

## The Baltimore Catechism

104. What do we mean when we say Christ will come from thence to judge the living and the dead?

We mean that on the last day, Our Lord will come to pronounce a sentence of eternal reward or of eternal punishment on everyone who has ever lived in this world.

105. Who is the Holy Ghost?

The Holy Ghost is God and the third Person of the Blessed Trinity.

106. From whom does the Holy Ghost proceed?

The Holy Ghost proceeds from the Father and the Son.

107. Is the Holy Ghost equal to the Father and the Son?

The Holy Ghost is equal to the Father and the Son because He is God.

108. What does the Holy Ghost do for the salvation of mankind?

The Holy Ghost dwells in the Church as the source of its life and sanctifies souls through the gift of grace.

109. What is grace?

Grace is a supernatural gift of God bestowed on us through the merits of Jesus Christ for our salvation.

110. How many kinds of grace are there?

There are two kinds of grace: sanctifying grace and actual grace.



## This Issue

### The Shroud of Turin is Proof of the Resurrection

PGS. 1 & 2

## The Shroud of Turin Is Proof of the Resurrection

Just as the tradition of Jesus' birth was handed down by Mary to the Apostles, the Apostles and Mary would have carefully handed down the traditions of Jesus' death. Thus, Jesus' disciples would have been keenly interested in preserving the objects of His humiliation and victory over death — the crown of thorns, the nails, the Cross and the burial cloth and head covering.

The crown of thorns (without the thorns, which were separated from the rush and given to various people throughout the centuries) resides at Notre-Dame Cathedral; one of the nails is in the Cathedral of Milan; fragments of the Cross reside in various places, the largest of which is in the monastery of Mount Athos in Greece. That brings us to the burial cloth and head covering of Jesus, known as The Shroud of Turin and the Sudarium of Oviedo, respectively.

How Geoffrey de Charney obtained possession of the Shroud is uncertain. De Charney, a French knight who escaped capture during the start of the Hundred Years' War, built St. Mary of Lirey Church in Lirey, France in 1349. It was believed he was in possession of the Shroud at this time; some six years later in 1355, the first known expositions of the Shroud were held in Lirey. The Shroud next appeared in Turin in 1473. Turin became the Shroud's permanent home in 1578.

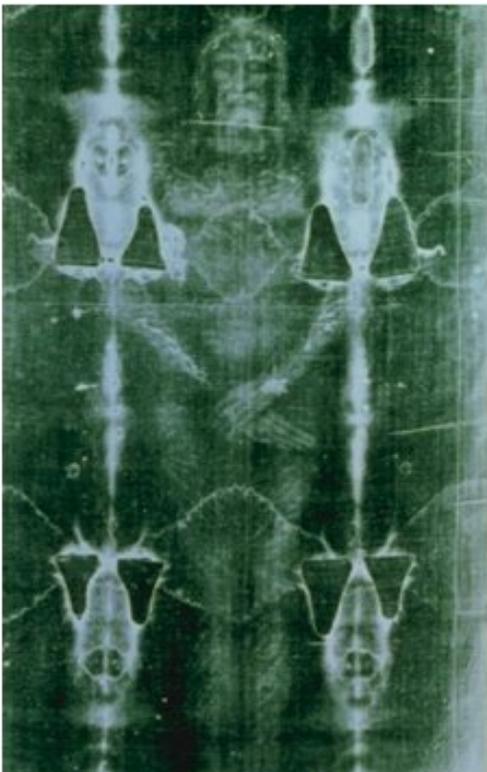
In 1976, a team of scientists, who later formed the Shroud of Turin Research Project (STURP), spent 120 hours examining and researching the Shroud. What this team and subsequent teams of scientists found and agreed upon — you can read more at [bit.ly/3wEWSPj](http://bit.ly/3wEWSPj) and [bit.ly/3G35cNh](http://bit.ly/3G35cNh) — is really quite remarkable:

- No pigments, paints, dyes or stains have been found on the fibrils (threadlike fibers).
- Pictures first taken in 1898 led “to the discovery that the image on the cloth is actually a negative ... [T]he image becomes positive in a photographic negative,” STURP explains.
- The image has unique, three-dimensional information encoded in it. This is remarkable in that, when a cloth is laid over a person, not all of the cloth touches the body. However, “[i]t is clear that there has been 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,” STURP concludes.

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- The Shroud tests positive for heme, bile, serum albumin and other blood component. The blood is AB positive with human DNA.
- “The blood marks seen on the shroud are consistent with a contact transfer to the cloth of blood clot exudates that would have resulted from major wounds inflicted on a man who died in the position of crucifixion,” STURP notes.
- “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. 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,” STURP insists.



**Above:** the Shroud; **Right:** the Sudarium of Oviedo, thought to be the head covering of the crucified Christ. Courtesy of: ©Shroud of Turin Education Project

The image on the shroud appears in the upper 6 microns (the width of human hair) of the cloth — not something an artist can do. Scientists estimate it would take 6–8 billion watts of pure laser light energy for just under 1/40th of a billion of a second (otherwise it would disintegrate) to produce the image. So, the image is nuclear: pure energy and light emanating from Jesus’ body upon His resurrection!

The blood type on the Shroud, type AB, is the same blood type found in blood samples taken from the Sudarium of Oviedo. Jewish tradition calls for the head to be covered after death as the body is being prepared for burial; this head covering is called a sudarium. Jesus’ head was covered after he died and before he was taken down from the Cross. Later, in the tomb, the head covering was placed on Jesus along with the Shroud. The pattern of blood stains on the sudarium matches the pattern of blood stains on the shroud — it comes from the same man. The sudarium belonging to Jesus now resides in the Cathedral of Oviedo in northern Spain.

Believing that the Shroud of Turin and the Sudarium of Oviedo are of the same crucified man isn’t much of a stretch of the imagination. But it takes faith to take this story to the most likely logical and intellectual conclusion: that it is in fact proof of the resurrection of our Lord and Savior Jesus Christ!



## SHOCKFactor™

At the Cross her station keeping  
stood the mournful Mother weeping,  
close to Jesus to the last.

In the weight of crossbeams wooden,  
Jesus feels the heavy burden  
of our frail humanity.

Oh, how sad and sore distressed  
was that Mother highly blest,  
of the sole-begotten One!

She, who knew her heart in sorrow  
would be pierced, here bravely follows  
in her Son’s distress and pain.

Is there one who would not weep,  
whelmed in miseries so deep,  
Christ’s dear Mother to behold?

Boldly facing disapproval,  
she in cleansing seeks removal,  
of the stains of agony.

Bruised, derided, cursed, defiled,  
she beheld her tender child,  
all with bloody scourges rent.

Israel’s own daughters, weeping,  
come to Jesus, comfort seeking,  
in the time of their distress.

O thou Mother! Fount of love!  
Touch my spirit from above;  
Make my heart with thine accord.

Naked, stark, in desolation,  
Jesus knows humiliation,  
robbed of his last dignity.

Holy Mother! Pierce me through;  
in my heart each wound renew  
of my Savior crucified.

There between the earth and Heaven,  
death appears, in triumph, proven:  
Jesus draws his dying breath.

Let me mingle tears with thee,  
mourning Him who mourned for me,  
all the days that I may live.

Adapted from "At the Cross Her Station Keeping" by Jacopone da Todi; Translator: Edward Caswall (1849, cento) and *The Way of the Cross*, All Saints Parish, Guilford, Indiana. Text is based off the original prayers written by St. Alphonsus Liguori.

My dearest children: **You are in mortal danger!** I failed to properly teach you the precepts of the Catholic Church and the beauty, richness and completeness of the Catholic faith. Therefore, I have taken on this little project. My goal is to produce this newsletter every month and send it along with little tokens to help you appreciate the gift. It is meant to bring about a moment of reflection and discussion. I love you, and God bless you!