

The Parish of St. Edward the Confessor
Registered Charity no. 234025

Father Peter Cryan

Tel: 01625 423576 E-mail: st.edmacc@gmail.com

Parish website: <https://www.st-edward-macclesfield.org.uk/>

145 London Road, Macclesfield Cheshire SK11 7RL (For Parking SK11 7RZ)

Christ the King Pr. School Tel: 01625 466833; web-site www.christthekingcheshire.sch.uk



Newsletter for the week of 7th April 2024

Sunday Readings Cycle B

Weekday Readings Cycle II

Readings for the 2nd Sunday of Easter Acts 4:32-35; Psalm 117; 1 John 5:1-6; John 20: 19-31

Saturday 6th April 5.30pm 1st MASS of the 2nd SUNDAY of EASTER

Sunday 7th April 10.30pm MASS of the 2nd SUNDAY of EASTER

Monday 8th April Solemnity: the Annunciation of Our Lord

Tuesday 9th April

Wednesday 10th April 11.30am

Thursday 11th April St. Stanislaus, bishop, martyr

Friday 12th April 11.30am

Saturday 13th April 10.00am (Optional: St. Martin I, pope, martyr)

Saturday 14th April 8.00pm 1st Mass of 3rd Sunday of Easter

Sunday 15th April 10.30am Mass of 3rd Sunday of Easter

Readings for 3rd Sunday of Easter Acts 3:13-15,17-19; Psalm 4 ; 1 John 2:1-5; Luke 24:35-48



THANK YOU FOR YOUR GREAT GENEROSITY

Easter Clergy Collection £685.30

Donation £80.00

Holy Places Collection £230.66

GRATEFUL THANKS

For the first time since the start of the COVID 19 pandemic, we were able to fully celebrate the Holy Week Services without any restrictions thanks to the cooperation & hard work of: those who arranged the music for Holy Week, the ministers of the Word who read the Scripture Readings, the flower arrangers, those who helped with hymn books, those cleaning the church, those organizing offertory processions, collections & welcoming visitors. Much thanks!

NEW SETS of ENVELOPES READY

Sets of Envelopes to start this Sunday 7th April . Some extra sets are available for you if you would like to take one. Using envelopes for your offering doesn't commit you to giving any set amount or commit you to a *Gift Aiding a Tax* on your behalf . It's a simply a valuable reminder to give regularly and support your church and week by week. Even with small amount you can make :” *Offering to God and to work of his Church.*

CRAFT CLUB

Wed 17th April 12.15-2.30pm is the next meeting, then fortnightly during school term time.

NEWS ABOUT SUPPORTING 22 WEEK LOWER LIMIT TO ABORTION

Thanks to you , *Right to Life UK* recently [delivered a petition](#) with 102,573 signatures to the Prime Minister at number 10! This is one of the largest petitions to be delivered to the Prime Minister over the last year and demonstrates the overwhelming support for this important pro-life change to the law.

Initially, it looked like the Report Stage of the Criminal Justice Bill and a vote on Caroline Ansell's 22-week amendment was to happen before Easter. Now the Government has confirmed that it will be happening after Easter, likely in late April. This gives us more time to build further momentum for this important life-saving change to our law.

Ask your MP to support the abortion time limit reduction amendment and oppose abortion up to birth

Join the Catholic Bishops in supporting an amendment to reduce our abortion time limit from 24 weeks to 22 weeks, and opposing an amendment that would introduce abortion up to birth. These amendments may be voted on in the next few weeks.

Take action: Collect a postcard today from the back of the church and post it to your MP in support of the 22-week amendment. To oppose the abortion up to birth amendment, email your MP via this link:

www.righttolife.org.uk/johnsonabortionamendment

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

-Mon 15th April Christ the King & All Hallows reopen -Sun 28th April Appeal for *Network for a Better World.*



Meeting the Resurrected Christ in the art of the Counter-Reformation



LAVINIA FONTANA | PUBLIC DOMAIN

with the Magdalene (Jn 20:11-17), was painted by *Lavinia Fontana* in 1581. As one of the first successful female painters in history, sponsored by none other than Archbishop *Gabriele Paleotti* of Bologna, this artist must have found particular meaning in the commission to produce this image of “the apostle to the apostles.”

Fontana’s version emphasized accuracy: Mary Magdalene mistakes Jesus for a gardener, and so she paints him in a broad-brimmed hat holding a shovel. Yet once she has emphasized the literal sense, Lavinia also evokes a beautiful scene. The atmosphere is permeated with warm golden light as a new age is dawning. A little flashback scene in the distance shows the women who have left the city arriving at the tomb where an angel tells them Christ is gone. Mary’s pose in the further scene shows her with the slumped shoulders of dejection, but in the foreground her face becomes radiant with hope. Christ puts out his hand, ostensibly to tell her not to touch Him, but also in a gesture of affectionate blessing. Mary’s gaze is directed toward the wound on his hand made visible for her, but she seems to look beyond it, trying to gaze at his face under the shadowy brim. Proof of his resurrection is not her primary concern as she sinks to her usual place by his feet. The light, setting, and positions evoke a love story, a compelling language that the Counter-Reformation will employ in its time.

The *Supper at Emmaus* evokes even greater shock and amazement. Repeatedly depicted after Trent, the subject seemed made to measure for *Caravaggio* with his particular gifts of light and shadow. *Caravaggio*’s most successful version was produced in Rome in 1601 for the Mattei family. The Milanese painter had just revealed his exciting new technique with light that perfectly suited this theme. The apostles have been walking with Christ, blinded to his identity, but with hearts burning as He opened the scripture to them. *Caravaggio* represented Christ as beardless, as Michelangelo had done in the *Last Judgment*, which might explain their slow recognition of the New Adam. Stopping at an inn, the two ask Jesus to dine with them, longing, like Mary Magdalene, to remain in his company. He blesses and breaks the bread and at last they see Him, just as the light from *Caravaggio*’s mysterious source slices through the space.



CARRAVAGGIO | PUBLIC DOMAIN

The reactions, immediate and engaging, make the viewer yearn to be present. The disciple to the left throws out his arms, in which some scholars see a gesture of prayer, others amazement, and others an embrace for their Rabbi, like the Magdalene, who more than just seeing, wants to touch. The other man propels himself out of his chair—to throw himself at Christ’s feet, or into his arms? Certainly not to back away. The beholder longs to be closer, to feel his own heart leap, his senses alive to the Real Presence of the risen Lord among us.

Projecting out into our space—that of the profane, finite and mortal—*Caravaggio* painted a basket of fruit and a chicken on the table. The flesh dies, the fruit rots, but the bread of life is eternal. Using the power of the physical recognition of Christ resurrected, *Caravaggio* immediately draws the viewer into our own way of reliving that great joy in the Eucharist.

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 7th April 2024

JESUS IN THE UPPER ROOM

In the evening of that same day, the first day of the week, the doors were closed in the room where the disciples were, for fear of the Jews. Jesus came and stood among them. He said to them, "Peace be with you," and showed them his hands and his side. The disciples were filled with joy when they saw the Lord, and he said to them again, "Peace be with you. As the Father sent me, so am I sending you." After saying this he breathed on them and said: "Receive the Holy Spirit. For those whose sins you forgive, they are forgiven; for those whose sins you retain, they are retained." Thomas, called the Twin, who was one of the Twelve, was not with them when Jesus came. When the disciples said, "We have seen the Lord," he answered, "Unless I see the holes that the nails made in his hands and can put my finger into the holes they made, and unless I can put my hand into his side, I refuse to believe." Eight days later the disciples were in the house again and Thomas was with them. The doors were closed, but Jesus came in and stood among them. "Peace be with you," he said. Then he spoke to Thomas, "Put your finger here; look, here are my hands. Give me your hand; put it into my side. Doubt no longer but believe." Thomas replied, "My Lord and my God!" Jesus said to him, "You believe because you can see me. Happy are those who have not seen and yet believe." There were many other signs that Jesus worked and the disciples saw, but they are not recorded in this book. These are recorded so that you may believe that Jesus is the Christ, the Son of God, and that believing this you may have life through his name.

Taken from John 20:19-31 *The Second Sunday of Easter, 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.

Two aspects of this meeting of the disciples with Jesus are especially striking. This is the last scene of the gospel of John, for chapter 21 is an appendix added later. At the end of this gospel, before the concluding reflection, Thomas gives the only direct acclamation in the New Testament of Jesus as God. Nowhere else is Jesus directly hailed as 'God', though there are other ways in which readers come to recognise Jesus as God. So, in a way, this acclamation of the Risen Christ is the climax of the New Testament. Secondly, it is striking that Jesus' final blessing is of peace and forgiveness. The mission of all Christians is to bring peace and forgiveness to a troubled world. Throughout the Bible God is a God of forgiveness. The Old Testament consists of a series of covenants of forgiveness, each in turn broken by God's chosen people: the covenant with Noah after the Flood, the covenant with Abraham, the covenant with Moses after the worship of the Golden Calf, finally the new covenant promised by Jeremiah when unfaithful Israel is exiled to Babylon. Christianity is not for the perfect but for sinners. Forgiven sinners must bring forgiveness to all those around them.

How can you bring Jesus' blessing of peace and forgiveness to the world around you?

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 ENCOURAGE!

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 7th April 2024**



1st Reading: Acts 4:32-35

Christian Sharing

The whole group of believers was united, heart and soul; no one claimed for his own use anything that he had, as everything they owned was held in common. The apostles continued to testify to the resurrection of the Lord Jesus with great power, and they were all given great respect. None of their members was ever in want, as all those who owned land or houses would sell them, and bring the money from them, to present it to the apostles; it was then distributed to any members who might be in need.



On the six Sundays of Eastertide we hear the story of the earliest Christian community. Each Eastertide the Church puts these readings forward as a model for us, emphasising important aspects of that early Christian life. This Sunday's first reading stresses the unity of the community and the mutual caring among members of the community to ensure that no one is in want. This care of those in need, and particularly in financial matters, remains a strong challenge to us today. Care for the needy receives strong emphasis throughout the Bible, from the earliest part of the Law Codes of Israel right up to the Letter of James and beyond. The Bible teaches us that, as man and woman are made in the image of God, so we are to care for one another and for those in need as God cares for us; this is part of the human obligation to foster life and to care for creation. The gospel of Luke especially stresses the dangers of wealth and the need to use wealth responsibly and generously. In the Acts of the Apostles (the continuation of Luke's gospel) this care for others is part of what it means to be 'united, heart and soul'. Another feature of this earliest description of Christian life together is the bold proclamation of the Resurrection of the Lord.

How may you rise to the challenge of the early Christian community, to be "united, heart and soul" with the rest of the community, and to care for those most in need?

Love which conquers the world is built on faith in Jesus as Son of God.



2nd Reading: 1 John 5:1-6

Begotten by God

Whoever believes that Jesus is the Christ has been begotten by God; and whoever loves the Father that begot him loves the child whom he begets. We can be sure that we love God's children if we love God himself and do what he has commanded us; this is what loving God is - keeping his commandments; and his commandments are not difficult, because anyone who has been begotten by God has already overcome the world; this is the victory over the world - our faith. Who can overcome the world? Only the man who believes that Jesus is the Son of God; Jesus Christ who came by water and blood, not with water only, but with water and blood; with the Spirit as another witness - since the Spirit is the truth.



The second readings for the Sundays of Eastertide this year are all from the first letter of John. The main topic is Christian love. It is quite significant that this Sunday's passage occurs towards the end of the letter and so is read out of order to underline the importance of its message for the Church. It centres on two overarching aspects of Christian love, which are vital for any genuine manifestation of that love. The first aspect is that this love, which conquers the world, is built on faith in Jesus as Son of God. 'The world' here stands for all the evil and godless attitudes standing in opposition to Christian values. By raising Jesus from the dead God has shown the vanity of these attitudes, and has made the victory of Christian love over them sure. These are the true values which in the end will prevail. The second aspect is that by Christian love we are raised to be sons of God, co-heirs with Christ and able to cry 'Abba, Father' truly to God. To the Hebrew mind to be a 'son of' is wider than mere physical generation. It involves respect, devotion, obedience, keeping an eye fixed on the other, and careful conformity in desire, ability and behaviour. It is much like being 'in the image of', but closer, stronger, more heartfelt and more intimate.

Take time to reflect on this Hebrew idea of 'son of'. How may you grow more fully as a child of God?

The Wednesday Word Encountering Christ: 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