



PRAYER AT THE HOLY SHROUD

"The Noble Joseph took down your most pure Body from the Cross, and anointing it with fragrant spices, he wrapped it in a clean linen and placed it in a new tomb." Good Friday Vespers Tropar

O Lord Jesus Christ, our God, we thank You and we praise You as our Savior and Benefactor, since You have helped us, Your unworthy servants, to come on this journey; to attain to the resurrection of Your friend Lazarus, who remained in his grave four days; to journey with You on Your triumphant entry into Jerusalem on the colt of a donkey and following the example of the Jewish children, to welcome You with palm branches and shouts of "Hosanna in the Highest!"; to behold You in Your most Holy and Life giving Passion; to venerate Your divine Crucifixion and burial in the flesh in the hope of arriving with You in Your most holy and divine Resurrection.

And now, in all humility, we bow before You and sincerely implore You for we who have journeyed here under this roof of Your Holy Temple: Receive our confession and our repentance as You received the Publican's humility, and for the sake of Your Resurrection on the Third Day, forgive us all our voluntary and involuntary sins, cleanse us as You did the repentant thief, and receive us as You received Peter, who after having denied You, bitterly repented. Place Your Spirit in our hearts, that we may honor You, and love You with all our heart and walk according to Your will.

For You are a God of Mercy and salvation and we render glory to You Father, Son, and Holy Spirit now and forever. Amen.

The Ukrainian Catholic Church proclaims the Good News of Jesus Christ using the magnificent theology, spirituality and Liturgy of the Byzantine Eastern tradition.

Our Church, in communion with the Pope of Rome, guarantees the unity of the Catholic Church.

The Icons or images express the teaching of the Church; the basic message of Salvation.

As we experience the love of God for us in the image upon the Holy Shroud, our hearts are touched by the immense length Jesus was willing to go in His love for us and to give us new life.

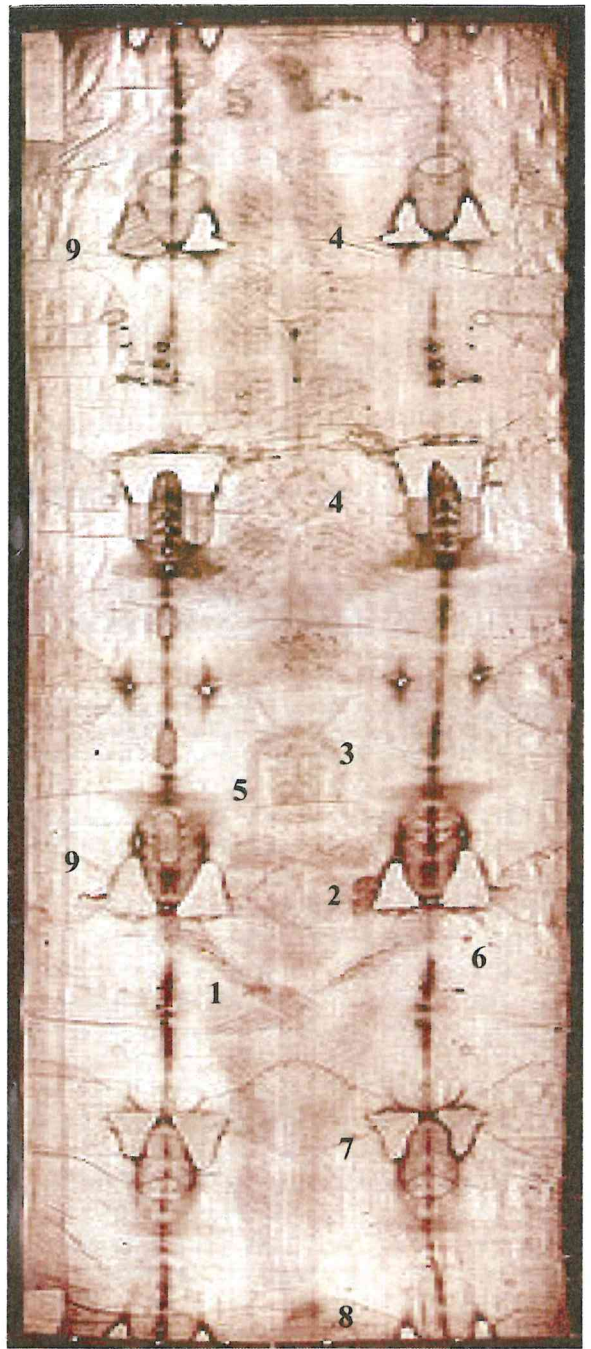
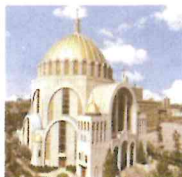
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SHROUD OF TURIN

**UKRAINIAN CATHOLIC
CATHEDRAL
OF THE
IMMACULATE CONCEPTION
PHILADELPHIA, PA**



My dear Pilgrims,

It gives me great joy to be able to share with you this opportunity to venerate and honor an image of the body of our Crucified Lord.

It is my wish that you find this moment to be a time of grace and healing and inspiration.

God bless you for your devotion and love for Jesus in your pilgrimage to this holy place.

+Stefan Soroka

Archbishop of Philadelphia for Ukrainian Catholics
Metropolitan for Ukrainian Catholics in the USA



HISTORY OF THE SHROUD

The Shroud of Turin is a linen cloth bearing the image of a man who appears to have been physically hurt in a manner consistent with crucifixion. It is kept in the royal chapel of the Cathedral of St. John the Baptist Catholic Church in Turin, Italy. How and when the Shroud and its image were created is the subject of intense debate among scientists, believers, historians and researchers. (<http://en.wikipedia.org/Shroud of Turin>)

The Shroud is rectangular, measuring 14.3 ft x 3.7ft. The cloth is woven in a three-to-one herringbone twill composed of flax fibrils. Its most distinct characteristic is the faint yellowish image of a front and back view of a naked man with his hands folded across his groin. The "Man of the Shroud" has a beard, moustache and shoulder length hair parted in the middle. Reddish brown stains that have been said to contain whole blood are found on the cloth, showing various wounds that correlate with the yellowish image, the pathophysiology of crucifixion, and the Biblical description of the death of Jesus: (numbers correspond to areas of the photo on the front of brochure)

- 1) one wrist bears a large round wound correlating to the nail wounds from crucifixion;
- 2) upward gouge in the side penetrating the thoracic cavity: correlating to Jesus being pierced by the spear;
- 3) small punctures around the forehead and scalp consistent with a Crown of Thorns;
- 4) scores of linear wounds on the torso and legs; consistent with the distinctive dumbbell wounds of a Roman *flagrum* (whip);
- 5) swelling of the face from severe beatings;
- 6) streams of blood down both arms; consistent with the blood drippings from the main flow occurred

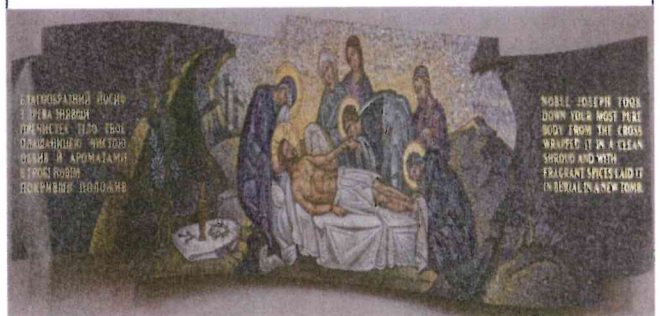
in response to gravity at an angle that would occur during crucifixion;

- 7) no evidence of either legs being broken or fractured; consistent with the gospel account of Jesus being already dead, so His legs were not broken;
- 8) large puncture wounds in the feet as if pierced by a single spike;
- 9) other physical characteristics of the Shroud also include large water stains from a fire in 1532, burn holes and scorched areas down both sides of the linen due to contact with molten silver that burned through it in places while it was folded.

On May 28, 1898 an amateur Italian photographer Secondo Pia took the first photograph of the Holy Shroud and was startled by the negative in his darkroom.

Negatives of the image on the shroud give the appearance of a positive image, which implies that the shroud image itself is effectively a negative of some kind.

Image analysis by scientists at the Jet Propulsion Laboratory found that rather than being like a photographic negative, the image unexpectedly has the property of decoding into a 3-D image of Jesus, when the darker parts of the image are interpreted to be those features of him that were closest to the Shroud and the lighter areas of the image those features that were farthest. This is not a property that occurs in photography, and researchers could not reproduce the effect when they attempted to transfer similar images using techniques of block print, engravings, a hot statue and bas-relief.



"The Shroud is an image of God's love as well as of human sin...the imprint left by the tortured body of the Crucified One, which attests to the tremendous human capacity for causing pain and death to one's fellow man, stands as an icon of the suffering of the innocent in every age." Pope John Paul II

