

The Parish of St. Edward the Confessor

Registered Charity no. 234025

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Newsletter for Sunday 9<sup>th</sup> March 2025

Sunday Readings Cycle C

Weekday Readings Cycle I

Readings for 1<sup>st</sup> Lent Sunday Deuteronomy 26:4-10, Ps 91(90); Romans 10:8-13; Luke 4:1-13

**Psalm's Response: Be with me Lord in my distress**

Saturday 8<sup>th</sup> Mar 5.30pm 1<sup>st</sup> MASS of the 1<sup>st</sup> SUNDAY of LENT

Sunday 9<sup>th</sup> Mar 10.30am MASS of the 1<sup>st</sup> SUNDAY of LENT

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

Tuesday 11<sup>th</sup> Mar

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

Thursday 13<sup>th</sup> Mar

Friday 14<sup>th</sup> Mar 1.00pm Mass (in Hospital Chapel)

*Cafod Lent Fast Day*

Saturday 15<sup>th</sup> Mar 10.00am Mass

10.30-11am Sacrament of Reconciliation

Saturday 15<sup>th</sup> Mar 5.30pm 1<sup>st</sup> Mass of the 2<sup>nd</sup> Sunday of Lent – *Cafod Lent Collection*

Sunday 16<sup>th</sup> Mar 10.30am Mass of the 2<sup>nd</sup> Sunday of Lent - *Cafod Lent Collection*

Readings for 2<sup>nd</sup> Lent Sunday Genesis 15:5-12,17-18; Psalm 27(26) ; Philippians 3:17- 4:1; Luke 9: 28b-36



Lokho & Wakera in arid NE Kenya

### CAFOD LENT FAST APPEAL

**Next Sun 16<sup>th</sup> March.** Please donate to our Family Fast Day parish collection and be a pilgrim of hope with CAFOD in this Jubilee Year. You'll be supporting communities suffering the impacts of poverty & climate change, insecurity & even war to find solutions and hope- just like Lokho & her community in semi-arid NE Kenya. A shade net, sturdy enough to shield delicate plants from the blistering sun while allowing every precious drop of rain to reach the soil. This innovative "anti-greenhouse net" became their safety net, helping their community thrive. Thanks to the generosity of people like you, our local partner was able to show Lokho & her neighbours how to use this tool, keeping their crops and their dreams alive. With your support, more families can overcome challenges, build resilience, and plant. If you can give with *Gift Aid use* the CAFOD envelope in church You may also donate online at [cafod.org.uk/envelope](http://cafod.org.uk/envelope) or call us on 0303 303 3030. Also text CAFODLENT to 70085 to donate £10. Go to <https://youtu.be/BRhixfRAQEs> for more info.

### STATIONS of the CROSS & LENT SOUP LUNCH

**Lent Fridays** 7<sup>th</sup>, 14<sup>th</sup>, 21<sup>st</sup>, 28<sup>th</sup> in March & 4<sup>th</sup>, 11<sup>th</sup>, 18<sup>th</sup> in April: at **12 noon** in the Community Room: the PPC are organizing & leading *Stations of the Cross* in the Community Room followed by a simple *Lent Soup Lunch*. It's a simple way of joining together to keep alive in our hearts, during Lent, our Lord's suffering & death for us. The PPC members invite you to join them! For more info contact Steve James [sjames2@btinternet.com](mailto:sjames2@btinternet.com) or [john\\_mears@outlook.com](mailto:john_mears@outlook.com)

### REST IN PEACE

The Funeral Mass of Lionel Moss died 24/2/25 age 92 years will take place in St. Edward's **12noon Thurs 20<sup>th</sup> March** with burial afterwards in St. James Sutton graveyard. May he rest in peace!

### PARISH PASTORAL COUNCIL

**Tues 18<sup>th</sup> March** 7.00pm in the C. Room: meeting of the PPC. Agenda items to Chair: Steve James by next weekend at [sjames2@btinternet.com](mailto:sjames2@btinternet.com) or Sec. Sarina Bloor at [the.tribalhq@gmail.com](mailto:the.tribalhq@gmail.com)

### DIOCESE LOURDES 2025 PILGRIMAGE

Brochures & Booking Forms for this year's pilgrimage to Lourdes at the end of July are now available to download from the pilgrimage website [www.shrewsburypilgrimage.co.uk](http://www.shrewsburypilgrimage.co.uk) and bookings are now open.

### 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.

### THANK YOU for YOUR GENEROSITY

Last Sunday's Collection £204.90

**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

**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



# A LENTEN PASTORAL LETTER

## *On Prayer for Pope Francis*

For the First Sunday of Lent 9th March 2025

My dear brothers and sisters,

Today we join with so many across the world in prayer for Pope Francis. As the Church at the beginning prayed unceasingly for the Apostle Peter<sup>i</sup>, so we now pray for the Pope as the Successor of Peter. We pray aware of the immense responsibility entrusted to Peter's successors, which Saint John Henry Newman described as *"a glorious apostolate, a tremendous weight, a ministry involving momentous duties, innumerable anxieties and immense responsibilities"*<sup>ii</sup>. Yet, in these past weeks we have intensified our prayer for the Pope in time of sickness and frailty. Pope Francis has spoken of his gratitude writing: *"I feel all your affection and closeness"* in prayer rising from many hearts, *"I feel I am carried and supported by all God's people."*<sup>iii</sup>

On Ash Wednesday, it was wonderful to see so many people come together to begin the prayer and penance of Lent, just as we will soon come together for the Chrism Mass at Saint Anthony's, Wythenshawe, in Holy Week. It is a visible reminder of how all our lives are bound together, above all, in the struggle for holiness. I often remind you that we come to Mass each Sunday not only for ourselves and our own salvation – as urgent as this is! We come to Mass for all those in our lives who need our prayer, our continuing conversion by the confession of our sins, and our ever-deeper union with Christ in the Mystery of His Eucharist.

The Church speaks of this beautiful reality as *"the communion of saints."* The Catechism explains: *"Since all the faithful form one body, the good of each is communicated to the others"*<sup>iv</sup>. Pope Francis reflects on this wonderful truth insisting: *"The Church is the communion of saints"*<sup>v</sup>. *What a beautiful definition this is!* says Pope Francis, *"The image of the Body of Christ immediately makes us understand what this means to be bound to one another in communion: If one member suffers,"* writes Saint Paul, *'all suffer together, and if one member is honoured, all rejoice together'*<sup>vi</sup>.

Saint John Vianney, the greatest of Parish Priests, expressed wonder reading the Gospel of the First Sunday of Lent.<sup>vii</sup> For he saw in Christ's struggle in the wilderness the assurance that in every struggle our Redeemer desires to be with us, *"leading the way and assuring us of victory"*<sup>viii</sup>. The Curé of Ars likewise sought to be close to all entrusted to his care through his own prayer and fasting, and in the long hours he made himself available in the Confessional. Saint John Paul II said, in this way he desired *"to love God for those who did not love him, and even to do the penance they would not do"*<sup>ix</sup>.

Pope Francis explains what such spiritual and pastoral accompaniment means when he reflected, we: *"cannot be indifferent to others because we are all parts of one body in communion. In this sense even the sin of an individual person always affects everyone, and the love of each individual person affects everyone... By virtue of the communion of saints, of this union, every member of the Church is bound to me in a profound way. I don't say "to me" because I am the Pope – we are bound reciprocally... and this bond is so strong it cannot be broken even by death"*<sup>x</sup>.

Today, we wish to so accompany Pope Francis, not merely by our thoughts nor even by the affection in which we hold every Pope, but above all by our prayers. Together with all who pray the Rosary night after night on the steps of Saint Peter's, we commend him to the protection of Our Lady who accompanies each one of us on our earthly pilgrimage.<sup>xi</sup> As Pope Francis himself prayed at the beginning of his pontificate: *"My prayer for all of us is that the Holy Spirit, through the intercession of the Blessed Virgin Mary, our Mother, may grant us the grace to walk, to build, to confess Jesus Christ crucified. So may it be"*<sup>xii</sup>.

United with Pope Francis in this prayer,

+ Mark

Bishop of Shrewsbury

Cf. Acts 12: 5 ; ii Sermon "The Pope and the Revolution" 7th October 1866 ; iii Angelus Address 2nd March 2025 ;

iv St. Thomas Aquinas quoted in the Catechism of the Catholic Church No. 947 ; v CCC No. 946 vi Cf. I Cor 12: 26-27; vii Lk. 4: 1-13

viii Selected Sermons, The First Sunday of Lent ; ix The reference is to "Pope John Paul II "Letter to my Brother Priests" 1986 x Catechesis of the Holy Father on Saint Joseph, 2nd February 2022 xi Cf. Dogmatic Constitution on the Church of the Second Vatican Council No. 62;

xii First Mass with the College of Cardinals, 14th March 2013

Wednesday 5<sup>th</sup> 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 9<sup>th</sup> March 2025

#### JESUS IS TESTED IN THE DESERT

Filled with the Holy Spirit, Jesus left the Jordan and was led by the Spirit through the wilderness, being tempted there by the devil for forty days. During that time he ate nothing and at the end he was hungry. Then the devil said to him, "If you are the Son of God, tell this stone to turn into a loaf." But Jesus replied, "Scripture says: Man does not live on bread alone." Then leading him to a height, the devil showed him in a moment of time all the kingdoms of the world and said to him, "I will give you all this power and the glory of these kingdoms, for it has been committed to me and I give it to anyone I choose. Worship me, then, and it shall all be yours." But Jesus answered him. "Scripture says: You must worship the Lord your God, and serve him alone." Then he led him to Jerusalem and made him stand on the parapet of the Temple. "If you are the Son of God," he said to him, "throw yourself down from here, for scripture says: He will put his angels in charge of you to guard you, and again: They will hold you up on their hands in case you hurt your foot against a stone." But Jesus answered him, "It has been said: You must not put the Lord your God to the test." Having exhausted all these ways of tempting him, the devil left him, to return at the appointed time.

**Taken from Luke 4:1-13 The First 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.**

To remind us that Lent is a time of testing, the gospel reading of the First Sunday of Lent is always about the testing of Jesus. Through our fasting (or whatever that extra offering we make to the Lord during Lent may be) we enter into solidarity with the hardship undergone by Jesus in his Passion. Of course Lent is not a matter of testing out how far we can push ourselves (a sort of macho self-torture). Rather it is a period of preparation for the Passion and Resurrection - just like the forty years of Israel in the desert preparing for the Promised Land, or like the prophet Elijah's forty-day preparation before he encounters God on Mount Horeb, or like the forty days during which Christ prepared the apostles between Easter and the Ascension. The point of Jesus' forty-day fast is to give some force in response to the devil's first temptation. To each of the devil's taunts Jesus replies with a word of scripture: if you rely on God's word you are unshakably safe, for God has created and arranged everything. Matthew and Luke have a different order for the second and third temptations: Matthew climaxes with Jesus as the Second Moses, like Moses seeing all the territories from a high mountain. Luke ends the scene as he begins and ends his gospel, at Jerusalem, the turning-point of the gospel - the place where Jesus rises from the dead and ascends to the Father. **We do not live on bread alone. How has the Word of God fed you? In the solitude of the desert Jesus prayed to his Father. Can you find solitude for prayer? What can you do during Lent to come closer to the Lord?**

*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 LENT!**

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 March 2025**



**1st Reading: Deuteronomy 26:4-10**

## A Wandering Aramaean

Moses said to the people: "The priest shall take the panner from your hand and lay it before the altar of the Lord your God. Then, in the sight of the Lord your God, you must make this pronouncement: 'My father was a wandering Aramaean. He went down into Egypt to find refuge there, few in numbers; but there he became a nation, great, mighty and strong. The Egyptians ill-treated us; they gave us no peace and inflicted harsh slavery on us. But we called on the Lord, the God of our fathers. The Lord heard our voice and saw our misery, our toil and our oppression; and the Lord brought us out of Egypt with mighty hand and outstretched arm, with great terror, and with signs and wonders. He brought us here and gave us this land, a land where milk and honey flow. Here then I bring the first-fruits of the produce of the soil that you, Lord, have given me.' You must then lay them before the Lord your God, and bow down in the sight of the Lord your God."



The first readings during Lent each year are wonderfully arranged, leading us from the beginnings of the history of God's People to a time of immediate preparation for the coming of Christ; each Sunday takes us further forward in the history of God's promises to his People. This year's readings commence with the profession of faith about God's care of his People; Israelite priests had to make this when presenting their offering. Surprisingly this profession starts not with the promises to Abraham but with the wanderings of the nomadic tribes down to Egypt. It was first in Egypt that God made them his people, rescuing them from slavery. In this version of the history of Israel the decisive moment was not the call of Abraham but the exodus from Egypt. But in the readings over the next few Sundays we will work forward through the call of Abraham, the call of Moses, the first Passover in Canaan and the promise of a New Covenant after the People return from the Babylonian Exile. These readings provide a record of God's constant presence as he prepares the People for the coming of his Son at the Incarnation, and the revelation of God in the Cross and through the Resurrection at Easter. **In what sense should Christians still be described as a 'Pilgrim People'?**



**2nd Reading: Romans 10:8-13**

## Profession of Faith

Scripture says: The word, that is the faith we proclaim, is very near to you, it is on your lips and in your heart. If your lips confess that Jesus is Lord and if you believe in your heart that God raised him from the dead, then you will be saved. By believing from the heart you are made righteous; by confessing with your lips you are saved. When scripture says: those who believe in him will have no cause for shame, it makes no distinction between Jew and Greek: all belong to the same Lord who is rich enough, however many ask for his help, for everyone who calls on the name of the Lord will be saved.



In these chapters of the Letter to the Romans Paul is struggling with the problem of the salvation of the Jews: how is it that the People so carefully nurtured for so long should refuse to acknowledge that Jesus is the fulfilment of God's plan of salvation? To Paul, himself a fervent Jew, it was agonizing that so many of his own people should refuse to acknowledge Jesus. But he saw that their refusal opened the door to the gentiles. The Christian community at Rome was composed of both Jews and gentiles. It was important for Paul to show that even scripture proclaims that the door is open to all who profess their faith in Christ, not one party to the exclusion of the other: so, no distinction between Jew and Greek. This is, however, a very different profession of faith from the profession in the first reading: that was a belief in a Lord God who rescued from Egypt. This is a belief that the Lord God raised Jesus from the dead, and raised him to the status of Lord. Paul never uses the word 'God' of Jesus, but he does call him 'LORD', the word which the Jewish people have used for God (then and now) instead of pronouncing His personal name. **What does it mean to confess that 'Jesus is Lord'?**

**The Lord God raised Jesus from the dead, and raised him to the status of Lord.**

**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**