

The Parish of St. Edward the Confessor

Registered Charity no. 234025

Father Peter Cryan

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Newsletter for the week of 17th March 2024

Sunday Readings Cycle B

Weekday Readings Cycle II

Readings for 5th Lent Sunday: Jeremiah 31:31-34; Psalm 50 ; Hebrews 5:7-9; John 12:20-33

Saturday 16th March 5.30pm 1st MASS of the 5th SUNDAY of LENT

Sunday 17th March 10.30am MASS of the 5th SUNDAY of LENT

Monday 18th March *St. Cyril of Jerusalem ,bishop, doctor of the Church*

Tuesday 19th March *Solemnity: St. Joseph, Husband of the Bl. Virgin Mary*

Wednesday 20th March 11.30am

Thursday 21st March

Friday 22nd March 11.30am

Saturday 23rd March 10.00am Mass with Stations of the Cross after Mass(Optional: *St. Turibio of Mogrovejo, bp.*)
10 .50-11.20am Sacrament of Reconciliation

Saturday 23rd March 5.30pm 1st Mass of Palm & Passion Sunday- with Blessing of Palms & procession in church

Sunday 24th March 10.30am Mass of Palm & Passion Sunday with Blessing of Palms & procession outside

Readings for Palm & Passion Sunday Isaiah 50: 4-7; Psalm 21; Philipians 2:5-11; Mark 14:1- 15:47

(Readers for next Sunday's Passion readings should collect booklets from the sacristy)

HOLY WEEK SERVICES

Maundy Thursday 28th March 7.00pm Mass of the Lord's Supper. No washing of the feet. It is hoped to be able to offer Communion under both kinds. Procession to the Altar of Repose.

Good Friday 29th March 3.00pm Solemn Liturgy. Reading of the Passion. Veneration of the Cross. Holy Communion. Collection for the *Holy Places*

Easter Vigil 30th March 8.00pm : Volunteer(s) needed for Easter Fire to start outside otherwise start is Paschal candle lit inside in a darkened church and then brought in with progressive lighting of congregation's candle; then "Exultet" Hymn sung. Two O.T readings, one N.T reading & Gospel, Blessing of water with Baptismal promises. Liturgy of the Eucharist as normal. *Easter Clergy* Collection. Outgoing Collection for the *Holy Places*.

Easter Day 31st March 10.30am: Mass as normal with renewal of Baptismal Promises. *Easter Clergy* Collection . Retiring Collection for the *Holy Places*

CHURCH CLEANING

Next Wed 20th March 2.15pm Volunteers are urgently requested to come & take part for an hour or two in a group cleaning of the church, sacristy & toilets & community room in preparation for Holy Week.

CRAFT CLUB

Wed 20th March 12.15-2.15pm after morning Mass

STATIONS of the CROSS

Sat. 23rd March after 10.00am morning Mass

THANK YOU FOR YOUR GENEROSITY

Last Sunday £228.00

February S/O £679.00

REGULAR GIVING ENVELOPES

The new sets of envelopes for the year starting on 7th April, the Sunday after Easter, are ready for issuing in next week. Would any parishioner who wishes to start using them please let Fr. Peter know this weekend by printing your name & phone number on the clipboards at the church entrances. If any existing user wishes to cease using envelopes, or cease & move to a standing order would they too print their names, phone no.

GOOD FRIDAY COLLECTION for the HOLY PLACES

More than ever this year with the destruction in Gaza & the West Bank we should try to give generous support for the *Holy Places*. It's not just to keep the fabric of the Holy Land shrines maintained but also to keep the Church communities alive and to survive in the land during this catastrophe of suffering where our Lord himself walked.

RETURNING to NORMAL AFTER THE PANDEMIC.

The recent government statistics(UKHSA) issued weekly show a significant falling away of both the Covid19 & Flu winter wave of infections and could indicate the effective end for us of the Covid 19 pandemic. Therefore it seems to be a good moment now to withdraw the remaining restrictions of social distancing and bring back the human contact in the handshake in the sign of peace - and when it is becomes possible Communion under both kinds

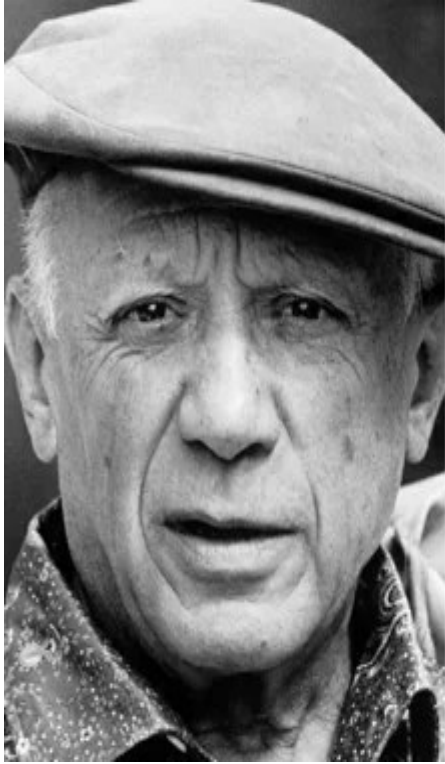
GET IN TOUCH QUICKLY –IF YOU ARE SICK If you or your relative enters Macclesfield Hospital let Fr. Peter know as soon as possible tel: 01625 423576 or by e-mail st.edmacc@gmail.com

DIARY of EVENTS

-Sat 30th March start of B.S.T.(British Summer Time

-Sun 31st March Easter

PABLO PICASSO'S PICTURE of the CRUCIFIXION



Pablo Picasso is considered one of the most innovative geniuses of the 20th century. From his proto-Cubist painting “*Les Femmes d’Alger*,” that introduced Picasso’s utterly personal pictorial style centred on emotions rather than accurate depiction of reality, to his

epic representation of the horrors of the Spanish Civil War in his 1937 masterpiece “*Guernica*,” the Spanish master has created images that have forever changed Western art. But not many people know that among the vast array of subjects selected by inventor of Cubism, from dancers to bullfighters, there were some religious ones.

Indeed, among the works considered as landmarks for Picasso’s evolution of Surrealism style lies the religious-themed “Crucifixion.” Picasso completed many preparatory drawings for this painting during the end of the 1920s and completed its final version in 1930. Many critics consider the emotional representation of suffering shown in this painting as an anticipation of “*Guernica*” in 1937.

All of the standard subjects of Crucifixion are featured in this 20- by 26-inch oil on plywood composition, but it’s not easy to decipher the jigsaw assembled by the Cubist master. Jesus appears in all of his *Guernica*-like suffering at the centre of the picture, surrounded by nearly indistinguishable figures made of bright colours and dramatic brushstrokes. The two larger figures represent the Virgin Mary and Mary Magdalene, while the smaller disjointed bodies belong to the thieves crucified with Jesus. The much smaller human-shaped silhouettes, one positioned on the ladder and one on the left of the Cross, represent a man nailing Christ’s hands on the cross and the centurion poking Christ’s body with his lance.

The sharp contrast between Picasso’s famous shades of blue and bright oranges, yellows and gold stand as a pictorial testament of the strong emotions evoked in the artist when considering the suffering of Christ. By painting Christ in a different colour than his surroundings, Picasso wanted to stress the presence of “life in death” and the miracle of transformation through suffering. The father of Cubism was known for creating disjointed subjects based more on his own perception than actual reality, but in this case some of the subjects such as the Virgin and Mary Magdalene seem to have been disjointed by their own agony.



PICASSO'S GUERNICA 1937

Some 94 years after its creation, “Crucifixion” still stands as a powerful visual account of the inhumane suffering borne by Jesus during the crucifixion. Perhaps because of his emotional involvement in the piece, Picasso never sold this painting to private collectors. It has been featured in the most important exhibitions dedicated to the Spanish artists. The painting is now part of the permanent collection of the *Musée Picasso* in Paris, France.

THE *Wednesday* WORD



Encountering Christ The Wednesday Prayer Custom for Homes, Schools & Parishes

Prayerfully preparing for Sunday Mass with special prayers for our school families



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.



Remember that through this scripture our Lord is truly present. Read the Gospel, 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.

1

READ

The Gospel for Sunday 17th March 2024
EXALTATION THROUGH SUFFERING

Among those who went up to worship at the festival were some Greeks. These approached Philip, who came from Bethsaida in Galilee, and put this request to him, 'Sir, we should like to see Jesus.' Philip went to tell Andrew, and Andrew and Philip together went to tell Jesus. Jesus replied to them: 'Now the hour has come for the Son of Man to be glorified. I tell you, most solemnly, unless a wheat grain falls on the ground and dies, it remains only a single grain; but if it dies, it yields a rich harvest. Anyone who loves his life loses it; anyone who hates his life in this world will keep it for the eternal life. If a man serves me, he must follow me; wherever I am, my servant will be there too. If anyone serves me, my Father will honour him. Now my soul is troubled. What shall I say: Father, save me from this hour? But it was for this very reason that I have come to this hour. Father, glorify your name!' A voice came from heaven, 'I have glorified it, and I will glorify it again.' People standing by, who heard this, said it was a clap of thunder; others said, 'It was an angel speaking to him.' Jesus answered, 'It was not for my sake that this voice came, but for yours. Now sentence is being passed on this world; now the prince of this world is to be overthrown. And when I am lifted up from the earth, I shall draw all men to myself.' By these words he indicated the kind of death he would die.

Taken from John 12:20-30 *The Fifth Sunday of Lent, Year B*

2

REFLECT

After reading the Gospel, did any words stand out? If they did, ponder or discuss them before proceeding with the reflection.

This moving gospel reading is the immediate prelude to the account of the Last Supper and the Passion. In it we witness how Jesus' dread (his soul is 'troubled') is mixed with confidence at what he knows is approaching. In the gospel of John there is no agony in the garden before Jesus' arrest, for in John the story of the Passion is so shaped that it is clearly understood as the triumph of the Son of Man. There is no mention of humiliation or mockery. Jesus remains in control from the beginning (when he permits the guards to take him into custody) until the end (when he calls out that he is ready to die: 'It is complete'). This is all about the hour of the exaltation of the Son of Man, when Jesus is raised up in every sense. All the more important, then, for John to show that, before the Passion, the cost for Jesus was real. He does this with this little dialogue in prayer between Jesus and his Father. This is John's equivalent to the prayer in the garden. The second reading from Hebrews is another variant on Jesus' prayer before his Passion. All these prayers express Jesus' very human fear, his unshakable commitment to his task and his loving confidence in his Father's care. **Does Jesus fear death? Do you? What are the grounds for Jesus' confidence? Do you share this confidence?**

Dom Henry Wansbrough OSB

3

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. Thank God for any insight you may have received.

Then ask God to bless you with a spiritual gift to help you act on any resolution you have made. Perhaps: love, hope, understanding, wisdom, faithfulness, peace, self control, patience, joy, forgiveness, hope or something else.

4

PRAY FOR FAMILIES

This Wednesday's word for our school families is FOLLOW!

After praying for your loved ones, please remember to pray for our present and future Church, particularly for the families connected to our schools. You may want to conclude this special weekly time with a simple prayer such as:

St Joseph, Patron Saint of Families and Protector of the Church, pray for us. Mary, Star of Evangelisation, pray for us. Glory be to the Father and to the Son and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen.

WEDNESDAY WORD PLUS †

Fr Henry's reflections on the first and second readings of Sunday 17th March 2024



1st Reading: Jeremiah 31:31-34

The New Covenant

See, the days are coming - it is the Lord who speaks - when I will make a new covenant with the House of Israel and the House of Judah, but not a covenant like the one I made with their ancestors on the day I took them by the hand to bring them out of the land of Egypt. They broke that covenant of mine, so I had to show them who was master. It is the Lord who speaks. No, this is the covenant I will make with the House of Israel when those days arrive - it is the Lord who speaks. Deep within them I will plant my Law, writing it on their hearts. Then I will be their God and they shall be my people. There will be no further need for neighbour to try to teach neighbour, or brother to say to brother, 'Learn to know the Lord!' No, they will all know me, the least no less than the greatest - it is the Lord who speaks - since I will forgive their iniquity and never call their sin to mind.



For Christians this reading from Jeremiah can be called the climax of the Old Testament. It is certainly the climax of the history of Israel which we have been following in the first readings of the Sundays of Lent. The exile to Babylon seemed to be the end of the road. Israel had lost king, country, Temple and cult. They had been unfaithful to their Lord once too often, and now the covenant with God was left in tatters. Paradoxically, however, this was the moment of advance, the moment which brought Israel to be a world religion, by which all humanity could benefit from the salvation promised to Abraham. The covenant was to be renewed, not, as previously, dependent on the institutions, the Law and the cult of Israel, but open to every individual, a personal commitment to the Lord, written on human hearts. Did this then mean that there was no need for anyone to teach brother or sister? Yes, we must still learn from one another and accept the guidance of the Church, but the bond is between God and all peoples, not just one specific race as such. This covenant is 'the covenant in my blood for the forgiveness of sin' to which Jesus refers at the Last Supper. He sees it ratified in his blood, as the first covenant was ratified in the blood of animal-sacrifice. The forgiveness it brings is the final forgiveness, pre-echoed in God's forgiveness of the sin of Israel down the ages.

What does the "new covenant" (about which Jeremiah and Jesus both speak) mean to you? How should we, as Christians, live as the people of the "new covenant"?



2nd Reading: Hebrews 5:7-9

Jesus' Prayer

During his life on earth, Christ offered up prayer and entreaty, aloud and in silent tears, to the one who had the power to save him out of death, and he submitted so humbly that his prayer was heard. Although he was Son, he learnt to obey through suffering; but having been made perfect, he became for all who obey him the source of eternal salvation.



This wonderful second reading lies at the heart of the Letter to the Hebrews which dwells on the priesthood of Christ. Here the author prepares us for the coming celebration of the Passion by reflecting on the double aspect of the human fear and pain of Jesus, and his complete, loving obedience to the Father. It says his prayer was heard. What prayer? Not the prayer to be spared death, for that prayer was not heard. Rather the deeper prayer, the prayer which was at the centre of his burning desire to establish the kingship of God in human hearts, bringing peace between heaven and earth by his perfect obedience. How then did he 'learn obedience through suffering'? The secret of the Cross of Jesus is that here he reached the perfect obedience to his Father, giving everything to his Father's will. His whole life and ministry had been devoted to the Father's will, to establishing the Father's kingship on earth. Now it reaches its highest point. His perfect obedience overrode and expunged the disobedience of Adam, that is, the archetypal disobedience of the whole human race. So by accepting defeat, pain and humiliation he obtained for himself, and for all people, victory, joy and exaltation to glory.

How do you discern the will of the Father? Is it always easy to obey God?

“ The prayer...
to establish the
kingship of God in
human hearts. ”

The Wednesday Word Connecting Home, School & Parish through the Word of God

The Wednesday Word is under the patronage of St Joseph, Patron Saint of Families and Protector of the Church
Within the tradition of the Catholic Church, each Wednesday is dedicated to St Joseph