

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

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Newsletter for the week of 9th June 2024 Sunday Readings Cycle B Weekday Readings Cycle II

Readings for 10th Sunday in Ordinary Time: Genesis 3:9-15; Psalm 129; 2 Corinthians 4:13-5:1; Mark 3:20-35

Saturday 8th June 5.30pm 1st Mass of the 10th SUNDAY in ORDINARY TIME

Sunday 9th June 10.30am Mass of the 10th SUNDAY in ORDINARY TIME

Monday 10th June

Tuesday 11th June St. Barnabas, apostle, martyr

Wednesday 12th June 11.30am Mass

Thursday 13th June St. Anthony of Padua, priest, religious, doctor of the Church

Friday 14th June 1.00pm (in St. Luke's Chapel, Macclesfield Hospital)

Saturday 15th June 10.00am Mass

10.30-11.00am Sacrament of Reconciliation

Saturday 15th June 5.30pm 1st Mass of the 11th Sunday in Ordinary Time

Sunday 16th June 10.30am Mass of the 11th Sunday in Ordinary Time

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

CRAFT CLUB

Next Wed 12th June 12.15-2.30pm Craft Club meeting, then on Wed 26th June

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

DAY FOR LIFE 2024: The Lord is my Shepherd – Compassion and Hope at the End of Life.

The Church teaches that life is to be nurtured from conception to natural death. In England & Wales, Day for Life this year is next Sunday 16th June. 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 the three Bishops' Conferences of England & Wales, Scotland, and Ireland. We hope that parishes will be able to prepare to promote the Catholic view of life as a gift and the importance of care at the end of life using the resources that will be issued by the Conferences in due course.

THANK YOU FOR YOUR GENEROSITY

Last Sunday Collection £199.20

Sunday Teas £21.00

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 16th June Day of Prayer for Life & Collection

-Sun 30th June Solemnity of SS. Peter & Paul – Peter's Pence Collection

-Thurs 4th July General Election- Community Room whole day use as polling Station

- Sun 14th July Sea Sunday- Collection for the Apostleship of the Sea



A Statement on the General Election of 2024 By Rt. Rev. Mark Davies, Bishop of Shrewsbury

An election is a moment of a choice. On 4th July, we are asked to choose a candidate to represent us in Parliament. In this choice, Catholics freely adopt different political viewpoints always informed by the faith we share. These are matters of legitimate difference of opinion as we acknowledge that there are different ways of addressing the challenges of our time. The Bishops Conference of England and Wales has provided reflections and resources on issues of public policy which can be found on the national website. However, there are some choices which our elected representatives will be called upon to make which touch upon the moral foundations of our society.

I write to draw your attention to one of these choices in 2024 which involves euthanasia: the medical killing of the sick and aged which is sometimes called assisting their suicide or even assisted dying, though it is not helping the dying in the way our Christian inheritance has taught. At least one party leader has indicated that he will proactively make parliamentary time available for a change in the law to be considered that will remove many of the legal safeguards which have long protected some of the most vulnerable members of our society. Amid the many questions of policy being considered in the weeks ahead, this must surely be a central issue. The sanctity of human life transcends party politics because it impacts upon the moral foundations of our life together. Opening the doors to euthanasia would change the medical and nursing professions in their relationship to the sick and the aged; distort the way the sick and the elderly are viewed in society when it is less costly to kill rather than to care; put intolerable pressures on the sick and the aged who are made to feel a burden; and advance a culture of death which has extended to more and more people in countries where euthanasia has been adopted, even extending to the mentally ill and to children. In a letter to the faithful on the Island Guernsey where the threat of euthanasia arose, Bishop Philip Egan of Portsmouth (well-known to many in this Diocese) sets out briefly and cogently what is at stake “Your Life and Your Well-being are Under Threat” (letter attached). In making your choice on 4th July I would ask you to raise this question with the candidates who seek your support. If candidates are not easily contactable, then the Right to Life website may help: righttolife.org.uk May our choice be made in the light of the sanctity of human life.

5th June 2024

Enc: Bishop Philip Egan’s letter to the clergy, religious and faithful of the Parish of Guernsey - 8th April 2024

TO THE CLERGY, RELIGIOUS AND FAITHFUL OF THE PARISH OF GUERNSEY on the SOLEMNITY OF THE ANNUNCIATION, **YOUR LIFE AND YOUR WELL-BEING ARE UNDER THREAT**

Bishop Philip Egan wrote this letter to Catholics in Guernsey on the Feast of the Annunciation.

First of all, I wish you a very Happy Easter. I wish you many graces and blessings from the Lord. The death and resurrection of Christ gives us hope for our lives here on earth and the promise of eternal life with God in heaven.

I write because dark clouds are threatening the beautiful island of Guernsey. The Lord’s death and resurrection remind us of two fundamental moral truths: ‘Thou shalt not kill’ (Ex 20: 13) and ‘Love thy neighbour as thyself’ (Mk 12: 31). These are commandments Jesus taught in His life on earth and of which He gave us a wonderful example. These commandments, ‘Thou shalt not kill’ and ‘Love thy neighbour as thyself,’ form the bedrock not only of Jewish and Christian morality; they are the teaching of all religions. More, they are instinctive principles written into every human heart and they ground the laws governing every civilised society on earth. Yet there are now dark forces at work in Guernsey in the media and public life actively seeking to undermine these principles. I refer here to the campaign to legalise euthanasia, or mercy-killing, and assisted suicide. (I don’t use the term ‘assisted dying.’ I call it by the name of what it actually is: suicide).

ASSISTED SUICIDE IS GRAVELY WRONG FOR AT LEAST FOUR REASONS

First, it places an intolerable and immoral demand on medical staff, doctors and nurses. It asks them to ignore the Hippocratic Oath they take to preserve life, in order to extinguish life. Many a vet will speak of their grief at putting down a beloved family pet – “putting it out of its misery” – yet surely we cannot treat an elderly relative in the same way? Assisted suicide would place medics in an impossible dilemma. It would ultimately undermine the trust we place in them. How would we know any more whether the doctor is working in our best interests?

Secondly, to legalise euthanasia and assisted suicide would undermine palliative care and the work of care-homes. After all, it is easier and cheaper to kill someone than to care for them. Yes, frailty, pain and infirmity are a difficult trial and the terminally ill can experience despair. Yet, thanks be to God for the amazing advances medical science has made. Britain is a leader in palliative care with methods and drugs that can manage pain right to the end. The Church always works to relieve suffering but as a Christian, I would add that in union with Christ, it is possible to find from Him all the patience and energy we need to sustain suffering – to ‘carry the cross’ (Mt 16: 24) - and to turn it into a positive good for others. This is the meaning of Easter, when Jesus underwent death at the hands of those who had decided it was better for society to have Him extinguished.

Thirdly, the possibility of assisted suicide puts intolerable pressure on the sick and the elderly. It makes them feel they are a burden on their family and a financial burden. Yet when we love someone, efficiency and cost-saving is irrelevant. How can helping someone to commit suicide ever be compassionate? It is evil masquerading as a kindness. As one of your Deputies said recently in the news paper: “Considerable savings could be realised if assisted dying was to be introduced here in the island”. Seeking to justify himself, he added “Many people don’t want to keep on living, and I think we need to put a figure on that.”

And fourthly, as in Belgium and elsewhere where assisted suicide and euthanasia have been legalised, the legislation gradually keeps creeping forward, expanding to cover more and more categories: sick children, people with autism, those with dementia, the depressed, the mentally ill, the handicapped and others whose lives someone else decides are not worth living. In Canada, almost 5% of deaths are now by lethal injection. Recently, I read about a Canadian doctor boasting that she had helped hundreds and hundreds of people to die: she said it was the “most rewarding work she had ever done.” This is chilling stuff. I write to you now because your local politicians and pressure groups are raising the question of legalising assisted suicide and this is likely to gather momentum in the next few months before the formal election campaigns begin. I want to appeal to all people of common sense and goodwill to reject these alarming proposals, and to redouble the compassionate care of those who are terminally ill. Let there be no death-clinics in Guernsey. Don’t let Guernsey become a destination for suicide tourism. The right to die would inevitably become the duty to die - and the right to make another die. I appeal to Catholics to mobilise. Don’t be persuaded by emotional pitches in the media. Speak out against this sinister proposal. Raise it with the candidates in the forthcoming elections. It is never permissible to use any means to do good. Suicide is a mortal sin and helping someone commit suicide is a mortal sin. For we believe in assisted living, not assisted dying. Death is not pain relief; it is the transition to a glorious new life in heaven with God our Father and Creator.

In Corde Iesu,

+Philip Bishop of Portsmouth

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 9th June 2024 JESUS REJECTED

Jesus went home with his disciples, and such a crowd collected that they could not even have a meal. When his relatives heard of this, they set out to take charge of him, convinced he was out of his mind. The scribes who had come down from Jerusalem were saying, 'Beelzebul is in him,' and, 'It is through the prince of devils that he casts devils out.' So he called them to him and spoke to them in parables, 'How can Satan cast out Satan? If a kingdom is divided against itself, that kingdom cannot last. And if a household is divided against itself, that household can never stand. Now if Satan has rebelled against himself and is divided, he cannot stand either – it is the end of him. But no one can make his way into a strong man's house and burgle his property unless he has tied up the strong man first. Only then can he burgle his house. 'I tell you solemnly, all men's sins will be forgiven, and all their blasphemies; but let anyone blaspheme against the Holy Spirit and he will never have forgiveness: he is guilty of an eternal sin.' This was because they were saying, 'An unclean spirit is in him.' His mother and brothers now arrived and, standing outside, sent in a message asking for him. A crowd was sitting round him at the time the message was passed to him, 'Your mother and brothers and sisters are outside asking for you.' He replied, 'Who are my mother and my brothers?' And looking round at those sitting in a circle about him, he said, 'Here are my mother and my brothers. Anyone who does the will of God, that person is my brother and sister and mother.'

Taken from Mark 3:20-35 The Tenth 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.

The first stage of Jesus' ministry comes to an end. He is rejected as 'out of his mind' by his own family. Then he is rejected by the scribes as being in league with Beelzebul. Finally, his family again arrive, looking for him, and he turns to those who are listening to him as his true family. This all leads into the Parable of the Sower, which seems to be Jesus' reflection on his rejection by most people, and his fruitful acceptance by a small number of disciples. It is, of course, significant that the scribes cannot deny that he drives out evil spirits. If even his enemies are forced to admit it, it must be true. The best they can do is sarcastically to ascribe his powers to the chief of evil spirits, here named 'Beelzebub' or 'Beelzebul' (two different versions of the text). The former name means 'lord of the flies', probably a mocking corruption of the latter, which means 'lord prince', the title of a local deity. The whole scene presents an agonizing picture of the isolation of Jesus. In Luke's version of the scene, by a very slight adjustment, Jesus' mother and brothers are the prime example of those who hear the word of God and keep it. **Did Jesus feel disappointment and isolation as we do?**

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 FAMILY!

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 9th June 2024**



1st Reading: Genesis 3.9-15, 20

The Aftermath of the Fall

I will make you enemies of each other: you and the woman, your offspring and her offspring. The Lord God called to the man after he had eaten of the tree. 'Where are you?' he asked. 'I heard the sound of you in the garden,' he replied 'I was afraid because I was naked, so I hid.' 'Who told you that you were naked?' he asked. 'Have you been eating of the tree I forbade you to eat?' The man replied, 'It was the woman you put with me; she gave me the fruit, and I ate it.' Then the Lord God asked the woman, 'What is this you have done?' The Woman replied, 'The serpent tempted me and I ate.' Then the Lord God said to the serpent, 'Because you have done this, 'Be accursed beyond all cattle, all wild beasts. You shall crawl on your belly and eat dust every day of your life. I will make you enemies of each other: you and the woman, your offspring and her offspring. It will crush your head and you will strike its heel.'



The story of the Fall is an analysis of human temptation and sin. Sin brings shame on us: we do our best, like both the man and the woman, to blame someone else, but in the end we know we are defenceless and naked before God. We know that we deserve our penalties, but the wonderful thing about the biblical story is that God continues to care for us: he himself thoughtfully sews clothes for the man and the woman to hide their embarrassment. More important, God promises that evil will not triumph for ever. The penalties of hard labour and pain come not from divine vindictiveness but from human sinfulness: we are no longer in perfect harmony with God. If we were in harmony with God our confidence in him would spare us the pain. The reading pairs with the gospel reading, since it introduces Satan, the Tempter. The final bit is a 'Just So Story' of the animal world, explaining how the sinewy snake came into being: the proud, fiery serpent lost its legs and was reduced to being a mere big worm.

What does the story teach us about human sin?



Paul looks forward to 'the weight of glory' that must be the goal of every Christian



2nd Reading: 2 Corinthians 4.13-5.1

The Weight of Glory

We believe, and therefore we speak. As we have the same spirit of faith that is mentioned in scripture – I believed and therefore I spoke – we too believe and therefore we too speak, knowing that he who raised the Lord Jesus to life will raise us with Jesus in our turn, and put us by his side and you with us. You see, all this is for your benefit, so that the more grace is multiplied among people, the more thanksgiving there will be, to the glory of God. That is why there is no weakening on our part, and instead, though this outer man of ours may be falling into decay, the inner man is renewed day by day. Yes, the troubles which are soon over, though they weigh little, train us for the carrying of a weight of eternal glory which is out of all proportion to them. And so we have no eyes for things that are visible, but only for things that are invisible; for visible things last only for a time, and the invisible things are eternal. For we know that when the tent that we live in on earth is folded up, there is a house built by God for us, an everlasting home not made by human hands, in the heavens.



Is this an older Paul, who feels that he is failing, ('this human nature of ours falling into decay'), and is looking forward to death, or rather to the weight of glory at the Resurrection? In last Sunday's reading, he was positive enough, bouncing up again after the hard knocks received in the gladiatorial combats of life. Contrariwise, in Philippians 1.21, he is caught in a dilemma and writes: 'Life to me, of course, is Christ, but then death would be a positive gain.' Such is his faith and conviction of the saving power of Christ that he longs to be fully united with Christ. He looks forward to 'the weight of glory' that must be the goal of every Christian. Glory is a specifically divine property. Moses was allowed to see the awesome divine glory, but the face of God he could not see. Isaiah was bowled over by his experience of the divine glory in the Temple, contrasting with his own awareness of his uncleanness. It seems that for Paul to feel 'the utterly incomparable, eternal weight of glory' is to be bathed in the divine presence and to enjoy eternally the company of God.

No one can see God and live, but how do you imagine the 'weight of God's glory'?

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**