

## **Recently Published Religion & Philosophy Articles**

June 30, 2021

**[Symbolism and blood flow on the forehead of the Man of the Shroud of Turin](#)** by **Pam Moon** – *Academia.edu* – June 7, 2021. Here is the abstract: “The blood flow on the forehead of the Man of the Shroud of Turin is highly noticeable. This paper examines subjective symbolic and theological interpretations of meaning in the shape of the blood flow. Biblical arguments for Jesus as the third Person of the Trinity are central to these meditations on meaning. It starts with the hypothesis that the Shroud wrapped Jesus of Nazareth. Jesus was steeped in his Jewish heritage and yet he claimed to be God. The paper suggests that it is possible the Man of the Shroud has the Hebrew name of God (*שׁ; shin*) written in blood on his forehead. Similarly, the shape of the blood flow hints at the Shekinah Glory of God, the words of the Shema Yisrael and the sacrificial blood of the Jesus on the cross, seen in the light of the story of the Passover. The paper also looks at Karen Jacks and Russ Breault’s hypotheses about the Golden Gate in Jerusalem and the eschatological promises at the end of time, and at the nature of Jesus as the ‘King of Righteousness.’ Finally it examines the prophecy of Revelation where the servants of God will ‘see his Face and his Name will be on their foreheads’ and challenges Christian readers to seek the Face of God.”

**[A Theological Support, From Chalcedon, To the Shroud Image Natural Formation](#)** by **Prof. PhD. Giovanni Fazio** – *International Journal of Theology, Philosophy and Science*, No. 8, Year 5/2021 – May 30, 2021. Here is the abstract: “The fourth Ecumenical Council of Chalcedon (451 AD) sanctions, for the Holy Church very important conclusions regarding the nature of Christ. The above results do not contrast, but rather open to a natural formation of the Shroud body image. This occurs because it was affirmed in Chalcedon that Jesus Christ, the Nazarene, has two natures, one human and one divine, “inconfusedly, unchangeably, indivisibly, inseparably”, which coexist in one person (hypostasis). Consequently, the monophysitism of Eutiche and of the Egyptian, Syrian and Armenian Churches, was rejected. Now, the Resurrection of the Nazarene is a Transcendental event that, according to those like us who support the natural formation of the Shroud body image, acted only on the corpse leaving the burial linen in the Immanent, under the dominion of the natural sciences. So, the Miracle of the Resurrection shows the divine nature of Christ, while the Shroud body image formation, the human one.” Also available at this link: <https://doi.org/10.26520/ijtps.201.5.8.42-48>.

**[Prophecy and the Shroud of Turin](#)** by **Sean Anderson** – *Academia.edu* – April 28, 2021. Here is the introduction: “If as it is purported to be, the burial linen in which the body of Jesus was wrapped, the Shroud of Turin is not only an enigma today but was so in the Gospels as well. The Gospels record that Mary mother of James, Joanna, Salome and Mary Magdalene, possibly others, were upset when they discovered the body of Jesus missing from the tomb. Simon Peter was confused as he gazed at the empty linens. The Apostle John saw the linens and came away convinced that Jesus had risen from the dead. The enigma is why John reached that conclusion so quickly while the others did not, and the Gospels provide no explanation. Perhaps John saw that the stripes of linen that bound the shroud around the body were still wrapped yet without the body within it. But we don’t know. What we do know is of the thousands of Roman crucifixions in 1st Century Judea; all but one was soon forgotten.”

**"BRING THE CLOAK THAT I LEFT AT TROAS WITH CARPUS!" Did the Apostle Paul Make Use of a Cryptonym for the Holy Shroud? (2 Timothy 4.13)** by **Larry Stalley** – *Academia.edu* – April 22, 2021. Here is the abstract: “The question asked in the title of this paper is speculative but justified on the basis of two logical conclusions: (1) the Shroud of Turin with its remarkable image is the authentic burial cloth of Jesus (a conclusion based on the forensic and historical evidence that has surfaced in recent years), and (2) the rational inference that — due to persecution and the desire to protect the Shroud from harm by enemies of the Faith — any reference to the Holy Shroud by the canonical writers would have been cryptic or veiled. In that regard, stronger candidates exist within the New Testament than this statement made by the Apostle Paul to his co-worker, Timothy. Nonetheless, there are sufficient textual, historical, and typological reasons for considering this statement as possibly being a cryptonym for the Holy Shroud.”

**Four Veiled References to the Shroud of Turin in the New Testament** by **Larry Stalley** – *Academia.edu* – February 15, 2021. Here is the abstract: “Although both forensic science and historical research has brought to light a plethora of evidence in support of the Turin Shroud being the actual burial cloth of Jesus, skeptics and critics make a strong argument against the shroud’s authenticity with this simple observation: The Biblical writers failed to mention such a marvelous treasure with its remarkable image! Even so, due to persecution and the real threat of confiscation and harm to the Shroud by enemies, a plausible inference can be made that early Church leaders would have wanted to keep the Shroud’s existence a secret from outsiders. This paper provides brief analyses of four puzzling statements found in the New Testament that are likely “veiled” or “cryptic” references to what we know today as the Shroud of Turin. Elsewhere the author has written an extensive exegesis on each of these four passages. Here the reader will find a short summary of his findings.”

**The Shroud and the Stone: The Turin Shroud and the Medieval Paschal Mystery** by **James Day** – *Academia.edu* – 2020. Here is the introduction: “The Shroud and the Stone proposes a new way of looking at the Shroud of Turin: as a way to deepen understanding of the Paschal Mystery, the mystery of suffering, the dignity of the Redemption, by rediscovering the beauty of medieval Paschal devotions and how these rich expressions of Christ’s Passion, Death and Resurrection can be reintroduced to today’s faithful.”