

[The aggrandizement of scientific data in the media: The Shroud of Turin blood marks as a case example](#) by **Kelly Kears** - *Forensic Science International: Reports* 12 (2025) 100430 – Published online September 17, 2025 – Abstract: “The Shroud of Turin is a fourteen-foot-long cloth bearing the life size image of a man with blood marks and has been heralded as the most scientifically studied archaeological artifact in human history. The Shroud has been proclaimed to be either the actual burial cloth of the historical Jesus of Nazareth or a cunning medieval forgery.

In several recent television programs that received widespread international media attention, a “Shroud expert” made the claims that the blood on the Shroud has been demonstrated to be human, male, and type AB, and was identified as Semitic. Additionally, it was reported that high levels of ferritin and creatine, indicative of polytrauma, had been found on the cloth and that premortem and postmortem blood had been identified. Discussed below is a scientific fact check about such characteristics of the blood on the Shroud of Turin and the capabilities and limitations of the techniques used in these investigations.”

[My Public Response to the Centro Internazionale di Studi della Sindone \(CISS\) Regarding the Study in Archaeometry \(2025\)](#) by **Cicero Moraes** / **Researchgate** – September 7, 2025.

[A New Document on the Appearance of the Shroud of Turin from Nicole Oresme: Fighting False Relics and False Rumours in the Fourteenth Century](#) by **Nicolas Sarzeaud** / **Journal of Medieval History** – August 28, 2025 – Abstract: “For over a century, the debate surrounding the appearance of the Shroud of Turin has revolved around documents produced in Champagne in 1389–1390, when this now-controversial relic was already caught up in a polemic between supporters and detractors of its cult. This article is the result of the discovery of a new, older source: in a treatise on unexplained phenomena (*mirabilia*) dated between 1355–82, the Norman scholar Nicole Oresme (d. 1382) refers to the Shroud as a ‘patent’ example of clerical fraud, prompting him to be more broadly suspicious of the word of ecclesiastics. After showing how this new document sheds light on the case for the Shroud’s appearance in Lirey in Champagne, and confirming the thesis corroborated by other fourteenth-century sources that the Shroud is a medieval artifact, the article uses the example of the Shroud to interrogate the role assumed by scholars of the period as verifiers of dubious opinions, and the methods they used.”

[Anatomical Divergence Between Gothic Art and the Shroud of Turin](#) by **Otangelo Grasso** / **academia.edu** – August 26, 2025.

[The House of Savoy and the Shroud of Turin: A Pre-Photographic Mirror of the Gospels](#) by **Cheryl White and Peter Mangum** / **academia.edu** – August 19, 2025.

[Response to Islamic Objections Regarding the Shroud of Turin](#) by **Otangelo Grasso** / **academia.edu** – August 18, 2025.

[Scientific Debunking of "Image Formation on the Holy Shroud—A Digital 3D Approach](#) by **Cicero Moraes** and the reasons for a simplistic and far from accurate study by **Ivan Paduano** / **academia.edu** – August 11, 2025 – Introduction: “The present report provides a formal scientific critique of two recent and important studies that propose an artificial origin for the Shroud of Turin: the simulation of a 3D bas-relief by Cícero Moraes and the Bloodstain Pattern

Analysis (BPA) by Borrini and Garlaschelli. As a scientist specializing in forensic imagiology, the analysis will focus on the methodological integrity, basic assumptions, and logical consistency of these studies. The directive to leave out the discussions on radiocarbon dating from 1988 and general skeptical arguments will be respected; The goal is a targeted deconstruction of specific research claims.”

[Forensic considerations on the article entitled: "Image Formation on the Shroud of Turin - a Digital 3D Approach" by Cicero Moraes](#) [by] **Alfonso Sánchez Hermosilla / academia.edu** – August 9, 2025.

[The Face of Jesus & The Shroud of Turin](#) by **Tenochtitlan / discover.hubpages.com/** - August 4, 2025.

[Detailed Coloration Mechanism: Dehydration, Oxidation, and Conjugation in Shroud Image Formation](#) by **Otangelo Grasso** – July 24, 2025

[Evidence Supporting the Shroud of Turin's Authenticity: A Comprehensive Scientific Analysis](#) by **Otangelo Grasso / academia.edu** – July 20, 2025 – Abstract: This paper presents a comprehensive analysis of multidisciplinary evidence supporting the authenticity of the Shroud of Turin as a first-century burial cloth from Jerusalem. We examine forensic correlations, advanced imaging technologies, botanical evidence, blood chemistry analysis, environmental resistance properties, and historical documentation. The evidence converges on three core forensic anomalies irreconcilable with medieval forgery: (1) 120+ matching bloodstain patterns with the Sudarium of Oviedo, (2) mathematical encoding of three-dimensional spatial information impossible before modern technology, and (3) anatomical precision exceeding medieval medical knowledge. These findings, supported by spectroscopic analysis, environmental stress resistance, and modern reproduction failures, suggest the Shroud represents a genuine first-century relic with formation mechanisms beyond current scientific understanding.

[Blood Transfer to the Shroud of Turin: The Washing Hypothesis Revisited by Kelly Kears](#) – Published online July 16, 2025 - (**Open access**): *International Journal of Archaeology*, 2025, 13(2):152-156 – Abstract: “The Shroud of Turin is an important archaeological artifact that has been suggested to represent either the burial cloth of the historical Jesus of Nazareth or a clever hoax created during the medieval era. Previous studies have established that authentic blood components are present within the wound areas and shown that numerous serum borders exist, indicative of clotted blood being transferred to the cloth. Controversy exists regarding whether the body would have been washed prior to envelopment in the burial shroud. It has been suggested that Jewish burial customs would have prohibited washing of the body under these circumstances; in this case, resultant blood transfer would likely have occurred either when the blood was relatively fresh and in a liquid or gelatinous state, or after having dried and being remoistened via a high humidity, cave tomb environment. Alternatively, it has been proposed that the body was washed, followed by post-mortem emission from wounds, which were then transferred onto the cloth. Indeed, post-mortem blood has been found to rarely coagulate under these conditions, making such transfer possible even hours after death. The current study demonstrates that inhibition of coagulation precludes the formation of serum borders in bloodstains, an observation which is incompatible with what is observed on the Shroud. These

data indicate that it is unlikely that the primary blood transfer mechanism involved washing of the body and subsequent post-mortem emission from wounds.”