

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

Nineteenth Sunday in Ordinary Time, 9th August 2020

Saturday	8th Aug	6.30pm	Fred & Ellen Bagshaw, Wedding Anniv. St Dominic
Sunday	9th Aug	9.00am 11.00am	The Parishioners Priest's Int.
Monday	10th Aug	9.00am 6.30pm	Mary Josephine Deasey, Anniv. St Lawrence Exposition of the Blessed Sacrament
Tuesday	11th Aug	9.00am	DR Jones Family St Clare
Wednesday	12th Aug	7.30pm	Dorothy Worthington RIP
Thursday	13th Aug	9.00am	DR O'Shea Family
Friday	14th Aug	9.00am 11.00am	Private Int. St Maximilian Mary Kolbe Requiem Mass for Barbara Parkin
Saturday	15th Aug	6.30pm	Thelma Woolridge b'day
Sunday	16th Aug	9.00am 11.00am	Priest's Int. The Parishioners

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,



ALL who have died recently, especially Barbara Parkin

ALL whose anniversaries occur at this time: Paul Reece, George Butler, Stacey Wright, Lou Costello, Mary Robinson, Margaret Hall, John Patterson, Edward McGarvey snr., Philip Darlington, Helen Elvins, Julia Popple, Mary Anne O'Hare, Alfred Clarke, John McNeela, John Sweeney, Harold Bagnall, Evelyn Davies, James Bannaghan, George Martin, Lucy Burns, Peter Farrington, Rev Peter Robertson, Rev Denis Marmion, Rev John M Lyons, Rev Michael Raiswell

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,

From now on we will be celebrating public Masses every day. Please do not think this means we are back to normal: There are lots of restrictions and regulations.

Masses can only be held in churches which have been approved as fulfilling the Covid secure conditions, so Mass cannot be celebrated at St Margaret's. Numbers at St Mary's are strictly restricted to 50 per Mass, first come first served, Numbers were up to over 100 at the three Masses last weekend, but we still have room for another 50 people! You will only be allowed in if you are wearing a face mask. 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 (This has not happened so far). There is still no obligation to attend Mass on Sunday, so those who can come during the week are encouraged to do so. We hope to continue streaming the 11.00am Mass on Sundays for those who still cannot attend. 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 for this week but offers of help for future weekends and weekdays should be emailed to the parish office.

Welcome back this weekend to some of our parishioners who have been shielding, and feel confident enough to come to Mass.

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 could be reversed if there are more lockdown restrictions

There is a lot to take in and rules may change, but let us not lose sight of the fact that we can once again gather to worship together and celebrate Eucharist. Alleluia!

Fr Peter, Deacon Tony, Deacon Chris

CAFOD has joined with the UK Disasters Emergencies Committee to help millions of people whose lives are at risk, as coronavirus spreads across refugee camps and countries suffering conflict. You can donate at <https://www.justgiving.com/fundraising/St-Marys-RC-Parish-Middlewich-Cafod> to help CAFOD scale up its coronavirus response through our global Church family. Or use CAFOD's Summer of hope fundraising ideas with your family and friends to transform lockdown and raise money for the appeal: cafod.org.uk/summerofhope

Those who came to Mass last week 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!

Nathan Carter has been on our list of those who are sick since 2013 when, at the age of 8 he developed severe stomach & gut problems. After many years of hospital treatment and medication he is finally back to living a normal life without medication. His grandparents, Bren & Peter Shackleton, thank you all for your prayers for him, and Nathan sent this message: "I am beyond thankful to have been in your prayers as you will be in mine. With thanks, Nathan"

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



out of the land of Egypt"; then look at how God and Moses respond, in chapter 32. The next book of the Torah is Leviticus; and sometimes people are a bit put off by it, since at a first glance it seems too much like a rule book; but look at the "Holiness Code" (chapters 17-26), which carefully relates the holiness of God to the way we are to behave; this book tells us how Israel learnt to understand itself, and especially how its people should treat the weakest members of society. Then there is the book of Numbers (probably so-called because there are two censuses counting the "numbers" of the people), which continues the story of the wandering in the desert. Finally, there is Deuteronomy, which means

"second Law-giving", set on the edge of the Promised Land, and telling the people how they are to live and behave once they reach the destination to which God has been guiding them all this time. In particular, they are to look after that vital category of "widows and orphans and immigrants"; this book is often thought of as a rereading of the laws of Exodus, bringing them up to date with the new demands of life in the Holy Land.

PRAYERFUL READING

Does this help? My suggestion is that you read prayerfully and slowly through all five books of this "Torah", possibly for the moment concentrating on the narrative bits, since they tend to be more interesting; and look out for the many ways in which it expresses the love affair between God and the people of God. That is where you will find the truth of the Bible.

Mass text

ENTRANCE ANTIPHON

Look to your covenant, O Lord, and forget not the life of your poor ones for ever. Arise, O God, and defend your cause, and forget not the cries of those who seek you.

FIRST READING 1 Kings 19:9. 11-13

PSALM Psalm 84

RESPONSE **Let us see, O Lord, your mercy and give us your saving help.**

1. I will hear what the Lord God has to say, a voice that speaks of peace. His help is near for those who fear him and his glory will dwell in our land. **R.**
2. Mercy and faithfulness have met; justice and peace have embraced. Faithfulness shall spring from the earth and justice look down from heaven. **R.**
3. The Lord will make us prosper and our earth shall yield its fruit. Justice shall march before him and peace shall follow his steps. **R.**

SECOND READING Romans 9:1-5

GOSPEL ACCLAMATION

**Alleluia, alleluia!
My soul is waiting for the Lord,
I count on his word.
Alleluia!**

GOSPEL Matthew 14:22-33

COMMUNION ANTIPHON

**O Jerusalem, glorify the Lord,
who gives you your fill of finest wheat.**

Next Sunday's Readings:

Apocalypse 11:19; 12:1-6. 10
1 Corinthians 15:20-26
Luke 1:39-56



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HOW TO READ THE PENTATEUCH – AND IS IT “TRUE”?

The "Pentateuch" is simply the Greek for "five books", namely those with which the Bible begins, for both Jews and Christians; in Greek they are called "Genesis", "Exodus", "Leviticus", "Numbers" and "Deuteronomy".

One of the things that you will notice immediately is that they are written in narrative form; and for some people that immediately raises the question, "But is it true?" In one sense the answer is "no"; it is not "true" in the same sense in which a newspaper report of last night's football match might be said to be true. So, for example, if you look at the first two chapters of the Bible you will see that there are two accounts of the creation, which cannot easily be reconciled. Look a bit more closely, however, and you will see that both stories are saying, in powerful language, that God is responsible for the world in which we live, which God has created as an act of generosity. So instead of asking whether it is "true", why not ask if you find in the text the life that God longs to share with us?

If you look at it from that point of view, then Genesis is the story of God and of the people of God, from the very beginning until Israel ended up happily in Egypt; Exodus narrates how they were delivered from oppression in Egypt, but also how they had to learn the implications of being God's people: not just any behaviour would do, and so, for example, they are given what we are now invited to call the "Ten Commandments", which start by focusing on God (at some length: what God has done and how we should respond) and then (rather more briefly) how we are to deal with other human beings (not killing them and not committing adultery, for example). Exodus is often thought of as "liberation theology", and many groups living under oppression have found their story written there. The heart of the matter is the "covenant" relationship between God and the people of God, which is especially narrated between chapters 19 and 40. You might find it helpful to read the account of the Golden Calf and the absurd cry of "Here are your gods, Israel, who brought you up



How to read the Bible



Fr Nicholas King SJ looks at how we can approach the first five books of the Bible.

9 AUGUST 2020

19TH SUNDAY
IN ORDINARY TIME

YEAR A

DIVINE OFFICE WEEK III