

Pope Leo published his first Encyclical, Magnifica Humanitas. We read and reflect on it section by section:

In order to discern how to navigate responsibly the era of AI, I would like to bring to mind two scenes from the Bible: the construction of the Tower of Babel (cf. *Gen* 11:1-9) and the rebuilding of the walls of Jerusalem (cf. *Neh* 2–6). The story of Babel appears in the Book of Genesis, at the origins of humanity, immediately after the genealogies of Noah’s sons. After settling in a plain in the land of Shinar, the people decided to build a city and a tower “with its top in the heavens”. Fearing being scattered across the earth, they sought to guarantee stability and power for themselves, and above all to “make a name” for themselves. It was an impressive feat: a single language, a single technology, a single direction. However, the project concealed a profound danger. It was a project conceived without reference to God, supported by a uniformity that eliminated diversity and that chose homogenization over communion. When a city is built on pride and the claim to self-sufficiency, communication breaks down, languages are confused and people no longer understand each other. The result is not unity, but dispersion. Babel thus reveals the limits of any effort that, however grandiose, arises from self-affirmation, sacrifices human dignity for efficiency and aspires to reach heaven without God’s blessing.

The Book of Nehemiah opens at a time of great vulnerability in the history of ancient Israel. After the Babylonian exile, a portion of the people returned to Jerusalem, but the city was still in ruins, the walls collapsed and the gates burned. Nehemiah, a Jew in the service of the Persian King Artaxerxes, received news of the disastrous state of his ancestral city. Before taking action, he fasted, prayed and interceded for the people. He then asked the king for permission to return to Jerusalem and, upon arriving, examined the destroyed areas in silence. He did not impose solutions from above. He convened the families, assigned each of them a section of the wall to rebuild, listened to their concerns, coordinated their efforts and addressed any opposition. The narrative shows how the city is reborn, not through the initiative of one man, but through the shared responsibility of all: men, women, priests, artisans, heads of households and young people all play a part. It is an undertaking with God at the centre, which rebuilds relationships before rebuilding with stones. Thus, ancient Jerusalem rediscovers a common language — not one of uniformity, but one of communion, namely the harmony that arises when all persons assume their own role and recognize that their strength comes from the Lord.

Pope Leo in his Letter on the Church's option for the poor, Dilexi Te:

Leaders of good popular movements know that solidarity “means fighting against the structural causes of poverty and inequality; the lack of work, land and housing; and the denial of social and labor rights. It means confronting the destructive effects of the empire of money. Solidarity, understood in its deepest sense, is a way of making history, and this is what the popular movements are doing.” When different institutions think about the needs of the poor, it is necessary to “include popular movements and invigorate local, national and international governing structures with that torrent of moral energy that springs from including the excluded in the building of a common destiny.” Popular movements invite us to overcome “the idea of social policies being a policy *for* the poor, but never *with* the poor and never *of* the poor, much less part of a project which can bring people back together.” If politicians and professionals do not listen to them, “democracy decays, turns into a slogan, a formality; it loses its representative character and becomes disembodied, since it leaves out the people in their daily struggle for dignity, in the building of their future.” The same must be said of the institutions of the Church.

The acceleration of technological and social change in the past two centuries, with all its contradictions and conflicts, not only had an impact on the lives of the poor but also became the object of debate and reflection on their part. The various movements of workers, women and young people, and the fight against racial discrimination, gave rise to a new appreciation of the dignity of those on the margins of society. The Church's social doctrine also emerged from this mix. Its analysis of Christian revelation in the context of modern social, labour, economic and cultural issues would not have been possible without the contribution of the laity, men and women alike, who grappled with the great issues of their time. At their side were those men and women religious who embodied a Church forging ahead in new directions. The change we are now undergoing makes even more necessary a constant interaction between the faithful and the Church's Teaching Authority (known as Magisterium), between ordinary citizens and experts, individuals and institutions. It needs to be acknowledged once more that reality is best viewed from the sidelines, and that the poor are possessed of unique insights indispensable to the Church and to humanity as a whole.

The Church's Magisterium in the past 150 years is a veritable treasury of significant teachings concerning the poor. The Bishops of Rome have given voice to new insights refined through a process of ecclesial discernment. In his Encyclical Letter *Rerum Novarum*, Leo XIII addressed the labour question, pointing to the intolerable living conditions of many industrial workers and arguing for the establishment of a just social order. Other popes also spoke on this theme. St John XXIII, in his Encyclical *Mater et Magistra*, called for justice on a global scale: rich countries could no longer remain indifferent to countries suffering from hunger and extreme poverty; instead, they were called upon to assist them generously with all their goods.

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**THE PARISH OF ST. PATRICK with ST. MALACHY's CHURCH, COLLYHURST
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Fr. Jose Netto, Assistant Priest, Rev. Stephen Scott, Deacon;
Sister Anne, Sister Regina, Parish Sisters; Amanda Donoghue (Parish Secretary)

Fr. Cletus Magugu, (Chaplain to the Zimbabwean Catholic Community –in residence)
Fr. Anthony Nnaji for (Chaplain to the Central Manchester Hospitals-in residence)
Anthony

Presentation Sisters, Missionaries of Charity Brothers, Sisters of Our Lady of Evron



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OUR PARISH PRIMARY SCHOOLS
St. Malachy's, Eggington St, 0161 205 3496

St. Edmund's, Upper Monsall St 0161 205 1700
St. Patrick's, Livesey St, 0161 834 9004

28th June 2026 Masses at St. Patrick's unless marked St M OR St E

LIVESTREAM ON <https://st-patricks-collyhurst.click2stream.com/> **Website** sspatrickmalachy.org.uk

SAINTS PETER AND PAUL Acts 12:1-11 2 Timothy 4:6-8, 17-18 Matthew 16:13-19	Confessions 9-9.15am Mass 9.30am, Confessions 11-11.15am Mass 11.30am (signed) Confessions 10-10.15am Mass 10:30am (St. M) Mass (Vietnamese) 3pm
MONDAY Amos 2:6-10, 13-16 Matthew 8:18-22	Exposition of the Bl Sacrament 8:45 - Mass 9:15am
TUE <i>The First Martyrs of the See of Rome</i> Amos 3:1-8;4:11-12 Mt 8:23-27	Exposition of the Bl Sacrament 8:45 - Mass 9:15am
WED <i>St. Oliver Plunkett</i> Amos 5:14-15, 21-24 Mt 8:28-34	Exposition of the Bl Sacrament 8:45 - Mass 9:15am
THURSDAY Amos 7:10-17 Matthew 9:1-8	Exposition of the Bl Sacrament 8:45 - Mass 9:15am
FRI ST THOMAS Abstinence Eph 2:19-22 Jn 20:24-29	Exposition of the Bl Sacrament 8:45 - Mass 9:15
SATURDAY <i>St. Elizabeth of Hungary</i> Amos 9:11-15 Matthew 9:14-17	Mass 10am, followed by Adoration of the Blessed Sacrament and Confessions until Benediction at 11am Baptisms 12noon Confessions 5.15pm, Mass 5.30pm (St. M)
THE FOURTEENTH SUNDAY IN ORDINARY TIME Zechariah 9:9-10 Romans 8:9, 11-13 Matthew 11:25-30	Confessions 9-9.15am Mass 9.30am, Confessions 11-11.15am Mass 11.30am (signed) Confessions 10-10.15am Mass 10:30am (St. M) Baptism of 1pm

Under no circumstances are young children allowed to go to the toilets unaccompanied. Make sure your children are accompanied. Children must be supervised when using the stairs and lift. The stairs are only to access the Upper Hall under parental supervision. Ensure your children do not play on or under the stairs.

Do help the parish via **QR code** OR BY MACHINE in the church porches.

Thank you for your generosity last weekend, £589.46 (loose), £191 (giftaided) and £70.81 (Spanish community)

If you would like an 8 day light to burn for a particular intention in front of the Bl Sacrament, Our Lady or St. Joseph please write the intention on an envelope. If you can enclose a donation we suggest £10.



This Sunday 28th June we are joined at the 9.30am Mass and 11.30am by visitors from Bolivia who are sharing in the work of Cafod. Please make them Bienvenidos.



On Sunday 5th July the Madonna Del Rosario Procession starts from George Leigh St, in Ancoats, processing with Bands, Statues and Parish to St. Peter's Square and return. It starts at 1.15pm.

Thank you to everyone from both churches that takes part.

Everyone is invited to walk behind the St. Patrick's and St. Malachy's Banners. The First Communion Children are asked to walk in their First Communion outfits.

We need volunteers to carry the banners. The more we have, the easier it is. Without men to carry the banners, there will be no parishcontingent. Please be at George Leigh St by 12.45pm

This week's feasts: Sun: St. Peter, fisherman, and **St. Paul**, Pharisee, apostles of the Lord, both martyred in Rome.

Tues: The First Martyrs of the Church of Rome are Christians who died in the first great Roman persecution under the Emperor Nero in 67. The pagan writer Tacitus records their deaths. **Bl. Philip Powell**, Welsh became a lawyer in London but joined the Benedictines and ministered secretly as a priest in England. Tried in Westminster Hall, when sentence was passed he exclaimed "What am I that God thus honours me and will have me to die for his sake?" and called for a sherry!

Wed: St. Oliver Plunkett, born Meath 1625, died at Tyburn in 1681. Ordained in Rome in 1654, he taught there until 1669, when he became Archbishop of Armagh. Imprisoned in Dublin in 1679, he was tried, condemned and executed in London, the last person to be executed for the faith in England. He is remembered for his pastoral zeal and for the friendly relations he established with those who did not share the Catholic faith. His body is at Downside Abbey, his head at Drogheda.

Bl. George Beesley, from Goosnargh, died in 1591. A priest, his tortures by Topcliffe reduced him to little more than a skeleton. His final words were: "Good people, I beseech God to send all felicity".

Bl. Montford Scott, born in Norfolk, was executed in 1591 in Fleet Street, having been imprisoned and tortured for 7 years.

Fri: St. Thomas, the Apostle, is remembered for his doubt in the Resurrection, before his profession of faith, "My Lord and my God". Thomas preached in India, being martyred there.

Sat: St Elizabeth of Portugal, born into the Royal family of Aragon in 1271, cared for the poor; after her husband's death, she gave away her goods and joined the Third Order of Saint Francis. She died in 1336.

Bl. John Cornelius, Thomas Bosgrave, John Carey, Patrick Salmon were martyred in the reign of Elizabeth I at Dorchester.

W	H	C	R	U	H	C	R	J	I
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CAESAREA
PHILIPPI
QUESTION
JOHN
ELIJAH
JEREMIAH
PETER
CHRIST
JONAH
ROCK
CHURCH
GATES
KEYS

Pope Leo's Intention for June: That sports be an instrument of peace, encounter, and dialogue among cultures and nations, and that they promote values such as respect, solidarity, and personal growth. If you wish to join Pope Leo in a moment of prayer for this intention click here [Pray with the Pope: For the values of sports | June 2026](#)

This week we pray for the parish of the St. Marie and St. Joseph, for Father William Foley, their parish priest, and for Deacon Paul Griffin. We pray for their parish primary schools, St Gabriel's High School and Holy Cross College as well as the chaplaincy to Fairfield General Hospital and the Bury Hospice.

In our parish we pray for all who live or work on Ravelston Drive and Kilnside Drive.

For all the sick.

For Catherine Falsey, Carl Storah and all who have died recently, and for Isabelle Rose Storah and all remembered at this time.

This week again the lamp in front of the Blessed Sacrament burns for Dadid Asongwe, the lamp in Our Lady's Chapel burns for Kathleen Murray and the lamp in St. Joseph's chapel for Kevin Murray.

HOW WELL DO YOU KNOW OUR STORY?

1837 Full of confidence in God the Nuns went on day by day hoping that the good work might succeed. Sometimes, when greatly tried by the marked disrespect shown them and the many trying regulations Rev D Hearne made for them, and the extreme roughness of some of the people bringing their children to the school, they might say to each other 'let us go home, Mother Magdalen.

But they thought of the good work they had undertaken and renewing their good purposes they continued to endure the trials that surrounded them.

Often they had only a piece of stale bread in the house or a piece of fat course meat which would be sent near the hour of dinner unfit to use without much stewing. Often Mother Magdalen would have nothing to give the sisters when they came out of school.

A sonnet for St. Peter by Malcolm Guite

Impulsive master of misunderstanding
You comfort me with all your big mistakes;
Jumping the ship before you make the landing,
Placing the bet before you know the stakes.
I love the way you step out without knowing,
The way you sometimes speak before you think,
The way your broken faith is always growing,
The way he holds you even when you sink.
Born to a world that always tried to shame you,
Your shaky ego vulnerable to shame,
I love the way that Jesus chose to name you,
Before you knew how to deserve that name.
And in the end your Saviour let you prove
That each denial is undone by love.



Planning a baptism?
see Fr. Paul.

Planning a wedding? See
Deacon Stephen. Six months
notice must be given.

If you, or someone you know, is
unwell and would like a home
visit, tell Fr. Jose.

To keep in
touch with you
we invite you to
register as
parishioners. A
Google Form
has been
created. Do use the QR code
(right) to submit it.



The 2026 National Eucharistic Congress takes place on Saturday, 10 October 2026, at St George's Cathedral, London. It is a Day organised by the Bishops' Conference of England and Wales to deepen our devotion to the Eucharist and encourage Eucharistic adoration.

It begins with a talk by Cardinal Timothy Radcliffe, OP, and Mass at 12noon. In the afternoon there will be a Bl. Sacrament Procession from St. George's Cathedral, across the river, past the Houses of Parliament, ending with Benediction at 5.30pm

The Diocese hopes to organise a coach which will leave (probably from St. Patrick's) at 6am and return about midnight. A charge will be made for the coach journey. Please register your interest by emailing Helen Carey at formation@dioceseofsalford.org.uk You can find out more here [Adoremus 2026 - Catholic Bishops' Conference](#) A decision will be taken based on the number of enquirers.