

## The Parish of St. Edward the Confessor

Registered Charity no. 234025

### Father Peter Cryan

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Newsletter for the week of 10<sup>th</sup> April 2022

Sunday Readings Cycle C

Weekday Readings Cycle II

Readings for Palm & Passion Sunday: Isaiah 50:4-7; Ps 21; Philippians 2:6-11; Luke 22:14-23:56 or 23:1-49

Gospel Acclamation : Praise to you, O Christ,, king of eternal glory 184 Laudate

Saturday 9<sup>th</sup> April Mass 5.30pm PALM & PASSION SUNDAY -- including blessing & distribution of Palms

Sunday 10<sup>th</sup> April Mass 10.30am PALM & PASSION SUNDAY -- including blessing & distribution of Palms

Monday 11<sup>th</sup> April 9.30am Mass

Tuesday 12<sup>th</sup> April

Wednesday 13<sup>th</sup> April 11.00am Mass

Thursday 14<sup>th</sup> April 7.00pm Mass of the Lord's Supper

Friday 15<sup>th</sup> April 3.00pm Solemn Liturgy of the Lord's Passion

Saturday 16<sup>th</sup> April 8.30pm Easter Vigil & 1<sup>st</sup> Mass of Easter

Sunday 17<sup>th</sup> April 10.30am Easter Day Mass

Reading for Easter Vigil: Genesis 1:26-31; Exodus 14:15-15:1; Romans 6:3-11; Luke 24:1-12

Readings for Easter Day: Acts 10:34, 37-43; Ps 117; Colossians 3:1-4; John 20:1-9

**A FACE MASK/ COVERING & HAND SANITIZING ON ENTRANCE ARE REQUIRED BOTH IN CHURCH AND IN THE COMMUNITY ROOM**

### HOLY WEEK ARRANGEMENTS

**-Palm Sunday 10.30am:** Blessing of Palms in the church. No procession. Enter keeping a space one by one directly to a place in the church. Reading of the Passion (Whether short or long to be decided.).

**-Maundy Thursday 7.00pm** Mass of the Lord's Supper

No washing of the feet. Procession to the Altar of Repose. No watching in the church afterwards.

**-Good Friday 3.00pm** Solemn Liturgy. Reading of Passion. Veneration of the Cross by making a bow or a sign of the cross. Baskets left at entrance for collection for the Holy Places

**-Easter Vigil 8.30pm :** Starts with congregation in place in an unlit church. The lit Paschal Candle solemnly brought in with progressive lighting of congregation's candles then "Exultet" Hymn sung. Two O.T readings, one N.T reading & Gospel, Blessing of water, renewal of Baptismal promises. Liturgy of the Eucharist as normal

**Easter Day 10.30am:** Mass as normal with renewal of Baptismal Promises. Offertory Collection for the *Holy Places*

### CHURCH CLEANING VOLUNTEERS NEEDED

Next Wed 13<sup>th</sup> April after 11am Mass. Come & join some members of the PPC cleaning the church after Mass.

### CHRISM MASS

Next Wed. 13<sup>th</sup> April 7.00pm St Michael and All Angels, Woodchurch, B'head CH49 5LE It will be livestreamed via the following link - <http://www.churchservices.tv/woodchurch>

**GOOD FRIDAY FAST DAY** Over & above the normal Friday *Abstinence* it's a day of *Fasting* for able-bodied adults- usually understood as only one full meal.

**HOLY PLACES COLLECTION** for the upkeep of the churches & shrines & support for the Catholic Communities in the Holy Land will be taken on Good Friday, Easter Vigil & Easter Sunday in place of the offertory.

### SHREWSBURY DIOCESE SYNODAL REPORT

The report was published in the past week. Copies are available to take away which include

1) The Report of the Synodal Responses of the faithful of the Diocese 2) The Discernment the Bishop has made as result of the listening process in the Diocese You can request by email a digital PDF copy from Fr. Peter on [st.edmacc@gmail.com](mailto:st.edmacc@gmail.com)



### SILK LIFE FOOD BANK

The Food Bank is open on Good Friday 15<sup>th</sup> & Easter Monday 18<sup>th</sup> April

### OFFERTORY ENVELOPES

Sets of Envelopes for the year '22 -23' are ready to start using this week . There are some spare sets to use. Fill in the card & return inside the 1<sup>st</sup> envelope. Using an envelope to put your offering in does not of itself commit you to giving any particular amount nor making a *Gift Aided* offering. It's simply a way to remind yourself of you wishing to support the Church regularly: that what you are giving is an "Offering to God and to work of his Church"

**GIVING WITH GIFT AID**

Those who regularly give to the Church, if they are income tax payers, can boost the amount they give to Church by something like 20%. They need to record their giving either through a Bankers/Standing Order or by handing in their offertory in an envelope which is recorded by our *Parish Gift Aid Organiser, Chris Doyle* who is very willing to explain the scheme to you e-mail: [chris.doyle46@ntlworld.com](mailto:chris.doyle46@ntlworld.com)

**FUNERAL Fri 6<sup>th</sup> May 10.45am** Funeral Mass for Elaine Acton who died suddenly at the end of March. Elaine was a Minister of Holy Communion at the 10.30am Mass for several years. May she rest in peace to rise with Christ.

**HELP to UKRAINIAN PEOPLE**

- Go to *the Aid to the Church in Need (ACN)* to <https://acnuk.org/> ACN has long standing links with the Church in the Ukraine & Eastern Europe, they are well placed to give help .
- Go to the CAFOD website page at <https://cafod.org.uk/News/Emergencies-news/Ukraine-crisis> which is part of the *Disasters Emergency Committee (DEC)* Appeal for Ukraine

**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](mailto:st.edmacc@gmail.com)

**THE ONLINE UNIVERSE**

*The Universe Catholic Weekly* has launched a new online newspaper with the support of Cardinal Vincent Nichols. Call Michelle on 07436 617650 or email: [michelle.jones@universecatholicweekly.co.uk](mailto:michelle.jones@universecatholicweekly.co.uk) to order a 4 week FREE digital supply and you can view this week's Universe Catholic Weekly by clicking on the link below <https://mailchi.mp/d388d6e8a9f6/your-catholic-universe-digital-edition-13610784>



Marriage Encounter England and Wales recognise that the very pillar of vibrant church communities are good couple relationships, leading Christian families to a deeper faith in Christ Jesus. We offer your Parish the opportunity for all couples to experience a life changing Marriage Encounter Weekend in 2022, in person or on line. Our next experiences are:

**1. On-line Saturdays – 14 and 21 May 2021**

**2. Non-Resident experience on the 11-12 June 2021 located in: Savio House Near Macclesfield, The Barn, Savio House, Ingersley Road Bollington SK10 5RW**

The Marriage Encounter Experience offers the opportunity to refresh, enrich, deepen and bring love back into all relationships. The experience offers precious quality time to support lifelong relationships, personal & spiritual growth, in a Catholic faith context delivered by experienced laity couples & a priest & is supported by the Bishops Conference. Full details are on our website: <https://wwme.org.uk>

**CRUCIFIXION HELPS MAKING MEANING OF PAIN IN THE CHURCH & IN THE WORLD**

I know that countless people throughout the centuries have found profound, life-changing and even comforting meaning in this understanding of the Cross. But I've often felt that if we immerse ourselves in the accounts of Jesus' arrest, passion, and death as told by the four Gospels, these texts can broaden and deepen our understanding of the crucifixion. It can help us make meaning of so much of the anguish that we witness in our world and in our church.

When I read the passion narratives of the Gospels, I don't hear simply that Jesus suffered and died for our sins. Rather, I hear the four evangelists very clearly say that Jesus' suffering and death was the will of those who conspired against him -- those whose political systems he had undermined, those whose religious convictions he had offended.

Jesus' passion and death is a result of deeply-human intolerance, jealousy, resentment, hatred, and, most of all, fear. Jesus' death may have been the will of God, but it was also the will of both powerful people and ordinary people who preferred unquestioning loyalty to rigid, oppressive political and religious regimes to the profound challenges of God incarnate.

That is, after all, who Jesus is -- the betrayed, suffering incarnation of God. Jesus was the embodiment of all those things we *should* equate with God: love and justice, care and compassion, creation and creativity, transformation and wholeness.

Jesus was the embodiment of all good and healing things that we experience in this life on this earth, and Jesus taught us the ways to experience this fullness God's presence more and more abundantly:

The crucifixion tells on a grand scale the smaller-scale deaths of God that occur every minute of every day throughout the world. In the Gospel stories, God, in the person of Jesus, is being wounded, abused, neglected, and killed.

For a brief time, God had a body on this earth in the person of Jesus. But that doesn't mean that God's body does not continue to work on this earth, seeking and yearning to bring God's presence -- love, justice, and compassion -- more fully alive in all of creation in order to stop the crucifixions, the on-going and never-ending deaths of God.



### 1 Relax & Remember

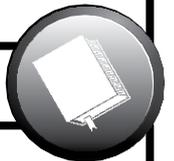
Set aside 10 -15 minutes and create a suitable environment by removing any distractions. Make sure that you are comfortable. Perhaps light a candle. Make the sign of the cross † and remain still for a minute of settling silence. Call to mind the love that God has for you. Remember that through this scripture our Lord is truly present. Then read the Gospel, preferably 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.



### 2 Read

Taken from the Gospel for Sunday 10<sup>th</sup> April 2022 - Jesus Enters Jerusalem (Luke 19:28-40)

Jesus went on ahead, going up to Jerusalem. Now when he was near Bethphage and Bethany, close by the Mount of Olives as it is called, he sent two of the disciples, telling them, "Go off to the village opposite, and as you enter it you will find a tethered colt that no one has yet ridden. Untie it and bring it here. If anyone asks you, 'Why are you untying it?' you are to say this, 'The Master needs it.'" The messengers went off and found everything just as he had told them. As they were untying the colt, its owner said, "Why are you untying that colt?" and they answered, "The Master needs it." So they took the colt to Jesus, and throwing their garments over its back they helped Jesus on to it. As he moved off, people spread their cloaks in the road, and now, as he was approaching the downward slope of the Mount of Olives, the whole group of disciples joyfully began to praise God at the top of their voices for all the miracles they had seen. They cried out: "Blessings on the King who comes, in the name of the Lord! Peace in heaven and glory in the highest heavens!" Some Pharisees in the crowd said to him, "Master, check your disciples," but he answered, "I tell you, if these keep silence the stones will cry out."



### 3 Reflect

After spending a few minutes considering this Gospel, continue by reading Fr Henry Wansbrough's reflection.

*This reading announces the triumphal entry of Jesus into Jerusalem at the end of his long journey. In Luke the cheers are concentrated not merely on the Kingdom, but on the King himself, who comes in the name of the LORD. Their cries of the people echo (and excel) those of the angels at the nativity, 'Peace in heaven and glory in the highest heaven!' For Luke, Jerusalem is the hinge: it is the turning-point where the gospel ends and the Acts of the Apostles begins, and the Good News is spread to the ends of the earth. During the previous ten chapters of the Gospel all the concentration has been on this journey up to Jerusalem, where Jesus is to suffer and so rise again. There has been an air of tragedy about the journey: Jesus' death has been constantly in mind, for it has been stressed that no prophet can perish away from Jerusalem. As Jesus enters the city, he weeps over its refusal to accept him, just as he had done earlier on his journey (13:34-35) and as he will do as he leaves Jerusalem for execution.*

*How do I welcome the Lord into my life? Do I constantly recognise his presence with me?*

Dom Henry Wansbrough OSB

### 4 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. Then thank God for any insight you may have received. Conclude by asking God to bless you with one of the following spiritual gifts to help you act on any resolution you have made: love, understanding, wisdom, faithfulness, peace, self control, patience, or joy. Please remember to pray for the Church and particularly our school families. Then conclude by requesting the prayers of Our Lady & St Joseph.



# WEDNESDAY WORD PLUS



Fr Henry's reflections on the first and second readings of Sunday 10<sup>th</sup> April 2022

## First Reading: *The Song of the Servant*

Isaiah 50:4-7

The Lord has given me a disciple's tongue. So that I may know how to reply to the wearied he provides me with speech. Each morning he wakes me to hear, to listen like a disciple. The Lord has opened my ear. For my part, I made no resistance, neither did I turn away. I offered my back to those who struck me, my cheeks to those who tore at my beard; I did not cover my face against insult and spittle. The Lord comes to my help, so that I am untouched by the insults. So, too, I set my face like flint; I know I shall not be shamed.

*In the Book of Isaiah there are four songs (of which this is the third), sung by a mysterious Servant of the Lord. It is not clear who this Servant is, but he is totally dedicated to the service of the Lord, a disciple who listens devotedly to God. Through suffering, this Servant brings to fulfilment the salvation which the Lord intends for Israel and for the world. Jesus saw himself in the terms of the language used of this Servant, and the four songs in Isaiah feature throughout the liturgy of Holy Week.*

*How can I be more positive about bearing suffering for the sake of Christ?*

## Second Reading: *Raised High through Suffering*

Philippians 2:6-11

His state was divine, yet Christ Jesus did not cling to his equality with God but emptied himself to assume the condition of a slave, and became as men are, and being as all men are, he was humbler yet, even to accepting death, death on a cross. But God raised him high and gave him the name which is above all other names so that all beings in the heavens, on earth and in the underworld, should bend the knee at the name of Jesus and that every tongue should acclaim Jesus Christ as Lord, to the glory of God the Father.

*This part of the letter is a hymn; it was probably not written by Paul himself, but quoted by him as he writes to the Philippians. It is a very early Christian hymn. It celebrates the triumph of Jesus through his selflessness. The assertions at the end of the hymn are staggering. The hymn claims for Jesus the titles and the worship which are due only to God. What is more, this acknowledgement of Jesus does not detract from the glory of God, but is precisely 'to the glory of God the Father'. This is perhaps the fullest statement in Paul of the divine glory of Jesus himself, a glory which is won by Jesus' humiliation in death.*

*What does this reading tell us about Jesus and what it is for us to have 'the mind' of Jesus (see Philippians 2:1-5)?*

“To the glory of God the Father.”

The Wednesday Word: *Connecting Home, School & Parish through the Word of God* w:  
[www.wednesdayword.org](http://www.wednesdayword.org) e: [info@wednesdayword.org](mailto:info@wednesdayword.org)