

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 Sunday 13th April 2025 *Sunday Readings Cycle C* *Weekday Readings Cycle I*

Readings for Palm & Passion Sunday: Isaiah 50:4-7; Psalm 22(21); Philippians 2:6-11; Luke 22:14-23:45

Psalm's Response: My God, my God, why have you forsaken me?

Saturday 12th April 5.30pm 1st MASS of PALM SUNDAY of the PASSION

Sunday 13th April 10.30am MASS of PALM SUNDAY of the PASSION

Monday 14th April 9.15am Mass

Tuesday 15th April

Wednesday 16th April 11.30am Mass

Thursday 17th April 7.00pm MASS of the LORD'S SUPPER

Friday 19th April 3.00pm CELEBRATION of the LORD'S PASSION

Saturday 12th April 8.30pm EASTER VIGIL MASS

Sunday 13th April 10.30am EASTER DAY MASS

Easter Vigil Readings: Gen 1:1-2:2 & Ps33(32); Exodus 14:15-15:1 & Ps 15:1f; Isaiah 55:1-11 & Ps 12:2f; Romans 6:3-11 & Ps 118(117); Luke 24:1-12. **Easter Day Readings:** Acts 10:34a, 37-43; Psalm 118(117); Colossians 3:1-4; John 20:1-9
N. B. Readers for the Passion for Good Friday should take a Good Friday Booklet from the sacristy.

HOLY WEEK

Palm Sunday of the Passion 10.30am: Blessing of Palms in the Community Room with procession outside weather permitting. Reading of the Passion.

Maunder Thursday 7.00pm Mass of the Lord's Supper with procession to the Altar of Repose & voluntary watching.

Good Friday 3.00pm Solemn Liturgy, Reading of the Passion, Veneration of the Cross, Holy Communion. Collection for the Holy Places. (No restriction on the method of veneration of the cross)

Easter Vigil 8.30pm: Start with the Easter Fire outside main entrance. Paschal candle brought into a darkened church with progressive lighting of congregation's candles; then "Exultet" Hymn sung. Three 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.

STATIONS of the CROSS & LENT SOUP LUNCH

Lent Fridays: this Fri 11th April: at 12 noon in the Community Room: the *Stations of the Cross* in the Community Room followed by a *Lent Soup Lunch* organized by the PPC. Come & join them for the last one of Lent.

CHRISM MASS

Next Wed. 5th April Wed 5th April 7.00pm Chrism Mass at St. Anthony's Wythenshawe M22 0WR. All invited.

GOOD FRIDAY FAST DAY is a day of *Fasting* for able-bodied adults-usually understood as only one full meal in the day

HOLY PLACES COLLECTION for the upkeep of the churches & shrines and to give solidarity & support for the continuing of sustainable Catholic Communities in the Holy Land will be taken on Good Friday - and Easter Day as an ongoing collection.

THANK YOU for YOUR GENEROSITY Last Sunday's Collection £210.00

GIVING WITH GIFT AID

If you are an income tax payer and give regularly to the Church, you can boost the amount you give by *Gift Aiding* it. A record of your giving either by a Standing Order or by an offertory envelope needs to be recorded by our *Parish Gift Aid Organiser, Chris Doyle* who is very willing to explain the scheme. Contact chris.doyle46@ntlworld.com

INTENTION TO MARRY

Jan Petrek and *Hilary Wong* intend to marry on Saturday 31st May. If any one has any reason why they should not be joined with sacrament of holy marriage, they are obliged to make it known to Fr. Peter as soon as possible.

FOOD BANK

The *Silk Life* Food Bank appeals for items listed on noticeboards: especially requested are **tinned vegetables**

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

DIARY OF EVENTS

Tues 22nd April Christ the King Pr. Sch. opens for Summer term

Sun 18th May 1st Holy Communion

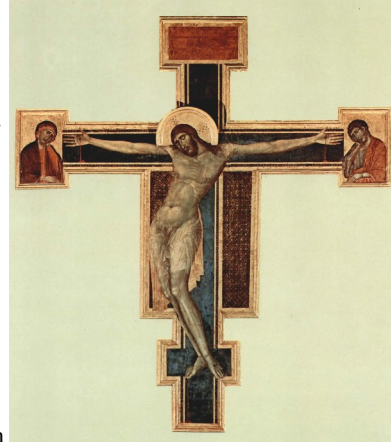
Sat 31st May 11.30am Nuptial Mass

Seeing the human side of Jesus in Donatello's crucifixes

The start of the Renaissance in the 14th century marks a shift in art production compared with the late medieval period. A renewed interest in classicism, an attention to nature and a more individualistic vision of man start to permeate paintings, sculptures, architecture, music, and literature, first in Italy and then around continental Europe. One of the most important revolutions in religious art is the deep emphasis on Jesus' "*humanitas*" (Latin for "humanity"). Medieval and Byzantine artists were more interested in highlighting the divine aspect of Jesus and other religious figures, while from the start of the Renaissance onward, the focus shifts to their "humanity."

This new emphasis is especially evident in the ways artists were depicting the Crucifixion, which, in line with Franciscan philosophy, was seen as the ultimate symbol of Christianity: being willing to give up one's life to embrace God's will.

That's why Renaissance crucifixes started to take on the kind of "dramatic" tone that could already be observed in some of Giotto's works a hundred years before. Sculptors were interested in evoking empathy towards the human represented on the crucifix rather than reverence for the divine. By taking a look at three crucifixes by Florentine sculptor Donatello, crafted in the 15th century, we can see how the concept of "humanitas" started to play out in early Renaissance religious art.



Cimabue's Crucifix (1265), Basilica of Santa Croce Florence

Dated to 1406-1408, this wooden crucifix is preserved inside the Bardi di Vernio Chapel of Florence's Basilica of Santa Croce. In order to fully grasp the innovation brought forward by Donatello, it's useful to compare his work with

Donatello's Crucifix (1444-47), Basilica of St. Anthony, Padua



a crucifix by Cimabue, a late medieval artist, displayed in the same church. Cimabue's crucifix can be considered a hybrid of Byzantine art, more interested in the divine than the human, and Renaissance art, more interested in the human rather than the divine. Cimabue follows the classic Byzantine canon of sacred art. Christ is depicted more as an "image of God" than as a mortal person. Yet, we see some effort to "humanize" Jesus, for instance by the effect of transparent cloth that shows Jesus' wounded body.

Donatello takes this concept to the next level. His Santa Croce crucifix is the depiction of a suffering man, rather than a divine abstract. Christ is depicted as a bearded, bulky man who is bleeding. Indeed, Donatello's stylistic choice was mocked by some of his contemporaries, including "rival" painter Brunelleschi, who accused him of portraying a "peasant" on the cross. But that was precisely what the Florentine sculptor was trying to do: triggering profound empathy among believers by stressing the similarities between Jesus and themselves.

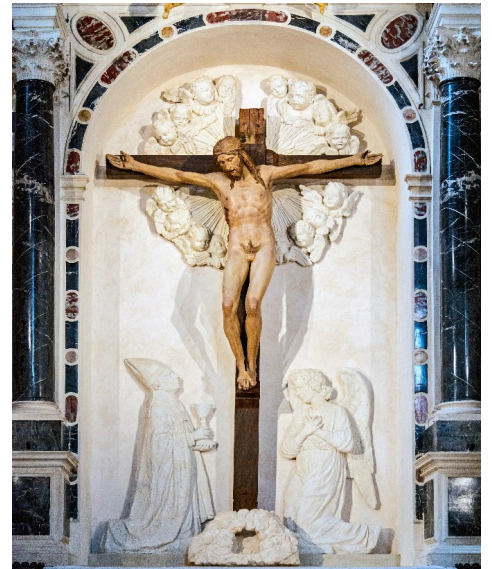
This objective was pursued through vivid realism and by making the sculpture "movable" so it could be taken down from the cross and used during the celebration of Holy Week. Donatello used pegs on the underarms to make arms movable, an innovation that would not have been tolerated during the Byzantine period. This way, his "performative." But Donatello does not completely lose

the focus on the divine aspect of Christ. Rather, he mixes elements of human suffering—blood running down from the crown of thorns—with perfectly sculpted features such as the arms and legs. This way he represented the co-existence of God and man in the figure of Christ.

Compared with the crucifix of Santa Croce, we can see a more accomplished "harmonization" between the human agony of Jesus and his divine beauty in this bronze crucifix completed by Donatello between 1444 and 1447.

The Santa Croce crucifix presents both elements but stresses the agony more than the divine. Here, both aspects are emphasized equally underlined by both "external" elements—the aureola—and "intrinsic" elements—a return to the perfect harmony of proportions typical of Classical sculpture. As explained by art historian Giulio Zennaro, the height of Jesus in this sculpture is equivalent to the width of his arms, a reproduction of the "perfect man" of Vitruvius—a man whose proportions fit perfectly within a square—that was later popularized by Leonardo. The suffering is mostly evident in Jesus' face but almost invisible in the perfectly sculpted details of his body, something that was made possible by the plasticity of bronze. In a way, Donatello seems to suggest that the perfect integration of the human and divine aspects of Christ is in itself a manifestation of God's will.

Donatello's Crucifix, Church of St. Mary of the Servants, Padua



This crucifix has been definitively attributed to Donatello in 2008 thanks to the work of Marco Ruffini, a Professor of Art Criticism at La Sapienza University in Rome. The hypothesis had lingered since 1550, when someone wrote a note saying "he also did the crucifix of the Church of the Servants in Padua" next to a section about Donatello in the famous art history volume by Giorgio Vasari. But it was Ruffini who eventually managed to confirm the attribution by cross-checking historical documents and stylistic analysis. In this work, Donatello continues his effort to underline the human suffering of Jesus by featuring realistic details like blood, wounded skin and the crown of thorns. It's almost as if he attempted to condense into a single sculpture all of the suffering endured by Christ since he was captured. Even the choice of a "slim body" rather than a more bulky one seems to be driven by this thirst for realism—that's what Jesus likely looked like after being imprisoned and tortured by Roman officials. The strive for realism goes even a step further: Christ The miracle happened again on Good Friday and Christ appears to be fully naked, something that was imposed on crucified "criminals" by Romans. Here Donatello seems to really underline the paradox of the humiliation imposed by mortal humans onto the Son of God. This crucifix is also known as "the crucifix of miracles" because on 5th February 1512, it started bleeding for a total of 15 consecutive days. The miracle happened again on Good Friday Easter Sunday, this time in front of many people, earning the cross its name "crocifisso miracoloso," literally "miraculous crucifix."

Wednesday 9th April 2025

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 13th April 2025

JESUS ENTERS JERUSALEM

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."

Taken from Luke 19:28-40 Palm Sunday of the Passion of the Lord, 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.

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

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 words for our school families are HOLY WEEK!

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.

**The Jubilee
Year of Hope**

Share the Prayer: Why not forward a digital copy of this Parish Version to your friends? Also, to see a sample of your primary school's *Family Version*, visit: wednesdayword.org

WEDNESDAY WORD PLUS †

Fr Henry's reflections on the first and second readings of **Sunday 13th April 2025**



1st Reading: **Isaiah 50:4-7**

The Song of the Servant

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?**



2nd Reading: **Philippians 2:6-11**

Raised High through Suffering

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

**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**