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Newsletter for the week of 29th March 2026 *Sunday Readings Cycle A* *Weekday Readings Cycle II*

Readings for Palm & Passion Sunday: Isaiah 50:4-7; Psalm 22(21); Philippians 2:6-11; Matthew 26:14-27:66

Today: Use the *Palm & Passion Sunday Booklet*

Saturday 28th March 5.45pm 1st MASS of PALM SUNDAY of the PASSION - & Blessing & Procession of Palms

Sunday 29th March 10.30am MASS of the PALM SUNDAY of the PASSION - & Blessing & Procession of Palms

Monday 30th March 9.15am Mass

Tuesday 31st March

Wednesday 1st April 11.30am

Thursday 2nd April 7.00pm MASS of the LORD'S SUPPER

Friday 3rd April 3pm CELEBRATION of the LORD'S PASSION

Saturday 4th April 8.00pm EASTER VIGIL MASS

Sunday 5th April 10.30am EASTER DAY MASS

Easter Vigil Readings Gen 22 1-8 ;Exodus 14:15-15:1:1f; Baruch 39-15,32-4:4;Romans 6:3-11

Easter Day Readings: Acts 10:34a, 37-43; Psalm 118(117); Colossians 3:1-4; John 20:1-9

N. B. Readers of the Passion for Good Friday should take a Good Friday Booklet from the sacristy, and readers for the Easter Vigil take the Easter Vigil Booklet.

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 *WASHING of THE FEET (if possible)*, 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 8.00pm: 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.

VOLUNTEERS for the WASHING of the FEET

This year Fr. Peter would like to re-start the *Washing of the Feet* on Holy Thursday at the 7.00pm Mass of the Lord's Supper. 6 or more are needed to be viable. Children as well as men & women are permitted to take part. Any child needs to be with a parent & to have received 1st Holy Communion. Please sign up on the clip-boards provided.

HOLY PLACES COLLECTION

It's for the upkeep of the churches & shrines in the Holy Land, and to give support for the continuing of sustainable 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.

GOOD FRIDAY is a day of *Fasting* & Abstinence for able-bodied adults-understood as only one full meal in the day.

GRATEFUL THANKS

Much thanks to the parishioners who gave their time last Saturday afternoon to tidying up the church grounds.

THANK YOU for YOUR GREAT GENEROSITY

Last Sunday's Collection £197.30

Missionary Sister's Appeal £345.60

FOOD BANK

The Gulf War is increasing the cost of living: remember those who need help from the *Silk Life* Food Bank. See 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

Who is the man of the Shroud of Turin?

The tradition of the Church and the results of scientific research affirm with the highest probability that the lifeless body impressed upon the linen of Turin is that of Jesus. In fact, the fabric reveals an adult man, about 40 years of age, strong, about six feet tall, who shows the marks of scourging and crucifixion and who was paid an honorific burial. The image that emerges from the Shroud of Turin is that of a martyred corpse, with injuries to the head and neck caused by a set of sharp objects, the knees and nasal septum excoriated and covered with dirt as though after a fall, with a large wound to the chest opened after death, wrists and feet pierced by nails, and shoulder blades probably marked by a heavy beam. The image impressed upon the shroud speaks to us of a body that manifests all the symptoms of rigour mortis, the particular stiffening of the muscles that follows death: the head is forcibly flexed on the chest with no sign of support under the neck, and the upper and lower limbs have an entirely unnatural position.

In particular, the puncture wounds at the wrists and feet, the contracted position of the chest and thigh muscles, and the scrapes left by a large, rigid weight on the back show that the man was executed by crucifixion. Prior to being scourged, he was stripped; and in fact, 120 lesions were counted over the entire surface of the body with the exception of the face – side by side, two by two, which were almost certainly caused by a scourge made of a handle to which two ropes or strips of leather were attached, with two small lead weights affixed at the end. Accordingly, we must imagine that 60 blows were dealt. Most scholars agree that he was six feet tall. The signs of ageing shown on the face of the shrouded man suggest that he was around 40 years old. The nasal septum is fractured; the right part of the face is completely swollen.

The blood found on the cloth, as first demonstrated by the medical surgeon *Pierluigi Baima Bollone* is human, Type AB – statistically the rarest, in Europe it corresponds to just 5% of the population, while among Jews the percentile is much higher – and it contains a great quantity of bilirubin, which typically occurs in those who have suffered a violent death. In the area of the cranium, we find the imprint of some 20 wounds inflicted by sharp objects, all of the same type, located at the higher part of the head forming a kind of helmet. The man suffered some of the haemorrhages when he was still alive, while others were inflicted after he was already dead. In the area of the shoulder blades the wounds appear wider and harsher, as though he had carried a large, rigid object, a fact that makes us think of the carrying of the *patibulum*, the heavy wooden beam weighing more than 50 kilos, which was carried by the condemned to the place of execution and which formed the horizontal arm of the cross that had to be hoisted onto a post fixed in the ground called a *stipes*.

Several anomalies – the carrying of the *patibulum*, the use of nails in the hands and feet, the crown of thorns, the fact that he was not buried in a common grave – not only make this crucifixion highly unusual, but also show that it was a particularly harsh example of execution. The lesions appear much greater in number than those prescribed for one condemned who thereafter would have had to undergo the death penalty. The scourging denotes bitter fury and a severe punishment.

According to Roman law, the number of lashes dealt by a scourge was limited by the prohibition against killing the one condemned, while according to the Jews the number of lashes was fixed at forty, a sacred number as we read in Deuteronomy 25:3. For this reason, when they used a whip with three tips, the Jews gave only thirty-nine lashes in order not to expose themselves to the danger of going beyond the limited number. Furthermore, the image impressed upon the shroud provides evidence that the body underwent two forms of violence not tied to Roman law: the presence of wounds on the head and close to the neck, as well as a spear wound between the fifth and sixth rib. Another anomaly is that, due to a request, the bones of the legs were not broken: Deuteronomy always forbade leaving the dead body on the cross after sunset, and the practice of breaking the legs (*crurifragium*) hastened the death and therefore allowed for the body to be taken down before evening fell.

The most conspicuous imprint of blood corresponds to the wound reported on the right side of the chest, which was caused by a large, pointed, piercing cut – possibly by a lance. The blood appears divided into its two components, i.e. serous and corpuscular (red blood cells): this division, called "deserezzation," occurs only after death for which reason the wound that caused the gash in the chest was inflicted when the man was already dead. The imprint was produced before rigour mortis set in; therefore, before the natural process of decomposition after 36-48 hours began.

We may deduce from the type of linen used, as well as from the treatment of the body, that the man was buried without the ritual purification prescribed in Jewish law but in a very honourable manner nonetheless. Contrary to the provisions of Jewish funeral customs spoken of in the Talmud, the body taken down from the cross was laid on a long shroud nude, neither washed nor shaven. Yet the man on the Shroud, in accordance with Jewish culture, was buried in a pure white linen and what is more, one of great value. In fact, the Shroud was woven using a technique called "herringbone twill" which was certainly already used before Christian times but of which few specimens remain particularly in linen.

The thread, on the other hand, presents the complex and very rare Z twist, wherein fibres are conditioned to twist in a direction opposite of that which they would spontaneously take when drying out in the sun. The burial cloth may have been produced in Jewish circles, since the analysis showed no traces of fibres of animal origin in accordance with mosaic law (Deut. 22:11), which prescribed keep wool separate from linen.

If anything, traces of cotton fibres were revealed and identified as *Gossypium herbaceum*, which was widespread in the Middle East at the time of Christ. This type of cloth was a precious and ritually pure fabric with which, according to ancient Jewish liturgical customs, the curtains of the Temple in Jerusalem were made and which was also used by the high priest – who presided of the Sanhedrin, the supreme council that governed the Jewish community – to wrap himself in after having five times completed the ritual bath required on the day when the rite of Expiation (*Yom Kippur*), the most sacred feast, was celebrated.

It is strange, therefore, that the body of one condemned to an ignominious punishment from which Roman citizens were exempt and which was reserved for traitors, deserters but more often that not for slaves, was wrapped in an extremely precious burial cloth to be removed shortly thereafter, rather than being thrown directly into a common grave or ending as food for the beasts.

READINGS of the PALM SUNDAY of the PASSION of the LORD

This gospel is read at the procession with palms before Mass.

Gospel

Matthew 21:1-11

‘Blessed is he who comes in the name of the Lord!’

When Jesus and his disciples drew near to Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples, saying to them, ‘Go into the village in front of you, and immediately you will find a donkey tied, and a colt with her. Untie them and bring them to me. If anyone says anything to you, you shall say, “The Lord needs them”, and he will send them at once.’ This took place to fulfil what was spoken by the prophet, saying, ‘Say to the daughter of Sion, “Behold, your king is coming to you, humble, and mounted on a donkey, on a colt, the foal of a beast of burden.”’

The disciples went and did as Jesus had directed them. They brought the donkey and the colt and put on them their cloaks, and he sat on them. Most of the crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. And the crowds that went before him and that followed him were shouting, ‘Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!’ And when he entered Jerusalem, the whole city was stirred up, saying, ‘Who is this?’ And the crowds said, ‘This is the prophet Jesus, from Nazareth of Galilee.’

These are the readings for the Mass itself, after the blessing of the palms.

First reading

Isaiah 50:4-7

‘I hid not my face from disgrace, and I know that I shall not be put to shame.’

The Lord GOD has given me
the tongue of those who are taught,
that I may know how to sustain with a word him who is weary.
Morning by morning he awakens;
he awakens my ear
to hear as those who are taught.
The Lord GOD has opened my ear,
and I was not rebellious;
I turned not backwards.
I gave my back to those who strike,
and my cheeks to those who pull out the beard;
I hid not my face from disgrace and spitting.
But the Lord GOD helps me;
therefore I have not been disgraced;
therefore I have set my face like a flint,
and I know that I shall not be put to shame.

READINGS of the PALM SUNDAY of the PASSION of the LORD

Responsorial Psalm

Ps 22(21):8-9. 17-18a. 19-20. 23-24. ~~2a~~

My God, my God, why have you forsaken me?

All who see me deride me;
they curl their lips, they toss their heads:
'He trusted in the LORD, let him save him;
let him release him, for in him he delights.'

My God, my God, why have you forsaken me?

For dogs have surrounded me;
a band of the wicked besets me.
They tear holes in my hands and my feet;
I can count every one of my bones.

My God, my God, why have you forsaken me?

They divide my clothing among them,
they cast lots for my robe.
But you, O LORD, do not stay afar off;
my strength, make haste to help me!

My God, my God, why have you forsaken me?

I will tell of your name to my kin,
and praise you in the midst of the assembly;
'You who fear the LORD, give him praise;
all descendants of Jacob, give him glory;
revere him, all you descendants of Israel.'

My God, my God, why have you forsaken me?

Second reading

Philippians 2:6-11 ·

'He humbled himself, therefore God has highly exalted him.'

Christ Jesus, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Gospel Acclamation

Philippians 2:8-9

Praise to you, O Christ, King of eternal glory.
Christ became for us obedient to the point of death,
even death on a cross.
Therefore God has highly exalted him
and bestowed on him the name that is above every name.
Praise to you, O Christ, King of eternal glory

READINGS of the PALM SUNDAY of the PASSION of the LORD

Matthew 26:14-27:66

The Passion of our Lord Jesus Christ according to Matthew.

Key: N. Narrator. ✠ Christ. S. Speaker or speakers other than Christ.

N. At that time: One of the Twelve, whose name was Judas Iscariot, went to the chief priests and said,

S. What will you give me if I deliver him over to you?

N. And they paid him thirty pieces of silver. And from that moment he sought an opportunity to betray him.

Now on the first day of Unleavened Bread the disciples came to Jesus, saying,

S. Where would you have us prepare for you to eat the Passover?

N. He said,

✠ Go into the city to a certain man and say to him, 'The Teacher says, My time is at hand. I will keep the Passover at your house with my disciples.'

N. And the disciples did as Jesus had directed them, and they prepared the Passover.

When it was evening, he reclined at table with the Twelve. And as they were eating, he said,

✠ Truly, I say to you, one of you will betray me.

N. And they were very sorrowful and began to say to him one after another,

S. Is it I, Lord?

N. He answered,

✠ He who has dipped his hand in the dish with me will betray me. The Son of Man goes as it is written of him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born.

N. Judas, who would betray him, answered,

S. Is it I, Rabbi?

N. He said to him,

✠ You have said so.

N. Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said,

✠ Take, eat; this is my body.

N. And he took a cup, and when he had given thanks he gave it to them, saying,

✠ Drink of it, all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom.

N. And when they had sung a hymn, they went out to the Mount of Olives. Then Jesus said to them,

✠ You will all fall away because of me this night. For it is written, 'I will strike the shepherd, and the sheep of the flock will be scattered.' But after I am raised up, I will go before you to Galilee.

N. Peter answered him,

S. Though they all fall away because of you, I will never fall away.

N. Jesus said to him,

✠ Truly, I tell you, this very night, before the cock crows, you will deny me three times.

N. Peter said to him,

S. Even if I must die with you, I will not deny you!

N. And all the disciples said the same.

Then Jesus went with them to a place called Gethsemane, and he said to his disciples,

✠ Sit here, while I go over there and pray.

N. And taking with him Peter and the two sons of Zebedee, he began to be sorrowful and troubled. Then he said to them,

✠ My soul is very sorrowful, even to death; remain here, and watch with me.

N. And going a little further he fell on his face and prayed, saying,

READINGS of the PALM SUNDAY of the PASSION of the LORD

✠ My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will.

N. And he came to the disciples and found them sleeping. And he said to Peter,

✠ So, could you not watch with me one hour? Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak.

N. Again, for the second time, he went away and prayed,

✠ My Father, if this cannot pass unless I drink it, your will be done.

N. And again he came and found them sleeping, for their eyes were heavy. So, leaving them again, he went away and prayed for the third time, saying the same words again. Then he came to the disciples and said to them,

✠ Sleep and take your rest later on. See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Rise, let us be going; see, my betrayer is at hand.

N. While he was still speaking, Judas came, one of the Twelve, and with him a great crowd with swords and clubs, from the chief priests and the elders of the people. Now the betrayer had given them a sign, saying, 'The one I will kiss is the man; seize him.' And he came up to Jesus at once and said,

S. Greetings, Rabbi!

N. And he kissed him. Jesus said to him,

✠ Friend, do what you came to do.

N. Then they came up and laid hands on Jesus and seized him. And behold, one of those who were with Jesus stretched out his hand and drew his sword and struck the servant of the high priest and cut off his ear. Then Jesus said to him,

✠ Put your sword back into its place. For all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? But how then should the Scriptures be fulfilled, that it must be so?

N. At that hour Jesus said to the crowds,

✠ Have you come out as against a robber, with swords and clubs to capture me? Day after day I sat in the temple teaching, and you did not seize me. But all this has taken place that the Scriptures of the prophets might be fulfilled.

N. Then all the disciples left him and fled.

Then those who had seized Jesus led him to Caiaphas the high priest, where the scribes and the elders had gathered. And Peter was following him at a distance, as far as the courtyard of the high priest, and going inside he sat with the guards to see the end. Now the chief priests and the whole council were seeking false testimony against Jesus that they might put him to death, but they found none, though many false witnesses came forward. At last two came forward and said,

S. This man said, 'I am able to destroy the temple of God, and to rebuild it in three days.'

N. And the high priest stood up and said,

S. Have you no answer to make? What is it that these men testify against you?

N. But Jesus remained silent. And the high priest said to him,

S. I adjure you by the living God, tell us if you are the Christ, the Son of God.

N. Jesus said to him,

✠ You have said so. But I tell you, from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven.

N. Then the high priest tore his robes and said,

S. He has uttered blasphemy. What further witnesses do we need? You have now heard his blasphemy. What is your judgement?

N. They answered,

S. He deserves death.

N. Then they spat in his face and struck him. And some slapped him, saying,

S. Prophecy to us, you Christ! Who is it that struck you?

READINGS of the PALM SUNDAY of the PASSION of the LORD

N. Now Peter was sitting outside in the courtyard. And a servant girl came up to him and said,

S. You also were with Jesus the Galilean.

N. But he denied it before them all, saying,

S. I do not know what you mean.

N. And when he went out to the entrance, another servant girl saw him, and she said to the bystanders,

S. This man was with Jesus of Nazareth.

N. And again he denied it with an oath:

S. I do not know the man.

N. After a little while the bystanders came up and said to Peter,

S. Certainly you too are one of them, for your accent betrays you.

N. Then he began to invoke a curse on himself and to swear,

S. I do not know the man.

N. And immediately the cock crowed. And Peter remembered the saying of Jesus, 'Before the cock crows, you will deny me three times.' And he went out and wept bitterly.

When morning came, all the chief priests and the elders of the people took counsel against Jesus to put him to death. And they bound him and led him away and delivered him over to Pilate the governor.

Then when Judas, his betrayer, saw that Jesus was condemned, he changed his mind and brought back the thirty pieces of silver to the chief priests and the elders, saying,

S. I have sinned by betraying innocent blood.

N. They said,

S. What is that to us? See to it yourself.

N. And throwing down the pieces of silver into the temple, he departed, and he went and hanged himself. But the chief priests, taking the pieces of silver, said,

S. It is not lawful to put them into the treasury, since it is blood money.

N. So they took counsel and bought with them the potter's field as a burial place for strangers. Therefore that field has been called the Field of Blood to this day. Then was fulfilled what had been spoken by the prophet Jeremiah, saying, 'And they took the thirty pieces of silver, the price of him on whom a price had been set by some of the sons of Israel, and they gave them for the potter's field, as the Lord directed me.'

Now Jesus stood before the governor, and the governor asked him,

S. Are you the King of the Jews?

N. Jesus said,

✠ You have said so.

N. But when he was accused by the chief priests and elders, he gave no answer. Then Pilate said to him,

S. Do you not hear how many things they testify against you?

N. But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.

Now at the feast the governor was accustomed to release for the crowd any one prisoner whom they wanted. And they had then a notorious prisoner called Barabbas. So when they had gathered, Pilate said to them,

S. Whom do you want me to release for you: Barabbas, or Jesus who is called Christ?

N. For he knew that it was out of envy that they had delivered him up. Besides, while he was sitting on the judgement seat, his wife sent word to him,

S. Have nothing to do with that righteous man, for I have suffered much because of him today in a dream.

N. Now the chief priests and the elders persuaded the crowd to ask for Barabbas and destroy Jesus. The governor again said to them,

READINGS of the PALM SUNDAY of the PASSION of the LORD

S. Which of the two do you want me to release for you?

N. And they said,

S. Barabbas.

N. Pilate said to them,

S. Then what shall I do with Jesus who is called Christ?

N. They all said,

S. Let him be crucified!

N. And he said,

S. Why? What evil has he done?

N. But they shouted all the more,

S. Let him be crucified!

N. So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd, saying,

S. I am innocent of this man's blood; see to it yourselves.

N. And all the people answered,

S. His blood be on us and on our children!

N. Then he released for them Barabbas, and having scourged Jesus, delivered him to be crucified.

Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole battalion before him. And they stripped him and put a scarlet robe on him, and twisting together a crown of thorns, they put it on his head and put a reed in his right hand. And kneeling before him, they mocked him, saying,

S. Hail, King of the Jews!

N. And they spat on him and took the reed and struck him on the head. And when they had mocked him, they stripped him of the robe and put his own clothes on him and led him away to crucify him.

As they went out, they found a man of Cyrene, Simon by name. They compelled this man to carry his cross. And when they came to a place called Golgotha (which means Place of a Skull), they offered him wine to drink, mixed with gall, but when he tasted it, he would not drink it. And when they had crucified him, they divided his garments among them by casting lots. Then they sat down and kept watch over him there. And over his head they put the charge against him, which read, 'This is Jesus, the King of the Jews.' Then two robbers were crucified with him, one on the right and one on the left. And those who passed by derided him, wagging their heads and saying,

S. You who would destroy the Temple and rebuild it in three days, save yourself! If you are the Son of God, come down from the cross.

N. So also the chief priests, with the scribes and elders, mocked him, saying,

S. He saved others; he cannot save himself. He is the King of Israel; let him come down now from the cross, and we will believe in him. He trusts in God; let God deliver him now, if he desires him. For he said, 'I am the Son of God.'

N. And the robbers who were crucified with him also reviled him in the same way.

Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried out with a loud voice, saying,

✠ **Eli, Eli, lema sabachthani?**

N. that is, 'My God, my God, why have you forsaken me?' And some of the bystanders, hearing it, said,

S. This man is calling Elijah.

N. And one of them at once ran and took a sponge, filled it with sour wine, and put it on a reed and gave it to him to drink. But the others said,

S. Wait, let us see whether Elijah will come to save him.

N. And Jesus cried out again with a loud voice and yielded up his spirit.

All kneel for a period of silence.

READINGS of the PALM SUNDAY of the PASSION of the LORD

N. And behold, the curtain of the temple was torn in two, from top to bottom. And the earth shook, and the rocks were split. The tombs also were opened. And many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after his resurrection they went into the holy city and appeared to many. When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe and said,

S. Truly this was the Son of God!

N. There were also many women there, looking on from a distance, who had followed Jesus from Galilee, ministering to him, among whom were Mary Magdalene and Mary the mother of James and Joseph and the mother of the sons of Zebedee.

When it was evening, there came a rich man from Arimathea, named Joseph, who also was a disciple of Jesus. He went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him. And Joseph took the body and wrapped it in a clean linen shroud and laid it in his own new tomb, which he had cut in the rock. And he rolled a great stone to the entrance of the tomb and went away. Mary Magdalene and the other Mary were there, sitting opposite the tomb.

The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said,

S. Sir, we remember how that impostor said, while he was still alive, 'After three days I will rise.' Therefore order the tomb to be made secure until the third day, lest his disciples go and steal him away and tell the people, 'He has risen from the dead', and the last fraud will be worse than the first.

N. Pilate said to them,

S. You have a guard of soldiers. Go, make it as secure as you can.

N. So they went and made the tomb secure by sealing the stone and setting a guard.
