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Newsletter for the week of 22nd February 2026 Sunday Readings Cycle A Weekday Readings Cycle II

Readings for 2nd Sunday of Lent: Genesis 12:1-4; Psalm 32(31); 2 Timothy 8-10; Matthew 17: 1-9

Psalm's Response: May your merciful love be upon us as we hope in you, O lord

Gospel Acclamation during Lent: Praise to you Lord Jesus Christ, Word of the Father, Son of God

Saturday 28th Feb 5.30pm 1st MASS of the 2nd SUNDAY of LENT

Sunday 1st March 10.30am MASS of the 2nd SUNDAY of LENT

Monday 2nd March 9.15am Mass

Tuesday 3rd March

Wednesday 4th March 11.30am Mass (Optional: St. Casimir, layman)

Thursday 5th March

Friday 27th March 1.00pm Mass (in Hospital Chapel)

Saturday 28th Feb 10.00am Mass (Optional: Ss. Perpetua & Felicity, martyrs)

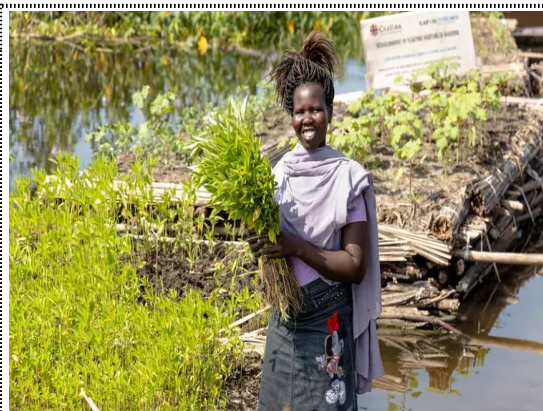
10.30-11am Sacrament of Reconciliation

11.15am Children's 1st Sacrament of Forgiveness

Saturday 28th Feb 5.30pm 1st Mass of the 3rd Sunday of Lent

Sunday 1st March 10.30am Mass of the 3rd Sunday of Lent

Readings for the 3rd Sunday of Lent: Exodus 17: 3-7; Psalm 94(93) Romans 5: 1-2,5-8; John 4:5-42



CAFOD LENT FAST APPEAL

Today Sun 1st March This Lent, live out the Gospel call to love your neighbour. By fasting and giving what you save, you join in Christ's compassion and help another family put food on the table. Your donation can help families around the world grow food in difficult conditions – such as on flood-resistant floating gardens. *Rejoice* (pictured here) & her children fled conflict in South Sudan to find her new home under water. But each of our prayers & acts of love as neighbours together with working with Cafod's local *Caritas* partner, *Rejoice* is now growing vegetables on a floating garden -even when the land is submerged. Put your gift in the baskets at the entrance or in a filled in CAFOD envelope in to give with *Gift Aid* and bless others with your support, donate online at cafod.org.uk/envelope or call **0303 303 3030** or text **CAFODLENT** to **70085** to donate £10.

STATIONS of the CROSS & LENT SOUP LUNCH

Lent Fridays: 6th, 13th, 20th & 27th March at **12noon** in the Community Room: *Stations of the Cross in the Community Room followed by a simple Lent Soup Lunch* organised by members of the PPC

WOMEN'S WORLD DAY OF PRAYER

Next Fri 6th March 2.00pm at Gawsforth Methodists', at Dark La./ Congleton Rd. crossroads-See Jean Bell for details.

PARISH REPS. TO CATHEDRAL CHRISM MASS

Wed 1st April 12noon: two tickets are available to each parish to go & take part in the Chrism Mass – when the holy oils are consecrated.- names & details submitted by Fr. Peter C. by **Next Fri 6th Mar.** If more than 2 requests, selection is by ballot.

THANK YOU for YOUR CONTINUED GIVING

Last Sunday's Collection £189.60

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

DIARY OF EVENTS

Sat 21st March Afternoon: volunteers' working party clearing church grounds

Sun 22nd March Missionary Sisters' Appeal

Sun 29th March Palm & Passion Sunday and start of British Summer Time (BST);

Wed 1st April 12noon Chrism Mass at Shrewsbury Cathedral (by ticket)

Sun 5th April Easter Sunday

Sun 17th May Planned date for 1st Holy Communion

LENTEN REFLECTION from the US CATHOLIC BISHOPS' CONFERENCE

The Ecological Crisis is a summons to profound interior conversion



The U.S. Conference of Catholic Bishops issued the [reflection](#) 17th Feb, a day before Ash Wednesday and the start of the 40-day Lenten season. It was authored by Louisville Archbishop *Shelton Fabre*, chair of the Committee on Domestic Justice and Human Development, and Bishop *Elias Zaidan*, head of the Maronite Eparchy of Our Lady of Lebanon and chair of the Committee on International Justice and Peace.

"This time of Lent reminds us that we are in need of conversion," the bishops wrote, before quoting Pope Francis' 2015 encyclical *Laudato Si'*: "The external deserts in the world are growing, because the internal deserts have become so vast." For this reason, the ecological crisis is also a summons to profound interior conversion."

"Indifference and distance from one another have led to devastating consequences for God's creation, including the poor. The conversion that we need is both metaphorical and physical," the bishops wrote.

The bishops' call for ecological conversion echoes one [Francis frequently made](#) throughout his papacy and Pope Leo XIV has reinforced. Leo [urged a "true ecological conversion"](#) during an October speech at the Raising Hope for Climate Justice conference commemorating the 10-year anniversary of *Laudato Si'*.

"As it is, we rarely pause to listen to 'the cry of the earth and the cry of the poor,' nor do we regularly reflect on how our choices impact our brothers and sisters around the world," the justice committee chairs said. "Our world is hurtling toward unsustainable climate conditions that will affect the flourishing of people all over the planet. This unsustainable situation is, in part, caused by ever-increasing consumption enabled by the ability to accumulate with a simple click of the button, and incessant marketing to convince us that we all need more."

While impacts of climate change — like extreme weather, droughts, wildfires and floods — have become more prevalent, [with the last 11 years all ranking as the hottest on record](#), "Progress to slow climate change remains elusive," the bishops said. "Receiving the brunt of the burden are people seeking refuge from disasters, farmers struggling to adapt to erratic weather patterns, children suffering from dehydration and hunger, migrants who flee their homes due to loss of livelihood, and species declining in forests and coral reefs. Never has it been clearer that everything is interconnected." "At the same time," the U.S. bishops continued, "our country is stepping back from global and national efforts to change course."

The U.S. bishops in their reflection repeated a message from a [first-of-its-kind joint statement](#) from the Catholic leadership of Africa, Asia and Latin America that stated "*without climate justice there is no peace, without ecological conversion there is no future, without listening to the people there are no real solutions.*"

They also quoted Leo's speech at the Raising Hope conference where the U.S.-born pope said "*Everyone in society, through non-governmental organisations and advocacy groups, must put pressure on governments to develop and implement more rigorous [environmental] regulations, procedures and controls.*" "Everyone has a role to play in urging leaders at all levels to convert their hearts — and establish policies to better care for God's creation," the bishops wrote.

In the past decade, numerous Catholic organisations, including [Catholic Climate Covenant](#) and the [Laudato Si' Movement](#), have created [guides](#) and [resources](#) for Christians [to integrate ecological spirituality into Lenten practices](#). Steps have included reducing waste and energy use, praying for communities impacted by climate change and learning how fossil fuel extraction impacts ecosystems.

The bishops' reflection, which includes a prayer asking God's guidance in listening to the voice of creation, also suggests a number of steps individuals and Catholic organisations can take to exercise ecological conversion in their daily lives, among them taking part in the Vatican's [Laudato Si' Action Platform](#). Families and individuals can purchase from sustainably focused companies and consider renewable energy sources at home. Parishes can celebrate Masses for creation care and schools can incorporate it into curricula.

For dioceses, the bishops suggested energy audits of buildings, convening synodal listening sessions around climate resilience and providing formation to clergy and seminarians on Catholic social teaching relating to the environment. Businesses can adopt more sustainable practices and policymakers can listen to those most impacted by environmental challenges and enact policies to protect them.

"We each must recognise the power we have as individuals and in community," the bishops said.

"This Lent is an opportunity for discernment and action," they concluded. "May we quiet our hearts and enter the solitude of the desert, that we might hear the voice of God and listen to the cries of his children around the world whose livelihoods are impacted by our own actions and lifestyles."



Preparing for the Mass of Sunday 1st March 2026
 The Second Sunday in Lent – Matthew 17: 1-9

Relax

Make the Sign of the Cross † and remain still for a minute of settling silence. Then read the Gospel — preferably aloud and slowly — paying attention to any words that stand out to you.



Read

This Sunday's Gospel : THE TRANSFIGURATION



Jesus took with him Peter and James and his brother John and led them up a high mountain where they could be alone. There in their presence he was transfigured; his face shone like the sun and his clothes became as white as the light. Suddenly Moses and Elijah appeared to them; they were talking with him. Then Peter spoke to Jesus. 'Lord,' he said, 'it is wonderful for us to be here; if you wish, I will make three tents here, one for you, one for Moses and one for Elijah.' He was still speaking when suddenly a bright cloud covered them with shadow, and from the cloud there came a voice which said, 'This is my Son, the Beloved; he enjoys my favour. Listen to him.' When they heard this, the disciples fell on their faces, overcome with fear. But Jesus came up and touched them. 'Stand up,' he said. 'Do not be afraid.' And when they raised their eyes they saw no one but only Jesus. As they came down from the mountain Jesus gave them this order. 'Tell no one about the vision until the Son of Man has risen from the dead.'

Did any words or phrases stand out to you in the Gospel? If so, take a few moments to meditate on them.

Reflect

Now read the Gospel again and consider what the Lord might be saying to you, or asking of you, through it. Then continue by reading Fr Henry Wansbrough's reflection...



Each year on this second Sunday of Lent we read the account of the Transfiguration. It was the moment when the disciples were shown the divinity of Jesus on the Holy Mountain. The scene is reminiscent of Moses' encounter with God on Sinai, when his face, too, shone like the sun. Moses and Elijah are present because they are the two Old Testament figures who experienced the presence of God on the Holy Mountain. With his usual impetuous generosity Peter attempts to 'freeze' the moment. The public declaration of Jesus as God's Son at the Baptism is repeated, but with the addition that Jesus is the authorized divine teacher; Matthew is alert to the implications for the Church of the presence of Christ as Teacher. The cloud is also a symbol of God's presence, to which the human response can only be to fall to the ground in fear and reverence. The awesome moment of revelation cannot, however, last, and Jesus brings his disciples back to the dire realities before them with the reminder that his death must precede the revelation of his glory at the Resurrection. Until they have experienced the limitless generosity of his death, and the vindication by God of this love, they are not ready to spread the message of Jesus.

What stands out for you in this account of the Transfiguration? How may it help you to deepen your own relationship with Christ?

Dom Henry Wansbrough OSB

Rest

Now call to mind the Lord's love for you, remembering that through this scripture the Lord is truly present. Then silently and prayerfully listen for God's voice and rest in God's love.



Respond & Request

Thank God for any insight you may have received, and respond by asking the Holy Spirit to bless you with a spiritual gift or help you to grow in a particular fruit of the Spirit.
You might pray for wisdom, courage, faithfulness, self-control, patience, generosity, joy, kindness, love, peace, faith, chastity - or another grace - to help you live out your faith this week.



Remember

This Wednesday's word for our families is **SACRED**
 (To see the Family Version, please visit: wednesdayword.org)



As you pray for your loved ones, please remember to pray for the Church and for the families connected to our schools.

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.



First Reading: *The Call of Abraham*



Genesis 12: 1-4

The Lord said to Abram, 'Leave your country, your family and your father's house, for the land I will show you. I will make you a great nation; I will bless you and make your name so famous that it will be used as a blessing. I will bless those who bless you: I will curse those who slight you. All the tribes of the earth shall bless themselves by you.' So Abram went as the Lord told him.

Each year on this Sunday we have a reading about Abraham, for it is with him that the history of salvation begins: God prepares a people, the family of Abraham, from which will eventually issue his Messiah, Jesus. Here we have the account of that beginning. God calls Abram to leave his country, his family, his comfort-zone, to go out into an unknown land and an unknown future. Abram has no security beyond the

simple promise of God that God will bless him and his family, with a blessing so great that all nations will recognise it and use the very name of 'Abram' as a blessing. In a fierce and arid land, which offers no protection to strangers, he has no family, no children to support him. He is to become a wanderer over the earth, not knowing the goal of his wanderings. He does not ask for the credentials of this Voice which calls him. He does not seem even to have any concept of God, and yet he follows this call. Just so, the first disciples at the lakeside will, without a word or a question, follow God's Son when he calls them. Abram's trust in this Voice is the model for all personal trust.

What for me are the real implications of unconditional trust in God?



Second Reading: *The Response to God's Love*



2 Timothy 1: 8-10

With me, bear the hardships for the sake of the Good News, relying on the power of God who has saved us and called us to be holy - not because of anything we ourselves have done but for his own purpose and by his own grace. This grace had already been granted to us, in Christ Jesus, before the beginning of time, but it has only been revealed by the Appearing of our saviour Christ Jesus. He abolished death, and he has proclaimed life and immortality through the Good News.

This reading is put before us by the Church as an encouragement to persevere in our Lenten resolutions. In his earlier writings Paul had often seen his own sufferings and those of other Christians as completing those of Christ. Not that there was anything faulty about the sufferings of Christ, but the members of Christ's Body, the Church, must share in the destiny of the

suffering Christ. Now the recipients of this letter are also called upon to share the sufferings of Paul in prison, not to earn salvation but as a response to the grace of salvation. The word 'grace' has been much misunderstood, as though 'grace' were an independent gift, a thing in itself. In fact the word is used in the New Testament to express the love of God or of Christ, particularly the burning human love of Christ. Primarily it is a loving divine or human relationship. When Mary is addressed as 'engraced' or 'full of grace', it means that she is the special recipient of God's love, which in turn makes her more lovable. So here the 'grace granted to us in Christ Jesus' is the loving way in which God has regarded us from the beginning of time, though its fullness has become visible only at the Appearing of Christ Jesus.

How can I best respond to the grace of salvation?

“Grace is the loving way in which God has regarded us from the beginning of time.”

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