

THE BURIAL SHROUD OF JESUS A PLACE TO ENCOUNTER CHRIST



*Jesus said: "Come to me,
all you that are weary and are carrying heavy burdens,
and I will give you rest.
Take my yoke upon you, and learn from me;
for I am gentle and humble in heart,
and you will find rest for your souls.
For my yoke is easy, and my burden is light."
Matthew 11: 28-30*

All who come to view the Shroud of Turin have their own life story. Some are broken, some are confused, some are professed unbelievers, some need to have their faith affirmed, some are seeking to follow the Lord more closely.

As you meditate upon the image on the Shroud, recall the words of the prophet Isaiah (53:5):

*But he was pierced for our transgressions,
he was crushed for our iniquities;
the punishment that brought us peace was upon him,
and by his wounds we are healed.*

God's tremendous love for us is shown through the passion of Jesus which is very graphically illustrated for us on the Shroud. Enter into the silence of your heart. Lay aside all cares of daily life and recognize that God seeks you out to tell you that you are loved. Be still and know that God is present. Let your hearts be moved by the immensity of Jesus' love for us, as is plainly made visible on the cloth before you. Pray for guidance and healing, peace, hope and consolation. Whether this is your first time to encounter the Lord Jesus, or your hundredth time, let your heart praise him, worship him and rejoice in him.

As you recall the Passion, Death and Resurrection of our Lord, take time to be with some of those who ministered to him: his mother Mary, Joseph of Arimathea and Mary Magdalene.

Mary, the Mother of God, kissed the lifeless Body of Christ, poured out her painful tears that washed his Body, and kept these things treasured in her heart. Despite the experiences of loneliness, emptiness and even hopelessness I have in my life, am I able to see that I am not alone, that the Lord is with me?

Joseph of Arimathea found the courage to approach Pontius Pilate for the Body of Christ and to bury the Body in his own tomb. How am I like Joseph with the members of the Body of Christ, especially those brothers and sisters in Christ who are disadvantaged? Am I able to serve them?

Mary Magdalene and the other women went with love and devotion early in the morning to anoint the Body of Christ. How am I being called to surrender my life more completely to the Lord and serve others? How am I able to tell others of the joy of the Resurrection in my life?

*Will I receive his love?
Will I serve him?
Will I serve others?*



THE JOY OF THE GOSPEL

Prayer of Pope Francis
for the New Evangelization,
Joy of the Gospel, 2013

Mary, Virgin and Mother,
you who, moved by the Holy Spirit,
welcomed the word of life
in the depths of your humble faith:
as you gave yourself completely to the Eternal One,
help us to say our own "yes"
to the urgent call, as pressing as ever,
to proclaim the good news of Jesus.

Filled with Christ's presence,
you brought joy to John the Baptist,
making him exult in the womb of his mother.
Brimming over with joy,
you sang of the great things done by God.
Standing at the foot of the cross
with unyielding faith,
you received the joyful comfort of the resurrection,
and joined the disciples in awaiting the Spirit
so that the evangelizing Church might be born.

Obtain for us now a new ardour
born of the resurrection,
that we may bring to all the Gospel of life
which triumphs over death.
Give us a holy courage to seek new paths,
that the gift of unfading beauty
may reach every man and woman.

Virgin of listening and contemplation,
Mother of love,
Bride of the eternal wedding feast,
pray for the Church, whose pure icon you are,
that she may never be closed in on herself
or lose her passion for establishing God's kingdom.

Star of the new evangelization,
help us to bear radiant witness to communion,
service, ardent and generous faith,
justice and love of the poor,
that the joy of the Gospel
may reach to the ends of the earth,
illuminating even the fringes of our world.

Mother of the living Gospel,
wellspring of happiness for God's little ones,
pray for us.

Amen. Alleluia!

UKRAINIAN CATHOLIC VENERATION OF THE HOLY SHROUD

Plaschchanytsia, St. Josaphat Ukrainian Catholic Cathedral, Edmonton. *Photo: Alan Schietzch*



*The noble Joseph
took down Your most pure body from the tree.
He wrapped it with a clean shroud and,
with aromatic spices, placed it in a new tomb.*

We sing this hymn at the Vespers service on Great and Holy Friday as the icon of the burial of Jesus (*plashchanytsia*) is laid in the tomb that has been set up in the middle of the church. Our practice is to approach this image of Christ-laid-in-the-tomb on our knees, bowing profoundly before it, and venerating it with great love and devotion. The shroud we use depicts the body of Jesus wrapped in a winding sheet and placed in the tomb by Joseph of Arimathea accompanied by Mary, the Mother of our Lord, Mary Magdalene and others. While our Church began this custom of veneration between the 14th to 16th centuries, some wonder how this practice was inspired – could it have come from what we know now as the Shroud of Turin?

*We invite your questions and comments.
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THE SHROUD OF TURIN

SOLEMN EXPOSITION OF AN OFFICIAL REPLICA
AUTHORIZED BY THE ARCHDIOCESE OF TURIN

Sponsored by the Ukrainian Catholic Eparchy of Edmonton

The shroud is a rectangular linen sheet woven in a herringbone pattern according to an ancient Egyptian style used both before and after the time of Christ. The cloth measures 442 cm (14'6") long by 113 cm (3'9") wide.

There is a faint impression on it of an image of a man, front and back, indicating that he suffered extensive scourging and death by crucifixion (piercings of the feet and wrist are clearly evident). A chest wound and wounds to the head inflicted by pointed instruments are plainly visible. The "man of the shroud" has a beard, moustache and shoulder length hair parted in the middle. He is well-proportioned, muscular, and quite tall.

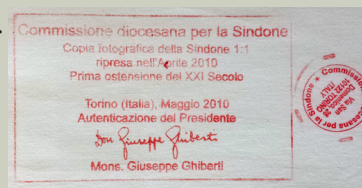
Since 1578, the shroud has been kept almost uninterruptedly in the Cathedral of Saint John the Baptist in Turin, Italy. Much of its history is unknown before the late 14th century. There is, however, significant historical evidence to connect it to a much earlier image of the face of Christ entitled, "Icon Not Made With Human Hands" or the "Image of Edessa."

Is it the burial cloth of Jesus? Scientific analyses of the Shroud of Turin were permitted by the Holy See in 1976, 1978 and 1988. These conclude that the image is not the product of an artist using paints or dyes. The shroud has been in direct contact with a body, which explains certain features such as scourge marks and blood. But it cannot explain the image of the face with the high resolution demonstrated by photography. How the image was produced at all remains a mystery.

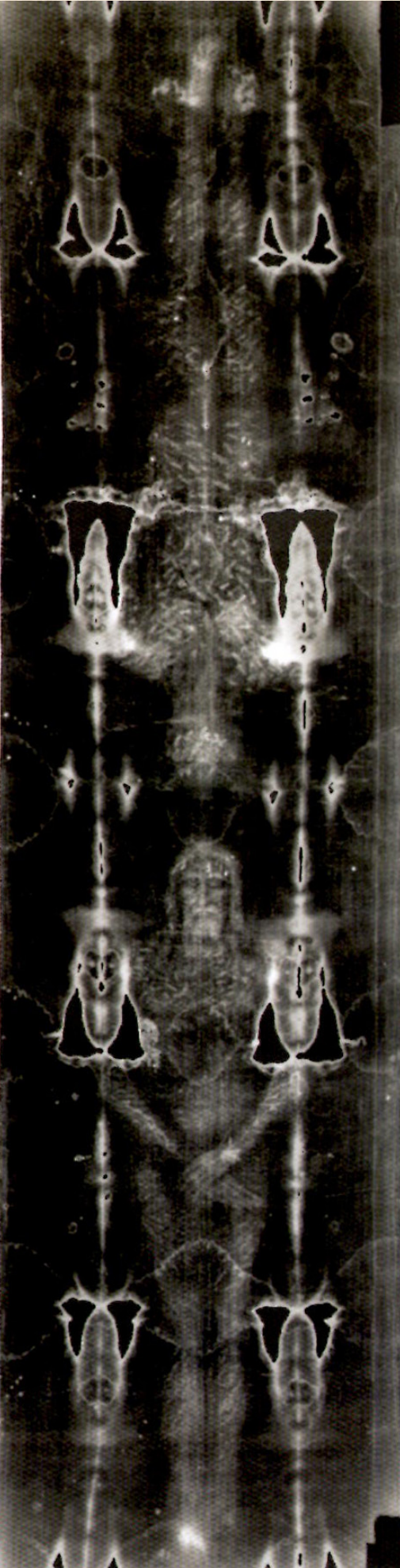
While the Catholic Church has neither acknowledged nor denied the authenticity of the shroud, Pope John Paul II in his official visit to view it on May 24, 1988 called it "a mirror of the Gospel." Recently, Popes Benedict and Francis described the shroud as "an icon." Actual burial cloth or not, the shroud is indeed an ancient and greatly venerated icon – "the essence of an icon is its representation of the Holy and participation in the Divine."

Come and see!

There are thousands of photographic reproductions of the shroud around the world. Our copy is distinct in that it is among the handful of reproductions that have been authorized by the Archdiocese of Turin, the custodians of the original shroud. It was made using the best photographic definition possible, and was verified by the Archdiocesan Commission of the Shroud, which has access to the actual shroud in order to verify the copies. This authentic replica of the Shroud of Turin was gifted to the Eparchy of Edmonton by the Catholic Archdiocese of Turin, Italy as part of the Eparchy's "25 Year Plan of Spiritual Growth and Renewal." Truly, a precious gift!



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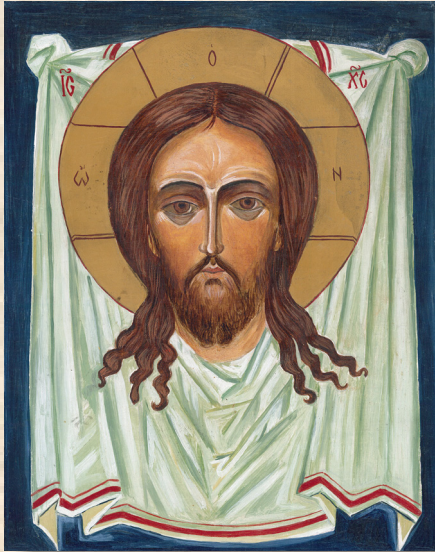


THE SHROUD IN THE CHRISTIAN EAST

c. AD 30 to AD 1205

- c. 30 Joseph of Arimathea buys a shroud of fine linen cloth in Jerusalem for the burial of Jesus. The tomb of Jesus is found empty. Only his linen burial cloths remain. The apostles leave Jerusalem to evangelize the Near and Middle East.
- King Abgar of Edessa (city in modern-day Turkey), according to manuscripts written centuries later, is healed of a disease by touching a cloth, miraculously imprinted with an image of the face of Jesus. King Abgar establishes veneration of this cloth in the city.
- 215 The Romans occupy Edessa. By this time Christians in Edessa have been persecuted by the pagan successors of King Abgar who had converted to Christianity. The cloth has long been hidden for safekeeping and forgotten.
- 544/5 The Persian army attacks and besieges Edessa. The image of Christ's face on a cloth is rediscovered. According to the 10th century *Story of the Image of Edessa*, the Mother of God appeared to the bishop of Edessa and showed him where the cloth had been hidden. Armed with the protection of this holy image, the city is saved. This is the first time that the image is referred to as *acheiropoietos* or "not made by human hands."
- c. 550 In the *Acts of the Holy Apostle Thaddeus*, the Edessa cloth is described as a *tetradiplon*, meaning "doubled in four" – a term rarely used in Greek literature and used exclusively of the Edessa image. If the shroud were folded in this manner and affixed to a board, the viewer would see nothing but an icon of the face of Christ.
- 560... With the rediscovery of the Edessa image in the 6th century, icons of Christ show a dramatic change: no longer is Christ depicted as a beardless Roman, but rather he is depicted with features traditionally found in the best examples of icons of Christ since that time. Comparison studies reveal a distinct likeness between these traditional icons and the face on the Holy Shroud.
- 639 Edessa surrenders to the advancing Islamic army. For some centuries afterwards, Edessa retained a sizable Christian population.
- 740 St. John of Damascus (†750) makes a reference to the shroud in his *Third Apology Against the Iconoclasts*. There he lists the "winding sheet" among those "created things ... by which God has accomplished our salvation, and which are thereby accorded veneration."
- 943/4 An 80,000-strong Byzantine army threatens to attack Muslim-held Edessa. Its commander-in-chief offers the Muslim emir a deal. He will spare the city and release 200 high-ranking Muslim captives in return for only one thing: the safe transfer of the Image of Edessa. After nine months of deliberation and negotiation the image is released to the Byzantine army which relocates it to Constantinople (formerly called Byzantium). It was placed in the Pharos chapel, amidst great ceremonial. A liturgical feast is instituted for August 16 to commemorate the event. It is celebrated to this day in the Eastern Churches.
- 958 A letter of encouragement is sent to the troops of the Emperor Constantine VII of Constantinople. He says that he is sending them some holy water consecrated by contact with various relics of the Passion kept in the Pharos Chapel, including the "God-worn linen sheet."
- c. 1091 The Byzantine Emperor Alexis Comnenus, in a letter to Robert of Flanders, mentions that among the most precious relics in his possession are the burial linens found in the tomb after the Resurrection.
- 1157 A catalogue of Constantinople's relics is compiled by Nicholas Soemundarsen, the superior of an Icelandic monastery. The catalogue lists the "Bloodied Shroud of Christ."
- 1192 A Hungarian prayer book dated between 1192 and 1195 shows details of the burial shroud of Jesus.

- 1200 By this date, the veneration of the Holy Shroud at Holy Friday Services in the Church of Constantinople is fully established.
- 1201 Nicholas Mesarites, the custodian of the Pharos Chapel relic collection in Constantinople, saves the shroud from fire during the uprising of the guards. He writes, "In this chapel Christ rises again, and the *sindon* (winding cloth or shroud) with burial linens is the clear proof."
- 1204 The shroud is stolen by the Crusaders from the church of Our Lady of Blachernae when they sack the city. It had been moved there in 1203 from the Pharos Chapel during the initial siege of Constantinople.
- 1205 A letter from the nephew of the former emperor of Constantinople to Pope Innocent III after the Fourth Crusade states that the invading troops of Venice and France had taken many relics, including "... the linen in which our Lord Jesus Christ was wrapped after His death and before the Resurrection." This is the last surviving mention of the Image of Edessa.



THE SHROUD IN THE CHRISTIAN WEST 1205 to the present

- 1353 Documents indicate that Geoffrey de Charny obtained the shroud just before February 1353, and placed it in the church at Lirey, southeast of Paris.
- 1453 Margaret de Charny, his granddaughter, receives, at Geneva, compensation for "valuable services" from Duke Louis I of Savoy, probably payment for the shroud. She was embroiled in a dispute over ownership of the "Cloth" with the Canons of Lirey.
- 1532 The shroud is damaged on December 4 by a drop of molten silver from the casket in which it was kept during a fire at Chambéry, France. It is repaired by the Poor Clares in 1534.
- 1578 The shroud arrives in Turin, Italy, where it remains to this day.
- 1898 Secondo Pia, an Italian photographer, takes the first picture of the shroud, discovering that it is a photographic negative.
- 1931 Giuseppe Enrie photographs the shroud in the presence of the now 76-year-old Secondo Pia and scientists of the French Academy, confirming Pia's discovery.

- 1939 The shroud is secretly taken, for safekeeping during World War II, to the Benedictine Abbey of Montevergine, in the province of Avellino, northeast of Naples. It is returned in 1946.
- 1950 Dr. Pierre Barbet, in his book, *A Doctor at Calvary*, concludes that countless medically accurate details on the shroud could not have been forged, or even known by a medieval artist.
- 1973 Swiss criminologist Dr. Max Frei finds pollen indicating that the shroud had been in the Middle East.
- 1978 An American team of 31 scientists, called the Shroud of Turin Research Project (STURP), examines the cloth for five days after the public exhibition commemorating the 400th anniversary of the shroud's arrival in Turin.
- 1981 STURP concludes, "... the Shroud image is that of a real human form of a scourged, crucified man. It is not the product of an artist. The blood stains are composed of hemoglobin and also give a positive test for serum albumin. The image is an ongoing mystery ... "
- 1983 Umberto II of the House of Savoy, last king of Italy and owner of the shroud, dies and leaves it in his will to the Holy See.
- 1988 Carbon 14 dating indicates the shroud could not have originated earlier than 1325.
- 1998 Israeli botanist Dr. Avinoam Danin proves the Carbon 14 dating is not accurate, confirming the results of Dr. Max Frei. Photographs taken by Barrie Shwartz of STURP show the sample taken for the dating was from a corner that had been repaired with cotton fibre during medieval times using an invisible mending technique.
- 2000 A ten-week public exhibition of the shroud is held in Turin to commemorate the Jubilee anniversary of the birth of Jesus. It marks the fifth such exposition of the shroud since it was first photographed in 1898 and modern science took an interest in the cloth. It also has the distinction of being the longest ever public exhibition in recorded shroud history.
- 2002 The shroud is cleaned and the original backing replaced with one of a lighter colour. The restoration is done without consultation from any of the world's shroud experts (including advisors to the Archdiocese of Turin) who could have contributed important scientific guidance to ensure that no valuable scientific or historical data was lost or damaged during the restoration.
- 2005 A peer-reviewed scientific paper, entitled, "Studies on the radiocarbon sample from the Shroud of Turin," is published by Raymond N. Rogers, retired Fellow of the Los Alamos National Laboratory. The paper concludes: "As unlikely as it seems, the sample used to test the age of the Shroud of Turin in 1988 was taken from a rewoven area of the Shroud. ... Spectrometry results from the sample area coupled with microscopic and microchemical observations prove that the radiocarbon sample was not part of the original cloth of the Shroud of Turin. The radiocarbon date was thus not valid for determining the true age of the Shroud."
- 2010 From April 10 to May 23, the shroud is displayed publicly for the first time since 2000, giving the public their first opportunity to see the relic since the controversial "restoration" of 2002.
- 2013 On December 4 it is announced that Pope Francis has authorized another public exhibition of the shroud in 2015.

Scriptural Evidence for the Shroud *A Mirror of the Gospel*

Jesus was scourged

Matthew 27:26 ~ So he [Pilate] released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

Shroud ~ The body is covered with severe scourge wounds, as many as 120 on the back (including the legs). Whipping was done probably by a Roman flagrum, with evidence that there were two men whipping from two angles.

Jesus was struck a blow to the face

Matthew 27:30 ~ They spat on him, and took the reed and struck him on the head.

Shroud ~ There is severe swelling below the right eye; nose is swollen or broken.

Jesus was 'crowned' with thorns

Matthew 27:28-29 ~ They stripped him and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying, "Hail, King of the Jews!"
Shroud ~ Evidence of bleeding from the scalp; thorn fragments.

Jesus had to carry a heavy cross

John 19:16-17 ~ So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha.
Shroud ~ Shoulder wounds.

Jesus' cross had to be carried for him after a while

Matthew 27:32 ~ As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross.
Shroud ~ Knees appear to be severely damaged as if from repeated falls.

Jesus was crucified by nailing hands and feet

John 20:25 ~ So the other disciples told him, "We have seen the Lord." But he [Thomas] said to them, "Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe."
Shroud ~ Clear blood flows from nail wounds in the wrists and feet.

Jesus' legs were not broken, but a spear was thrust into his side

John 19:33-37 ~ But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." And again another passage of scripture says, "They will look on the one whom they have pierced."
Shroud ~ The legs are not broken; there is an elliptical wound on the right side between the 5th and 6th ribs and appears to have been inflicted by a Roman lance.

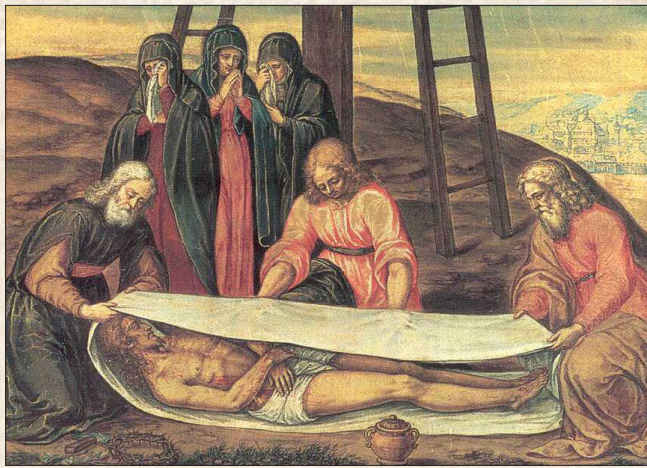
Jesus was taken down from the cross and wrapped in a linen shroud

Matthew 27:57-60 ~ When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be given to him. So Joseph took the body and wrapped it in a clean linen cloth and laid it in his own new tomb, which he had hewn in the rock.
Shroud ~ The image on the Shroud is consistent with the Jewish burial practice of wrapping a dead body.

Jesus had a Jewish lineage

Matthew 1:16 ~ Jacob [was] the father of Joseph the husband of Mary, of whom Jesus was born, who is called the Messiah. So all the generations from Abraham to David are fourteen generations; and from David to the deportation to Babylon, fourteen generations; and from the deportation to Babylon to the Messiah, fourteen generations.
Shroud ~ Shroud face resembles that of a Sephardic Jew.

*Adapted from theholysroud.net
All Scripture quotations are from the New Revised Standard Version.*



The Holy Shroud, Giovanni Battista della Rovere (c.1575-c.1640)

Non-Scriptural Accounts of Cloth Imprints of the Face of Christ

IN THE WEST: The image known as **Veronica's Veil** derives from the well-known 14th century account of the pious woman Veronica wiping the face of Jesus as he carried his cross on his way to Calvary. As she wiped the blood and sweat from his face with her veil, his image was imprinted on the cloth. Images of the Holy Face existed in the West prior to this. Some were simply called "the Veronica," which some scholars propose is a combination of the Latin, *vera* (true), and Greek, *icon* (image), in other words: True Image. For instance, a cloth with the image of the face of Christ at St. Peter's in Rome (from the late 10th or early 11th century) suggests that it was modeled on the Image of Edessa or icon "not made with human hands" (see below). Although there is no feast day ascribed to Veronica in the Roman calendar, her encounter with Jesus is commemorated in Western Christianity as the 6th Station of the Cross.

IN THE EAST: Information on the **Image of Edessa**, later called the **Mandylion** (hand cloth) by Byzantine Christians, derives from a 4th century document by the Church historian Eusebius of Caesarea and a 10th century manuscript from Mount Athos entitled, *The Story of the Image of Edessa*. In the combined account a request comes to Jesus in the year of his crucifixion from Abgar, King of Edessa (city in modern-day Turkey), to heal his illness. Jesus declines the request, but sends him an image of his face miraculously imprinted on a cloth (thus the name, **Icon Not Made With Human Hands**). On seeing it, Abgar is cured. The cloth is venerated in Edessa for a brief time, and then disappears until it is rediscovered in 545 in a sealed arch over one of the city gates. In the Byzantine liturgical calendar, the transfer of this image from Edessa to Constantinople in 944 is commemorated with its own feast day on August 16.

More Information

There is much more information about the Shroud of Turin available online. We have posted a number of reliable resources on our website. Please visit:

edmontoneparchy.com

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