

The Parish of St. Edward the Confessor

Registered Charity no. 234025

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Newsletter for the week of 9<sup>th</sup> February 2025

Sunday Readings Cycle C

Weekday Readings Cycle I

Readings for the 5<sup>th</sup> Ordinary Sunday: Isaiah 6:1-8; Psalm 138(137); 1 Corinthians 15:1-11; Luke 5:1-11

**Psalm's Response: Before the angels, I will bless you, O Lord.**

Saturday 8<sup>th</sup> Feb 5.30pm 1<sup>st</sup> MASS of the 5<sup>th</sup> SUNDAY in ORDINARY TIME

Sunday 9<sup>th</sup> Feb 10.30am MASS of the 5<sup>th</sup> SUNDAY in ORDINARY TIME

Monday 10<sup>th</sup> Feb 9.15am Mass

Tuesday 11<sup>th</sup> Feb (Optional: Our Lady of Lourdes)- World Day of Prayer for the Sick

Wednesday 12<sup>th</sup> Feb 11.30am Mass

Thursday 13<sup>th</sup> Feb

Friday 14<sup>th</sup> Feb 1.00pm Mass (in Hospital Chapel) (Optional: St. Peter Damian, bishop, doctor of the Church)

Saturday 15<sup>th</sup> Feb 10.00am Mass FEAST: Ss. CYRIL, monk, & METHODIUS, bishop, patrons of Europe )

10.30-11am Sacrament of Reconciliation

Saturday 8<sup>th</sup> Feb 5.30pm 1<sup>st</sup> Mass of the 6<sup>th</sup> Sunday in Ordinary Time

Sunday 9<sup>th</sup> Feb 10.30am Mass of the 6<sup>th</sup> Sunday in Ordinary Time

Readings for the 6<sup>th</sup> Ordinary Sunday: Jeremiah 17:5-8; Psalm 1; 1 Corinthians 15:12, 16-20; Luke 6:17, 20-26

### NATIONAL MARRIAGE WEEK

**Fri 7<sup>th</sup>- Fri 14<sup>th</sup> of Feb.** Please pray for all marriages during this week. Some resources, including a novena of prayer for the week, are on the diocese's website <https://www.dioceseofshrewsbury.org/news-events/> and can be downloaded. Go also to the English & Welsh Bishops website page on Marriage Week <https://www.cbcew.org.uk/marriage-week/> including Bp *Bosco MacDonald's* message, the lead Bishop for Marriage & Family Life

### A VALENTINE CONCERT for the MARTYN DONALDSON TRUST

**Next Sat 15<sup>th</sup> Feb** 7.30pm at Macclesfield Methodist Church: an evening of romance for young & not so young with the Macclesfield Methodist Community Choir. Tickets £10 adults, £7.50 & £5.00 children from 01625 433187 or 01625 615298

### LOURDES ROADSHOW

**Next Sat 15<sup>th</sup> Feb** 2pm-4pm at St. Anthony's Woodhouse Park, Wythenshawe, M22 0WR: an opportunity to find out more about the diocese's pilgrimage to Lourdes at the end of July. Information & register of interest cards will be available, and members of the Lourdes management will be able to answer any questions

### CARITAS ACADEMY: AN INTRODUCTION to CATHOLIC SOCIAL TEACHING



Caritas Social Action Network (CSAN) launches an Online course aimed at parishioners not so familiar with Catholic Social Teaching. The programme will be spread **over 5 one hour Zoom sessions** on each Tuesday in March & on 1<sup>st</sup> April. The course fee is £95 for the five sessions & includes a copy of *Desmond Friel's* book: "Catholic Social Teaching: An introduction for Schools, Parishes and Charities" For more info contact the administrator [bernardette.durcan@csan.org.uk](mailto:bernardette.durcan@csan.org.uk)

### REVISED PARISH PASTORAL COUNCIL(PPC) CONSTITUTION

The PPC has reviewed & revised its constitution and it is posted for inspection in the Community Room & church and is now on the parish website at <https://www.st-edward-macclesfield.org.uk/pastoral-council/>

### THANK YOU for YOUR GENEROSITY

Last Sunday's Collection £317.66

January S/O £652.00

### FOOD BANK

The *Silk Life* Food Bank appeals for items. It is at this time of the year when struggling people & families often need the most help. See the lists on posters e.g.: UHT milk, stewed steak, beef casserole, chili con carne, instant mash.

**GET IN TOUCH QUICKLY –IF YOU ARE SICK** If you or your relative enters Macclesfield Hospital or East Cheshire Hospice let Fr. Peter C. know as soon as possible tel: 01625 423576 or by e-mail [st.edmacc@gmail.com](mailto:st.edmacc@gmail.com)

### DIARY OF EVENTS

**Sat 1<sup>st</sup> March** 10.45am Provisional date & time for 1<sup>st</sup> Sacr. of Reconciliation

**Wed 5<sup>th</sup> March** Ash Wednesday

**Sun 16<sup>th</sup> March** CAFOD Lent Fast Collection

**Sun 30<sup>th</sup> March** Start of British Summer Time ( B.S.T.)

**Sun 20<sup>th</sup> April** Easter

**Sun 18<sup>th</sup> May** Provisional date for 1<sup>st</sup> Holy Communion

# The 3 oldest preserved bibles in the world

These ancient Bibles are invaluable historical artifacts. They reveal how early communities organized, transmitted, and preserved their texts and traditions.

## 1. Codex Sinaiticus (circa 330–360 CE)

The [Codex Sinaiticus](#) is one of the most significant biblical manuscripts ever discovered. Written in Greek on vellum, it contains large portions of the Hebrew Bible (in the Greek translation known as the Septuagint) and the earliest complete copy of the New Testament. The manuscript's construction is impressive, featuring clear, uniform script arranged in four columns per page—a format rare for ancient codices.



Discovered in the 19th century at [St. Catherine's Monastery in the Sinai Peninsula](#), the Codex Sinaiticus also includes texts that were later excluded from the canon, such as the *Epistle of Barnabas* and *The Shepherd of Hermas*. These additions provide valuable insight into the diversity of early Christian literature.

The manuscript's construction is impressive, featuring clear, uniform script arranged in four columns per page—a format rare for ancient codices. Its pages reveal corrections and marginal notes, evidence of the collaborative work of multiple scribes. Today, the manuscript is divided among the British Library, the University of Leipzig, the National Library of Russia, and St.

Catherine's Monastery.

## 2. Codex Vaticanus (circa 300–325 CE)

Housed in the Vatican Library, the [Codex Vaticanus](#) is one of the oldest and most complete manuscripts of the Greek Bible. Like the Codex Sinaiticus, it contains most of the Septuagint and the New Testament, although some portions are missing due to damage. Written on fine vellum with exceptional precision, the Codex Vaticanus is notable for its elegant script and minimal ornamentation. Its text layout reflects the careful work of professional scribes, likely produced



in Alexandria, a major centre of early Christian scholarship.

## 3. The Ethiopian Bible (circa 330–350 CE)

Considered the oldest known complete Bible, the Ethiopian Bible is written in Ge'ez, an ancient Semitic language still used in Ethiopian liturgy. Unlike Western biblical canons, the Ethiopian Bible contains 81 books, including texts not found in other Christian traditions, such as *Enoch*, *Jubilees*, and *1 Meqabyan*.

This Bible reflects the unique development of Christianity in [Ethiopia](#), where the faith became the state religion in the 4th century under King Ezana. The manuscripts are typically bound in leather,



written on parchment made from animal skins, and preserved in monastic libraries. The Ethiopian Bible is the first illustrated Bible in the world. The Ethiopian Bible offers a rare glimpse into how early Christian communities outside the Roman Empire compiled and transmitted sacred texts. Its survival in remote monastic settings has helped protect its distinctive canon from the changes that shaped other biblical traditions.



*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 9<sup>th</sup> February 2025

#### THE CALL OF THE FIRST DISCIPLES

Jesus was standing one day by the lake of Gennesaret, with the crowd pressing round him listening to the word of God, when he caught sight of two boats close to the bank. The fishermen had gone out of them and were washing their nets. He got into one of the boats - it was Simon's - and asked him to put out a little from the shore. Then he sat down and taught the crowds from the boat. When he had finished speaking he said to Simon, "Put out into deep water and pay out your nets for a catch." "Master," Simon replied, "we worked hard all night long and caught nothing, but if you say so, I will pay out the nets." And when they had done this they netted such a huge number of fish that their nets began to tear, so they signalled to their companions in the other boats to come and help them; when these came, they filled the two boats to sinking point. When Simon Peter saw this he fell at the knees of Jesus saying, "Leave me, Lord; I am a sinful man." For he and all his companions were completely overcome by the catch they had made; so also were James and John, sons of Zebedee, who were Simon's partners. But Jesus said to Simon, "Do not be afraid; from now on it is men you will catch." Then, bringing their boats back to land, they left everything and followed him.

**Taken from Luke 5:1-11 The Fifth Sunday in Ordinary Time, Year C**

# 2

## Reflect

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

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

There were obviously several different versions of the call of the first disciples circulating in the early Church. In the gospels of Mark and Matthew, Jesus is passing along the shore of the lake when he calls two pairs of disciples. In John it takes place where John the Baptist was preaching. The story in Luke has many similarities to the story at the end of John's gospel after the Resurrection, when the risen Christ commissions Peter: a night of failed fishing is followed by a huge catch as a consequence of obedience to Jesus' instructions, and so the Church has always seen this event as signifying the need for obedience to Christ. Luke's version combines the same play on words as in Mark and Matthew about fishing for people, but Luke sets the story a little later. In Mark the fishermen have never seen Jesus and follow him blindly; in Luke Peter and his friends have already got to know Jesus before they are commissioned. A special feature in Luke is Peter's cry that he is an unworthy sinner. Luke often teaches us that no one can be a disciple of Jesus without first admitting their sinfulness: Zacchaeus the tax-collector (Luke 19:1-10), and the woman who wept at Jesus' feet (Luke 7:36-50) are other examples.

**What is significant about the Lord's call of his disciples according to Luke's account?**

*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, patience, humility, joy, forgiveness, self-control, courage, generosity, faith 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 9th February 2025**



**1st Reading: Isaiah 6:1-8**

## The Holy One of Israel

In the year of King Uzziah's death I saw the Lord seated on a high throne; his train filled the sanctuary; above him stood seraphs, each one with six wings. And they cried out one to another in this way, "Holy, holy, holy is the Lord of hosts. His glory fills the whole earth." The foundations of the threshold shook with the voice of the one who cried out, and the Temple was filled with smoke. I said, "What a wretched state I am in! I am lost, for I am a man of unclean lips and I live among a people of unclean lips, and my eyes have looked at the King, the Lord of hosts." Then one of the seraphs flew to me, holding in his hand a live coal which he had taken from the altar with a pair of tongs. With this he touched my mouth and said, "See now, this has touched your lips; your sin is taken away, your iniquity is purged." Then I heard the voice of the Lord saying, "Whom shall I send? Who will be our messenger?" I answered, "Here I am; send me."



This passage recounts the first calling of the prophet Isaiah. For Isaiah God is primarily the Holy One of Israel. This vision of the Triple-Holy, seated on the throne of glory in the Temple, does all that is possible to convey in words the daunting otherness of the One whose glory fills the whole earth. The human reaction to this manifestation of God is acute awareness of uncleanness. Isaiah can only shrink away from God until his uncleanness has been purged by the burning fire of God's love upon his lips. No human being can see God and live. The glory seen by Isaiah (and by Moses on Mount Sinai) is only the outer fringe of the fullness of God's glory, but it leaves the human visionary stunned and aghast at the contrast between the divine holiness and human unworthiness. Throughout the Book that bears his name Isaiah will revert again and again to the awesome holiness of the Lord. God is our loving Father, but there can be no neglecting the distinction which lies between Creator and created. At the same time we are both attracted and daunted by the living God.

**What does it mean to describe God as "holy"? What does it mean when we describe a disciple of Christ as "holy"?**



**2nd Reading: 1 Corinthians 15:3-8. 11**

## The Earliest Gospel

In the first place, I taught you what I had been taught myself, namely that Christ died for our sins, in accordance with the scriptures; that he was buried; and that he was raised to life on the third day, in accordance with the scriptures; that he appeared first to Cephas and secondly to the Twelve. Next he appeared to more than five hundred of the brothers at the same time, most of whom are still alive, though some have died; then he appeared to James, and then to all the apostles; and last of all he appeared to me too; it was as though I was born when no one expected it. But what matters is that I preach what they preach, and this is what you all believed.



The most precious element of this reading is the proclamation of the Good News of Christ's death and resurrection, which the earliest Christians already saw as fulfilling the Scriptures. We can tell that by Paul's time this recital of the Good News was already traditional. Firstly, Paul here uses the terms which were used by the rabbis for the handing on of tradition, 'I taught you what I had been taught myself'. Secondly, the language is not quite Paul's own; for instance: for scriptural fulfilment Paul always writes 'as it is written', whereas here we twice have 'in accordance with the scriptures', which Paul himself never says. To witness to the resurrection of Christ was the primary task of the apostles. For us, too, it is the primary task: not merely by our words, but by the way we behave, we need to live in the awareness that Christ's resurrection (after his endurance of humiliation and dreadful suffering) is the basic fact of life. The central factor in Christian faith and witness is not the empty tomb but the experience of the apostles in meeting the Risen Christ. This is what unbelievably transformed them from being a defeated and hopeless rabble, huddled in hiding, into courageous and enterprising witnesses. **What lies at the heart of our tradition which we hand on to others?**

**It is the primary task to witness to the resurrection of Christ, not merely by our words, but by the way we behave.**

**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**