

The Parish of St. Edward the Confessor

Registered Charity no. 234025

Father Peter Cryan

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Newsletter for the week of 27th February 2022

Sunday Readings Cycle C

Weekday Readings Cycle II

Readings for 8th Ordinary Sunday Ecclesiasticus 27:4-7; Psalm 91; 1 Corinthians 15:54-58; Luke 6: 39-45

Saturday 26.2.22 Mass 5.30pm 1st Mass of the 8th SUNDAY in ORDINARY TIME

Sunday 27.2.22 Mass 10.30am 8th SUNDAY in ORDINARY TIME

Monday 28.2.22 Mass 9.30am

Tuesday 1.3.22 FEAST: ST.DAVID, bishop, patron of Wales

Wednesday 2.3.22 Mass 11.00am Ash Wednesday with blessing & distribution of ashes

Thursday 3.3.22

Friday 4.3.22 Mass 7.00pm with Stations of the Cross

Saturday 5.3.22 Mass 5.30pm 1st Mass of the 1st Sunday of Lent

Sunday 6.3.22 Mass 10.30am 1st Sunday of Lent

Readings for 1st Sunday of Lent: Deuteronomy 26:4-10; Psalm 90; Romans 10:8-13; Luke 4: 1-13

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

CHURCH & COMMUNITY ROOM PROTOCOLS

1) No checking-in 2) Numbers in the church & community room at our own discretion 3) Sensitive responsibility required for spacing particularly by not being directly behind someone in the bench in front 5) Kneeling allowed with discretion 6) No hand sanitizing before Holy Communion.

ASH WENESDAY

Next Wed 2nd March 11.00am Mass with Blessing and Distribution of Ashes. It is a Day of Prayer and of Fasting & Abstinence for peace in Ukraine

WEEKDAY MASSES

From tomorrow this Monday, there will be 3 regular weekday celebrations of Mass Monday 9.30am, Wednesday 11.00am, Friday 7.00pm

LENT STATIONS of the CROSS

Starting Next Friday 4th March after 7.00pm Mass. Fr. Peter will lead the first one but a sheet for single volunteer each week is on the notice-boards to sign up if you would like to lead the Stations of the Cross.

THANK YOU FOR YOUR GENEROSITY

Last Sunday's Offertory £56.00

Giving by a *monthly Standing Order*, contact Parish Gift Aid Organiser e-mail: chris.doyle46@ntlworld.com

NEW PARISH WEBSITE LAUNCHED

Take a look at our new website at <https://www.st-edward-macclesfield.org.uk/>. Over the last few months much work has been done by the PPC sub-committee led by John Mears. Many thanks for the job well done!

SILK LIFE FOOD BANK

Small items such as small tins of meatballs, chicken, beef, stew & hot-dogs are useful. A Full List of suggested items is displayed on the noticeboards.

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

MISSIO LENTEN REFLECTIONS

Each Friday during Lent at 10.30am for about 20 minutes, Missio invites you to join them, and speakers from their partners the Mill Hill Missionaries & the wider Catholic community, for a short time of prayer & reflection. It will be live-streamed every Friday on Missio's YouTube channel <https://www.youtube.com/MissioUK>: shortly after the liturgies will have taken place on: 26th [25th?] Feb Fr Kevin Hughes MHM; 5th Mar Women's World Day of Prayer: Sr Scholastica Nganga, Sister of Mercy from Kenya; 12th March T.B.C.; 19th Mar St Joseph's Feast Day: Fr Michael Corcoran MHM; 26th Mar Claire Colleran, Missio Education Adviser; 3rd Apr Good Friday: Fr John Hemer MHM (recorded); 5th Apr Easter Sunday: Fr Tony Chantry MHM (recorded) They look forward to sharing with you & praying together during Lent.

SYNODALITY SUBMISSIONS

St. Edward's Pastoral Council has submitted a statement on the parish's behalf but Pope Francis is keen to give everyone the opportunity to be heard. Parishioners are invited either individually or as groups to send in their own thoughts and proposals, even anonymously, either by email or by post to Bishop Mark via his Personal Assistant Mrs Theresa Stones at email : curia@dioceseofshrewsbury.org or by post to : Bishop's Office , 13 Belmont, Shrewsbury SY1 1TE All submissions need to be in by **next Tuesday 1st March.**

FROM POPE FRANCIS' MESSAGE FOR LENT 2022.

"Let us not grow tired of doing good, for in due time we shall reap our harvest, if we do not give up. So then, while we have the opportunity, let us do good to all" (Gal 6:9-10)"

Dear Brothers and Sisters, Lent is a favourable time for personal and community renewal, as it leads us to the paschal mystery of the death and resurrection of Jesus Christ. For our Lenten journey in 2022, we will do well to reflect on Saint Paul's exhortation to the Galatians: "Let us not grow tired of doing good, for in due time we shall reap our harvest, if we do not give up. So then, while we have the opportunity (*kairós*), let us do good to all" (*Gal 6:9-10*).....Bitter disappointment at shattered dreams, deep concern for the challenges ahead and discouragement at the poverty of our resources, can make us tempted to seek refuge in self-centredness and indifference to the suffering of others.

Let us not grow tired of praying. Jesus taught us to "pray always without becoming weary" (*Lk 18:1*). We need to pray because we need God. Thinking that we need nothing other than ourselves is a dangerous illusion. If the pandemic has heightened the awareness of our own personal and social fragility, may this Lent allow us to experience the consolation provided by faith in God, without whom we cannot stand firm (cf. *Is 7:9*). No one attains salvation alone, since we are all in the same boat, amid the storms of history; [\[2\]](#) and certainly no one reaches salvation without God, for only the paschal mystery of Jesus Christ triumphs over the dark waters of death. Faith does not spare us life's burdens and tribulations, but it does allow us to face them in union with God in Christ, with the great hope that does not disappoint, whose pledge is the love that God has poured into our hearts through the Holy Spirit (cf. *Rom 5:1-5*).

Let us not grow tired of uprooting evil from our lives. May the corporal fasting to which Lent calls us fortify our spirit for the battle against sin. *Let us not grow tired of asking for forgiveness in the Sacrament of Penance and Reconciliation*, knowing that God never tires of forgiving. *Let us not grow tired of fighting against concupiscence*, that weakness which induces to selfishness and all evil, and finds in the course of history a variety of ways to lure men and women into sin (cf. [Fratelli Tutti](#), 166). One of these is addiction to the digital media, which impoverishes human relationships. Lent is a propitious time to resist these temptations and to cultivate instead a more integral form of human communication ([ibid.](#), 43) made up of "authentic encounters" ([ibid.](#), 50), face-to-face and in person.

Let us not grow tired of doing good in active charity towards our neighbours. During this Lent, may we practise almsgiving by giving joyfully (cf. *2 Cor 9:7*). God who "supplies seed to the sower and bread for food" (*2 Cor 9:10*) enables each of us not only to have food to eat, but also to be generous in doing good to others. While it is true that we have our entire life to sow goodness, let us take special advantage of this Lenten season to care for those close to us and to reach out to our brothers and sisters who lie wounded along the path of life (cf. *Lk 10:25-37*). Lent is a favourable time to seek out – and not to avoid – those in need; to reach out – and not to ignore – those who need a sympathetic ear and a good word; to visit – and not to abandon – those who are lonely. Let us put into practice our call to do good to all, and take time to love the poor and needy, those abandoned and rejected, those discriminated against and marginalized (cf. [Fratelli Tutti](#), 193). If we fall, let us stretch out our hand to the Father, who always lifts us up. If we are lost, if we are misled by the enticements of the evil one, let us not hesitate to return to God

3. "If we do not give up, we shall reap our harvest in due time"

Each year during Lent we are reminded that "goodness, together with love, justice and solidarity, are not achieved once and for all; they have to be realized each day" ([ibid.](#), 11). Let us ask God to give us the patient perseverance of the farmer (cf. *Jas 5:7*), and to persevere in doing good, one step at a time. If we fall, let us stretch out our hand to the Father, who always lifts us up. If we are lost, if we are misled by the enticements of the evil one, let us not hesitate to return to God, who "is generous in forgiving" (*Is 55:7*). In this season of conversion, sustained by God's grace and by the communion of the Church, let us not grow tired of doing good. The soil is prepared by fasting, watered by prayer and enriched by charity. Let us believe firmly that "if we do not give up, we shall reap our harvest in due time" and that, with the gift of perseverance, we shall obtain what was promised (cf. *Heb 10:36*), for our salvation and the salvation of others (cf. *1 Tim 4:16*). By cultivating fraternal love towards everyone, we are united to Christ, who gave his life for our sake (cf. *2 Cor 5:14-15*), and we are granted a foretaste of the joy of the kingdom of heaven, when God will be "all in all" (*1 Cor 15:28*).

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FRANCIS +

Rome, Saint John Lateran, 11 November, 2021, Memorial of Saint Martin, Bishop.



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

The Gospel for Sunday 27th February 2022 - Judging Others (Luke 6.39-45)

Jesus told a parable to his disciples. 'Can one blind man guide another? Surely both will fall into a pit? The disciple is not superior to his teacher; the fully trained disciple will always be like his teacher. Why do you observe the splinter in your brother's eye and never notice the plank in your own? How can you say to your brother, "Brother, let me take out the splinter that is in your eye," when you cannot see the plank in your own? Hypocrite! Take the plank out of your own eye first, and then you will see clearly enough to take out the splinter that is in your brother's eye. "There is no sound tree that produces rotten fruit, nor again a rotten tree that produces sound fruit. For every tree can be told by its own fruit; people do not pick figs from thorns, nor gather grapes from brambles. A good man draws what is good from the store of goodness in his heart; a bad man draws what is bad from the store of badness. For a man's words flow out from what fills his heart.'

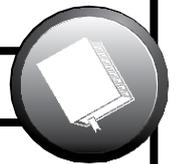
3 Reflect

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

Matthew gathered together the teaching of Jesus on the basic requirements of Christian morality into the Sermon on the Mount; that formed a sort of manifesto for the Kingdom of Heaven, starting with the eight Beatitudes. Luke gathers many of the same teachings into his 'Sermon on the Plain', starting with four Beatitudes. This has provided the gospel readings for the last three Sundays. Matthew, writing for Christians of Jewish origin, stressed Jesus' teaching on law, and how Jesus made it more interior and often more demanding. Luke, always aware of the needs of the poor, stresses more our social obligations. As he draws to a conclusion, he gives us two of Jesus' warnings, expressed in the vivid language and with the fierce exaggeration and wit that is so characteristic of Jesus' teachings. The first, the splinter and the log, warns us to use the same standards in judging ourselves as we use in judging others. The second, the sound and rotten fruit, is perhaps a double warning. You can judge people only by their actions. More profoundly, it is also a challenge: don't flatter yourself on your achievements until you are good through and through, until the store of goodness in your heart is really overflowing.

Is it ever helpful to point out people's faults?

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.



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

WEDNESDAY WORD PLUS

Fr Henry's reflections on the first and second readings of Sunday 27th February 2022



First Reading: *The Test of Speech*

Ecclesiasticus 27:4-7

In a shaken sieve the rubbish is left behind, so too the defects of a man appear in his talk. The kiln tests the work of the potter, the test of a man is in his conversation. The orchard where the trees grow is judged on the quality of its fruit, similarly a man's words betray what he feels. Do not praise a man before he has spoken, since this is the test of men.

The wise sage of Jerusalem collected many proverbs and pithy sayings. Most of them are severely practical, as in this short reading. Here he presents us with four images of testing someone by their speech. He does not deny that there are other ways of proving a person's worth and generosity, but these four aspects of testing by speech are as clear as any. This reading is chosen to introduce the sayings of the gospel reading on discerning people by their fruits. There is no way of telling what people are, except by how they act.

In fact, the Book of Sirach is rather a favourite with Luke. He takes at least two of his sayings and transforms them into parables to illustrate two of his special emphases in Jesus' teaching. Luke is the evangelist of prayer, and a saying on a widow's earnest prayers (Sirach 35.14) illustrates the need to persevere in prayer in Luke 18.1-8 (the Parable of the Unjust Judge), and the Rich Fool (Sirach 11.19) is used to illustrate the acute dangers of hoarding wealth in Luke 12.16-21.

Which is the most testing of the criteria in this reading?

Second Reading: *Christ's Victory over Death*

1 Corinthians 15:54-58

When this perishable nature has put on imperishability, and when this mortal nature has put on immortality, then the words of scripture will come true: Death is swallowed up in victory. Death, where is your victory? Death where is your sting? Now the sting of death is sin, and sin gets its power from the Law. So let us thank God for giving us the victory through our Lord Jesus Christ.

Never give in then, my dear brothers, never admit defeat; keep on working at the Lord's work always, knowing that, in the Lord, you cannot be labouring in vain.

“ For Paul, death is a triumph which he awaits eagerly, longing to be fully united with Christ ”

For most people, death is terror: the one thing certain about life is that it will end in death. For Paul, death is a triumph which he awaits eagerly, longing to be fully united with Christ and to share fully in Christ's victory. This Christian attitude, totally at variance with the views of those who do not know Christ, and with our natural human instincts, is the reason why the Church has given the last four Sundays to meditation on the transformation that will take place at Christian death. Paul is so convinced of the overwhelming power of Christ and his victory over sin that there is no hesitation: this mortal body will put on immortality. Quite how this will be is still not entirely clear: Paul says it is foolish even to ask what sort of body the dead will have. But he insists that there is continuity: the seed that dies is transformed, but 'each kind of seed has its own kind of body'; the risen person is in continuity with the person in this life. There are no conditions attached, no threat or fear of hell, being cast into outer darkness 'where there is weeping and gnashing of teeth', as in so many of Matthew's parables.

Why does Paul never mention the word 'hell' or consider it?

The Wednesday Word: *Connecting Home, School & Parish through the Word of God* w:
www.wednesdayword.org e: info@wednesdayword.org