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Newsletter for the week of 5th April 2026 *Sunday Readings Cycle A* *Weekday Readings Cycle II*

Readings for Easter Day Acts 10:34a, 37-43; Psalm 118(117);

Colossians 3:1-4; John 20:1-9

Today(Easter Day) use the Sheet with the readings

Saturday 4th April 8.00pm EASTER VIGIL MASS

Sunday 5th April 10.30am EASTER DAY MASS

Monday 6th April 9.15am Mass of the Easter Octave

Tuesday 7th April

Wednesday 8th April 11.30am Mass of the Easter Octave

Thursday 9th April

Friday 10th April

Saturday 11th April 10.00am Mass of the Easter Octave

Saturday 11th April 5.45pm Vigil Mass for 2nd Sunday of Easter

Sunday 12th April 10.30am Mass for 2nd Sunday of Easter

Readings for 2nd Easter Acts 2:42-47; Psalm 118(117); 1Peter 1:3-9; John 20:19-31



EASTER

Easter Vigil 8.00pm: 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.

HOLY PLACES COLLECTION

It's for the upkeep of the churches & shrines in the Holy Land, and to give support for the Catholic Communities there. Especially during the present Gulf war we should try to help them. The collection will be taken on both on Good Friday - and on Easter Day as an outgoing collection.

THANK YOU for YOUR GREAT GENEROSITY

Last Sunday's Collection £249.22

March S/O £794.00

OFFERTORY STANDING ORDERS

Thank you to those who have started new offertory giving by standing orders. Already compared to previous months amounts there is a £150 or more monthly increase in the March S/O. This makes an increased income tax reclaim for a full year of over £1800 to add to the parish income – without the contributing parishioners actually giving any more weekly or monthly. Perhaps more parishioners might consider changing to monthly *Standing Orders* or start *Gift Aiding*

MORE ROOF WORK

Mon 13th April. The builders are coming back again on the 13th April for a planned 3 weeks to complete the refurbishment of the parish community room. Thankfully the room has been watertight during the winter rains but the kitchen area & garage needed to have the roof coping stones sealed from water seeping into the roof and walls

PARISH PASTORAL COUNCIL

Tues 14th April 7.00pm Meeting in the parish Community Room : Items for the agenda sent as soon as possible to the Chair: John Mears john_mears@outlook.com / 07483 801884 ; or Sec. Caroline Mottram: caroline.mottram@talk.talk.net

FOOD BANK

The Gulf War is increasing the cost of living : remember those who need help from the *Silk Life* Food Bank. Bring items listed on the posters e.g. UHT milk, stewed steak, beef casserole, chilli con carne, instant mash - also toiletries & 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 Cryan know as soon as possible tel: 01625 423576 or by e-mail st.edmacc@gmail.com

DIARY OF EVENTS

Mon 13th April Christ the King Pr. Sch & All Hallows College reopen

Thurs 16th April 1.00pm Funeral Mass for Rita Dooley

Thurs 23rd April 12.30 Funeral Service for Monica Stoneley

Sun 17th May 1st Holy Communion

May the Joy of Easter Overcome All Worry & Sadness!

Who is the man of the Shroud of Turin(Part 2)

The place where the man of the Shroud was buried or where the shroud remained exposed for a longer time can be determined on the basis of two elements: the pollen that remained entangled in the weaving, which belongs to various plant-life found only in the Middle East, specifically in the area surrounding Jerusalem; and the soil that was discovered and which contains aragonite, a mineral that is generally rare but which is commonly found within the vicinity of Jerusalem. The analyses of the fabric of the Shroud have allowed us to ascertain the presence both of European pollen (lesser in quantity) as well as pollen from plants that grow in the area of Constantinople, in the plains and on the Anatolian shore of the Dead Sea.

In studying the Shroud's movements which have come down to us from the earliest Christian witnesses, botanical experts have discovered evidence of the burial cloth's route beginning in Jerusalem, passing on to Palestine, Edessa, Constantinople, Lirey and Chambery, and finally arriving in Turin in 1578. After collecting samples of plants during the flowering season in the geographic regions in which the Shroud may have sojourned, the scholar *Max Frei* identified 58 different plants on the mysterious cloth, none of which are anemophilous species, i.e. carried by the wind: some of these are only grown in one region of the world, i.e. the area surrounding Jerusalem. Sometime thereafter, in examining Frei's findings, *Uri Baruch* confirmed the presence of *Gundelia tournefortii* – which accounts for more than 50% of the pollen discovered on the Shroud – of *Zygophyllum dumosum* and of *Cistus creticus*, plants that live and flourish together in only one area of the world: between the city of Hebron and Jerusalem. Afterward the identification of four other species beyond these three moved the student of botany *Avinoam Danin* to state that the burial had to have taken place in March or April. The presence of flowers was a clue to understanding that the body was buried with an honour absolutely prohibited to those condemned to death, who according to the law had to remain in the infamous place of a public burial ground before their remains could be given to their relatives.

Furthermore, in some samples taken from the area of the feet soil was found: the man, therefore, had walked barefoot for a certain period of time. The same traces were discovered to correspond to ones found on the tip of the nose and on the left knee, which appeared extremely swollen, as though the man wrapped in the cloth had violently fallen to the ground, hitting even his face with no possibility of protecting himself with his hands (perhaps due to *patibulum's* impeding this). The expert on crystallography *Joseph A. Kohlbeck* and the physicist *Ricardo Levi-Setti* noted that the soil was found to contain *aragonite*, a mineral that is rather rare but very widespread in the ground around Jerusalem.

By reconstructing the markings of two coins and of several inscriptions discovered on the Shroud, we may hypothesize that the man was buried around 29-30 A.D. After several analyses conducted beginning in 1951, *Fr. Francis Filas* claimed to have identified – on the right eyelid of the face on the Shroud – markings extremely similar to those found on the face of a coin, a “dilepton lituus,” which presents the symbol of “lituo” on law – that is, a sort of shepherd's crook present on all the coins Pilate minted after 29 A.D. – surrounded by the greek inscription TIBEPIONY KAISAPOS: a coin, then, dating back to the times of Tiberius. Through the construction of a two-dimensional image of the left eyebrow, *Pierluigi Baima Bollone* and *Nello Balossino* showed the presence of signs that likely trace back to a “lepton simpulum,” a bronze coin, which in addition to picturing a ritual cup with a handle (“simpulo”) on the back, also read TIBEPIONY KAI SAPOS LIS, which dates back to the 16th year of the reign of the Emperor Tiberius and corresponds to 29-30 A.D. The presence of coins, which reflects a pagan practice that entered into Jewish custom, was confirmed by the discovery of coins in the eye sockets in skulls unearthed in Jericho, from the time of Christ, and in *En Boqeq*, in the Judean desert, from the beginning of the second century A.D.

Although the Church has never officially and definitively pronounced the identity of the man pictured on the Shroud but continues to encourage scientific research on the linen of Turin, all the investigations conducted unto now converge in one response: the body mysteriously imprinted upon the Shroud, with the highest probability, can only be that of Christ taken down from the Cross. Everything seems to converge around first century Palestine. Moreover, there is a substantial correlation between the Gospel accounts of the Passion of Christ and the information we are able to obtain from the Shroud, all the greater inasmuch as some of the specifics diverge from 1st century Roman crucifixion:

The brutal scourging excessive beyond limit before a crucifixion (60 lashes, it is thought) – Jesus is scourged and struck on the face and body; the crowning with thorns (we have no documents reporting such a practice for crucifixion among the Romans nor among other peoples) – Jesus was re-clothed by the Roman soldiers with the crown of thorns and with the purple cloak to be mocked as the king of the Jews; the carrying of the *patibulum*, the horizontal beam of the cross (during crucifixions, especially in mass crucifixions, occasionally they reference trees or crosses) Jesus carried his own Cross to Golgotha; being hung on the Cross with nails rather than with the more common cords – In the episode regarding St. Thomas, John says that Jesus bore the signs of the crucifixion in his hands, while Luke makes reference to both hands and feet; the absence of *crucifragium*, the breaking of the legs inflicted in order to accelerate death – Jesus's legs were not broken like the two thieves because he died in an unusually rapid manner, so much so that Pilate was confounded; the wound that opened His side after death (an absolutely unheard of fact) – Jesus is pierced in His side with a lance by a Centurian in order to determine if he was dead; the lack of anointing, shaving and clothing of the body as was prescribed by the customs of the time and a hurried burial – Jesus is wrapped nude in a shroud and placed in a sepulchre immediately after being taken down from the Cross, for evening was approaching and it was the eve of the Jewish Passover which in that year coincided with the Shabbat, the weekly day of rest when all manual work was prohibited; the wrapping of the body in a valuable cloth and its placement in a tomb rather than ending in a common grave – Joseph of Arimathea, a wealthy member of the Sanhedrin, acquired the linen in which Jesus was wrapped and he buried Him in a sepulchre he himself had hewn from the rock; the brief period of time in the cloth – Jesus died at the age of around 37 years, most probably on Friday April 7 in the year 30 A.D., at around 3:00pm on that same day until around 6:00am on Sunday April 9, when Mary Magdalene together with the other women found the tomb empty.