<sup>th</sup> Ordinary Sunday: Numbers 11; 25-29; Psalm 18; James 5:1-6; Mark 9:38-43,45,47-48

### PARISH ANNUAL GENERAL MEETING

Next Sunday 29<sup>th</sup> Sept after the 10.30am Mass. The PPC Chair for '23-'24, Caroline Mottram will give a report of the PPC and parish activities during the last year and there is an opportunity and to review and comment on the parish financial situation for the last year. Also two important announcements are to be made: including the reason for the nominations for the PPC announcement to be postponed and what to do.

### FUNERAL

Tues 8<sup>th</sup> Oct. 1.30pm Funeral Service for Richard Stringer who died peacefully at Mount Hall Care Home, Bollington Friday 6<sup>th</sup> Sept. age 81 years with interment at the Macclesfield Crematorium 2.45pm. Refreshments afterwards at Sutton Hall.

### THANK YOU FOR YOUR GENEROSITY

Last Sunday's Collection £303.45

Evangelii Gaudium Sunday collection £42.50

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

### DIARY OF EVENTS

Fri 4<sup>th</sup> Oct Day of Prayer for the Needy & Hungry in the World

Sun 5<sup>th</sup> Oct CAFOD Harvest Fast Collection

Sun 13<sup>th</sup> Oct Parish Feast -Solemnity of St. Edward the Confessor

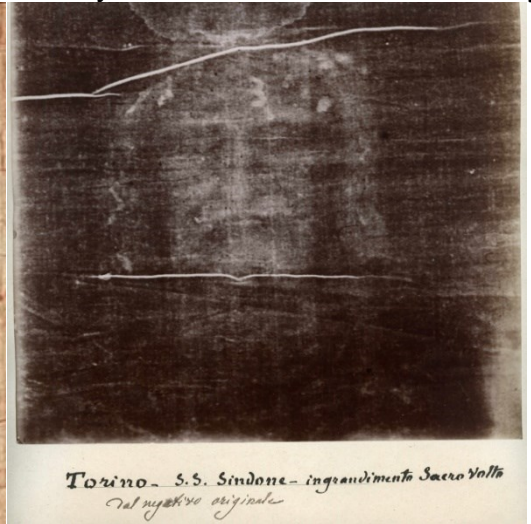
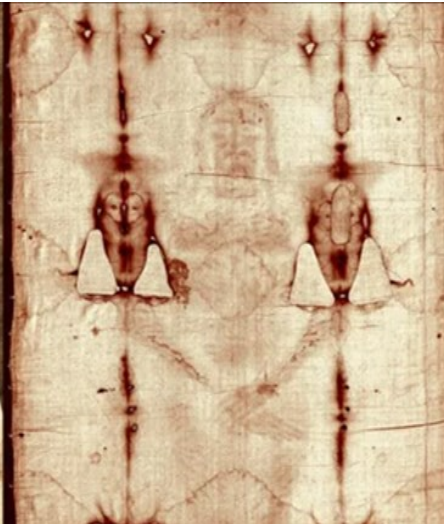
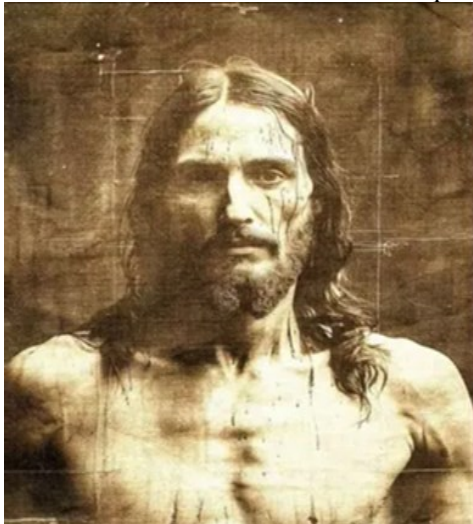
Fri 25<sup>th</sup> Oct – Mon 4<sup>th</sup> Nov I/2 term break for schools

Sat 27<sup>th</sup> Oct End of B.S.T – hour goes back

Fri 1<sup>st</sup> Nov Solemnity of All Saints – Holiday of Obligation

Tues 12<sup>th</sup> Nov PPC meeting

Sat 16<sup>th</sup> Nov Start 10am Mass-12.30pm Seminar for Mass Readers & Minsters of Holy Communion on the New Lectionary



A.I.  
A.I.

A.I. Generated Image of Christ from the Shroud

Actual Image of Turin Shroud

Torino - S.S. Sindone - ingrandimento Sacro Velle  
dal negativo originale  
1ST NEGATIVE IMAGE OF SHROUD FACE IN 1898

# New technology suggests Shroud of Turin is 2,000 years old

New research on the Shroud of Turin has shown that the material is roughly from the time of Jesus.

The claim of the study has caught the attention of a fair amount of the secular media.



*Al Jazeera*, the Qatar-based Middle Eastern News Network, published an “explainer” describing the history of the Shroud and its mysterious origins. The article, by *Sarah Shamim*, surveyed the controversy over the years, beginning with the bishop who first declared the Shroud to be inauthentic, Pierre d’Arcis of Troyes, and recent scientific discoveries, such as the 1978 study by the Shroud of Turin Research Project that found no remnants of dye or pigment, concluding that the image is not a painting.

*The Independent* Newspaper has done a thorough job in explaining the new research and added that it could be helpful to historians in testing their hypotheses about the shroud’s origins.

*“They can check, for example, if the conditions detailed in the new study match possible locations in the world and historical periods in which the shroud could have been kept before its documented history,”*

The *Daily Mail* Newspaper gave a more detailed description of the research’s process:

For the new study, scientists at Italy’s Institute of Crystallography of the National Research Council conducted a recent study using wide-angle X-ray scattering (WAXS).

The technique measures the natural aging of flax cellulose and converts it to time since manufacture.

The team studied eight small samples of fabric from the Shroud of Turin, putting them under an X-ray to uncover tiny details of the linen’s structure and cellulose patterns.

Cellulose is made up of long chains of sugar molecules linked together that break over time, showing how long a garment or cloth has been around.

To date the shroud, the team used specific aging parameters, including temperature and humidity, which cause significant breakdown of cellulose.

The *Mail’s* Deputy Science and Technology Editor *Stacy Liberatore* said that based on the amount of breakdown, researchers determined that the shroud was likely kept at temperatures at about 22.5°C and a relative humidity of around 55% for about 13 centuries before it arrived in Europe. *“If it had been kept in different conditions, the aging would be different,”* Liberatore wrote.

Researchers then compared the cellulose breakdown in the shroud to other linens found in Israel that date back to the first century.

*‘The data profiles were fully compatible with analogous measurements obtained on a linen sample whose dating, according to historical records, is 55-74 AD, found at Masada, Israel [Herod’s famous fortress built on a limestone bedrock overlooking the Dead Sea],’* reads the study published in the journal *Heritage*.

The team also compared the shroud with samples from linens manufactured between 1260 and 1390 AD, finding none were a match.

*‘To make the present result compatible with that of the 1988 radiocarbon test, the Shroud of Turin should have been conserved during its hypothetical seven centuries of life at a secular room temperature very close to the maximum values registered on the earth,’* the study reads.

“There are so many amazing aspects of the shroud that are undisputed and not controversial – and can lead people to saving faith. These new articles give us the opportunity to explain that the shroud image is less than 1/2 the thickness of a human hair, acts like a photographic negative, and has three dimensional qualities. In addition, despite being one of the most scientifically studied artifacts in the world, there is still no explanation for what caused this mysterious image.”

Nora Creech, a representative for *Othonia*, an organization with the objective of educating people around the world about the shroud through exhibits, educational initiatives, conferences, and lectures, said that it’s *“wonderful that so many people are learning about the shroud – some maybe for the first time.”* For the believer, Creech said the most significant aspect of the shroud is that it is a *“mirror of the Gospel.”*

*“The wounds documented on the man of the shroud exactly match the wounds suffered by Jesus during his Passion and death,”* she said. *“The shroud invites everyone who encounters it to answer the question that Jesus asked His Apostles, ‘Who do you say that I am?’”*

*From an article by John Burger – published in Aliteia on 27/8/24*

# 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 22<sup>nd</sup> September 2024

#### THE SECOND PROPHECY OF THE PASSION

After leaving the mountain Jesus and his disciples made their way through Galilee; and he did not want anyone to know, because he was instructing his disciples; he was telling them, “The Son of Man will be delivered into the hands of men; they will put him to death; and three days after he has been put to death he will rise again.” But they did not understand what he said and were afraid to ask him. They came to Capernaum, and when he was in the house he asked them, “What were you arguing about on the road?” They said nothing because they had been arguing which of them was the greatest. So he sat down, called the Twelve to him and said, “If anyone wants to be first, he must make himself last of all and servant of all.” He then took a little child, set him in front of them, put his arms round him, and said to them, “Anyone who welcomes one of these little children in my name, welcomes me; and anyone who welcomes me welcomes not me but the one who sent me.”

**Taken from Mark 9:30-37 The Twenty Fifth 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.**

Mark gives us three formal prophecies of the Passion, of which this is the second. He uses the triple number frequently to stress the importance and sureness of an event. So Peter denies Jesus three times, and Pilate three times asserts Jesus' innocence. Jesus is shown to be fully aware of the fate that awaits him: he goes into it with his eyes open, and accepts his Father's will; he is, moreover, aware that his Father will not desert him, but will vindicate him by the Resurrection. Again the disciples fail to understand the message: while Jesus had been giving them the message of triumph only through suffering and humiliation, they had been thinking about who would be the greatest. So Jesus sets before them a child as the model. In what way is a child a model? Like adults, children can be selfish and they can be devious and scheming from an early age. However, children are probably more aware than adults that they cannot totally control a situation and trustingly accept that they are dependent on others. The final words that Jesus speaks in today's Gospel suggests that it is this quality of dependence that Jesus proposes: like little children we should be dependent on the will of the Father.

**Why does Jesus put forward a child as a role model for us?**

*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 word for our school families is SERVING !**

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 22nd September 2024**



**1st Reading: The Book of Wisdom 2:12. 17-20**

## The Good Man Taunted

The godless say to themselves, "Let us lie in wait for the virtuous man, since he annoys us and opposes our way of life, reproaches us for our breaches of the law and accuses us of playing false to our upbringing. Let us see if what he says is true; let us observe what kind of end he himself will have. If the virtuous man is God's son, God will take his part and rescue him from the clutches of his enemies. Let us test him with cruelty and with torture, and thus explore this gentleness of his and put his endurance to the proof. Let us condemn him to a shameful death since he will be looked after - we have his word for it."



This is one of the few readings we hear on Sundays taken from the Book of Wisdom. This book was written probably at Alexandria, and was written in Greek, so is not included in the Protestant canon of scripture, which includes only the books written in Hebrew. A major theme of the book is the contrast between divine Wisdom and folly. It also includes a wonderful poem to God's Wisdom, by which he created the world, 'the reflection of the eternal light, and the image of his goodness'. In today's reading we are presented with the taunts which those who refuse divine Wisdom make against those who embrace Wisdom. It is remarkable that in Matthew's gospel the taunts of the chief priests, scribes and elders against Jesus as he hangs on the cross use these very same words. This use of scripture is typical of Matthew's irony, and shows just how wrong those taunting Jesus were. The reading, therefore, both prepares us for the prophecy of the passion in the first part of today's gospel reading, and contrasts the boasts of the godless with the wisdom of simplicity represented by the child in the second part of the gospel. **What do we mean when we describe someone as "virtuous"?**

True prayer submits in obedience to the Father.



**2nd Reading: James 3:16-4:3**

## Peace and Prayer

Wherever you find jealousy and ambition, you find disharmony, and wicked things of every kind being done; whereas the wisdom that comes down from above is essentially something pure; it also makes for peace, and is kindly and considerate; it is full of compassion and shows itself by doing good; nor is there any trace of partiality or hypocrisy in it. Peacemakers, when they work for peace, sow the seeds which will bear fruit in holiness. Where do these wars and battles between yourselves first start? Isn't it precisely in the desires fighting inside your own selves? You want something and you haven't got it; so you are prepared to kill. You have an ambition that you cannot satisfy; so you fight to get your way by force. Why you don't have what you want is because you don't pray for it; when you do pray and don't get it, it is because you have not prayed properly; you have prayed for something to indulge your own desires.



The reading from the Letter of James begins by contrasting quarrelling and ambition, and their evil effects, with the true wisdom which brings peace. Then it goes on to some stern words about prayer which is not answered, 'because you have prayed for something to indulge your own desires'. Is it wrong, then, to ask God for what we want? What about 'Ask and you shall receive; seek and you shall find'? The problem of unanswered prayers of petition is a difficult one. We do not really believe that we can change God's mind and intentions by praying. Nevertheless, we express to God our needs and desires, although we are well aware that he knows them already. This is what a child does to a loving father, 'Please, please!' We even link arms with our mother, Mary, or even our brother and Saviour, Jesus, to increase the persuasive power. But every prayer of petition, just as a child's prayer to a loving father, contains the hidden text that the Father knows best. The child or the praying Christian can want something desperately, but, for true prayer, the child or Christian submits in obedience to the Father; only in this way is our prayer an expression of trust and affection. **What is the point of petitionary prayer (prayers of request)?**

**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**