

## Ostensione della Sindone 2015

*Il Centro Internazionale di Sindonologia, facendosi interprete della volontà dell'Arcivescovo di Torino Cesare Nosiglia di diffondere l'informazione presso la comunità scientifica e accademica legata alla Sacra Sindone, trasmette a voi tutti la comunicazione ufficiale di annuncio di una Ostensione della Sindone prevista per l'anno 2015, in concomitanza con le celebrazioni per il bicentenario dalla nascita di San Giovanni Bosco.*

## Holy Shroud Public Display 2015

The International Sindonology Centre, on behalf of the Archbishop of Torino Cesare Nosiglia, following his will to inform the scientific and academic community connected to the Holy Shroud, is glad to announce that a Shroud Exhibition will take place in 2015, along with the celebration of the bicentenary of the birth of Saint Giovanni Bosco.



## **PRESENTATION OF THE EVENT OF AN EXTRAORDINARY EXHIBITION OF THE SHROUD IN 2015**

With a lot of hope, and also with a little trepidation, I am happy to announce that a special exhibition of the Holy Shroud will be held in the Cathedral of Turin in 2015. In fact, I have recently received by the Secretary of State of the Holy See the communication of assent by the Holy Father, in such a public exhibition as part of the celebrations for the bicentenary of the birth of St. John Bosco, Father and Teacher of young people, whose fruitful charism is now more relevant and alive than ever, even in the works initiated by him and in the service that his sons and daughters of the Salesian congregation hold in favor of the universal Church.

The exhibition will be held in a period of about 45 days between the Easter season (from mid-April 2015) and the closing celebrations of the bicentenary (August 16<sup>th</sup>, 2015). We are confident that on this occasion Pope Francis may come to pray before the sacred Linen and to honor St. John Bosco, sealing an extraordinary year for our ecclesial and civil communities.

The opening of the exhibition in the Easter refers to the death and resurrection of the Lord, and with it the beginning of the Church's mission. The Shroud, Veil of death, for believers becomes a proof which recalls, with a great evocative effectiveness, the victory of the Lord of life. Yes, because the Shroud leads us into the darkness of the tomb of Christ, but it also leaves a glimpse of the light of his resurrection. It shows us the deep wounds caused to the Lord by his passion and death on the cross, announcing at the same time the victory of grace over sin, of forgiveness over hatred and violence, of trust in God over despair. The darkest mystery of faith that the Holy Saturday reminds us, is at the same time the brightest sign of a hope that goes beyond the death.

This is how Pope Francis invited us in his message on the occasion of the recent television exhibition of the Shroud: *"The face in the Shroud reveals a restrained but powerful energy within it shine through, as if to say: have faith, do not lose hope; the power of the love of God, the power of the Risen One overcomes all things"*.

If devastating is the sin that leads us away from him and deeper the sufferings which oppress us or the trial that we have to deal with, much bigger and more fruitful of joy and hope is the Easter victory that is given to us.

The Shroud in this time of crisis, therefore, can give strength and hope to so many persons, families and communities, to anyone who knows how to contemplate and worship it with faith and love and is committed in living it.

This exhibition is truly extraordinary, close in time to the last of 2010 because it connects to a special

circumstance as the Salesian Jubilee: an anniversary full of meaning for Turin and its surroundings, because here are the roots of holiness and experience of the Don Bosco sons; and because here the Salesians, in all their components, offer also today a valuable service in many sectors, from education to sport and animation of the parish community, to the world of mass media. The exhibition of the Shroud is an event and an experience distinct from the Salesian celebrations, even if in the context of what will be held in 2015. I believe, however, that we can proceed in a climate of mutual and fraternal collaboration with the Salesian family.

I spoke of hope and concern. Hope because the exhibition is always a great occasion of pilgrimage and meditation that reaches the hearts of people and produces spiritual fruits also unexpected and un hoped for. Concern, trepidation because I know well, as my collaborators remember me and having followed the previous exhibitions, what it means to organize such a big event, which involves the city and the whole Region. Even for that I trust on from the collaboration with the people, communities and organizations that have actively and effectively collaborated in the organization of previous exhibitions and the active service of the media to help spread all the necessary information. In the coming weeks the organisms and the management that already worked on the previous exhibitions will be defined; of course the news of all these acts, such as the progress of work, will be promptly communicated.

I believe that the very difficult situation that we are experiencing requires the involvement of all the qualified parties in Turin and in Piedmont: first of all

the parishes and ecclesial realities and each of the faithful, the local authorities like the State institutions, the bank foundations, the world of business and work. We also ask our brothers and sisters of other christian denominations to join our prayer so that this event can promote a common understanding of the faith in the christian kerygma of the death and resurrection of the Lord that all we profess. We respectfully invite the faithful of other religions to accompany us with their friendship and goodwill during the time of the Shroud exhibition. With all of them we want to start a real dialogue to find out what resources we can put together for the success of an event which, I know, has a clear ecclesial nature but has also become an important opportunity to promote and offer everyone the great values of welcoming, respect, solidarity and love that Turin and its surroundings have as foundation of their religious and social life experience.

I would like the Shroud exhibition of 2015 to excel also in terms of sobriety and simplicity. The exhibition of the Shroud is not the answer to the economic, social, ethical and cultural crisis we are fighting against. However, it shows that we want to get out of the crisis by using all our resources. The exhibition is therefore an opportunity that is given to us to prove - to ourselves first of all - that we are able to work together, on a concrete project that even on the level of resources provides an example of the poverty recalled by Pope Francis. The poor, the sick, the disabled, people in need, the elderly and families will be the most important for us.

There is another important word I want to say, and it is "welcome". We want the pilgrims and visitors to find a city that is "waiting for them", that wants to meet them. The Christian communities have experienced various forms of exchange and mutual understanding during the previous exhibitions using the great resource of volunteers. In all exhibitions of the postwar period, the volunteers proved to be the true wealth of these pilgrimages: the purple jackets of the Shroud, but also all those who belong to other organizations that have provided medical assistance and health care, that have attended the groups, and the endless service systems that must be activated on occasions like this. Not forgetting the many partners who have contributed with offers and services.

Prayer and faith, welcome, involvement, sober and essential organization of the resources are the keywords to organize together the exhibition of the Shroud, each one with its own role and its own powers and responsibilities.

+ Cesare Nosiglia

Archbishop of Turin

Papal Custodian of the Shroud



## The Salesians and the Shroud

In the 1840s don Giovanni Bosco wrote for the young boys that followed him the *Sacred History* (first published in 1847 and then re-published several times). Its first paragraph, “Jesus into the Sepulchre”, says:

“Joseph of Arimathea helped by Nicodemus, another secret disciple, lowered Jesus’ body from the cross. Then, he put oil on it, and, after wrapping it in a cloth, put it inside a new sepulchre carved into the rocks. Nobody had ever been put there before him”. This passage is accompanied by a note saying “This cloth, after many prodigious events, was brought to Torino. It is still preserved into the Royal Chapel of the Shroud, next to the Cathedral of this city”. Through this text and through many other of texts and books, Don Bosco proves that he knows the Shroud and, most of all, he is aware of how important the Shroud is for the Church in Torino. He proves also that he is very much aware of its value in religious education and of the particular role that it may have played for the youth.

Don Bosco’s participation to the Public Display of the Shroud set up for the wedding of the future king Vittorio Emanuele II is documented in 1842. Don Bosco was there together with the kids of the “Oratorio” (the place inside the parish where young people could gather to pray and spend time together). Lemoyne, in his *Biographic Memories*, remembers that: “Don Bosco joined it and all the young people of the “Oratorio” were with him. He was very sensitive to the pain felt by the Saviour and his Holy Mother. Thorough this touching episode Don Bosco encouraged his young people to hate the sin deeply and love Jesus the Redeemer ardently. And this is what he did for his whole life, anytime he had the chance to speak about the Lord’s Passion e the pain of his Holy Mother. The young people of the “Oratorio” joined also in the Public Display of 1868, set up for Umberto II’s marriage.

Following its founder, the Salesian Congregation, also because of its roots in Torino's diocese, has always been very close to the Shroud. This originated a Salesian “school” of the Shroud at the time the first photograph of the Shroud was taken, in 1898. Don **Noël Noguier de Malijay** (1861-1930), through his studies and conferences, was somehow the founder of such school. Its characteristic was to support spirituality and catechetical education with rigorous scientific research. Its promoting centre was the Collegio Valsalice, where don Bosco wanted to establish the Seminary for Foreign Missions. Noguier was a Chemistry, Sciences and Physics teacher there. The seminarians trained there spread the message and the awareness of the Shroud throughout the whole world. The rights to the photographic images of the Shroud, generously refused by their author Secondo Pia, were given not accidentally to Salesian missions. This was written in the “Bollettino salesiano” (the Salesian Bulletin) in April 1900: “We would like to inform you that, according to previously signed agreements, the office for the Holy Shroud Charity Activities, moved to our “Oratorio” by the “Magazzino Somministranze Salesiane” on 1<sup>st</sup> April. Any of you who would like to purchase the original photographs of the Holy Shroud, or to deal with any other topic with the above mentioned Charity Raising, may apply to the address: *Opera di Beneficenza della SS. Sindone* presso l’Oratorio Salesiano, via Cottolengo 32 (nowadays Piazza Maria Ausiliatrice).



Don Antonio Tonelli (1877-1938), was Noguier's pupil and was also a researcher, apostle and author of important publications about the Shroud. The study about the folding method of the cloth explaining the origin of the asymmetric burns of the fire of 1532 belonged to him. One should remind, among the many – and this is just a short list- don **Alberto Caviglia** (1868-1943) for historic research, the tireless researcher and propagator don **Antonio Cojazzi** (1880-1953); the precious work of don **Pietro Scotti** (1899-1982) and his translations which took to Italy the fundamental studies of the French medician Pierre Barbet; don **Giovanni Calova** (1905-2003); don **Eugenio Valentini** (1905-1992); don **José-Luis Carreño Etxeandía** (1905-1986); don **Geremia Dalla Nora** (1915-1987); don **Pietro Rinaldi** (1910-1993), who significantly contributed to raise awareness of the Shroud in the United States and to carry out the examinations of 1978; the historic and bibliographic studies of don **Luigi Fossati** (1920-2007).

This is still very much part of the Salesian tradition, as proved by the activities of don **Gaetano Compri**, apostle of the Shroud in Japan, following don **Vincenzo Cimatti** (1879-1965), and those of don Giuseppe Terzuolo, certainly the greatest scholar of the Shroud iconography today.

One should also remember those generations of young people, and not only, that discovered the Shroud through the so called “filmine” (short films) and the collections of slides with the comments of some of the scholars mentioned above published by salesiana LDC.