

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 3rd May 2026 *Sunday Readings Cycle A* *Weekday Readings Cycle II*

Readings for 5th Sunday of Easter Acts 6:1-7; Psalm 33; 1 Peter 2:4-9; John 14:1-12

Saturday 2nd May 5.45pm VIGIL MASS of the 5th SUNDAY of EASTER

Sunday 3rd May 10.30am MASS of the 5th SUNDAY of EASTER -

Monday 4th May 9.15am Mass *FEAST: THE ENGLISH MARTYRS*

Tuesday 5th May *Day of Prayer for Survivors of Sexual Abuse*

Wednesday 6th May 11.30am Mass

Thursday 7th May

Friday 8th May 9.15am Mass 1.00pm (in the Hospital Chapel)

Saturday 9th May 10.00am Mass 10.30am

11.00am-11.30am & 4.45pm- 5.15pm Sacrament of Reconciliation

Saturday 9th May 5.45pm Vigil Mass for 6th Sunday of Easter

Sunday 10th May 10.30am Mass for 6th Sunday of Easter

Readings for 6th Sunday of Easter: Acts 9:5-8; Psalm 66(65); 1 Peter 3:15-18; John 14:15-21

DAY OF PRAYER for SURVIVORS of ABUSE

Next Tues 5th May The Catholic Church in England & Wales takes the opportunity of this day to reflect on the impact of abuse on individuals, their families and friends, and the communities of which they are part. The 2026 theme examines the scourge of domestic abuse which causes pain and fear that prevents its victims from living the life Jesus came to bring. Follow the link to find resources <https://www.cbcew.org.uk/day-of-prayer-for-survivors-of-abuse/>

DIOCESAN MARRIAGE MASS 2026

Sat 13th June 12noon at St. Columba's Plas Newton La. Chester CH2 1SA : an invitation to parishioners who celebrate a significant wedding anniversary during the year to celebrate their vocation to Marriage.


RELATIONSHIP COUNSELLORS

Interested in training & volunteering as a Relationship Counsellor? *MARRIAGE CARE* is a Catholic organisation specialising in relationship support currently looking for empathetic, understanding parishioners who have an enthusiasm for supporting adult relationships, to train on our *Certificate in Relationship Counselling course (CRC)* & volunteer with us. To find out more please visit: www.marriagecare.org.uk or email: volunteer@marriagecare.org.uk "

SHREWSBURY DIOCESE LOURDES PILGRIMAGE '26

Bookings are now open for the 75th anniversary pilgrimage to Lourdes: by coach 30th July to 7th August & by air 31st July to 6th August. Brochures can be found on the pilgrimage website www.shrewsburypilgrimage.co.uk along with a link to the [Microsoft Virtual Events Powered by Teams](#) new online booking system.

ON-LINE TRAINING FROM HISTORIC ENGLAND

 **Historic Wed 10th June 1-2pm** An Introduction to *Martyn's Law [Terrorism(Protection of Premises) Act]* & the *Terrorist Threat* & how it applies to the heritage sector. Register at [Microsoft Powered by Teams](#)

THANK YOU for YOUR GENEROSITY Last Sunday's Collection £220.20 March S/O £726.00

FOOD BANK

The Gulf War is increasing the cost of living: remember those who need help from the *Silk Life* Food Bank. Bring items listed on the posters e.g. UHT milk, stewed steak, beef casserole, chilli con carne, instant mash - toiletries & baby items.

JOB VACANCY in MACCLESFIELD

The Catholic Printing Co. wishes to recruit a 14 hrs. p/t Digital Printer/Packer at Charter Way SK10 2NG. Full details are on the church noticeboards

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.com

DIARY OF EVENTS

Thurs 14th May Ascension Day: Mass 11.30am & 7.00pm

Sun 17th May 1st Holy Communion

Sun 21st May 10.30am Catenians' President's Mass

Fri 26th June 7pm Confirmation Mass at St. Alban's

Fri 17th July Fr. Peter's 50th Ordination Anniversary Celebration

The modern parenting dilemma: Does it really take a village?

The modern parenting dilemma lies... somewhere between communal wisdom and complete meddling



There are certain parenting moments that stay with you for years, not because they were profound, but because they managed to irritate you so deeply that your soul filed them away for future reference.

One of mine took place about 20 years ago, shortly after I had moved from Britain to France, when I was walking down the street with my baby. A woman I had never met stopped me, looked sternly at my child, and shouted at me that he was underdressed and he'd get pneumonia.

Underdressed. I remember standing there in mild disbelief, too startled to respond and too British to create a scene, while inwardly wondering why this complete stranger had appointed herself Minister for Infant Thermal Regulation. Even now, older and wiser, and theoretically more serene, I find it strange that the memory is still so vivid. And that her fierce disapproval meant so much to me at the time.

Because, to my British eyes, French babies already seemed to spend most of their early years dressed for an emergency ascent into the Alps. Tiny padded jackets, woolly bonnets, blankets tucked with military precision — all while mine was trundling along in what I considered perfectly respectable layers and, more importantly, looking entirely unbothered by the temperature. And dare I say it, happy! But the real issue was never the coat. It was the intrusion.

Because as a British mother, and perhaps simply as a mother with a healthy belief in her own competence, I always felt that parenting decisions fall squarely into the category of my business. I know my children. As babies, I knew when they were cold, hungry, tired, over-excited, or one missed nap away from a public collapse. The notion that a random passer-by should intervene, however kindly intended, feels less like support and more like an unsolicited coup. And yet, the more I think about it, the more I realize this reaction is not universal.

My father, growing up in rural Ireland, was raised in a world where parenting was, to a certain extent, everybody's affair. The whole village knew who you belonged to, who your parents were, what standards were expected, and if you were seen doing something questionable, the odds were high that three adults and a priest would know before you made it home for tea! While this may sound unbearable to modern ears, it clearly functioned. Partly because this was not considered outrageous interference. It was considered normal.

Community matters

Some of the success of that method, I suspect, was because everyone broadly agreed on the same framework. It was a close-knit community where they shared similar values, and the Church sat firmly at the center of life, quietly reinforcing the idea that children were not isolated domestic projects but members of a wider community. And that is precisely where my Parisian encounter failed. This woman may have had excellent intentions, but she was not part of my community, not someone I knew, trusted, or would ever have willingly appointed to the childcare committee. She was simply a stranger with opinions, and strangers with opinions are rarely received with gratitude by a mother who already believes she is doing a very fine job.

Which, if I am honest, may be part of the problem. Because modern parenting has become deeply bound up with control. We know our children intimately, we read the books, we monitor the snacks, we curate the naps, and somewhere along the line we begin to feel that any outside input is a threat to our authority. Added to this is the uncomfortable possibility that we are all at least a little convinced our own methods are superior, *which makes accepting correction feel suspiciously like admitting defeat.*

Still, the old phrase about it taking a village has survived for a reason, and annoyingly, it contains more truth than I would sometimes like. Children do benefit from growing up among other adults, learning that wisdom, humor, discipline, and kindness do not come exclusively from one increasingly tired parent. Certain countries and even micro-cultures are still definitely more open to this than my British sense of privacy allowed. And Catholic life, at its best, has always understood this. A parish was never meant to be a loose collection of families politely ignoring each other in the pews, but a place where older generations naturally helped to steady younger ones, where children were gently watched, corrected, and encouraged by people beyond their immediate household.

Of course, villages only work when there is trust. Without trust, it feels like meddling. With trust, it feels like support, and that distinction is no small one. So yes, two decades later, I can laugh at the image of myself silently bristling while a French woman judged my baby's outerwear, and I am even prepared to concede that perhaps she meant well. But I am also forced to admit that the episode still raises a more awkward question: whether what bothered me most was her audacity, or my own fierce reluctance to let anyone else into a role I had decided belonged entirely to me. Deeply inconvenient, really, because I still maintain my baby was dressed perfectly well ... and to be fair, he never got pneumonia!

Sunday 3 May 2026

Readings at Mass

First reading

Acts 6:1-7 ·

‘They chose seven men full of the Holy Spirit.’

In those days when the disciples were increasing in number, a complaint by the Hellenists arose against the Hebrews because their widows were being neglected in the daily distribution. And the Twelve summoned the full number of the disciples and said, ‘It is not right that we should give up preaching the word of God to serve tables. Therefore, brothers and sisters, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we will appoint to this duty. But we will devote ourselves to prayer and to the ministry of the word.’ And what they said pleased the whole gathering, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus, a proselyte of Antioch. These they set before the Apostles, and they prayed and laid their hands on them.

And the word of God continued to increase, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests became obedient to the faith.

Responsorial Psalm

Psalm 33(32):1-2. 4-5. 18-19. R22

*May your merciful love be upon us,
as we hope in you, O LORD.*

Ring out your joy to the LORD, O you just;
for praise is fitting from the upright.
Give thanks to the LORD upon the harp;
with a ten-stringed lute sing him songs.

*May your merciful love be upon us,
as we hope in you, O LORD.*

The word of the LORD is upright,
and all his works to be trusted.
The LORD loves justice and right,
and his merciful love fills the earth.

*May your merciful love be upon us,
as we hope in you, O LORD.*

Yes, the LORD’S eyes are on those who fear him,
who hope in his merciful love,
to rescue their soul from death,
to keep them alive in famine.

*May your merciful love be upon us,
as we hope in you, O LORD.*

‘But you are a chosen race, a royal priesthood.’

Beloved: Come to the Lord, a living stone rejected by men but in the sight of God chosen and precious. You yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. For it stands in Scripture: ‘Behold, I am laying in Sion a stone, a cornerstone chosen and precious, and whoever believes in him will not be put to shame.’ So the honour is for you who believe, but for those who do not believe, ‘The stone that the builders rejected has become the cornerstone’, and ‘A stone of stumbling, and a rock of offence.’ They stumble because they disobey the word, as they were destined to do. But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvellous light.

Gospel Acclamation**John 14:6**

Alleluia, alleluia.
I am the way, and the truth, and the life, says the Lord.
No one comes to the Father except through me.
Alleluia.

Gospel**John 14:1-12**

‘I am the way, and the truth, and the life.’

At that time: Jesus said to his disciples, ‘Let not your hearts be troubled. Believe in God; believe also in me. In my Father’s house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. And you know the way to where I am going.’ Thomas said to him, ‘Lord, we do not know where you are going. How can we know the way?’ Jesus said to him, ‘I am the way, and the truth, and the life. No one comes to the Father except through me. If you had known me, you would have known my Father also. From now on you do know him and have seen him.’

Philip said to him, ‘Lord, show us the Father, and it is enough for us.’ Jesus said to him, ‘Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, “Show us the Father”? Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority, but the Father who dwells in me does his works. Believe me that I am in the Father and the Father is in me, or else believe on account of the works themselves.

‘Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father.’
