

~ The Holy Shroud of Turin ~

I About the Holy Shroud

It was a short while after reading the French translation of *The Passion of our Lord Jesus Christ from the Meditations of Anne Catherine Emmerich*.

Master Philippe de Lyon had said about her (*Life and Words*¹ Page 104) :

"Catherine Emmerich : how rich she is! The narrations she made about the Passion are absolutely veridical. She didn't see the very life of Christ, but the path of the Saviour, the succession of photographic negatives decided by the Father since the beginning. This path exists and constitutes a protection around the Earth which could stop the infernal armies from taking over the Earth if they wanted to." (09/12/1895)

I had decided to photocopy the page of the French version of this book in which the face of the Holy Shroud of Turin was represented and to put it on my prayer table.

To me, it was actually the Christ's face and only much later did I become aware of the various scientific methods to prove the veracity of the Holy Relic for some or to invalidate it for the others.

So, it was a short while after reading the book of Anne Catherine Emmerich. At dawn while I was half awake, the face of the Holy Shroud appeared to me very clearly, in black and white as the image is. This was not a usual appearance as when you see someone in a dream. That fact unsettled me a lot.

Many days later, I thought back to that face I had seen while being half awake. I was then suggested contacting the image. If you have read my testimony, you might remember that Master Philippe de Lyon had "changed" my hands. Afterwards, I realized I could gain very personal informations on any person just by putting my hand over his name or a photo of him.

I would use these informations only during my consultations, first asking people for permission to contact them by putting my hands over their firstname and name followed by the sign of the cross below. That enabled me to guide them and me in my treatments.

Yet, I had never thought so far to use this process to contact the Man of the Shroud before I had that hunch. I then took the photocopy, delicately put my hand over it as to contact it. All of a sudden, I was crossed by two big wooden beams, one of them being along and in the middle of my abdomen, up to the base of the neck and the other one, perpendicular to the first one, passing through the heart and both shoulders. It was clearly a cross... a wooden cross inside me. How long did it last? I cannot tell. This unsettled me a lot.

1. The books *Life and Words* and *Answers from Master Philippe* are available into English on our website. We have left the French original pagination here and inside our translations for a better search optimisation.

A short while afterwards, I did the same thing with a photo of Master Philippe de Lyon. On touching the photo, I felt my heart being generously filled with love; there was so much love, that it was overflowing all around.

In the course of the year 2014, I received an advertisement for spiritual trips proposed by the travel agency I had been to Jerusalem with. Among these trips, a visit of Turin was organized as the Holy Shroud was displayed to public from April 2015. I felt keenly attracted by it. The chosen dates were just before Easter holidays was over, the weekend of April 25th and 26th. I gave a smile; April 25th is the birthday of Master Philippe de Lyon!

I departed along with a group of folks to Turin and on Saturday April, 25th, I was standing before the Holy Shroud. It was very impressive. I have just one regret, the face-to-face lasted too short a moment but plenty of visitors are expected and that can be understood.

On Sunday April 26th, 2015, the group went to the Sacra di san Michele near Turin by bus. We were discovering the place and the abbey on the top during a long while. Then we went back down to enter a chapel. It is on your left before ascending the stairs going to the top to enter the abbey dedicated to Archangel Michael. The priest who accompanied us booked it to celebrate a short mass. On going in, I spontaneously put myself on the last bench on the left not to bother for some of the fellows in this small group were punctilious about the mass and the way it had to be done. As you might have read in my testimony, I barely went to mass before I was 33 years old and still today, despite a lot of attempts, I have difficulty in going back to it. I prefer praying before our Father and our Mother. So, as I barely knew the present rites, I preferred staying in the background to avoid doing something wrong.

Before beginning the mass, the priest had put a very large copy of the face of the Shroud, leant on a cross on the right hand side of the altar. So the copy was standing in front of me. It happened that fellows of the group came in belatedly. They wanted to sit down next to me, but seats were lacking. I offered to move ahead so as they could remain together. Consequently, I found myself on the third row! The mass began, then came the Eucharist. The priest gave me the Body of Christ. I thanked looking at the face of the Shroud, came back to my place, still standing up, and staring at the face of the Holy Shroud, at His closed eyelids while I could feel the Body of Christ strongly shaking in me.

All of a sudden, the closed eyes of the image opened up; the face came to life. He was looking at me. His gaze was also in black and white, calm and very present. I kept staring at him, face-to-face, eye in the eye; I was happy, I was restraining myself from weeping. I kept saying prayers on and on in my head. It was a technique I had discovered so that no toxic voices coming from whom you know should pollute this unique moment I was experiencing. The face-to-face lasted a long time. I did not take my eyes off Him. Then, I understood that the mass was about to end. Indeed, I could see the priest, out of the corner of my right eye, walking towards the image of the Holy Shroud to replace it while the eyes of the Man of the Shroud were lowering quietly, as in slow motion. When the eyelids closed up, it was as if two heavy stone-like curtains were touching delicately the ground.

I was very deeply unsettled. I gave thanks very sincerely and made a lot of efforts to refrain myself from weeping.

II Two Great Mysteries of the Holy Shroud

II.1 The Mystery of the Number 3 on the Holy Shroud.

Master Philippe de Lyon insists (*Life and Words* Pages 139 then 102-103) :

"Christ had the numbers 7 - 3 - 72 - and 33 within him."

*"Christ had **the number three** : the Father, the Son and the Holy Spirit. He was born on **the third day** of the week. He was put in jail for **three days**. He was beaten for **three hours** by soldiers insulting Him. He lived **three decades** and **three years**. He was crucified at noon and remained on the cross for **three hours** before breathing his last. **Three hours** later, his friends took Him down. He remained in the grave for **three days**. He was pinned with **three nails** without having been previously tied; the operation was made on the ground. On ascending in front of His apostles and other people, it took him **three hours** to reach Heaven but He disappeared from His friends' sight before. **IT'S NOT THE RIGHT SIDE OF CHRIST WHICH WAS PIERCED BUT THE LEFT SIDE**; the heart was pierced **three minutes** after his last breath." (August, 1902)*

FIGURE 1 – Face of the Man of the Holy Shroud.



I took the liberty of highlighting the number **three** which distinctly emerges in the form of a blood drop in the middle of the forehead. I remind you that God can do anything...

By the way, again here is a logical error made by everyone! Christ came once 2000 years ago; then He is expected at the end of time. This will make two official appearances. **This is impossible!** As He has the number 3 in Him, mathematically, He has to show himself officially again before the end of time. Of course, it shall be as 2000 years ago, one will have to trust Him to be able to recognize Him!

II.2 The Mystery of the Wound in the Side

The second mystery is the wound in the side. In His right side the Tradition says, yet most of the stigmatists have received the wound in their left side! What is more, Master Philippe de Lyon, assuming the person writing down his words made no mistakes, points at the left side!

Well, if anyone knows something about the wound, it is Master Philippe de Lyon. (The day you really know who the Master is, everything will become clear to you...)

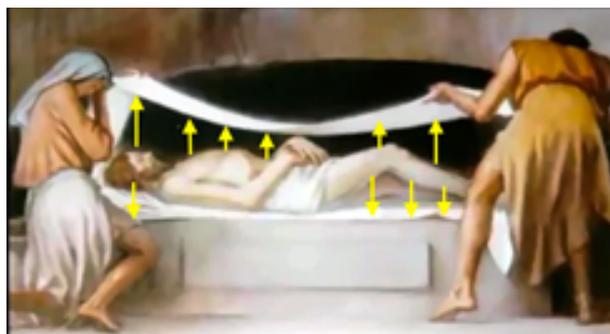
This poses a problem... because the Tradition claims the wound of the Man of the Holy Shroud is in His right side. Yet, from what you have just read, at least if you trust me, the Holy Shroud is true. Where does the logical error come from then?

Assuming the person writing down the words of Master Philippe de Lyon made no mistake, which I think is right, how can we explain the wound in the left side?

I remind you that most of the stigmatists have received the wound in their left side, like Padre Pio or Marthe Robin or Therese Neuman though some well-known received it in their right side like Saint Francis of Assisi. Here is another mystery to unravel!

There is perhaps a logical error we all have made : to suppose that the tridimensional image left on the linen cloth should be made from the inside by emanation-transfert technique or by any other technique which would consist in supposing that the Shroud has only absorbed water, blood and various emanations of the body coming from the inside! Here below is a picture from the web. I have only added yellow arrows for a better understanding.

FIGURE 2 – Tridimensional Image of the Holy Shroud supposed to be made by an emanation-transfert technique for example.



The *Gospel of John* 19-40 says that Christ was wrapped in **linen cloths with the spices** :

"They took the body of Jesus and wrapped it in linen cloths with the spices, according to the Jewish burial custom."

You are noting the plural : in linen cloths and not in a linen cloth. Jesus was therefore wrapped in several cloths!

What is more, a coin made an imprint on the Shroud. Coins were used to close dead's eyes according to the burial costum at the time. Therefore, assuming the tridimensional image was made from the inside, during a short time while the body of Jesus was lying dead, how is it that we can see His eyelids closed up and not two solid discs supposed to represent coins whose imprints have really been found out on the Shroud after meticulous examinations?

What is more, Anne Catherine Emmerich claims in the chapter "*The Embalming of the Body of Jesus*" that the body of Christ was washed, notably by His Mother. Late in the chapter, it is written :

"They continued washing until nothing but clear water came from the sponges when pressed."

The body were then wrapped several times in cloths with various spices. They had to do so as the sabbath was near. They had to preserve the body as much as they could to finish the preparations on Sunday.

Still late in the chapter, Anne Catherine Emmerich says :

"Mary knelt down by the head of Jesus, and placed beneath it a piece of very fine linen... which she had worn round her neck under her cloak; next, assisted by the holy women, she... then strongly bound this piece of linen round the head and shoulders..."

...Then the men... bound the large white sheet round the body as high as the chest, in the same manner as if they had been swaddling a child. Then, having fastened the end of a large band beneath the armpits, they rolled it round the head and the whole body. Finally, they placed our Divine Lord on the large sheet, six yards in length, which Joseph of Arimathea had bought, and wrapped him in it."

Six yards in length... means around six meters in length. The Shroud is a bit more than four meters in length. Obviously, Anne Catherine Emmerich saw a large cloth realizing the last wrap; it is the Shroud we have been passed on.

It seems difficult to explain that through all these layers of cloths, the emanation-transfert technique, or any other process put forward by the experts, was able to leave such accurate, tridimensional and indelible marks on a linen cloth in so short a time after being washed? It sounds unexplainable. So, we have to consider matters differently and broaden our horizons.

Below runs some informations gleaned on the web on discoveries made by experts in the field.

1. THE IMAGE IS LIKE A PHOTOGRAPHIC NEGATIVE AND WOULD HAVE BEEN CAUSED BY RADIATIONS.
2. THE IMAGE IS TRIDIMENSIONAL.
3. THE IMAGE CANNOT HAVE BEEN MADE WITH ANY PAINTBRUSH OR ANY TOOL.
4. THE IMAGE IS INDELIBLE. THE FIBRES WERE SCORCHED 4 MICRONS THICK. SO THE IMAGE IS SHALLOW WHEREAS THE PINKISH STAINS DID SOAK THROUGH THE LINEN FIBRES.

Hence the second question : The cloth of the Shroud obviously served as a photographic film... however, where did the light and the scorch marks to carve the cloth come from if we assume that the tridimensional image was made from the inside while the body of Christ was lying dead?

Anne Catherine Emmerich provides an important detail in the chapter titled "*A detached Account of the Descent into Hell*" :

"When Jesus, after uttering a loud cry, expired, I saw his heavenly soul under the form of a bright meteor pierce the earth at the foot of the Cross, accompanied by the angel Gabriel and many other angels."

This proves that Christ body of Light withdrew from the body of flesh to continue His mission. Therefore NO light, since the body was descended from the cross, was able to carve the cloth of the Shroud leaving a tridimensional image before Sunday, since the resurrection took place on Sunday.

On Sunday, the resurrection happened but Christ body of Light came from **the outside** and not from the inside to take back possession of the body of flesh lying dead in the tomb. Here is a quotation from a meditation of Anne Catherine Emmerich on the chapter "*The Resurrection of our Lord*" :

"I BEHELD the soul of our Lord between two angels, who were in the attire of warriors : it was bright, luminous, and resplendent as the sun at mid-day; it penetrated the rock, touched the sacred body, passed into it, and the two were instantaneously united, and became as one. I then saw the limbs move, and the body of our Lord, being reunited to his soul and to his divinity, rise and shake off the winding-sheet : the whole of the cave was illuminated and lightsome."

Maria Valtorta completes the description of the resurrection (Chapter : The Resurrection) :

"In the clear sky, where to the east there is now a completely rosy zone, which is spreading out more and more widely, but where, however, there are no sunbeams as yet, a very bright meteor appears, coming from unknown depths, and it descends like a sphere of fire of unsustainable splendour, followed by a glowing trail, which perhaps is nothing but the persistence of its brightness in our retinae. It descends at a very high speed towards the Earth, shedding such an intense phantasmagoric light, frightful in its beauty, that the rosy light of dawn vanishes, outshone by such white incandescence.

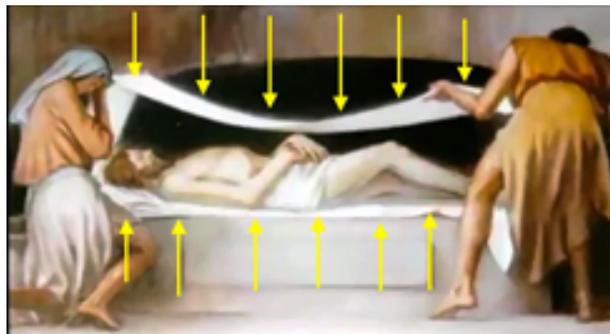
The guards, astonished, raise their heads, also because with the light there comes a mighty, harmonious, solemn rumble that fills the whole of Creation with its roar. It comes from heavenly depths. It is the alleluia, the angelical glory, that follows the spirit of the Christ, which is returning to His glorious Flesh.

*The meteor clashes on the useless closure of the Sepulchre, tears it off, throws it on the ground, and it strikes with terror and noise the guards placed as jailors of the Master of the Universe, producing with its return to the Earth a new earthquake, as it had caused one when this Spirit of the Lord fled from the Earth. It enters the dark Sepulchre that becomes all bright with its indescribable light, **and while it remains suspended in the still air**, the Spirit is infused again into the Body motionless under the funereal bandages.*

All this takes place not in a minute, but in a fraction of minute, so fast have been the appearance, descent, penetration and the disappearance of the Light of God..."

Thus, it was when it passed the barrier of the shroud, "*suspended in the still air*", that the body of Light left a mark on the linen cloth. His body of Light pyrographed the linen cloth leaving thereby a tridimensional image behind because He wanted to enter His body of flesh in this way. The Spirit, the body of Light, has reinfused itself **from the outside** into the body of flesh, explaining thereby why the cloth has been pyrographed and why the image is indelible.

FIGURE 3 – Tridimensional Image of the Holy Shroud made from the outside as the body of Light was coming from the outside into the body of flesh.



If one regards the body of flesh as a garment lying down on the ground, as a big jacket, how can the body of Light go inside it? Suppose the body of Light faces the body of flesh to become as one. To understand, it is somewhat as if you looked at yourself in a mirror; left and right are reversed. The left side of the body of Light is about to enter the right side of the body of flesh and the right side of the body of Light is about to enter the left side of the body of flesh. This does not seem natural.

But, if the body of Light has its back turned to the body of flesh and let itself "fall backwards" as Maria Valtorta's description would suggest, then the left side of the body of Light is entering the left side of the body of flesh and the right side of the body of Light is entering the right side of the body of flesh. This seems more natural.

It is like putting on a big jacket, one must have one's back turned to the jacket so that the right arm goes into the right sleeve and the left one into the left sleeve.

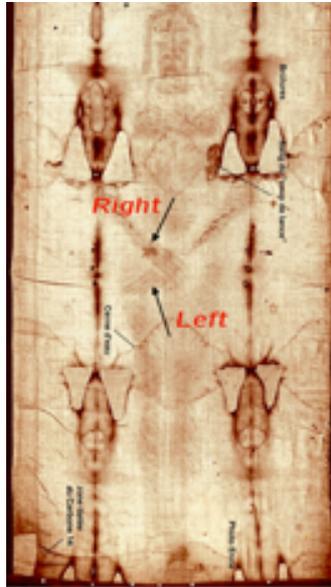
This way of entering a body of flesh may not be unique but seems natural if one intends to let an imprint of one's whole body carved on a cloth. Yet, by entering this way, the wound in the side of Christ is no longer to His right as the Tradition claims but to His left hand side!

What is more, another observation might tilt in favour of the wound in the left side; the position of the hands! Placing the right hand over the left hand is a common practice in funeral rites, for example on the chest for the Orthodox. This sounds logical because most people are right-handed. An instinctive reaction would be to use our right hand first. Yet, the fellow's arm facing our right hand is the left one. Therefore, we naturally

positions the left arm, next the right one over it.

In conclusion, Christ's right arm would be above and the spear would have pierced His left side!

FIGURE 4 – The Holy Shroud. The most natural move would have been to put the right hand over the left one.



Thus, we should not regard the image of the Holy Shroud as a front view, made by a physical process from the inside, which means as a mirror image of what could have been the Man of the Shroud, but as a front view made from the outside by going through the Shroud! This would explain that the wound of the side should be to His left and not to His right! And that most of the stigmatists received the wound to their left and not to their right!

What is more, we would have an "even" more precious present! As I have already hinted, it is not the face of Christ coming from His body of flesh but the face of Christ coming from His body of Light while becoming as one with His body of flesh that we can see when beholding the Shroud!

To get it, let us quote Anne Catherine Emmerich on chapter "*The Embalming of the Body of Jesus*":

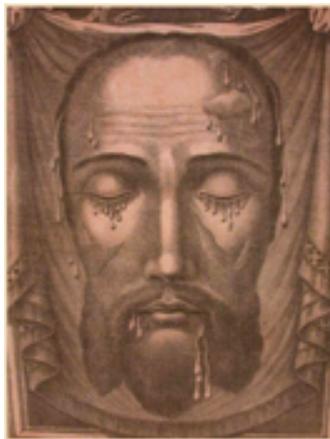
*"She [Mary] washed the wounds of the head, the eyes filled with blood, the nostrils, and the ears, with a sponge and a small piece of linen spread over the fingers of her right hand; and then she purified, in the same manner, the half-opened mouth, the tongue, the teeth, and the lips. She divided **what remained of our Lord's hair** into three parts..."*

What remained of our Lord's hair says the Saint! The French translation says "le peu de cheveux", into english : "the few hair left". But on the Shroud, hair is abundant!

Yet, Jesus did leave an imprint of His face of flesh on the veil of Saint Veronica while He was carrying the Cross. This relic is called the Veronica. It is said the veil is still kept in the Vatican but the image had faded away to the point that it was hardly visible. But **on Saturday 6th of January 1849**, the day of Epiphany – **A CHRISTIAN HOLIDAY CELEBRATING THE MESSIAH WHO CAME DOWN TO THIS WORLD AS A HUMAN BEING** – a miracle happened.

It is said that the canons of the Vatican basilica, as well as a crowd of faithful people present when the exhibition took place, were able to suddenly see that the faded image was becoming more and more distinct. An engraver tried to carve the features of this apparition to save the face from oblivion. Indeed, we notice that hair on the forehead is abnormally sparse.

FIGURE 5 – Reproduction of the Veronica venerated by Saint Thérèse of Lisieux of the Child Jesus and the Holy Face. Visible again after the miracle of the Epiphany on the 6th of January 1849.



This miracle took place during the Epiphany on Saturday the 6th of January 1849... I remind you that **Master Philippe de Lyon is born on the 25th of April 1849... that is three months and three weeks afterwards...**

It is also told that Mr. Léon Papin-Dupont (1797-1876), nicknamed the Holy man of Tours, a town of France near Paris, received one of the reproductions of the Holy Face. He obtained several miracles by praying before it as foretold by a Carmelite nun named Soeur Marie de Saint-Pierre (Sister Mary of Saint-Peter) some years before. Heaven thereby tells us that we have to take this clue into account to reconstruct the puzzle.

Observe that the two faces have different features. This can be easily understood for they have been made at very different moments. But one seems to have more hair than the other. What I put forward would be a possible explanation and would explain why the features look different.

Let us yield some lines of thought to explain the wound of the left side of Christ. These lines of thought complement each other and are not mutually exclusive.

Line of thought N°1 :

Although I do not believe in this hypothesis, it might be possible that on the photographic negative planned at the Beginning of time the wound was to be inflicted on the right hand side. However, when a photographic negative is upon you, only more or less correctly do you fulfil it and besides, you have your free will though it remains very relative for you cannot get away from the photographic negative.

Well, it might be possible that in fact, the spear blow was given to the left and not to the right as expected. The Romans in the army being right-handed, it seemed more natural for them to give the spear blow from their right hand side to the fellow ahead, and thus to pierce him on his left hand side.

Therefore when the photographic negative planned at the Beginning of time is recalled and passed before the Saints' eyes, they noted that the wound was in the right hand side of Christ and not in His left hand side.

Line of thought N°2 :

It is also possible that Anne Catherine Emmerich or Maria Valtorta, very tired as they received their visions, might have mixed up the right and left sides or told the one who was writing "in His side, on the right" which was turned into "in His right side" while she meant her own right hand side, that is the left hand side of Christ. Maria Valtorta also claims she has seen the right side... however read what follows :

*"Although they try to keep the feet still, holding them by the malleoli and toes on the wedge, the foot underneath is shifted by the vibrations of the nail, and they have almost unnailed it, because the nail, which had pierced the tender parts and is **already blunt having piercing the right foot**, is to be moved a little closer to the center. And they hammer, and hammer, and hammer..."*

Yet Anne Catherine Emmerich says on chapter "*The Nailing of Jesus to the Cross*" :

"They then fastened his left foot on to his right foot..."

Therefore Anne Catherine Emmerich saw the left foot was pierced first whereas Maria Valtorta saw the right foot first...

My intention is **NOT** to question the testimonies of the two sisters, which by the way present many differences since they had access to different photographic negatives.

I am just saying that a confusion might have been made between the right hand side of the Saint during her vision and the right side of the scene.

During any physical activity, when the professor is in front of students, showing a move, how many persons manage to differentiate right from left as they are moving?

When practicing gym, Tai Chi or Yoga for example, if the professor standing in front of the students raises his right arm... who among the students really raises his own right arm? No one!

We all have the reflex to reproduce the mirror situation and thus to raise the left arm².

2. Although it sounds very unlikely to me, this might also explain the stigmatists pierced on their right

Therefore, as both women got more and more exhausted, being very afflicted physically and psychically, they could have mixed up the right with the left, or said right to mean their right hand side, that is the left side when one is on the scene. Again, here is a quotation of Maria Valtorta going in this direction :

"Longinus places himself in front of the Crucified, he ponders carefully how to deal the blow and he strikes it. The lance penetrates deeply from the bottom upwards, from right to left."

From the bottom upwards : everyone understands. **But from right to left** : Does she mean from her right hand side to her left hand side? And in this case, the wound of the side is on the left hand side of Christ!

In France, we say we write from left to right. This means from our left hand side to our right hand side! It is highly natural to have his own right and left as a reference!

What is more, Maria Valtorta claims that the soldier Longinus places himself **IN FRONT OF THE CRUCIFIED**. In the roman army, one holds one's lance in the right hand. Assume you are a trained soldier, holding your lance in your right hand, in front of a dying person, perhaps already dead, with the intention to kill, it sounds natural to think you are going to strike from your right hand side targeting the heart first to be sure to kill the one in front of you. Remind the heart is located more on your left hand side than on your right hand side. In doing so, you pierce the **left side** of the one in front of you. Piercing his right side **does not seem natural AT ALL**.

What is more, questions might have arisen from their close relatives and friends or from themselves, for both women had a good knowledge of the Holy Story before it was revealed to them.

Perhaps they said the wound of the side was on His left and retracted afterwards, either because they were asked questions, since such a statement was against the Tradition, either by persuading themselves that with the exhaustion due to rapture and the numerous visions they received, they must have mixed things up. At that time, this also called the Shroud into question which was impossible since they knew it was authentic!

Let us quote Maria Valtorta again :

"Again She sees the gash of the lance, which is now wide open like a mouth, as Jesus is lying on His back on the stone slab, and so the cavity of the thorax can be seen more clearly - the point of the heart can be seen distinctly between the breastbone and the left costal arch, and about two centimeters above it there is the cut made by the point of the lance in the pericardium and in the heart, a cut about a good centimeter and a half long, whereas the external one on the right side is at least seven centimeters long -"

I have examined this quotation with my friend Thomas, a sixth grade student in medicine. As they keenly wished to identify with Christ and be as one with His wounds, their spirit reproduced what they saw in front of them during a vision and thus the left wound of Christ was reproduced, as in a mirror, on their right hand side.

cine who practiced many anatomical dissections on human corpses, in particular in a forensic lab. The point of the heart is called the apex. The apex of the heart is on our fifth left intercostal space.

On the Shroud, the opening made by the lance in the side must have been made in the sixth or the seventh intercostal space. I would lean toward the seventh intercostal space since Christ has the number 7 in Him and not the number 6.

Maria Valtorta explains that she could see distinctly the apex of the heart between the breastbone and the left costal arc. She also mentions the pericardium, hinting she could see it. Again, she is speaking about the left side of Christ and the external wound, seven centimeters long she said, is really on the right of the apex of the heart as Christ was in front of her when she was watching Him!

In no way, the lance of Longinus can enter the right hand side of Christ to come out of His left side about two centimeters above the apex of the heart, Maria Valtorta told us, as the soldier dealt his blow in front of Jesus as the Saint specifies and knowing that roman soldiers held their lance with their right hand.

Christ could not have His bones broken. Therefore, the blow must have been accurate enough but not too strong to pierce the body without injuring the ribs. Here again, the left hand side of Christ is the most likely.

What is more, through the seven centimeters long opening, the Saint was able to see the apex of the heart and the left costal arc since she was able to see the pericardium and the heart both inside the body.

She was in the tomb of Christ, according to the *Gospel* it is more than 6 pm, the place must be dark. To be able to see the apex of the heart through the seven centimeters long opening sounds possible provided that the lance had pierced the left hand side of Christ, thus reducing the gap between the opening made by the lance and the apex of the heart and the pericardium.

It should be now clearer for the reader that the lance of Longinus stroke from his right hand side, while he was standing IN FRONT OF Christ, and hit the left hand side of Christ. John claimed he could see blood and water getting out after the lance was withdrawn. Yet Christ was really dead before getting the blow. Once dead, the heart does not beat anymore, therefore the blood cannot get out abundantly as the lance pierced the body... except if it pierced the heart, the left ventricle in all probability. So there was a pneumothorax as well. The blood thereby came out along with the water kept in the pleura and with the pericardial fluid looking like water. This would explain why John saw blood but also water going out.

Line of thought N°3 and Symbolic :

The Scriptures do not specify where the two thieves were placed. Since there was a confusion here and there between right and left, should we reverse what the Tradition says about the position of the two thieves?

If we use the symbolic system, it would sound logical to put the bad thief on the left

when the scene is in front of us, that is on the right hand side of Christ and the good thief on the right when the scene is in front of us, that is on the left hand side of Christ!

Why so? Let us quote the *Gospel according to Matthew* 25-32 and 33 :

"All the nations will be gathered before Him, and He will separate the people one from another, as a shepherd separates the sheep from the goats. He will place the sheep on His right and the goats on His left."

We note that the right hand side of Christ is associated with the gentle and humble in heart persons, and His left side is associated with the proud ones.

What is more, Christ is sat at the right hand of God hinting that the right is associated with the Father and His symbolism. Therefore, there is a twofold right/left symbolism!

The bad thief on the left when the scene is in front of us, that is on the right hand side of Christ, insulted him the *Gospel* said. In a symbolic way, this would represent the Sanhedrin supposed to keep God's commands. Remind the Sanhedrin did not cease to insult and to scoff at God made man even when He was on the cross.

The good thief on the right hand side when we see the scene, that is on the left hand side of Christ, was realizing what he was experiencing beside Jesus Christ. The pride of the goats, at least some of them, is defeated. The left hand side of Christ was then pierced. The blood of Christ flowed from His heart towards His open left side to redeem with His Blood those among the goats willing to become sheeps.

Let's go further. It is said that Maria Valtorta (1897-1961) got her visions between 1943 and 1947. As a stigmatist, she was pierced in her right hand side. Let us recall that Marthe Robin (1902-1981) gave her eyes for France and the salvation of the world and as a stigmatist, she was pierced from her left hand side.

However, God made man has an infinite intelligence and does nothing by chance! Therefore, should we deduce that the left or the right side of the stigmatist is related to the faults committed by both sides involved during the war? What does Heaven mean in doing so?

So, the Catholic Church failed during the second war and Maria Valtorta, certainly along with other saints, would redeem a part of the spiritual debt of the Church. As the Church is on the right hand side of Christ, she was thus pierced on her right side, while Marthe Robin would redeem the spiritual debt of the lay persons and thus was pierced in her left side.

The Saints do not suffer because they feel like suffering. They come down into this world deliberately and know the suffering to bear before being born. The suffering is inflicted by the dark forces and materializes on particular areas of the body through diseases for example. It is somewhat as if a group of soldiers went to release their brothers jailed by a powerful foe. It is rare to come back unscathed from such a fight.

Let's quote Master Philippe de Lyon in *Life and Words* page 99 :

"Jesus physically suffered in his body and in his heart as a man though his body wasn't from Earth.

He didn't come deliberately to suffer but to show us the path."

Thus, these holy women have suffered, because Christ set an example, out of admiration for Him, to fight and to take blows from the dark forces that are unleashing themselves upon us without our being aware of it, or rather, without us wanting to be aware of it, because we are afraid of sinking into madness by acknowledging that our little life is in the middle of an immense battlefield and that we are in by our own fault.

These Saint women are spiritually very ahead of us and it is difficult for them to explain their mission to a population who cannot or do not want to understand.

Conclusion :

To conclude, if we admit that the wound should be on the left side, as I tried to prove you, then clearly, the tridimensional image left on the Holy Shroud could not have been made from the inside by any emanation-transfert technique for instance but must have been done while the body of Light of Christ got through into the linen cloth. This would also explain that the marks left by one of the two coins on the eyelids are barely present and stand on the background instead of standing on the foreground, thereby hiding His eyelids utterly!

This would explain why the features between the Holy Face of the Veronica and the Holy Face of the Shroud are different!

Finally, this would explain the bright-red colour of the blood stains, as it is said, and their high content of bilirubin, a sign of the extreme pain borne by the Man of the Shroud.

As we have already mentioned, blood could no longer flow out of the heart since it did not beat anymore. The blood stains could not be there either, because His body had been washed until *"nothing but clear water came from the sponges when pressed"* said Anne Catherine Emmerich!

Therefore, from the moment the body was placed into the tomb the blood could only hardly flow out and would have had difficulty in soaking the layers of cloths seen by Anne Catherine Emmerich to finally leave imprints on the Shroud. The blood must logically have come after the resurrection!

As said above, the body of Light of Christ entered His body of flesh from the outside, passing through the barrier of the Shroud, leaving behind the mark of His body of Light on the cloth **deliberately**. His body of flesh then began to move again. Notice that the very body of Light is also wounded since whiplashes are also carved into the Shroud³.

3. You should know that if the body of flesh is stricken, every invisible bodies of yours are also stricken. In the past, I knew mediums who had access to some of our invisible bodies and according to what they could see, they could deduce such and such sort of diseases inside people's body of flesh. This shows that the body of flesh and the invisible bodies around us are connected as expected.

So, the heart of flesh started beating again and the blood kept inside the vessels started circulating freely again. Everything had to happen very fast. Surely, the body of flesh helped by the body of Light should have reconstructed itself very quickly. Returning into so bruised a body must have been extremely painful for Him.

At this point, before the body completely healed itself, the blood flew out abundantly, got through the layers of cloths and soaked the Shroud, leaving behind the marks we can see today. It is highly probable that the number three, **deliberately** written backwards with His blood, seen on the Shroud should have been drawn there on its own using the wrinkles of the forehead and NOT before the resurrection.

Thus, the blood we can see would not come from a corpse but from a body which was resurrecting and healing itself! This would also explain why the blood stains did not get darker as a normal blood does and remained red as the time went by.

Anyway, the Holy Shroud is authentic. It is an exceptional present God gave us, making Himself man again, by entering His body of flesh for the second time. It belongs to us to reconstruct the puzzle in order to better understand what happened, even if our explanations oppose the Tradition⁴.

As I was praying before an icon of Christ, twice I happened to complain. Each time, I could feel both my eyes, which were looking at the large icon, distinctly moving down to my left to set themselves on a little copy of the face of the Holy Shroud that was near the icon, without this coming from my own will. I leave it to you to guess what that means!

Let us end by five quotations of Master Philippe de Lyon :

(Life and Words Page 127) : *"The brain isn't so lucid as to perceive things as the spirit transmits them."*

(Life and Words Page 127) : *"No one sees things in the same way; only he whose eyes of the spirit are open sees things as they are. Even in the world of spirits they don't see reality. Where we see a coffeepot, others beings see a container, a lake, a shelter, but all of them see something different."*

(Life and Words Page 128) : *"I have never seen on Earth anyone before whom the curtain was lifted up; some people have seen as through an eye of a needle, others across a small raised corner, but never more than that." (31/01/1897)*

(Life and Words Page 132) : *"To know what happened, some souls were granted the ability to look backward; the picture or the photographic negative of the past was put before their eyes; **they reproduced it allegorically**. So was the Biblical History which, yet definitely true, sounds unbelievable; but it was written to be within everyone's grasp and cannot be definitely explained as it is." (28/03/1895)*

4. Addendum of April 13th, 2020 : The stigmatist Saint Marie-Julie Jahenny also got the wound in her left side and claimed to have seen Christ carrying his cross on his left shoulder. This confirm our deductions...

(Answers Page 85) : *"Christ indeed was dead when he was taken down from the Cross. Then he was placed in the coffin to raise from the dead shortly afterwards. Some friends of His came and raised the stone. He walked out alive; for death could only have a hold over Him during the time He deemed necessary."* (19/02/1902)