

Parish of St Mary, Middlewich & St Margaret Ward, Holmes Chapel

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 Shrewsbury Diocese is a Registered Charity St Mary's School 01606 832164 E mail admin@2nd February

Twenty-Second Sunday in Ordinary Time, 30th August 2020

Saturday	29th Aug	6.30pm	Anne Casey Anniv. <i>Passion of St John the Baptist</i>
Sunday	30th Aug	9.00am	Priest's Int
		11.00am	The Parishioners
Monday	31st Aug	9.00am	John Stoneley Anniv.
		6.30pm	Exposition of the Blessed Sacrament
Tuesday	1st Sept	9.00am	Gavin McAleer Anniv.
Wednesday	2nd Sept	7.30pm	Liley & Matthew McEnaney
Thursday	3rd Sept	9.00am	Nerys Bruncker RIP <i>St Gregory the Great</i>
Friday	4th Sept	9.00am	Clarence Costello b'day
Saturday	5th Sept	6.30pm	Holbrook Ints
Sunday	6th Sept	9.00am	The Parishioners
		11.00am	Priest's Int.

Sacrament of Reconciliation : On request
Sacrament of Baptism On hold until further notice.

Please Pray for

ALL who are sick at home and in hospital: Stephen Grey, Margaret McCallum, Sara O'Brien, Jamie Connor, John Bomford, Larry Porter, Gillian Robinson, Tim Bradbury, Roy Yearsley, Peter Hannon, Stan Rosiak, Sadie Everard, Alex Randall, Jenny Ogden, John Evans, Shirley Gaskell, Joan Upton, Mary Morris, Michael McCluskey, Jan D, Margaret Scarlett, Fr Paul Hughes, Deacon Philip White, Martin Armitt, Fr Jim McGrath, Ursula Finn, Tess Haney, Michael Ward



ALL who have died recently, especially Patricia Robinson & Pauline McManus

ALL whose anniversaries occur at this time: Margaret Anne McGovern, Sidney Ankers, Marjorie Joan O'Brien, Bernard Egan, Mary O'Hare, Walter Williams, John Duffy, Diana Princess of Wales, John Stoneley, Catherine Cheetham, Bridget McCorry, Gavin McAleer, Michael Bailey, Francis Haslam, Sheila Hughes, Annie Harrop, Margaret Bennion, Richard K Hind, George Egerton, James Bannaghan, Mary Kelly, Peggy Callaghan, Rev Denis Gaul, Rev David McNamara, Canon Francis John O'Reilly, Rev John Nolan, Canon Cormac McGonagle, Canon Kevin Byrne, Canon Martin Kehoe, Rev Terence Thompson

Scripture Group every Tues at 7.00pm We use Zoom and look at the scripture (particularly the Gospel) for the following Sunday. If you would like to join in send an email to: stmarysmiddlewichvents@gmail.com as we will need your e-mail address to send the Zoom invitation (e-mail addresses will not be used for any other purpose). This is open to anyone, not just parishioners.

**Welcome back to Mass. If you are coming :
 Wear a mask; Social distance when queuing;
 sanitise your hands on entry:
 Follow the one way system and instructions from stewards (wearing aprons to identify them). Communion in the hand only, no chalice. Instructions will be given by Fr Peter. Strict limit of 50, no exceptions. Box for offerings at back of church. Leave promptly, as instructed, at the end of Mass, not before. THERE ARE NO TOILETS AVAILABLE. WE ARE NOT ALLOWED TO USE THE PARISH CENTRE**

Dear Parishioners,
 At the beginning of next week, 7th September, Fr Peter is going on holiday. He will be away for three weeks, but only two weekends. Consequently there will no longer be Mass every day. The usual weekend Masses will continue, with Fr Jim Robinson celebrating the Masses and our two Deacons distributing Communion. There will be Celebrations of the Word & Communion on Mondays and Fridays, but no services on Tuesday, Wednesday or Thursday. Stewards and cleaners will be present as usual at all Masses
 Because Fr Peter is the technician behind the streaming of live Masses, this cannot happen without him, so 11.00am Mass will not be streamed during his absence.
 Monday evening Exposition, Monday morning Rosary and Friday morning Mothers' Prayers will continue as usual. There will be no Sacrament of Reconciliation until Fr Peter returns.
 Last weekend's Masses were again well attended, with numbers more evenly divided between the three Masses, but still room for a few more people at every Mass.
 The usual rules still apply:
 You will only be allowed in if you are wearing a face mask and there is a strict limit of 50 people per Mass. The same rules apply to weekday Mass. Masses will be shorter than usual but the good news is that you will be able to receive the Eucharist, but only the host and only in the hand. There is to be no congregational singing, you must remain one metre apart, except from members of your own household, and must sanitise your hands as you enter church. You must enter down the side aisles, sit only in the marked places and exit via the centre aisle. This process, and the numbers, will be overseen by two stewards at each Mass. Please follow their instructions. If 50 people have already entered you will be asked to come to another Mass There is still no obligation to attend Mass on Sunday, so those who can come during the week are encouraged to do so. After each Mass you will be asked to leave promptly and church will have to be closed and thoroughly cleaned in preparation for the next Mass. The provision of the Masses is dependant on there being sufficient volunteers as stewards and cleaners. We have sufficient volunteers until the end of September but offers of help for future weekends and weekdays should be emailed to the parish office.

We are now allowed to celebrate weddings, funerals and baptisms with up to 30 people, but there are still many restrictions attached to these celebrations, and this permission could be reversed if there are more lockdown restrictions. There is no indication of a possible end to these rules, so we need to make the most of what we CAN do, and not dwell on what we can't!

Prayers for the Season of Creation

Inspired by Laudato Si, Pope Francis has established September 1st as the World Day of Prayer for the Care of Creation, encouraging the Catholic community around the world to pray for our common home. This marks the beginning of Creation Time running until the feast day of St Francis of Assisi on October 4th. Cafod has produced nine brief reflections asking St Francis to pray for us and our world, based on his beautiful Canticle of the Sun. These prayers can be used over nine days and can be found at cafod.org.uk/novena.

There will be an Ecumenical Prayer Gathering in St Mary's car park on Sunday 6th September at 6.30pm. All welcome. Details from Deacon Chris

The LPA Pilgrimage to Walsingham, which was cancelled in March, will now take place at the end of March 2021. Details Later



Those who have come to Mass in recent weeks said that they felt very safe and it was lovely to be back even though they were nervous about coming, so please follow their example and give it a try!

The parish of St Mary Middlewich sometimes collects personal information about parishioners. All personal information is collected, processed and stored in accordance with the General Data Protection Regulations. This is retained only as necessary and used by the parish/diocese for the benefit of the parish and for legitimate reasons such as administrative and religious purposes. You can read our full privacy notice at www.dioceseofshrewsbury.org/about-us/privacy-notice



the second century BC. As you read (and it will, I warn you, take a while to get through it), do not try to reconstruct the history of Israel; rather look out for the answers to the question “Where was God when we were suffering?” And certainly, in the earlier books, Joshua and Judges, 1 and 2 Samuel and 1 and 2 Kings, look for the pattern that the authors detected: God, who is invariably faithful, generously giving the people the land, then the people forgetting what God has done and being punished by God. After that, they realise that they have got things badly wrong, and repent. So God restores them.

THE STORY OF GOD’S PEOPLE

How are you to start reading these books? One thing that you might do is look at the charming (and brief – it is only four chapters) book of Ruth; you will find it immediately after the book of Judges, whose last three chapters (19-21) you must only read when you are feeling strong, as they contain some horrible stories. Ruth will cheer you up. It quite consciously continues the story of Israel and produces the enchanting (though unmistakably feisty) character of Ruth, the foreigner who stayed with her mother-in-law and met Boaz, a man of integrity who became her husband. Then, in the very last line of this book, we discover that she became the great-grandmother of King David. This is a story in which God has been powerfully at work in Israel’s history, despite all sorts of discouraging events. If you start your browse through the story of God’s people with these four chapters, and keep asking, “What is God doing here?”, you will get a glimpse of where God has been in the history of the people of God.

Mass text

ENTRANCE ANTIPHON

**Have mercy on me, O Lord, for I cry to you all the day long.
O Lord, you are good and forgiving, full of mercy to all who call to you.**

FIRST READING Jeremiah 20:7-9

PSALM Psalm 62

RESPONSE **For you my soul is thirsting, O Lord my God.**

- O God, you are my God, for you I long; for you my soul is thirsting. My body pines for you like a dry, weary land without water. **R.**
- So I gaze on you in the sanctuary to see your strength and your glory. For your love is better than life, my lips will speak your praise. **R.**
- So I will bless you all my life, in your name I will lift up my hands. My soul shall be filled as with a banquet, my mouth shall praise you with joy. **R.**

- For you have been my help; in the shadow of your wings I rejoice. My soul clings to you; your right hand holds me fast. **R.**

SECOND READING Romans 12:1-2

GOSPEL ACCLAMATION

**Alleluia, alleluia!
May the Father of our Lord Jesus Christ enlighten the eyes of our mind, so that we can see what hope his call holds for us.
Alleluia!**

GOSPEL Matthew 16:21-27

COMMUNION ANTIPHON

How great is the goodness, Lord, that you keep for those who fear you.

Next Sunday’s Readings:
Ezekiel 33:7-9
Romans 13:8-10
Matthew 18:15-20

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WHAT ABOUT THE “HISTORIES”?

The next set of Old Testament texts we shall look at is what are called the “histories”. Perhaps the most important thing to say is that, as we read, we should not be looking for “the facts”, so much as for the life that always pulses beneath the surface of the biblical text. These “histories” are the accounts that take the reader from the first entry into the Holy Land, all the way down to that terrible moment when Israel went into exile in Babylon; so it consists of Joshua and Judges, then the move into a new world of monarchy with the two books of Samuel and two books of Kings. After that you will find the two books of Chronicles, a run-through of very much the same material, to be read with Ezra and Nehemiah. This takes the story down to the fourth century BC and tries to express what God was doing in Israel’s history. After this, in our Catholic Bibles, comes the very charming story of Tobit, which is not in the Hebrew Bible but is still worth reading today; and it is all about how God does not abandon God’s people. Then (again in our Bibles) comes the equally charming (though in certain respects rather alarming) story of Judith and what she did to Nebuchadnezzar; and the point of the story is that, whatever things may feel like, God is very much in charge. After that you will find the extraordinary story of Esther, and (although God is not much mentioned in the story) the certainty that God is looking after the people. Finally in our Bibles there are the rather different works that we know as 1 and 2 Maccabees, the first a translation into Greek of a Hebrew account of Israel’s struggle for independence between 174 and 134 BC, and the second a summary of a five-volume Greek history between 175 and 160, written by Jason of Cyrene.



What holds all these works together is not precisely the attempt to write the history of Israel, more a way of asking where God has been in the life of the people. What this range of books invites you to do is to ask what God (who is that life) has been doing in the multifarious history of Israel, from its first arrival in the Promised Land, to the political changes from being ruled by “judges” to being ruled by “kings”, to the split between north and south, to the fall of the Northern Kingdom, to the various stories of what unbelievers did to Israel, all the way down to the last quarter of

How to read the Bible



Fr Nicholas King SJ guides us through reading the Old Testament’s “historical” books.

30 AUGUST 2020

22ND SUNDAY IN ORDINARY TIME

YEAR A

DIVINE OFFICE WEEK II