

The first comments to discovery of the new astonishing phenomenon detected on the Shroud

"The Shroud is investigated by physicists, chemists, electronics, historians, botanists, geographers, anthropologists, physiologists, orthopedists, as well as by other figures of scientists with such specific competence that it would be too tedious just to list them.

Certainly no criticism can move for such a wide interdisciplinary approach. It is precisely an image whose enigmaticity invests its tangible matter, the substances that compose it, the radiations that penetrated it, the events that it passed, the places it traveled and the features of the man it represents.

However it is with certainty an image and it is not possible to understand why at the first place of the studies of which it is object is not found the Science of the Representation of Space (projective geometry, descriptive geometry, photogrammetry), which is the science of the image.

The merit of Giuseppe Maria Catalano is to have sustained the relevance of the Science of Space Representation and to have applied this science to the study of the image of the Shroud."

Roberto de Rubertis

Full Professor, Space Representation Sciences, University of Rome La Sapienza, 2000

In the international magazine XY, n. 38 and in the scientific transmission on RAI 2, Il filo di Arianna.

"Giuseppe Maria Catalano's discoveries are a gift to all humanity."

Rosario Filosto

Full Professor, Space Representation Sciences, Director of the Department of Representation Sciences, University of Palermo, 1999

In a letter to thank G.M. Catalan of the volume on discovery.

"Why, despite the discovery on the Shroud, is Giuseppe Maria Catalano not at the top of the academy?"

Publisher □ **Gangemi**

"Because he is too good for the academic world."

Cesare Cundari

Full Professor, Space Representation Sciences, University of Rome La Sapienza, 1999.

Taken from the dialogue, reported by the publisher Gangemi, between C. Cundari and the same publisher. Publication of the discovery, Roma 1999

"Gospel of John 20,4-8

Common translation:

"They both ran together, but that other disciple ran faster than Peter and came first to the tomb.

Bending down he saw the **bandages** on the floor, but he did not enter.

Simon Peter also came, that followed him; he entered the tomb and saw the **bandages** on the ground and the Sudarium that was on the head of Jesus,
not on the ground with the bandages, but folded in a corner, apart

."

New translation:

"They both ran together, but that other disciple ran faster than Peter and came first to the tomb.

Bending over he saw the **linens** stretched out, but he did not enter.

Simon Peter also came, that followed him; he entered the tomb

and saw the **stretched linens** and the Sudarium that was on the head of Jesus, **not stretched out, but wrapped in his own place**

."

The second version now prevails for the following reasons:

*The term *oqonia* did not mean bandages here, but linens; in fact to indicate the bandages John uses the term *tas* \square *ceiras* specifically in the episode of the resurrection of Lazarus (11.44). Hence it is clear that the plural *oqonia* indicates the linens that served the first hasty and provisional arrangement of the body of Jesus, that is, the Shroud.*

*The original Greek text of the Gospel of John tells us even more important things, hitherto not sufficiently developed. The phrase *alla ēn cvris* has always been translated: "but in a separate corner".*

From the whole of the period, however, there is the much more convincing possibility of the other version described above: but on the contrary". This indicates first of all an intentional opposition, not that of the sites: the Linens here, the Sudarium there, but that of the particular states in which the Shroud and the Sudarium were found: that is the "ou keimenon" (not distended, as the Shroud was stretched) but entetulicmenon, (wrapped) referring to the Sudarium.

This in fact was found in its specific place, quindi not therefore elsewhere, but precisely where it was when the body of Christ was deposited on the tombstone, in the same place where the head of Jesus on the Shroud.

To confirm we find this expression with equal meaning in Genesis, which represents the formation of the seas. We read in fact in the Egyptian edition: "The waters were gathered together in one place", eis ena topon.

Therefore John intends to draw our attention to the observation that most impressed him: 1) the extended Shroud, keimena. 2) the Sudarium instead wrapped, entetulicmenon.

Giuseppe Alessi

From the text transmitted to G. M. Catalano after examining the discovery, to show how it is in agreement with the correct translation of the passage from the Gospel of *John*.
