

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

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Newsletter for the week of 25th August 2024

Sunday Readings Cycle B

Weekday Readings Cycle II

Readings for 21st Ordinary Sunday: Joshua 24:1-2,15-18; Psalm 33, Ephesians 5:21-32, John 6:60-69

Saturday 24th Aug 5.30pm 1st Mass of the 21st SUNDAY in ORDINARY TIME

Sunday 25th Aug 10.30am Mass of the 21st SUNDAY in ORDINARY TIME

Monday 26th Aug (Optional: Bl. Dominic Barberi, priest, religious)

Tuesday 27th Aug St. Monica

Wednesday 28th Aug 11.30am Mass St. Augustine, bishop, doctor of the Church

Thursday 29th Aug The Passion of St. John the Baptist

Friday 30th Aug 1pm Mass (in Macclesfield Hospital Chapel) Ss. Mgt. Clitherow, Mgt. Ward, Anne Line, martyrs

Saturday 31st Aug 10.00am Mass (Optional: St. Aidan, bishop, & the Saints of Lindisfarne)

10.30-11.00am Sacrament of Reconciliation

Saturday 31st Aug 5.30pm 1st Mass of 22nd Sunday in Ordinary Time

Sunday 1st Sept 10.30am Mass of the 22nd Sunday in Ordinary Time

Readings for 22nd Ordinary Sunday: Deuteronomy 4:1-2,6-8; Psalm 14, James 1:17-18,21-22,27; Mark 7:1-8,14-15,21-23

NOMINATIONS for 2 NEW PPC MEMBERS

Nominations for two new Parish Pastoral Council (PPC) members will be open from today Sunday 25th Aug. for 3 weeks until Sun 15th Sept. With 6 PPC elected members, each year 2 step down and 2 new members are nominated & elected for a 3 year term. Further details will be on the nomination forms available next weekend.

FUNERAL

Thurs. 19th Sept 10.45am Funeral Mass for Geoff Dean who passed away on 15th Aug with interment at Macclesfield Crematorium 12.15pm. May he rest in peace !

PARISH PASTORAL COUNCIL

Tues 10th Sept PPC meeting 7.00pm in the Community Room

PARISH FINANCE COMMITTEE

Mon 16th Sept 10.30am in the C. Room meeting of the Parish Finance Committee

FOOD BANK

During school holidays some children who depend for their only full meal each day by having their lunch in school may go to bed without a proper meal. Help those in need by bringing items for the Food Bank. See posters or give: *UHT milk, stewed steak, beef casserole, chili con carne, instant mash or chicken curry – much needed baby items*

LOW COST UNIFORM ITEMS

The Samaritans have some low cost new school uniform items donated for sale in their shop (e.g. boy's trousers £3)

MARTYN DONALDSON MUSIC TRUST CONCERT

Sat 14th Sept 7.30pm in Macclesfield Methodist Church: the Martyn Donaldson Music Trust's main fund raising concert. Tickets are £10 adults and £5 for children available on 01625 433187 / 01625 615298

PAUSE FOR HOPE

Sun 15th Sept 3.00pm in St. Columba's Church, Plas Newton La., Chester CH2 1PL; a service for those suffering from cancers, for family or friends with cancers & those affected by cancers- to gather to pray & support one another.

THANK YOU FOR YOUR GENEROSITY

Last Sunday's Collection £240.00

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

DIARY OF EVENTS

Mon 26th Aug Late Summer Public Holiday

Thurs 5th Sept Christ the King Pr. Sch reopens (All Hallows College opens Tues 3rd Sept Yrs.7&12; Wed 4th Sept all students)

Mon 9th Sept 12.30pm Wedding of *Michael Christopher Eccleston* and *Roksana Anna Piontkowski*

Sun 15th Sept Nominations close for 2 PPC members

Sat 21st Sept PPC nominations announced

Sun 29th Sept Parish Annual General Meeting

Sun 13th Oct Solemnity of St. Edward the Confessor – Parish Feast

Pope Francis' Message for World Day of Prayer for the Care of Creation 1st September 2024

Dear Brothers and Sisters!

"Hope and Act with Creation" is the theme of the World Day of Prayer for the Care of Creation, to be held on 1st September.

.....The whole of creation is caught up in this process of new birth and, in groaning, looks forward to its liberation. This entails an unseen and imperceptible process of growth, like that of "a mustard seed that becomes a great tree" or "leaven in the dough" (cf. Mt 13:31-33). The beginnings are tiny, but the expected results can prove to be infinite in their beauty. Similar to the anticipation of a birth.....hope can be seen as the possibility of remaining steadfast amid adversity, of not losing heart in times of tribulation or in the face of human evil. Christian hope does not disappoint, nor does it deceive. The groaning of creation, of Christians and of the Spirit is the anticipation and expectation of a salvation already at work; all the same, we continue to find ourselves enduring what Saint Paul describes as "tribulation, distress, persecution, famine, nakedness, peril, sword" (Rom 8:35). Hope, then, is an alternative reading of history and human affairs. It is not illusory, but realistic, with the realism of a faith that sees what is unseen.

Why is there so much evil in the world? Why so much injustice, so many fratricidal wars that kill children, destroy cities, pollute the Environment and leave mother earth violated and devastated? Implicitly evoking the sin of Adam, Saint Paul states: "We know that the whole creation has been groaning in labour pains until now" (Rom 8:22). The moral struggles of Christians are linked to the "groaning" of creation, ever since the latter "was subjected to futility" (v. 20). The entire universe and every creature therein groans and yearns "impatiently" for its present condition to be overcome and its original state to be restored. Our liberation thus includes that of all other creatures who, in solidarity with the human condition, were placed under the yoke of slavery. Creation itself, like humanity, was enslaved, albeit through no fault of its own, and finds itself unable to fulfil the lasting meaning and purpose for which it was designed. It is subject to dissolution and death, aggravated by the human abuse of nature. At the same time, the salvation of humanity in Christ is a sure hope also for creation, for, "the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God" (Rom 8:21). Consequently, thanks to Christ's redemption, it is possible to contemplate in hope the bond of solidarity between human beings and all other creatures.

In our hopeful and persevering expectation of the glorious return of Jesus, the Holy Spirit keeps us, the community of believers, vigilant; he continually guides us and calls us to conversion, to a change in lifestyle in order to resist the degradation of our environment and to engagement in that social critique which is above all a witness to the real possibility of change. This conversion entails leaving behind the arrogance of those who want to exercise dominion over others and nature itself, reducing the latter to an object to be manipulated, and instead embracing the humility of those who care for others and for all of creation. *"When human beings claim to take God's place, they become their own worst enemies"* (Laudate Deum, 73), for Adam's sin has tainted our fundamental relationships, namely with God, with ourselves, with one another and with the universe. All these relationships need to be integrally restored, saved and "put right". None of them can be overlooked, for if even one is lacking, everything else fails.

To hope and act with creation, then, means above all to join forces and to walk together with all men and women of good will. In this way, we can help to rethink, among other things, the question of human power, its meaning and its limits. *"The Holy Spirit accompanies us at every moment of our lives"*.God is not an abstract notion of infinity, but the loving Father, the Son who is the friend and redeemer of every person, and the Holy Spirit who guides our steps on the path of charity. Obedience to the Spirit of love radically changes the way we think from "predators", we become "tillers" of the garden. The earth is entrusted to our care, yet continues to belong to God (cf. Lev 25:23). This is the "theological anthropocentrism" that marks the Judea-Christian tradition. To claim the right to possess and dominate nature, manipulating it at will, thus represents a form of idolatry, a Promethean version of man who, intoxicated by his technocratic power, arrogantly places the earth in a "disgraced" condition, deprived of God's grace. Indeed, if the grace of God is Jesus, who died and rose again, then the words of Benedict XVI certainly ring true: "It is not science that redeems man: man is redeemed by love" (Spe Salvi, 26), the love of God in Christ, from which nothing and no one can ever separate us (cf. Rom 8:38-39). Creation, then, is not static or closed in on itself, but is continuously drawn towards its future. Today, thanks to the discoveries of contemporary physics, the link between matter and spirit presents itself in an ever more intriguing way to our understanding.

The protection of creation, then, is not only an ethical issue, but one that is eminently theological, for it is the point where the mystery of man and the mystery of God intersect.That creative act of God enables and grounds the freedom and morality of all human activity. We are free precisely because we were created in the image of God who is Jesus Christ, and, as a result, are "representatives" of creation in Christ himself. A transcendent motivation commits Christians to promoting justice and peace in the world, not least through the universal destination of goods. It is a matter of the revelation of the children of God that creation awaits, groaning as in the pangs of childbirth. At stake is not only our earthly life in history, but also, and above all, our future in eternity, the eschaton of our blessedness, the paradise of our peace, in Christ, the Lord of the cosmos, crucified and risen out of love.

To hope and act with creation, then, means to live an incarnational faith, one that can enter into the suffering and hope-filled "flesh" of others, by sharing in the expectation of the bodily resurrection to which believers are predestined in Christ the Lord.....In this way, our lives can become a song of love for God, for humanity, with and for creation, and find their fullness in holiness.

Edited text :-For the complete message go to <https://www.cbcew.org.uk/season-of-creation/>

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 25th August 2024

WE BELIEVE LORD: TO WHOM SHALL WE GO?

After hearing his doctrine many of the followers of Jesus said, "This is intolerable language. How could anyone accept it?" Jesus was aware that his followers were complaining about it and said, "Does this upset you? What if you should see the Son of Man ascend to where he was before? It is the spirit that gives life; the flesh has nothing to offer. The words I have spoken to you are spirit and they are life. But there are some of you who do not believe." For Jesus knew from the outset those who did not believe, and who it was that would betray him. He went on, "This is why I told you that no one could come to me unless the Father allows him." After this, many of his disciples left him and stopped going with him. Then Jesus said to the Twelve, "What about you? Do you want to go away too?" Simon Peter answered, "Lord, who shall we go to? You have the message of eternal life, and we believe; we know that you are the Holy One of God."

Taken from John 6:60-69 The Twenty First 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.

At the end of the Bread of Life Discourse there is a parting of the ways, but it is not primarily about belief in the Eucharist. That is the starting-point, but the lesson is wider. The Gospel of John is like a series of great forks in the road, one after another leading off the true path. A series of decisions is called for, whether to follow Jesus or not. Or it is like a series of court scenes, except that people are not judged; they judge themselves by their reaction to Jesus: at the Marriage Feast at Cana the disciples believe, but then in the Temple the people reject him; later Nicodemus sits on the fence, but the Samaritan Woman moves from cheeky scepticism to fervent apostleship; the great scenes in Jerusalem (the man at the Pool of Bethzatha, the blind man in the Temple) ironically show the people rejecting Jesus in such a way that they drive others to accept him; finally, before Pilate, the people think they are condemning Jesus when in fact they are condemning themselves by saying, 'We have no king but Caesar'. But what about the Lord as King of Israel? Day by day the challenge is aimed at ourselves too; do we believe or betray him?

What is the hardest decision that you have had to make in following Jesus? In what does the choice for or against Jesus consist?

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 LOYALTY !

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 25th August 2024**



1st Reading: Joshua 24:1-2. 15-18

Renewal of the Covenant at Shechem

Joshua gathered all the tribes of Israel together at Shechem; then he called the elders, leaders, judges and scribes of Israel, and they presented themselves before God. Then Joshua said to all the people, "If you will not serve the Lord, choose today whom you wish to serve, whether the gods that your ancestors served beyond the River, or the gods of the Amorites in whose land you are now living. As for me and my House, we will serve the Lord." The people answered, "We have no intention of deserting the Lord our God who brought us and our ancestors out of the land of Egypt, the house of slavery, who worked those great wonders before our eyes and preserved us all along the way we travelled and among all the peoples through whom we journeyed. We too will serve the Lord, for he is our God."



This final chapter of the Book of Joshua shows Israel settled into the 'land flowing with milk and honey', having concluded the great trek of the Exodus. At Shechem they held a great assembly of all the tribes, and renewed the covenant, with promises of loyalty to the Lord. The renewal of the covenant was necessary because in the course of their desert wandering a number of various tribes had joined Moses' original group of escaped slaves, and not all of them had been present at the original covenant. This scene at Shechem is put in parallel to today's gospel reading because Joshua challenged the people to make up their minds whether or not they intended to remain loyal to the Lord; in the same way, Jesus challenges the disciples at the end of the Bread of Life Discourse. The similarity is not only a challenge to loyalty, but specifically to covenant loyalty: the Eucharistic setting of the Discourse puts the departure of some of the disciples and the acceptance by Peter and the others into the context of refusing or accepting the New Covenant made by Jesus at the Last Supper.

What is the connection between the Old Testament Covenant and our Eucharist?

The depth and intensity of Christ's love for his Church.



2nd Reading: Ephesians 5:21-32

The Mystery of Christ's Love

Give way to one another in obedience to Christ. Wives should regard their husbands as they regard the Lord, since as Christ is head of the Church and saves the whole body, so is a husband the head of his wife; and as the Church submits to Christ, so should wives to their husbands, in everything. Husbands should love their wives just as Christ loved the Church and sacrificed himself for her to make her holy. He made her clean by washing her in water with a form of words, so that when he took her to himself she would be glorious, with no speck or wrinkle or anything like that, but holy and faultless. In the same way, husbands must love their wives as they love their own bodies; for a man to love his wife is for him to love himself. A man never hates his own body, but he feeds it and looks after it; and that is the way Christ treats the Church, because it is his body - and we are its living parts. For this reason, a man must leave his father and mother and be joined to his wife, and the two will become one body. This mystery has many implications; but I am saying it applies to Christ and the Church.



This final reading from Ephesians is rightly a favourite reading for weddings. Reading the first sentence it is, of course, vital that we avoid the impression of male chauvinism: wives should be subject to their husbands, but also husbands to their wives! The really enriching teaching, however, is that the devotion and self-sacrifice of husband for wife is seen as a parable for the love of Christ for his spouse, the Church. The love and devotion of spouses for each other - and it works both ways - gains greater dignity from this Christological truth. It is designated as a 'mystery', which in Pauline language does not mean 'something I can't understand', but the great profound truths about God which are to be finally revealed in the last times. In this case the 'mystery' is the depth and intensity of Christ's love for his Church, of which the love of spouses for each other is only an echo. The bonding and binding love and self-sacrifice of spouses echoes and reveals Christ's love for the Church. From this comparison we gain in understanding and awed respect for both husband and wife, and for Christ and the Church. This image also nicely sums up the repeated message of Ephesians about unity in the Church.

What can we learn from married love about Christ's love for the Church, and what can we learn from Christ's love about married love?

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**