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Translation provided by Joe Marino

The Holy Shroud, resounding fake or authentic relic? Here are the latest sensational discoveries

The novelty would be a very short phrase in Aramaic on the mysterious sheet, discovered by the French scientist Thierry Castex and revealed by the Italian historian Barbara Frale, medievalist of the Vatican Secret Archive

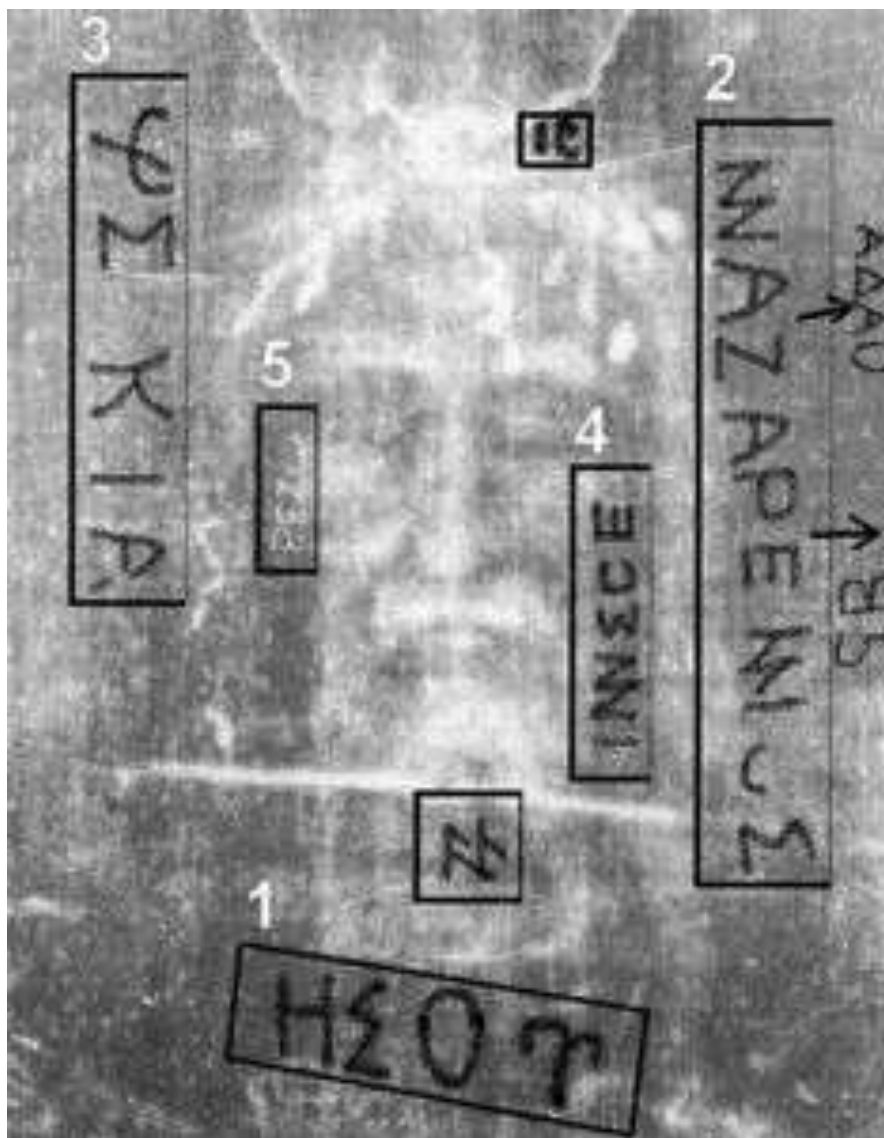
By Mauro Luminari - 30 June 2019



It is a media bomb that explodes periodically for many centuries, a mystery between wars, fires and thefts that involves many millions of people and hundreds of scholars on this planet, with opposite conclusions: The Shroud, the Holy Shroud, the Holy Shroud. Or rather, is that three-dimensional image really that of Jesus Christ? And is that linen sheet really the shroud in which Christ was just wrapped from the cross to be buried? If it is a medieval fake, how did the hypothetical author paint like a photographic negative? The questions are thousands and the answers at least twice, because the suspicion is

that it is a colossal and historic fake news. But the argument involves faith that, as such, is not made up of rationality and logic.

The novelty in favor of authenticity. The novelty, this too explosive, is a very short phrase in Aramaic on the sacred sheet discovered by the French scientist Thierry Castex and revealed by the Italian historian Barbara Frale in an essay which will be followed by an equally explosive book in November. The 49-year-old scholar from Viterbo is a medievalist from the Vatican Secret Archive, author of numerous and interesting books. Her last work is The "Templars and the Shroud of Christ" where she demonstrates the role of the famous Crusader knights in the recovery of numerous relics of Jesus Nazareno and, apparently, of the treasures of King Solomon.



The writings in Aramaic and Greek found on the Shroud by the scholar Barbara Frale

Now our scholar has lit a powerful fuse, and the first effects are obviously very strong with acknowledgments, expectations but also disputes and controversies. The short written in Aramaic (the language of the first Christians), invisible to the naked eye and discovered by special photographic enlargements, says more or less: 1) (l) esou (s) - Jesus. 2) Nnazarennos - Nazarene. 3) (o) pse kia (tho) - removed-pulled down early in the evening. 4) in nece (m) - to death. 5) pez (o) - I execute. And since Aramaic was spoken by the Jews until 70 AD it would mean that the shroud is earlier than those given, confirming the Christian thesis of the authenticity of the relic. With all due respect to the scientific examination of Carbon 14 which dated the sheet to the fourteenth century, and of the subsequent tests on the blood which, it was said, was not such but other color. But even these scientific proofs have been challenged and today the ranks of those who support them are increasingly thin.

The mystery of the origin. But the mystery of the Holy Shroud still remains a mystery since 1353, when Goffredo di Charny, a noble French knight, told the antipope Clement VII (he was French in opposition to the Pope of Rome) of having brought back from Christ's shroud, and had it built a church in Lirey where he placed it, becoming a pilgrimage site since 1355. But after a year the bishop got angry and was the first to claim that it was a fake, a painting. On the death of Goffredo, his daughter - excommunicated - sold the ancient shroud to the rulers of Savoy who - with the consent of the Pope had a chapel built for the cult of the relic. In 1532 a fire, it seems arson, flared up in the church and the Shroud was saved in extremis. The cloistered nuns made various patches on the old sheet. It seems that the small portion cut for the 14 carbon test was just a patch of that period. Then Turin became the capital of Savoy and the sacred shroud was placed in the cathedral of the city. In 1997, a frightening fire, still not entirely elucidated in its origins, destroyed the part of the church where the sheet of Christ was kept, also in this case saved with difficulty.



The exposition of the Shroud at Lirey in 1355 in an ancient engraving

The position of the Church. The Church has never officially declared that the Shroud of Turin is really the shroud of Christ, but already in 1506 Pope Julius II authorized its veneration, and Pope John Paul II in 1998 urged scientists to study the Shroud "without preconceptions and act with inner freedom and thoughtful respect for both scientific methodology and the sensitivity of believers.

Science is divided. But the scientific world has always been divided, so also fanciful attestations have flourished like that of the teacher of the School of Visual Arts in New York, Lilian Schwartz, who declared it to be the face of Leonardo da Vinci and that the linen sheet was a pre-experiment - photo of the master. But Leonardo was born 100 years after the dating of the Shroud. Or the thesis of the painter Luciano Buso, who in 2011 stated that he had discovered Giotto's signature on the sacred sheet with the date 1315, plausible with the dating of the carbon examination. But Buso's thesis was also denied.

The last exposition. In 2015, the last exhibition in the reconstructed Turin cathedral had about two million visitors. Sacredness is not a historical subject, as mentioned, and the creed does not need testimonies, so respect remains absolute. And so, after more than five centuries the question remains the same: is it a colossal and forerunner fake news, or a miraculous testimony given to us by Jesus Christ?



The last exposition held in Turin in 2015