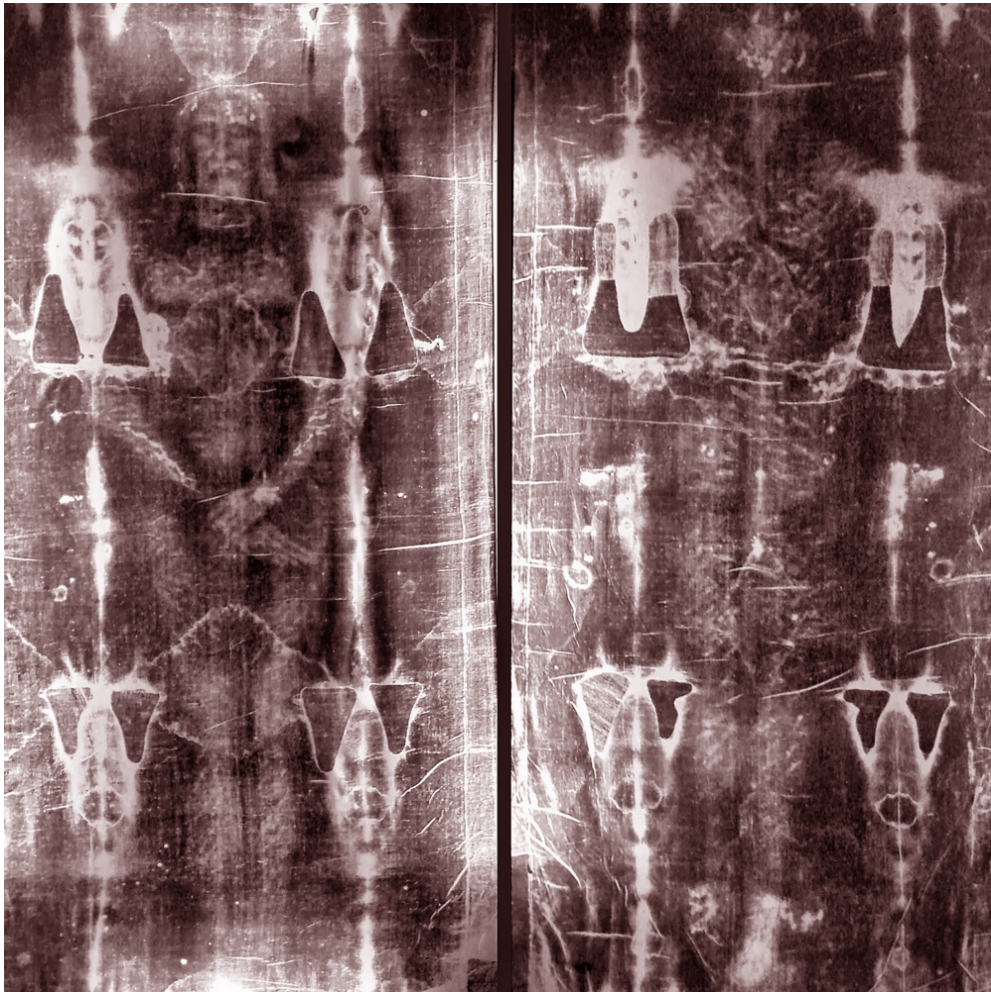


# THE MOST HOLY SHROUD OF OUR LORD JESUS CHRIST

Friday after The Second Sunday of Lent



**The Holy Shroud of Turin**

## INTROIT

*Phil 2.8-9*

HUMILIÁVIT semetípsum Dóminus Jesus Christus usque ad mortem, mortem autem Crucis: propter quod et Deus exaltávit illum, et donávit illi nomen, quod est super omne nomen. *Ps. 88.2* Misericórdias Dómini in ætérnum cantábo: in generatióem et generatióem annuntiábo veritátem tuam in ore meo. *V. Glória Patri...*

OUR LORD Jesus Christ humbled Himself unto death, even to the death of the Cross: for which cause God also hath exalted Him, and hath given Him a name which is above all names. *Ps. 88.2* The mercies of the Lord I will sing for ever: I will show forth Thy truth with my mouth to generation and generation. *V. Glory be...*

## COLLECT

DEUS, qui nobis in sancta Síndone, qua corpus tuum sacratíssimum e cruce depósitum, a Joseph involútum fuit, passiónis tuæ vestigia reliquisti: concéde propítius; ut per mortem et sepultúram tuam, ad resurrectiόνis glóriam perducámur: Qui vivis et regnas.

O GOD, Who hast left us the traces of Thy passion with the Holy Shroud wherein Thy most hallowed body, taken down from the cross, was wrapped by Joseph, mercifully grant that by Thy death and burial we may be brought to the glory of Thy resurrection. Who livest and reignest.

## EPISTLE

*Isaias 62.11, 63.1-7*

HÆC dicit Dóminus Deus: Dícite filiae Sion: Ecce Salvátor tuus venit: ecce merces ejus cum eo. Quis est iste, qui venit de Edom, tinctis véstibus de Bosra? Iste formósus in stola sua, grádiens in multitudíne fortitúdinis suæ. Ego, qui loquor justítiam, et propugnátor sum ad salvándum. Quare ergo rubrum est indumentum tuum, et vestiménta tua sicut calcántium in torculári? Tórcular calcávi solus, et de géntibus non est vir mecum: calcávi eos in furóre meo, et conculcávi eos in ira mea: et aspérsus est sanguis eórum super vestiménta mea, et ómnia indumenta mea inquinávi. Dies enim ultiónis in corde meo, annus redemptiόνis meæ venit. Circumspéxi, et non erat auxiliátor: quæsívi, et non fuit qui adjuváret: et salvávit mihi bráchium meum, et indignatio mea ipsa auxiliáta est mihi. Et conculcávi pópulos in furóre meo, et inebriávi eos in indignatióne mea, et detráxi in terram virtútem eórum. Miseratiónum Dómini recordábor, laudem Dómini super ómnibus, quæ réddidit nobis Dóminus Deus noster.

THUS saith the Lord God: Tell the daughter of Sion: Behold thy Saviour cometh: behold his reward is with him. Who is this that cometh from Edom, with dyed garments from Bosra? This beautiful one in his robe, walking in the greatness of his strength. I that speak justice, and am a defender to save. Why then is thine apparel red, and thy garments like theirs that tread in the winepress? I have trodden the winepress alone, and of the Gentiles there is not a man with me: I have trampled on them in mine indignation, and have trodden them down in my wrath: and their blood is sprinkled upon my garments, and I have stained all mine apparel. For the day of vengeance is in my heart, the year of my redemption is come. I looked about, and there was none to help: I sought, and there was none to give aid: and my own arm hath saved for me, and mine indignation itself hath helped me. And I have trodden down the people in my wrath, and have made them drunk in mine indignation, and have brought down their strength to the earth. I will remember the tender mercies of the Lord, the praise of the Lord for all the things that he hath bestowed upon us, the Lord our God.

## GRADUAL

*Psalms 68.21-22*

IMPROPÉRIUM expectávit cor meum, et mi-

My heart hath expected reproach and mi-

sériam: et sustínui, qui simul mecum contristarétur, et non fuit: consolántem me quæsívi, et non invéni. **V.** Dedérunt in escam meam fel, et in siti mea potavérunt me acéto.

sery: and I looked for one that would grieve together with Me, but there was none: I sought for one that would comfort Me, and I found none. **V.** They gave Me gall for My food, and in My thirst they gave Me vinegar to drink.

## TRACT

*Isaias 53.4-5*

VERE languóres nostros ipse tulit, et dolóres nostros ipse portávit. **V.** Et nos putávimus eum quasi leprósum, et pecússum a Deo, et humiliátum. **V.** Ipse autem vulnerátus est propter iniquitátes nostras, attrítus est propter scélera nostra. **V.** Disciplína pacis nostræ super eum: et livóre ejus sanáti sumus.

Surely He hath borne our infirmities, and carried our sorrows. **V.** And we have thought Him as it were a leper, and as one struck by God and afflicted. **V.** But He was wounded for our iniquities, and bruised for our sins. **V.** The chastisement of our peace was upon Him: and by His bruises we are healed.

## GOSPEL

*Mark 15.42-46*

IN illo témpore: Cum jam sero esset factum (quia erat Parascéve, quod est ante sábbatum) venit Joseph ab Arimathæa nóbilis decúrio, qui et ipse erat exspéctans regnum Dei, et audácter introívit ad Pilátum, et pétiit corpus Jesu. Pilátus autem mirabátur si jam obiísset. Et accersíto centurióne, interrogávit eum si jam mórtuus esset. Et cum cognovísset a centurióne, donávit corpus Joseph. Joseph autem mercátus síndonem, et depónens eum invólvit síndone, et pósuit eum in monuménto, quod erat excísus de petra, et advólvit lápidem ad óstium monuménti.

At that time: When evening was now come (because it was the Parasceve, that is, the day before the sabbath), Joseph of Arimathea, a noble counselor, who was also himself looking for the kingdom of God, came and went in boldly to Pilate and begged the body of Jesus. But Pilate wondered that he should be already dead. And sending for the centurion, he asked him if he were already dead. And when he had understood it by the centurion, he gave the body to Joseph. And Joseph, buying fine linen and taking Him down, wrapped Him up in the fine linen and laid Him in a sepulchre which was hewed out of a rock. And he rolled a stone to the door of the sepulchre.

## OFFERTORY

*Leviticus 16.2, 4*

INGRÉSSUS Aaron tabernáculum, ut holocáustum offérret super altáre pro peccátis filiórum Israël, túnica línea indútus est.

When Aaron entered into the tabernacle to offer a holocaust upon the altar for the sins of the children of Israel, he was vested with a linen tunic.



## SECRET

ACCÉPTA tibi, Dómine, sint hæc múnera: cui pro mundi salúte grata éxstitit Fílii tui pássio gloriósa: Qui vives.

Let these gifts be welcome to Thee, O Lord, even as for the world's salvation there proved pleasing to Thee the glorious passion of Thy Son: Who liveth.

## PREFACE OF THE CROSS

VERE dignum et justum est, æquum et salutáre, nos tibi semper, et ubíque grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus: Qui salútem humáni géneris in ligno Crucis constituísti: ut unde mors oriebátur, inde vita resúgeret: et qui in ligno vincébat, in ligno quoque vencerétur: per Christum Dóminum nostrum. Per quem majestátem tuam laudant Angeli, adórant Dominationés, tremunt Potestátes. Cæli, caelórúmque Virtútes ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces, ut admítte júbeas, deprecámur, súpplíci confessióne dicéntes.

IT IS truly meet and just, right and availing unto salvation that we should at all times and in all places give thanks unto Thee, O Holy Lord, Father almighty and everlasting God. Who didst set the salvation of mankind upon the tree of the Cross, so that whence came death, thence also life might rise again, and that he who overcame by the tree might also be overcome on the tree: through Christ our Lord. Through whom the angels praise Thy majesty, the dominions worship It, and the powers stand in awe. The heavens and the heavenly hosts, and the blessed seraphim join together in celebrating their joy. With these we pray Thee join our voices also, while we say with lowly praise:

## COMMUNION

*Mark 15.46*

JOSEPH autem mercátus síndonem, et depónens eum invólvit síndone.

And Joseph, buying fine linen and taking Him down, wrapped Him up in the fine linen.

## POSTCOMMUNION

SATIÁSTI, Dómine, famíliam tuam munéríbus sacris: quæsumus; ut, per temporálem Fílii tui mortem, quam mystéria veneránda testántur, vitam te nobis dedísse perpétuam confidámus. Per eúmdem Dóminum.

Lord, thou hast filled Thy household with hallowed gifts; we beseech Thee: may we trust that by the death of Thy Son in time, to which the reverend mysteries bear witness, Thou hast given us a life to defy time: Through the same our Lord.

## HOW THE SHROUD OF TURIN CAME ABOUT

THE SHROUD OF TURIN, this remarkable 54 square piece of cloth containing the negative of the portrait of Our Lord Jesus in death, has been the subject of so much speculation as to authenticity and origin. With various scientific studies done on some pieces of cloth taken from the Shroud, scholars have come up with different explanations on how it was made.

A group of scientists in 1978, The Shroud of Turin Research Project (STURP) used ultra modern instruments to inspect the Shroud sample and said that **it is not man-made** and seemed like the portrait on the fibers of the cloth was made by **a powerful burst of energy** coming out of the body inside the Shroud. The burst of energy, they theorized, could have come during the Resurrection of Jesus. What form of energy would that be is also being researched. Below is a copy of STURP's conclusions taken from their website:

### A Summary of STURP's Conclusions

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*Editor's Note: After years of exhaustive study and evaluation of the data and the submission of their research to highly regarded peer-reviewed scientific journals, the following official Summary of STURP's Conclusions was written by John Heller (in non-technical language) and distributed at the press conference held after STURP's final meeting in October 1981:*

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No pigments, paints, dyes or stains have been found on the fibrils. X-ray, fluorescence and microchemistry on the fibrils preclude the possibility of paint being used as a method for creating the image. UltraViolet and infrared evaluation confirm these studies. Computer image enhancement and analysis by a device known as a VP-8 image analyzer show that the image has unique, three-dimensional information encoded in it. Microchemical evaluation has indicated no evidence of any spices, oils, or any biochemicals known to be produced by the body in life or in death. It is clear that there has been a direct contact of the Shroud with a body, which explains certain features such as scourge marks, as well as the blood. However, while this type of contact might explain some of the features of the torso, it is totally incapable of explaining the image of the face with the high resolution that has been amply demonstrated by photography.

The basic problem from a scientific point of view is that some explanations which might be tenable from a chemical point of view, are precluded by physics. Contrariwise, certain physical explanations which may be attractive are completely precluded by the chemistry. For an adequate explanation for the image of the Shroud, one must have an explanation which is scientifically sound, from a physical, chemical, biological and me-

dical viewpoint. At the present, this type of solution does not appear to be obtainable by the best efforts of the members of the Shroud Team. Furthermore, experiments in physics and chemistry with old linen have failed to reproduce adequately the phenomenon presented by the Shroud of Turin. The scientific consensus is that the image was produced by something which resulted in oxidation, dehydration and conjugation of the polysaccharide structure of the microfibrils of the linen itself. Such changes can be duplicated in the laboratory by certain chemical and physical processes. A similar type of change in linen can be obtained by sulfuric acid or heat. However, there are no chemical or physical methods known which can account for the totality of the image, nor can any combination of physical, chemical, biological or medical circumstances explain the image adequately.

Thus, the answer to the question of how the image was produced or what produced the image remains, now, as it has in the past, a mystery.

We can conclude for now that 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 and until further chemical studies are made, perhaps by this group of scientists, or perhaps by some scientists in the future, the problem remains unsolved.

If they had read “The Dolorous Passion of Our Lord Jesus Christ” by Blessed Anne Catherine Emmerich, they would have read the same passage I read on how the Shroud of Our Lord was made.

The Shroud of Turin came about during the embalming of Jesus in Chapter 51 of the said book:

“Then John conducted the Blessed Virgin and the other holy women once more to the side of the body. Mary knelt down by the head of Jesus, and placed beneath it a piece of very fine linen which had been given her by Pilate’s wife, and which she had worn round her neck under her cloak; next, assisted by the holy women, she placed from the shoulders to the cheeks bundles of herbs, spices, and sweet-scented powder, and then strongly bound this piece of linen round the head and shoulders. Magdalene poured besides a small bottle of balm into the wound of the side, and the holy women placed some more herbs into those of the hands and feet. Then the men put sweet spices around all the remainder of the body, crossed the sacred stiffened arms on the chest, and bound the large white sheet round the body as high as the chest, in the same manner as if they had been swaddling a child. Then, having fastened the end of a large band beneath the armpits, they rolled it round the head and the whole body. Finally, they placed our Divine Lord on the large sheet, six yards in length, which Joseph of Arimathea had bought, and wrapped Him in it. He was lying diagonally upon it, and one corner of the sheet was raised from the feet to the chest, the other drawn over the head and shoulders, while the remaining two ends were doubled around the body.”

“The Blessed Virgin, the holy women, the men - all were kneeling round the body of Jesus to take their farewell of it, when a most touching miracle took place before them. The sacred body of Jesus, with all its wounds, appeared imprinted upon the cloth which covered it, as though He had been pleased to reward their care and their love, and leave them a portrait of Himself through all the veils with which He was enwrapped. With tears they embraced the adorable body, and then reverently kissed the wonderful impression which it had left. Their astonishment increased when, on lifting up the sheet, they saw that all the bands which surrounded the body had remained white as before, and that the upper cloth alone had been marked in this wonderful manner. It was not a mark made by the bleeding wounds, since the whole body was wrapped up and covered with sweet spices, but it was a supernatural portrait, bearing testimony to the divine creative power ever abiding in the body of Jesus.”

“I have seen many things relative to the subsequent history of this piece of linen, but I could not describe them coherently. After the resurrection it remained in the possession of the friends of Jesus, but fell twice into the hands of the Jews, and later was honoured in several different places. I have seen it in a city of Asia, in the possession of some Christians, who were not Catholics. I have forgotten the name of the town, which is situated in a province near the country of the Three Kings.”

The extensive investigation of the STURP team is noteworthy due to the fact that their work was not to authenticate the Shroud but to determine how it was made and its origin. These scientists also debunked the radiocarbon typing done in 1988 which purportedly proves that the Shroud was made in 1260–1390 AD. They questioned the sampling and other tests made by the 1988 group, who did not answer the queries of the STURP team.

Their investigation also included the flora of the different regions where the Shroud traveled from the time of Jesus to the present. Their pollen experts were able to identify the various pollen that contaminated the Shroud and also helped give the erratic radiocarbon dating.

The other findings that would cause one to squirm at the horrific tortures Our Lord suffered were the forensic analyses of His wounds from head to toe. Their forensic experts were able to identify all His wounds and the pain He had to endure for each wound. The crown of thorns that we all used to mention that Jesus wore was actually a ‘helmet of thorns’. His scalp area all the way down to the brow was pierced with thorns. Some of them seemed to penetrate the skull. These findings sent chills down my spine for Jesus really suffered the worst martyrdom that any human had to endure in all history. He really loves us so much to bear all these atrocities just to open Heaven for us.

The STURP teams tests and findings could be found in the Shroud of Turin website: [www.https://www.shroud.com/menu.htm](http://www.shroud.com/menu.htm)