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Christ the King Pr. School Tel: 01625 466833; web-site www.christthekingcheshire.sch.ukNewsletter for Sunday 30th March 2025 Sunday Readings Cycle C Weekday Readings Cycle IReadings for 4th Lent Sunday: Joshua 5:9,10-12; Psalm 33; 2 Corinthians 5:17-21; Luke 15: 1-3,11-32**Psalm's Response: Taste and see that the Lord is good**Saturday 29th Mar 5.30pm 1st MASS of the 4th SUNDAY of LENTSunday 30th Mar 10.30am MASS of the 4th SUNDAY of LENTMonday 31st Mar 9.15am MassTuesday 1st AprilWednesday 2nd April 11.30am Mass (Optional: St Francis of Paola, hermit)Thursday 3rd AprilFriday 4th April 1.00pm Mass (in Hospital Chapel) (Optional: St Isidore of Seville, bishop, doctor of the Church)Saturday 5th April 10.00am Mass (Optional: St. Vincent Ferrer, priest, religious)

10.30-11am Sacrament of Reconciliation

Saturday 5th April 5.30pm 1st Mass of the 5th Sunday of LentSunday 6th April 10.30am Mass of the 5th Sunday of LentReadings for 5th Lent Sunday: Isaiah 43:16-23; Psalm 126(125); Philippians 3:8-14; John 8:12-11**STATIONS of the CROSS & LENT SOUP LUNCH**

Lent Fridays 28th March & 4th, & 11th in April: at **12 noon** in the Community Room: the PPC have organized *Stations of the Cross* in the Community Room followed by a *Lent Soup Lunch*. Come & join the Pastoral Council members. For more information, contact Steve James sjames2@btinternet.com or john_mears@outlook.com

CHURCH & C. ROOM CLEANING

Wed 9th April 12noon- after the late morning 11.30am Mass. Come and take part in preparing the church, sacristy & community room, kitchen & toilets for Holy Week in a joint group clean of about 1 ½ hours.

THANK YOU for YOUR GREAT GENEROSITY

Last Sunday's Collection £333.45

CAFOD Lent Fast Appeal £92.00 (Final Total £325.65)

NEW OFFERTORY ENVELOPES

Sets of Envelopes for the new financial year '25 -26' to start **next Sunday 6th April** and are in the Community Room ready to take home. If you would like a set please ask Fr. Peter. Using an envelope to put your offering in does not commit you to giving any particular amount nor that you are making a gift aided offering. It's a way to remind yourself that what you are giving is an..." *Offering to God and to work of his Church*"

SUPPORT for MARRIAGE & FAMILY LIFE

Sat 7th June 9.30am-4.00pm in the Parish Hall, Holy Angels Church, Wicker Lane, Hale Barnes WA15 0HG

Calling all those interested in supporting the vocation of marriage and family to join *Jane Deegan*, Director of Marriage & Family Life Vocation for a **retreat day** to find out more about this important work and the various different ways you can help. To Register and for More Information please contact: Monika at monika.golembiewska@dioceseofshrewsbury.org
Mob: 07549226794 or Jane at jane.deegan@dioceseofshrewsbury.org Mob: 07517 906435.

FOOD BANK

The *Silk Life* Food Bank appeals for items listed on noticeboards e.g.: UHT milk, stewed steak, beef casserole, chili con carne, instant mash - also toiletries and baby items.

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

START OF BRITISH SUMMERTIME

Remember to put your clocks forward 1 hour tonight Saturday 29th March

DIARY OF EVENTS

Fri 4th April Christ the King Pr. Sch & All Hallows close for Holy Week & Easter break

Sun 13th April Palm & Passion Sunday

Sun 20th April Easter

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

Sun 18th May 1st Holy Communion



THE ARTIST DAMIEN HIRST'S GIANT SCULPTURES OF THE DEVELOPMENT OF THE UNBORN BABY ARE STILL ON DISPLAY

The giant sculptures of the development of the unborn human revealed by English artist, Damien Hirst, a decade ago, are still on display in Qatar's capital Doha. His 14 bronze sculptures tower up to [46 feet](#) and show, in stunning anatomical detail, the development of an unborn baby boy from conception to birth.

Commissioned by Sheikha al Mayassa Hamad bin Khalifa al-Thani, chairwoman of the Qatar Museums Authority, Hirst's sculptures are displayed boldly in front of the Sidra Medical and Research Center, a facility in Qatar specialising in women and children's health.

The artworks can be seen from the desert and the motorway and weigh a total of 216 tonnes.

Hirst called the installation 'The Miraculous Journey'. When asked about his inspiration for the sculptures, he said he became interested in exploring this area more after having children of his own. The father of three [explained](#) "Everyone talks about our life's journey, but we have a whole journey before you're born".

The first of the 14 sculptures shows the moment of conception as the [sperm fertilises the egg](#). Each sculpture shows the unborn baby at a different level of development, with one depicting twins in the womb.

As the sculptures were unveiled, the sound of a beating heart was amplified so that onlookers, including members of Qatar's royal family, could hear a heartbeat as they saw for the first time this grand depiction of new life

The role of art in provoking reflection

Hirst also [emphasised](#) that "For the education of everybody, it's a great thing to say look this is real... this is how it works". One art specialist noted the appropriateness of the statues, [arguing](#) "it reflects very much the mission of Sidra, taking care of the healthcare of woman and babies... I think it's perfect for the location".

Another British artist, Tracey Emin, has used her artwork to provoke reflection about unborn babies. The memory of Emin's unborn children whose lives were ended by abortion comes up throughout the years in her artwork. Her 1997 work [Everyone I Have Ever Slept With 1963 – 1995](#), includes her two aborted children. Her [autobiographical video](#) of the same year also explores her abortions. In a 2011 exhibition, she displays textile work called [The first time I was pregnant I started to crochet the baby a shawl, 1998-2004](#), recognising the lives that were growing inside her.

The value of life before birth

Right To Life UK spokesperson, Catherine Robinson, said "These stunning sculptures are a striking visual reminder of the beauty of life before birth. The series of sculptures and the title of the work emphasise the continuous journey of life from the moment of conception to birth and beyond. They underline how each of us seeing and reading about these works of art began our own miraculous journeys in the same way: with a sperm fertilising an egg".

"The anatomical accuracy of the sculptures shows us the humanity of the unborn baby and celebrates the value of life before birth. We need more works of art that spark conversation about life before birth and remind us of the amazing journey that we have all taken from the moment we were created at conception".

Wednesday 26th March 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 30th March 2025

THE PRODIGAL SON

Jesus spoke this parable to them: "A man had two sons. The younger said to his father, 'Father, let me have the share of the estate that would come to me.' So the father divided the property between them. A few days later, the younger son got together everything he had and left for a distant country where he squandered his money on a life of debauchery. When he had spent it all, that country experienced a severe famine. So he left the place and went back to his father. While he was still a long way off, his father saw him and was moved with pity. He ran to the boy, clasped him in his arms and kissed him tenderly. And they began to celebrate. Now the elder son was out in the fields, and on his way back, as he drew near the house, he could hear music and dancing. Calling one of the servants he asked what it was all about. 'Your brother has come,' replied the servant, 'and your father has killed the calf we had fattened because he has got him back safe and sound.' He was angry then and refused to go in, and his father came out to plead with him; but he answered his father, 'Look, all these years I have slaved for you and never once disobeyed your orders, yet you never offered me so much as a kid for me to celebrate with my friends. But for this son of yours, when he comes back after swallowing up your property - he and his women - you kill the calf we had been fattening.' The father said, 'My son, you are with me always and all I have is yours. But it is only right we should celebrate and rejoice, because your brother here was dead and has come to life; he was lost and is found.'"

Taken from Luke 15:1-3. 11-32 The Fourth Sunday of Lent, 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.

Who is the hero of the story? What should its title be? Some call it the parable of the Powerless Father, for the father is powerless to do anything but welcome his son. Clearly the principal message of the parable is that we can count on God's forgiveness, whatever we do. The contrast is also between the two sons. The younger insults his father: all he thinks about is his inheritance, as though he wished his father already dead. All the same, the father is eagerly on the watch, and forgets all his dignity to run and welcome his returning son. And to persuade the elder son to join in the party, the father even leaves his dinner-guests at table, going out into the field to urge the jealous elder brother to join in. Forgiveness and love is his whole motivation. The elder son responds to his father with insults ('That son of yours' he says), inventing guesses about sexual loose-living. It is a splendid example of Luke's delicate, witty and subtle characterisation.

Which brother comes out of the story best? Have you ever felt like the elder brother? What picture of God does Jesus present in the Parable of the Prodigal Son?

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 FORGIVENESS!

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 30th March 2025**



1st Reading: Joshua 5:9-12

Passover in the Plains of Jericho

The Lord said to Joshua, "Today I have taken the shame of Egypt away from you." The Israelites pitched their camp at Gilgal and kept the Passover there on the fourteenth day of the month, at evening in the plain of Jericho. On the morrow of the Passover they tasted the produce of that country, unleavened bread and roasted ears of corn, that same day. From that time, from their first eating of the produce of that country, the manna stopped falling. And having manna no longer, the Israelites fed from that year onwards on what the land of Canaan yielded.

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In the first readings for the Sundays of Lent, we are working through the history of Israel as we move towards the promise of the New Covenant which is the central point of Easter. In this year's readings, the whole period between the Exodus from Egypt and the promise of the New Covenant at the time of the Babylonian exile (a period of some six hundred years) is represented by this one reading, the moment of arrival in the Promised Land of Canaan. This is the time when the provisional arrangements of the desert wanderings come to an end. The stories of the desert wanderings are folk-history and what happened there has a special meaning for the people; they are not modern research-history. So, manna (probably an edible honey-like excretion of a desert plant) is used in our passage as a symbol - the symbol of God's wonderful protection and feeding of Israel even in harsh and almost uninhabitable conditions (as here in the Sinai desert). The reading describes a double celebration, bringing together two festivals: the Passover in origin is a feast of wandering nomads, as they move at the first full moon of spring from their sheltered winter pastures to cooler summer pastures; the festival of Unleavened Bread, on the other hand, marks the beginning of the wheat harvest, a feast of a settled agricultural people. For Paul the celebration represents the newness of Easter, the freshness of the New Covenant.

Would it help you and your family to make more of religious festivals? How could you do so?



2nd Reading: 2 Corinthians 5:17-21

Reconciled in Christ

For anyone who is in Christ, there is a new creation; the old creation has gone, and now the new one is here. It is all God's work. It was God who reconciled us to himself through Christ and gave us the work of handing on his reconciliation. In other words, God in Christ was reconciling the world to himself, not holding men's faults against them, and he has entrusted to us the news that they are reconciled. So we are ambassadors for Christ; it is as though God were appealing through us, and the appeal that we make in Christ's name is: be reconciled to God. For our sake God made the sinless one into sin, so that in him we might become the goodness of God.

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As we approach the commemoration of Christ's passion and resurrection our readings focus more on these events. The New Testament uses a variety of images to describe what is happening: Christ was glorified (using the idea of the awesome divine glory spoken about in the Old Testament), he was raised to the right hand of God (using imagery from Psalm 110), he was exalted to heaven. In Christ we have been redeemed like freed slaves, ransomed like hostages, reconciled like estranged friends. In Christ God has reached out to us to bring us back into true and full relationship with him. It is always God who does the reconciling.

In his letter, St Paul calls us "ambassadors of Christ". How can we be more effective "ambassadors"?

“God always does the reconciling.”