

## EDITORIAL

I began this editorial in Turin shortly after seeing the Shroud for the first time. Although it was an interesting experience, I cannot say that it was as uplifting as I had hoped, and it left me slightly frustrated that more hadn't been made of the occasion. Looking back at some of the experiences reported by visitors to the 2010 ostentation, I think there were some significant differences.

That visit, and a busy end of term, has delayed this edition for longer than I would have wished, for which I do apologise, but it has given me the opportunity of including an interesting article by Hugh Duncan which I would otherwise have missed. Without it, as you will see, this edition would have been even shorter of original articles, so may I take this opportunity to ask all our readers if they would like to contribute to the newsletter not to be reluctant in coming forward!

In view of the difficulty of acquiring articles, I do not apologise for asking my sister, Dr Caroline Farey, Director of Studies at the School of the Annunciation at Buckfast, to suggest some observations on the biblical vocabulary relating to the Shroud. Among her catechetical interests (she was one of the two British *Adiutores Secretarii Specialis* at the recent International Synod on the New Evangelisation) Caroline has a particular interest in the symbolism of religious artworks, and has written a number of articles for the 'Learning through Art' column of *The Sower*.

On the internet, Colin Berry's forty-month investigation of possible image formation methods has reached a (probably temporary) conclusion, so a summary of his findings is also included.

May I conclude by wishing you all a very happy summer, and to hope that some of you feel inspired to contribute to the December edition!

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