

Recently Published Papers & Articles

May 8, 2022

[Historical References of the Turin Shroud from the Third through Thirteenth Centuries](#) by **Russ Breault** – *Academia.edu* – April 26, 2022 – Here is an excerpt from the online description: “The following is a consolidation of important historical references of the Shroud through the early centuries found in multiple sources. I have gathered the most significant references here in one document. Together, they form a compelling argument for a historical trail that traces back a thousand years earlier than the 14th century as promulgated by the carbon dating tests of 1988...”

[X-ray Dating of a Turin Shroud’s Linen Sample](#) by **Liberato De Caro, Teresa Sibillano, Rocco Lassandro, Cinzia Giannini and Giulio Fanti** – *Heritage* Volume 5 Number 2, pp. 860-870 – April 11, 2022 – Here is an excerpt from the abstract: “On a sample of the Turin Shroud (TS), we applied a new method for dating ancient linen threads by inspecting their structural degradation by means of Wide-Angle X-ray Scattering (WAXS). The X-ray dating method was applied to a sample of the TS consisting of a thread taken in proximity of the 1988/radiocarbon area (corner of the TS corresponding to the feet area of the frontal image, near the so-called Raes sample)...” [Editor's Note: Although this technique may prove reliable at some point in the future, it must be noted that it has never before been used to date any archaeological samples. Much more testing must be completed before this technique can be accepted by the scientific community as a viable dating method.]

[Documented References to the Burial Linens of Jesus Prior to the Shroud of Turin's Appearance in France in the Mid-1350s](#) by **Joseph G. Marino** – *Academia.edu* – April 7, 2022 – Here is an excerpt from the introduction: “One of the most common claims by those skeptical of the authenticity of the Turin Shroud, believed by many to be the burial cloth of Jesus, is that there are no references in history to Jesus’ burial shroud before it surfaced in Lirey, France about the mid-1350s. On the contrary, the Shroud of Turin (or Turin Shroud), as it is known today, was only called that starting in 1578, when the cloth was brought to Turin, where it has been ever since, apart from a few years during World War II, when it was moved from Turin to protect it from Adolf Hitler. That claim, along with the supposedly “95% confidence” factor of the 1988 C-14 dating of the Shroud to 1260-1390, makes skeptics feel confident that the Shroud is simply a medieval forgery...”

[Comparison of the Burial of Lazarus to the Burial of Jesus with Reference to the Shroud of Turin](#) by **Joseph G. Marino** – *Academia.edu* – March 28, 2022 – Here is an excerpt from the introduction: “Even those with a cursory knowledge of Bible stories have heard the story of Jesus having raised his friend Lazarus from the dead (Jn 11:1-43). This story gives us a few solid details regarding a Jewish burial in the first century with which to compare to Jesus' own burial. But let's be clear at the outset: trying to uncover how 1st-century Jewish burials were done is no easy task. The late Jewish scholar Rachel Hachlili authored a work of over six-hundred pages titled ‘Jewish Funerary Customs Practices and Rites in the Second Temple Period.’ (Brill Academic Publishers) 2021...”

[Common Claims Made Against the Authenticity of the Shroud of Turin](#) by **Joseph G. Marino** – *Academia.edu* – March 25, 2022 – Here is an excerpt from the introduction: “Ever since the Shroud of Turin, believed by many over the centuries to be the actual burial cloth in which Jesus was buried, officially entered history in France in the mid-1350s, there were skeptics who claimed it was a forgery. That’s not unreasonable, given that it was over 1,300 years since Jesus’ death, and if it were authentic, there was no clear record of its whereabouts back to the 1st century AD. That claim, along with the

supposedly “95% confidence” factor of the 1988 C-14 dating of the Shroud to 1260-1390, makes skeptics feel confident that the Shroud is simply a medieval forgery...”

[**The Bloodstains on the Holy Shroud of Turin: Answer to several questions \(As Manchas sanguíneas do Santo Sudário de Turim: Resposta a várias questões\)**](#) by **Antero de Frias Moreira** – **Centro Português de Sindonologia** – March 24, 2022 (Primarily in **Portuguese language** but abstract in English) – Here is an excerpt from the abstract: “Accordingly to the scientific studies on the Bloodstains of the Shroud of Turin, namely the most updated ones, the theory that they are an artistic rendition using pictoric pigments is unequivocally discarded, and it is concluded for their hematic nature, corresponding to blood exudates impressed on the cloth from clots at the surface of a corpse, however there is not yet a definitive explanation for their reddish color...”

[**Purported Cloths of Jesus Apart from the Turin Shroud**](#) by **Joseph G. Marino** – *Academia.edu* – March 16, 2022 – Here is an excerpt from the online description: “Many people are familiar with the Turin Shroud, believed by many to be the sindon mentioned in Matthew, Mark and Luke and part of the othonia mentioned by John. (Relatively few people know that Luke, after using sindon in 23:53 to describe what Joseph of Arimathea had used to bury Jesus, uses othonia to describe what Peter found when he went to the tomb.) Some people are also fairly familiar with “Sudarium of Oviedo, which is believed by many researchers to be the face cloth mentioned in Jn 20:7...”

[**Was the “Painted” Cloth Mentioned in the d’Arcis Memorandum of c. 1389 the So-Called Shroud of Besançon?**](#) by **Joseph G. Marino** – *Academia.edu* – March 14, 2022 – Here is the online description: “This article examines the hypothesis held by some historians and researchers that the Shroud of Turin was given to a French Count, Othon de la Roche and that it was kept in Besançon between the years of 1207 and 1349, part of the “missing years” of the Shroud. Sources that deny this hypothesis are provided.”

[**The Body Image on the Shroud Was Not Produced by Protons**](#) by **Giovanni Fazio** – *SCIENTIFIC CULTURE*, Vol. 8, No. 2, (2022), pp. 17-21 – March 12, 2022 – Here is the abstract: “In this article, we want to demonstrate that the attempts to yield a Shroud Body Image, utilizing protons, are futile. For two-three decades, several articles on the subject have not been enriching enough. It is maintained that in the body-sheet contact areas, the protons, with the appropriate energy E^* , penetrate to a depth equal to that of the Shroud Body Image (200 nm). In areas away from body it is necessary to take into account the protons energy dissipation in the air. Hence, through the thickness of the air, the protons cannot have enough energy to penetrate the linen up to 200 nm. These particles could not reach the linen areas either furthest from the body, as it is in this case. We argue that the protons energy is not enough to reach the furthest areas of the sheet which will remain unstained. Therefore, no image and, consequently, nor the so-called ‘Proton Model’ can explain the Shroud Body Image formation.”

[**The Man of the Shroud of Turin: Is He Dead or Alive?**](#) by **Bernardo Hontanilla Calatayud** – *Scientia et Fides* – March 8, 2022 – (Full text is behind a paywall). Here is the abstract: “It has been assumed that the person represented on the Shroud of Turin is dead and the image corresponds to a person dead from crucifixion. We have conducted an analysis of the cadaveric data of a body and the presence of face life signs and we could think that the image could correspond to a living person. Therefore, it might correspond to a man starting a getting up gesture. If we examine the Gospels, a remarkable symmetry is found between the data obtained from the image and the events described in the Gospels, regarding the death and resurrection of Jesus.”

[What is the Physiognomy of the Man in the Shroud](#) by **Joseph G. Marino** – *Academia.edu* – February 23, 2022 – Here is the introduction to the article: “If the Shroud of Turin is an authentic remnant of the life of Jesus, as many believe, the image should show characteristics of a first-century Jewish male. I want to share an anecdote (which of course has no scientific value) related to this issue that happened several decades ago, but which still elicits a very powerful memory. In 1991 or 1992, I had the opportunity to visit the Holy Land. I was part of a small group that hired a tour guide to take us around Jerusalem. The tour guide was a male, probably in his 50s. I was sitting in the back seat of the car, and in his rear-view mirror, I could see mostly just his eyes. What immediately struck me, and which is still a vivid memory today, was that his eyes looked almost exactly like the eyes of the man in the Shroud. Now, that was just an observation on my part, but over the years, I have found that some researchers have made a more scholarly case that the man in the Shroud was, in fact, Jewish. I will list a quote, its source (in order of publication date), and comments.”

[Does the Bible Disprove the Turin Shroud?](#) by **Joseph G. Marino** – *Academia.edu* – February 20, 2022 – Here is an excerpt from the introduction: “One of the most common arguments used by those who believe the Turin Shroud, believed by many to be the burial cloth of Jesus, is that the Shroud cannot be harmonized with the Gospels. It is used by people who, frankly, don’t know much about the Shroud, but who produce short videos, as well as skeptics who have done a reasonable amount of research. In this study, I wanted to first emphasize some important points: *The Gospel accounts themselves are difficult, but not impossible, to harmonize. *One simply can’t make judgments based solely on Bible English translations, which can vary widely. *One needs to look at the original Greek words used in the Gospel account...” [Editor’s Note: This paper will be archived on the [Religion and Philosophy](#) page of Shroud.com.]

[If an Artist Created the Shroud of Turin: Some Specific Issues to Consider](#) by **Joseph G. Marino** – *Academia.edu* – February 14, 2022 – Here is an excerpt from the abstract: “The late author John Walsh [The Shroud. (New York: Random House), 1963, xi-xii] made a statement about the Shroud of Turin, the reputed burial cloth of Jesus, which is often cited in Shroud literature. The quote is: The Shroud of Turin is either the most awesome and instructive relic of Jesus Christ in existence... or it is one of the most ingenious, most unbelievably clever products of the human mind and hand on record. It is one or the other; there is no middle ground. The debate continues to rage about the Shroud, for which we have a solid documentary history starting in the 1350s. According to a statement in a scientific peer-reviewed journal, “The Shroud of Turin is the single, most studied artifact in human history” (page 200). Many people, including scientists and researchers, are convinced it’s authentic. They point to an abundance of scientific evidence, mostly garnered by a group of mainly American scientists known at The Shroud of Turin Research Project (STURP)...”

[The Mysteries of the Shroud of Turin](#) by **Robert A. Rucker** – *Materials Evaluation*, Volume 80, Issue 2 – February 1, 2022 – (Full text is behind a paywall). Here is an excerpt from the introduction: “In 1931, a professional photographer named Giuseppe Enri pointed his camera at a piece of cloth called the Shroud of Turin. How was this image formed? When was it made? Who made it? Is this an image of a real person? Could this be an image of the man known as Jesus Christ? Could this be the authentic burial cloth of Jesus? These are just a few of the questions that arise. This article provides an overview of the Shroud, including its images, history, materials, and previous testing...”

[Theology, Philosophy and Religion Revisit the Shroud Image Formation by Radiative Processes](#) by **Prof. Ph.D Giovanni Fazio** and **Prof. Rosanna Callipar** – *IFIJSR Icoana Credintei* – February 2022 – Here is an excerpt from the abstract: “For some decades several scientists have claimed the formation of the Shroud body image by the radiative hypotheses. These proposals have as a start the emission, by the corpse wrapped in the burial linen, of proton or electromagnetic radiation with the wavelengths of the far ultraviolet. From a theological point of view, these hypotheses must be discarded. In fact, the above proposal foresees a transcendental beginning, followed in compliance with the natural laws, hoping to find a result that justifies their initial hypothesis. The Miracles are done only by God, the Omnipotent...”
[Editor’s Note: This paper will be archived on the [Religion and Philosophy](#) page of Shroud.com.]

[The History of the Image of Edessa: the telling of a story \(a reply to Dame Professor Averil Cameron\)](#) by **Pam Moon** and **Dr. Cheryl White** – *Academia.edu* – January 27, 2022 – Here is an excerpt from the abstract: “In the 1980’s Dame Professor Averil Cameron hypothesised that the Holy Mandylion, or Image of Edessa was not a miraculous ‘made without hand’ (ἀχειροποίητα) image of the face of Christ. It was instead a sixth century painting by an unknown artist. This paper evaluates Professor Cameron’s arguments...”

[The 'Shroud of Turin Debunked' Videos -- Debunked](#) by **Joseph G. Marino** – *Academia.edu* – January 24, 2022 – Here is an excerpt from the introduction: “If one searches on YouTube for videos about the Shroud of Turin, the reputed burial cloth of Jesus of Nazareth and just put in “shroud of turin” in the search box, YouTube will supply other search choices, such as: *shroud of turin Jesus *shroud of turin latest *shroud of turin documentary etc. But one will also be supplied: *shroud of turin debunked. It should be noted that YouTube videos should not be a researchers’ primary source of information, on the Shroud or any other topic for that matter. One can certainly find legitimate information on YouTube, but one also must be willing to separate the wheat from the chaff. I recently saw someone who didn’t believe the Shroud is authentic warn that one has to be careful about information about it put forth on the Internet. What forum did they use? – a YouTube video – on the Internet...”

[The Holy Shroud of Turin in Constantinople 944-1036 AD](#) by **Pam Moon** – *Academia.edu* – August 3, 2021 – Here is an excerpt from the introduction: “This paper presents a compendium of significant illuminations, texts, reliquaries, ivories and a mosaic which indicate the presence of the Shroud of Turin in Constantinople between 944 and 1036 AD. The primary source materials are the Madrid Skylitzes, which is the only surviving illustrated manuscript from this period, created by Ioannes Skylitzes (1040s-1101); the Limburg Staurotheke (945-985); the Romanos II ivories, the Zoë mosaic in Hagia Sophia and the writings of Constantine VII (905-959). There is very little explanation, as the main focus is on the sources and their inter-relation...”

[The Mandylions in Genoa and Rome: On the Authenticity of Christ's True Image in Counter-Reformation Italy](#) by **Andrew Casper** – *Journal of Medieval and Early Modern Studies* – May 2021 – Here is the online description: “This essay recovers the dialectics of authenticity informed by the reinvigorated emergence of the Mandylion of Edessa as an authorized early Christian relic in Counter-Reformation Italy. The original was a miraculously generated icon of Christ's face which later became a major devotional artifact in Constantinople during the Byzantine period. However, by the seventeenth century two celebrated images of Christ's face, at San Bartolomeo degli Armeni in Genoa and San Silvestro in Capite in Rome, made simultaneous claims to be the original Mandylion...”

Here are several older papers that we thought you would appreciate:

[Commentary: The Shroud and STRP](#) by **Joseph S. Accetta** – *Academia.edu* – January 13, 2015 – Article by former STURP team member. Here is an excerpt from the introduction: “The Shroud of Turin is an unusual perhaps singular object. There appears to be with nothing else like it anywhere. That presented certain problems immediately because there are no existing paradigms for which to structure some line of investigation. For example, if we were archeologists looking at a new tomb discovery we probably would have had a pretty good idea of where to start. On the hand it appeared to be a rather large piece of medieval linen with the frontal and dorsal images of a man who had undergone injuries resembling the scriptural description of the Roman crucifixion. Many believe this cloth to be the burial shroud of Christ and others, a cleverly contrived hoax. In spite of its emotional and religious content some see it as worthy of a serious scientific examination...”

[Lazarus & Jesus: How The Fourth Gospel Cleverly Reveals The Survival And Significance Of Both The Shroud \(Sindon\) And The Oviedo Cloth \(Aka The Soudarion\) While “Secretly” Maintaining Their Respective Messages](#) by **the Rev. Albert R. Dreisbach, Jr.** – The Atlanta International Center For Continuing Study Of The Shroud Of Turin, Inc. – 2005 – Here is an excerpt from the introduction: ”Exegesis of John 11 & 12 reveals a superbly ingenious way of affirming the survival and significance of both the Shroud and the Oviedo Cloth to "insiders in the know" while cleverly denying that knowledge to "outsiders" who could seize and destroy them. John 20:12 is a masterpiece wherein both the evangelist* and redactor* deflect drawing attention to the Shroud by avoiding the Synoptics' use of the word sindon while simultaneously affirming its image(s).” [Editor’s Note: This paper will be archived on the [Religion and Philosophy](#) page of Shroud.com.]

[Evidence for a Resurrection](#) by **Phillip H. Wiebe** – *Journal for Christian Theological Research* – Vol. 6 Article 2 – 2001 – Here is an excerpt from the introduction: “Christianity has been universally understood by its critics, and widely interpreted by its defenders, as having placed at its center the bold claim that Jesus of Nazareth was raised from death to live an indestructible life. Peter Carnley sums up the significance of the Resurrection for incarnational theology in the words: 'It is the resurrection which is the foundation of the Church, its worship and its theology, for the Church gathers not just around the rehearsal of the story of the incarnation of God, but around the perceived presence of the raised Christ himself...’” [Editor’s Note: This paper will be archived on the [Religion and Philosophy](#) page of Shroud.com.]

[The Shroud of Turin: Methods and Perspectives](#) by **Gianfranco Berbenni** – “*Sapienza della Croce,*” *Review of Culture and Cross Spirituality* (1996, January - March) pp. 5 - 22 [Rome, Italy] – Here is the abstract: “A year after the death of Mons. Giulio Ricci (6 February 1995) the article intends to summarise the current state of the “Shroud question” and, based on twenty years” scientific experience, to point out some opportunities for further study. The author intends to re-examine various hypotheses - that of a photographic negative, of an image caused by “unknown” energy that might well be located on the outer limits of the extraordinary and attempt to lead them back to verifiable explanations. The return to scientific examination of the sacred Cloth should take into account the entire “Proposal” which the STRP presented to the Custodian of the Shroud back in 1984.”

[Editor’s Note: The following link is to a complete thesis rather than a standard paper, but we felt it was important enough to make it available to our viewers. Our thanks to Bill Meacham for locating it and letting us know about it.]

[Science, Conflict and the Devotional Artifact: A Social Cartography of the Turin Shroud Controversy](#) by **Patricia H. Macmillan** – A dissertation submitted to the faculty of graduate studies in partial fulfilment of the requirements for the degree of doctor of philosophy, graduate program in sociology, York University, Toronto, Ontario – September 2012 (250 pages) – Here is an excerpt from the abstract: “This dissertation comprises an historical case study of a scientific controversy concerning the provenance, authenticity and material attributes of a Catholic devotional artifact known as the Shroud of Turin, an ancient linen burial cloth imprinted with a faint image of a man who bears the marks of a Roman crucifixion. Beginning with an account of a 1978 scientific inquiry into the shroud carried out by a team of American scientists, this project traces the charged epistemic disputes that unfolded among scientific and non-scientific actors over the question of the shroud’s historical status, which endured for years following the inquiry. It is argued here that scientific disputes concerning a devotional artifact lend distinctive insights into how we might comprehend the conditions underlying epistemic conflict, the agential role of material objects in configuring and circumscribing controversy, and the reasons why closure in controversy is complicated by scientists’ reverence to the socio-material ambiguities of the devotional artifact itself...”