

A NEWSLETTER ABOUT THE HOLY SHROUD OF TURIN
edited by REX MORGAN, Author of several books on the Shroud
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THE FACE ON THE SHROUD PHOTOGRAPH DIGITALLY COMPUTERISED AND TREATED TO REDUCE WOUND IMAGES AND ENHANCED TO GIVE THE IMPRESSION OF WHAT THE MAN MUST HAVE LOOKED LIKE. THIS IS AN EXAMPLE OF THE WORK OF PROFESSOR GIOVANNI TAMBURELLI OF TURIN, ITALY, WHO DIED LAST MONTH

EDITORIAL

As we witness the extraordinary media event of the Iraqi War and we hear of such disasters as the destruction of fabulous Kuwaiti collections of historic objects from the very cradle of civilisation by the envoys of madman Saddam, let alone his mass murder of Kuwaitis and his own Iraqi people, it is a bizarre thought to recall that all this is being directed from the very place identified as the most likely site of the Garden of Eden, that tract of fertile land between the Tigris and the Euphrates, and that the deranged destruction of places and people is raging in the very city where the burial of Christ took place and where, therefore, rested the object of our particular interest, the Shroud of Turin.

This issue, the first of 1991, contains almost entirely European material. We read first of the death of another of the Shroud "old guard", distinguished Turinese scientist and Shroud researcher, Giovanni Tamburelli. From Italy we move to Belgium for a report on Remi Van Haelst's new booklet in his ever strengthening pursuit of the mathematics of statistics concerning the C14 experiment of 1988. Thence to France where we have a review of another gem from the pen of Dorothy Crispino concerning the infamous Bishop D'Arcis whose discredited name is carved big on the placards of the Shroud skeptics whose attacks on the innocent are frequently as irrational as those of Saddam in their rabid anti-religion pilgrimage.

From medieval France to that of the 1990s where we read of the new French research group CIELT and then have an article by its leader, Dr Andre Van Cauwenberghe. The last items take us back to Italy for a piece from an Italian mystic and news stories from both the Vatican and Turin.

And finally, also originating from France, I advise that Victoria Harper's new English translation of the classic Shroud work *The Holy Shroud: Science Confronts the Imprints* by Dr Jean Volckringer has now arrived and Runciman Press has this new publication ready for supply. You will find an order form in this issue. It seems set to become a collector's item.

REX MORGAN

GIOVANNI TAMBURELLI - IN MEMORIAM

Professor Doctor Engineer Giovanni Tamburelli died on 22nd January 1991 at the age of 67. He was associated with Shroud study over a long period and, as a resident of Turin, Italy, was heavily involved in the study of the Shroud itself and was an acknowledged expert. Professor Tamburelli had been both a graduate and teacher in the Turin Polytechnic and a professor of Turin University, he was a director of the Centro Internazionale di Sindonologia in Turin and was the Director of Research at the Centro Studi e Laboratori Telecomunicazioni (CSELT).

In his laboratory at CSELT, along with his colleagues, he developed highly sophisticated 3D representations of the Shroud image which enabled him to draw important conclusions from the details revealed by his image enhancements which are not otherwise visible.

I first had the privilege of meeting Tamburelli in 1983 when he made a special trip to the office of the late Don Coero Borga to meet me. We talked for several hours about his work in that combination of Italian, French and English to which one generally resorts when Italian and English meet but each claims not to have enough of the other's language to be clear. He familiarised me with his work of creating 3D images from the existing 2D ones by use of the computer techniques pioneered by Jackson and Jumper. Tamburelli and his group continued to improve what they had done by producing greatly enhanced photographs in which the technique of "cleaning" the image was perfected by low-pass two-dimensional filtering through the computer.

Amongst the many features of the Shroud image, particularly of the face, some of the most memorable of Tamburelli's discoveries were the cut on the left cheek caused by the end of a roughly cut hyssop branch through a vinegar-soaked sponge, a cut on the right cheek caused as the branch was dragged across the face from the hairline, a drop of post-mortem blood from the nose indicating that the man indeed died on the cross, and the clear indication of a coin over the right eye thus substantiating Jackson's discovery and the subsequent enhancements by Filas on the coin images. In addition to these three items Tamburelli's work describes the detail of numerous other features revealed through his observations.

One of the most remarkable of Tamburelli's enhancements is the series of face pictures made by filtering the blood and wounds from the image data. This produced what could virtually be regarded as a picture of the face of the Man in the Shroud before any injuries were sustained. Thus the Tamburelli picture is probably the most accurate depiction we have of what the man must have looked like. Tamburelli's papers and reports are phrased in highly objective scientific terminology without any sensational claims contained in them and yet he admitted

GIOVANNI TAMBURELLI - IN MEMORIAM (cont'd)

to an experience when his team first saw the "cleaned" face image on their computer screens which must have been akin to that of Pia in 1898 seeing the first negative or Jackson and Jumper seeing the first 3D face. "It was", he said, "so lifelike as to make further improvement a matter of secondary importance. Indeed, as the unmartyred face appeared for the first time on the video screen, we were pervaded with emotion at seeing what can be thought of as a 'resurrection' of the Man in the Shroud." (*Shroud Spectrum International* No 15, p 6)

Tamburelli spoke at every major Shroud convention in recent years. I met him again at the Bologna Conference in May 1989 and again the same year at the Paris Symposium in October. He was a self-effacing man who made a great contribution to the scientific study of the Shroud and, indeed, so great was his impact on the subject in 1978, the year of the last public showing of the Shroud in Turin, that he was named "Turinese of the Year".

With his death, another important Shroud investigator has left us but I believe, in his case, he has successors who will pursue his lines of investigation. As I have speculated before in this journal, have you, dear reader, a successor in your Shroud work? Indeed, have I?

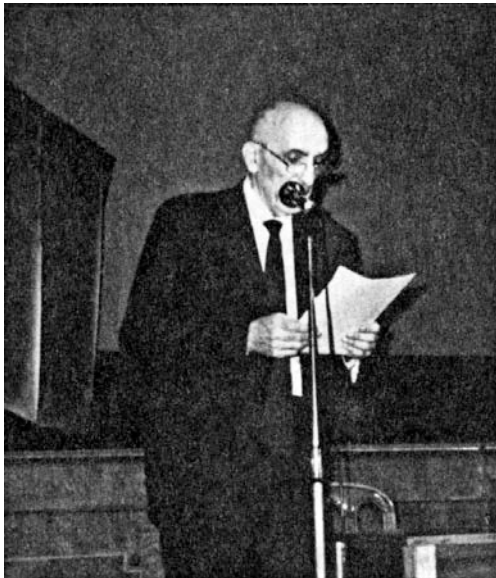
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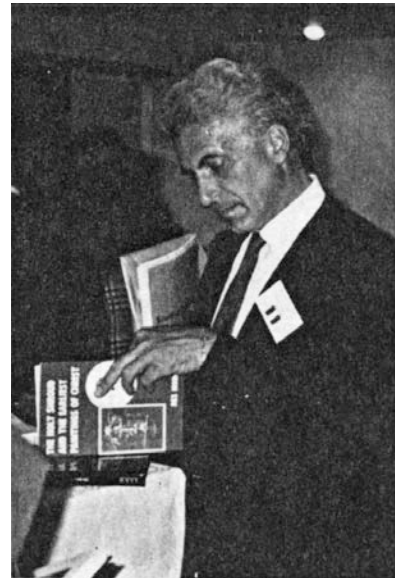
Professor Giovanni Tamburelli (r) with his colleague
Professor Nello Balossino at the Paris Symposium 1989



Tamburelli's 3D image of the Shroud Face, computer "cleaned" of wounds. Facial hair darkened to give a realistic interpretation of what the man in the Shroud really looked like



Tamburelli speaks at Bologna



Balossino buys Rex Morgan's book *The Holy Shroud and the Earliest Paintings of Christ*

REMI VAN HAELST - A NEW PUBLICATION

Ever since the radio-carbon dating exercise in 1988 and the falsely argued announcement that because samples purported to come from the Shroud were dated by the method used to the Middle Ages and therefore the Shroud is a fake Belgian researcher and author Remi Van Haelst of Antwerp has grappled with some of the problems raised by the method of reporting those C14 observations and the incomplete, if not deceptively adjusted, data published since. Van Haelst has published several papers on aspects of his mathematical work on the probabilities and statistical analysis which appears to show serious deficiencies in the methodology used to interpret the results obtained added to the fact that many other observers and experts have already shown that the sample-taking itself and subsequent procedures left much to be desired. None of this is swept away, nor are the doubts allayed, by the intransigence of the participants in the 1988 performance and their subsequent failures to appear when scheduled at conferences and meetings and their blithe claims that they cannot be wrong.

Following the publication of his papers in *Shroud News* (English), *Collegamento Pro Sindone* (Italian), *Science et Foi* (French) and *Sudarion* (Flemish), Van Haelst has now produced a 48 page booklet containing all his statistical work so far. The book, entitled *Radiocarbon Dating the Shroud of Turin - A Critical Review of the 'Nature' Report with Complete Statistical Analysis*, contains an introduction to radiocarbon dating, a description of the events surrounding the C14 tests of 1988, a commentary on the sample-taking procedures, comment on the results as published, correspondence with the participants (if they replied) and statistical analysis. It is a valuable contribution to the scandalous media treatment of the C14 results and the totally unscientific way in which scientists themselves infused subjective comment, judgements and flippancy into their reports and conclusions.

In a recent letter Van Haelst points out:

"The scientists of Lamont-Doherty have proved that radiocarbon dating is not absolute. This will certainly not be welcomed by the 14C lobby. In my books the same remark is made about radiogeology dating and 'classical' geological examinations where deviations from > 100,000 years are noted. Radiogeologists have no problems with such matters. They simply do not consider radiogeological dates as absolute. This attitude is the opposite of that of radiocarbon specialists who claim the absoluteness of their datings...

This is the point I defended during my fierce debate with Professor Evin and Dr Tite during the Paris Symposium. Radiocarbon can never be absolute for one can

only estimate the original radiocarbon level in the object to be dated. An estimation can never be regarded as absolute proof or 'conclusive evidence'."

Mr Van Haelst's booklet can be obtained direct from him:

Remi Van Haelst
Kerkstraat 68 B4
2008 ANTWERPEN, Belgium

He asks for an International Money Order for \$10 US to assist with printing and postage costs.



Belgian author Remi Van Haelst (c) with American authors
Dr Fred Zugibe (l) and Prof. Daniel Scavone

THE D'ARCIS FAMILY

Amongst the numerous first-rate articles and learned papers of scientific, historical and occasionally religious interest which appear in what is still the most prestigious Shroud journal *Shroud Spectrum International* under the painstaking and precise editorial pencil and eye for detail of Mrs Dorothy Crispino, we are frequently treated to historical gems from her own research. An indefatigable detective along the de Charny trail, Crispino has given us a massive amount of Shroud-related medieval history over the years. In a recent issue of her excellent magazine (No 34, March 1990) a fascinating piece of genealogy links de Charny and D'Arcis by marriage and therefore raises some questions.

Readers will be familiar with the famous unsigned draft of a letter purportedly written by Bishop Pierre D'Arcis, but not found until thirty years later, in which he claims to have interviewed an artist who "cunningly painted" the Shroud. This remarkably slender, unsubstantiated, highly suspect and very circumstantial piece of information has been bandied about by the forgery troops ever since as proof of medieval origin in the absence of almost any other peg on which to hang their hats in the face of the overwhelming evidence to the contrary.

But even if it has any credence the motives of d'Arcis have been questioned often and this new revelation adds to the doubt. Crispino has shown it probable that Pierre's sister-in-law, Alix de Joinville was the aunt of Geoffroy de Charny, had property and sources of income at Arcis and may well have had dowry rights which disturbed Pierre D'Arcis. Geoffroy de Charny II, against whom Pierre's letter was directed, was married to the niece of Bishop Pierre's predecessor. "Did Pierre d'Arcis," Crispino asks, "know more about the Shroud than he was willing to admit? Harbored he rancor against Joinville or Charny, stemming from some property transaction or deviation of inheritance? Could the inheritance Geoffroy de Charny received from his aunt have included revenues or feudal rights from Arcis-sur-l'Aube? Was there a marriage relationship between the family of Pierre d'Arcis and Alix de Joinville, dame de Beaufort?"

It will be a scholar only of Dorothy Crispino's formidable ilk who will be able to pursue and perhaps answer these questions for us as she fires more anti-Scuds from the well fortified Shroud bunker.



C. I. E. L. T. - WHAT IS IT? By REX MORGAN

The acronym CIELT has been appearing in Shroud literature fairly regularly since 1988. The initials are those of the *Centre International D'Etudes sur le Linceul de Turin* (International Centre for Studies of the Turin Shroud) based in Paris. It was this group which arranged the Paris Symposium in September/October 1988, one of the most important Shroud conferences held in recent years and which was fully reported in *Shroud News*.

Since that time CIELT has produced a regular newsletter *La Lettre Mensuelle du CIELT* and by February 1991 has already reached 14 issues. It has contained lively correspondence and debate, especially on the Tite/Hall issue of the C14 dating and of the British Museum's including a transparency of the Shroud in its exhibition of fakes and having implied clearly that the Shroud was a fake. This issue alone caused extreme annoyance to the French group and they have conducted considerable heated exchanges with the authorities in England threatening legal action for themselves having committed fraudulent activities by declaring the Shroud to be a fake. Most of the French protests met with typical fly-swatting arrogance from the British Museum and others. (These annoying foreigners with their volubility. How dare they question the British?)

The most recent issue of the newsletter announces the exhibition in many places in France of the same fullsize colour transparency of the Shroud which caused the trouble in England. This remarkable exhibit is the product of Vernon Miller's photography in 1978 and very few full-size transparencies exist. I recall seeing the one in the Atlanta Centre Exhibition in the USA and there is now one in the Turin Cathedral for all those misguided pilgrims who think they are going to see the Shroud whenever they pour from their coaches into St John's. Indeed, that one is even more important now that the authorities have closed down the Chapel of the Holy Shroud ostensibly for reasons of safety (there has been some skepticism about this motive around the Shroud traps). So, regrettably, one can no longer climb the steep stairs from the cathedral itself into the magnificent Guarini marble edifice which has housed the Shroud since 1598 and at least feel close to it.

The French are showing the transparency in a different place every three or four days. This is a very sensible strategy and will, I imagine, do much to combat the unfortunate and untruthful publicity about the Shroud which has been peddled since October 1988. *Shroud News* readers will be well familiar with the remarkable response I obtained when I took the famous Brooks Institute photographic exhibition of the Shroud around Australia, New Zealand, Hong Kong, Macau and to Canada in the eighties resulting in a total of more than 600,000 people viewing it. This helped to allow people to judge for themselves the nature of the extraordinary object by confronting the objective evidence. The

CIELT (cont'd)

idea of exhibiting simply the full-size transparency on its own should evince similar reactions in the observers. It will lead them to question what they have heard and read about the Shroud and try to make up their own minds about its nature. The French exhibit was to be in the Gascogne region in February and to be in the Vendee-Anjou region in March. It will then go to the regions of Flandre, Moselle and Auvergne. As one who knows the ins and outs of organising a travelling exhibit I congratulate the CIELT committee on their foresight and capability in this regard.

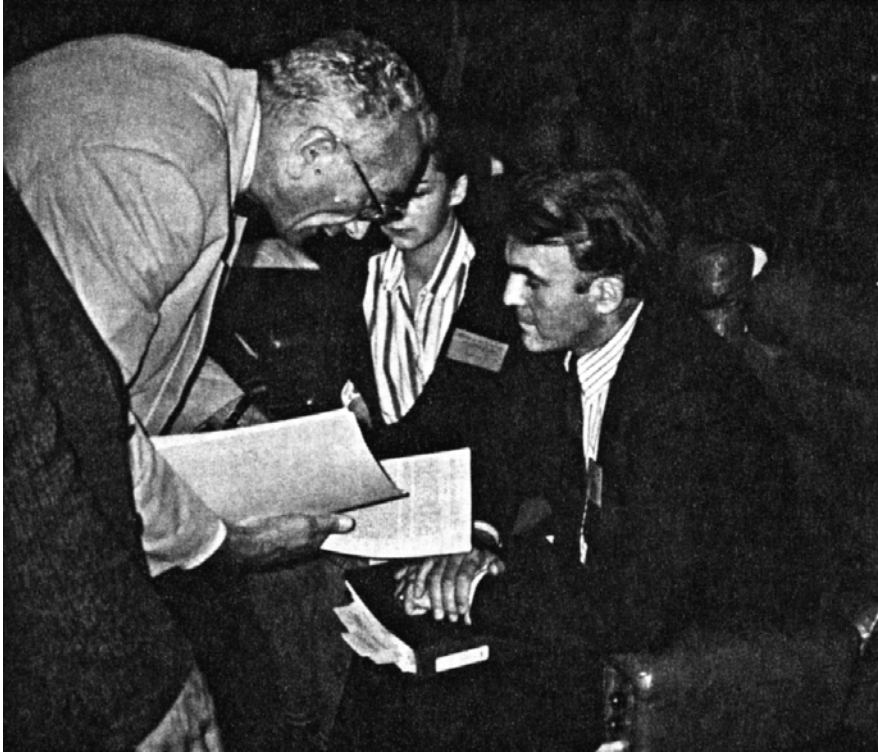
CIELT recognised that its Scientific Committee was formed for the specific purpose of arranging the Symposium but since that time so great has been the impetus of Shroud study spearheaded by the Symposium that, in November 1990, a permanent committee *Conseil Scientifique du CIELT* was formed. The thrust of its principal objects includes:

1. To review and discuss all the scientific evidence noted from time to time about the Shroud.
2. To investigate thoroughly the problem of the radiocarbon dating and the effects on it of physical and chemical changes to a cloth such as the Shroud.
3. To prepare a set of protocols and conditions governing any future examination of the Shroud especially in the light of the lack of proper controls during the 1988 examination and the decisions which led to it.
4. To seek both a public exhibition and scientific examination of the Shroud in 1998, the centenary of the first photograph and the launching pad of modern scientific research on it.

CIELT can be reached at

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75017 Paris, France
Tel: 45 72 53 81 Fax: 45 72 55 90

The annual subscription for support of CIELT is 200 Francs



CIELT identity Dr Arnaud Upinsky (r)

LARCHMONT SYMPOSIUM

Latest information received 21 February 1991 indicates that The Shroud Symposium will be held in Larchmont, New York, on 2nd and 3rd March at the Kathryn Bache Miller Theatre at Columbia University, New York City. This theatre holds more than 600. The Symposium is being sponsored jointly by the American Shroud of Turin Association Ltd (the financial backer), the Association of Scholars and Scientists for the Shroud of Turin (ASSIST) and the British Society for the Turin Shroud (BSTS).

Speakers will be Mr Charles Parlato, Mr Paul Maloney, Mr William Meacham, Dr Isabel Piczek, Prof. Daniel Scavone, Dr Marian Scott, Prof. Alan Whanger, Mr Ian Wilson, Dr Jeannette Cardamone, Dr Frederick Zugibe, Dr Douglas Donahue, Mr Thomas Phillips, Dr Sheila Landi, Judge Alexander Denson, Dr Joseph Gambescia, Mr Rodger Apple, Dr Charles Little, Dr Lawrence Majewski, Dr Walter McCrone.

Amongst unconfirmed speakers advertised at that date were: Dr John Jackson, Dr Arnaud Upinski, Mr Rex Morgan, Dr Alan Adler, Dr Stuart Fleming, Dr Bruno Barberis and Prof. Emanuela Marinelli.

A TENTATIVE ACCOUNT OF COMPARATIVE ICONOGRAPHY**- ANDRE VAN CAUWENBERGHE Translated by VICTORIA HARPER**

(First published in *La Lettre Mensuelle du CIELT*, Paris, October 1990)

Several months ago I attended a discourse on the Holy Shroud given by one of our friends. And, as one always learns something on listening to others, even on matters one pretends to understand fully, I was struck by a piece of evidence which hit me when this friend projected the photo of a Byzantine icon of the Holy Face and, immediately afterwards, the image of the same Holy Face as we see it on the negative photographic image of the Shroud of Turin.

Who has not discussed the 20 characteristics revealed by Paul Vignon or the 15 cited by Ian Wilson?

Antoine Legrand, for his part, is justly suspicious of this abundance of characteristics with the exception of the lock of hair in the centre of the forehead which we know, today, to be a flow of blood. This lock of hair is found on a large number of icons, mosaics and frescoes, however it is not present on them all.

For my part, the thing which struck me at the time of my friend's lecture was the two characteristics present in all representations of Christ dating from the 5th century with a surprising continuity over the centuries.

On this graphic representation of the holy Face (fig 1) as shown on the Shroud I have framed in lines these striking similarities. Between the two horizontal lines: the thin mouth and something resembling a moustache. Just above, between the two vertical lines: the longish nose.

I set aside all other considerations to analyse only these characteristics which are evident in representations of Christ only, from the 5th and 6th centuries,

Two reference works have been consulted, as advised by Madame Svetlana Tomekovic, Research Assistant at CNRS. In these works are reproduced the majority of icons of Christ of Byzantine origin. "Iconographie der Christlichen Kunst", *Die Passion Jesu Christi*, (1968) Volume II, by Gertrud Schiller and "The Monastery of Saint Catherine at Mount Sinai", *The Icons*, (1976), by Kurt Weitzmann.

I have retained only the representations dating prior to the 13th century of which I will give examples.

The painters, fresco and mosaic artists, apparently had a model or at least a tradition, showing the characteristics which we notice so positively on observing

COMPARATIVE ICONOGRAPHY (cont'd)

the Face of Christ on the Shroud:

- A mass of hair surrounding the face
- A nose, long and thin, which the artists of the era, on seeing it in dark shades, have translated naturally to white
- A thin mouth surmounted by something they judged to be a moustache
- A forked beard
- A lock of hair

It is important to note that only Christ is portrayed in this manner.

The oldest representation and the most striking, because of the quite particular character of the portrait of Christ, very similar to the Shroud, is the "Apostelcommunion", the "Communion of the Apostles" of the 6th century, originating in Constantinople (Codex Rossanensis).

The twelve apostles are completely different to Christ. But the Christ represented possesses all the noted features.

Lacking the space within the confines of this edition of *La Lettre* to give all representations it satisfies me to show a Christ Pantocrator from the middle of the 6th century painted no doubt in Constantinople, then given to the St Catherine Monastery of Mount Sinai (fig 4).

This icon carries the Byzantine inscription:

IC XC OΦΙΑ (ΑΝΘΡΩ) Π (ΟC)

Created under Justinian I, it is one of the rare survivors of the "pre-iconoclastic 8th century" period. But equally, in the Louvre Museum, in the department of Greek and Roman antiquities, there is a silver vase surrounded in the middle by a wreath of medallions representing the Apostles and with one of these representing Christ (fig 5). This vase is thought to have originated in Constantinople in the 6th century.

My reading of these representations also confirms the characteristic traits I have noted. The surprising element is the continuity which can be observed in the portrayals of Christ since the 7th century without the appearance at Lirey in 1353, having any effect on the traits already known, but that the Face of the Shroud confirms.

Consider the Christ Pantocrator of the dome of the Church of Daphni (fig 6). It is from the 11th century. Compare it to figure 4 which is 500 years older. What similarity! But on the Daphni portrayal one can observe the moustache which was absent earlier.

COMPARATIVE ICONOGRAPHY (cont'd)

The "carbonists" no doubt will not accept this evidence easily. It is more than a little true that it weakens their position to a considerable degree.

I am not, thanks to God, the only one to have spoken of iconography. I am surely the least competent but I suggest that our scientific friends lean on the majestic work of Gertrud Schiller which I noted above. There one finds more than 800 photographs of representations of the Passion of Christ across the centuries.

Of these 800 photos, 400 show the hands nailed exclusively through the palms showing, according to the evidence, that the manner of Roman crucifixion had been forgotten. That was revealed to us by the Shroud and by the remains of Jehohanan uncovered in Jerusalem in 1968.

My firm conviction of authenticity is anchored in these statements.

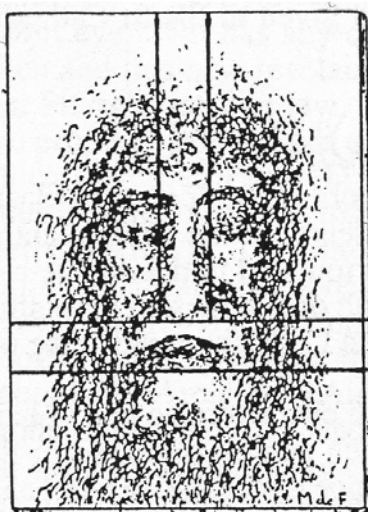


Fig. 1

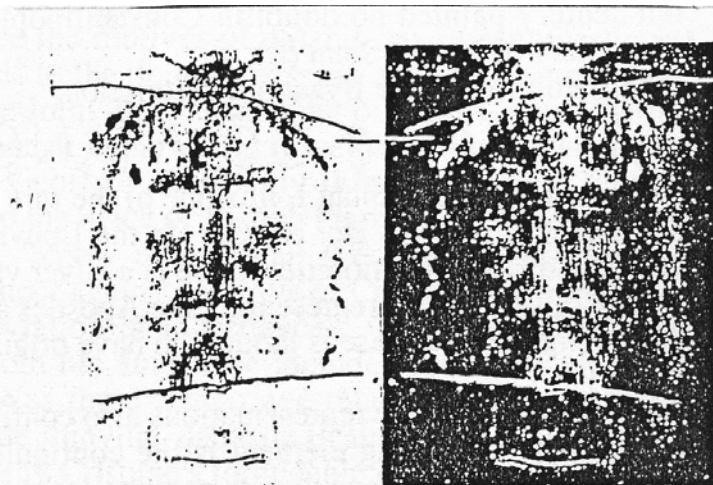


Fig. 2

Fig. 3



Fig- 4



Fig. 5

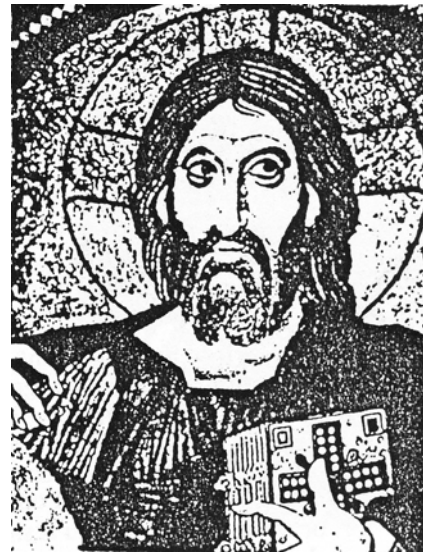


Fig. 6

MORE FROM THE MYSTICS

From time to time we report information taken from the writings of various mystics who refer to the Shroud and the injuries of Christ at the crucifixion.

A *Shroud News* reader has supplied the following passage from the writings of Maria Valtorta (1897 - 1961) dated 2nd February 1944:

My Organs were not exempt from suffering. Not one of them. Suffocation and poisons in my lungs bruised by the savage scourging and made *edematose from the position on the cross. Angina and suffering in My Heart*, displaced and weakened from the cruel scourging, from the moral sorrow that had preceded it, from the fatigue of the climb under the heavy weight of the wood, from the anemia resulting from all the blood which had already been shed. A congested liver, congested spleen, congested and bruised kidneys.

The Burial Shroud

You saw, Maria, the crown of livid bruises that were around My kidneys. In order to give evidence to your incredulity regarding that proof of My suffering which is the Shroud, your scientists explain how the blood, the cadaverous sweat, and the urea of a body excessively fatigued had been able, by mixing with aromatics, to produce that natural picture of My deceased and tortured body.

It would be better to believe without the need of so many proofs. It would be better to say: "This is the work of God", and to bless God who has granted you the irrefutable proof of My crucifixion and preceding tortures!

But since you do not know how to believe anymore with the simplicity of children, but have need of scientific proofs — a poor faith, yours, which without the prop and prod of science does not know how to stand erect and walk — then know that the ferocious bruises of My kidneys had been the most powerful chemical agent in the miracle of the Shroud. My kidneys, nearly ruptured by the scourges, had been unable to work anymore. Like the kidneys of men burned by fire, they were incapable of filtering, and thus the urea had accumulated and spread into My blood, into My body, causing the suffering or uremic poisoning — the reagent oozing from My corpse which had fixed the imprint on the cloth. But whoever among you is a doctor, or whoever among you is sick with uremia, can understand what sufferings I must have had from uremic poison of such abundance as to be capable of producing an indelible imprint.

We have received another extract from the Valtorta writings from correspondent Harold Nelson of Texas who refers us to a reference to the town of Sephoris in Israel, reported by another mystic, Anne Catherine Emmerich, to be the birthplace of Jesus's grandmother. It is interesting that Sephoris was one of the significant archaeological sites visited by the Environmental Study of the Shroud in Jerusalem (ESSJ) team during their expedition and tomb experiments in 1986. In the same letter Nelson comments on a recent remark made by Italian archaeologist Margherita Guarducci where she says that the Shroud is a fake on the basis of burial shrouds not being of the longitudinal type at the time of Christ. It is, as Nelson points out, now widely believed that the Shroud was, in fact, intended as a temporary covering for the body during the imminent Sabbath.



Sephoris, Israel

[pic: Rex Morgan]

A recent review put out by the Vatican Press Center which suggests more than a little back-peddalling from the October 1988 position. The copy is taken from the Holy Shroud Guild Newsletter 25 January 1991.

STATEMENT BY THE DIRECTOR OF THE VATICAN PRESS CENTER

Now that the responsibility for the conservation and veneration of the Holy Shroud has been officially passed from Cardinal Ballestrero to the new Archbishop of Turin, it is important to review the recent events connected with the Shroud which, as is known, is enshrined in the Cathedral of Turin.

When in 1978 the Shroud was last exposed to the public, well over three million pilgrims came to Turin to venerate its image. At the conclusion of the exposition, the Shroud was made available to a group of scientists for in-depth scientific examination. The results of this investigation were published in prestigious scientific journals.

In 1988, in line with the Church's policy to allow any qualified test that might reveal important data, the Shroud was analyzed with the radiocarbon test in order to date its origin. Cardinal Ballestrero officially announced the results of the test on October 13, 1988. The tests, made at three separate laboratories, dated the origin of the Shroud to the 14th century.

It was, the Cardinal stated, the result of a scientific test, the question of whose validity was for the scientists to decide. Religious faith was in no way connected with the test, and nothing would change insofar as veneration of the Shroud image was concerned.

The results of the carbon-14 test clearly contrasted with the results of studies made prior to the radiocarbon analysis. The earlier tests in no way contradicted the possibility that the Shroud could indeed date to the first century. The outcome of the carbon-14 test is the result of just one more test among many others. The question of its validity must be integrated with the other tests in a multidisciplinary approach to the entire Shroud research.

Cardinal Ballestrero added that there are other problems that must be kept in mind when dealing with the scientific and technical aspects of the Shroud. For one thing, the mystery of the origin and nature of the Shroud image has not been solved. This poses serious difficulties in trying to discover the remedies that must be applied for the conservation and preservation of the Shroud.

THIS PIECE MADE IT INTO ONE LOCAL AUSTRALIAN NEWSPAPER

Real or imagined, the devil is tormenting the sober industrial city of Turin in Northwestern Italy.

Some believe a sinister presence lurks in the shadows along the city's broad, arcaded boulevards and haunts the medieval squares in the nearby mountain hamlets of the Piedmontese Alps.

The city likes to be remembered as the former seat of the House of Savoy dynasty, the first capital of a unified Italy, the resting place of saints and religious relics, the home of the Fiat car empire.

It's also the home of the Shroud of Turin, which some believe was the cloth with which Joseph of Arimathea wrapped the body of Jesus Christ after his crucifixion.

But Turin has a darker reputation as a haven for Satan and his disciples.

There is no proof, of course. But what is certain is that the city has six official exorcists, an underground core of devil worshippers and thousands of people dealing in the occult.

Specialists in the occult maintain that Turin forms part of two "magic" triangles representing good and evil.

Along with Prague, Czechoslovakia, and Lyon, France, the city is reputedly a center of "white magic," a positive force. Turin is also said to join London and San Francisco as a stronghold of "black magic," which is considered harmful or diabolic.

"Turin has always been a place of great spiritual and magical ferment," says Giuditta Dembech, a journalist and author of the book "Torino: Citta Magica" (Turin: Magic City). "It has some of the qualities of places like Mecca, Jerusalem and Lourdes."

The city first attracted widespread notoriety as a devil's playground four years ago when Turin's archbishop at the time, Cardinal Anastasio Ballestrero, appointed six official exorcists.

Exorcism, the process of casting out demons, is an accepted office in the Catholic Church. Pope John Paul II has frequently stated that the devil is a pervasive reality in today's world.

The naming of the six exorcists in Turin followed a directive from Cardinal Joseph Ratzinger, prefect of the Vatican's congregation for the doctrine of the faith, for churches to exercise greater control over exorcisms.

"Unfortunately some of our priests had gone a little too far and were performing exorcisms too hastily," says Canon Giuseppe Ruata, who heads Turin's pool of official exorcists.

Two events in 1988 further contributed to the city's satanic image.

First, the Pope spoke of the devil during a visit to Turin, saying: "From the history of salvation, we know that where there are saints there is also another person who presents himself not by his name but the name of others. He is called the prince of this world, the demon."

Then, a month later, Turin hosted a weeklong conference on demonology that bitterly divided local politicians, churchmen and academics.

Church officials deny Turin has a greater problem with the devil than any other cities, pointing out that Milan tops Italy with eight exorcists of its own. Milan has a population of 1.5 million, compared with Turin's one million.

"Turin has an image it doesn't deserve," Ruata, 74, said in an interview at the archdiocesan offices. "I wouldn't make Turin out to be the capital of the demonic empire."

While there are people in Turin who turn to the church to combat demons, there are others who pay devotion to Satan in secret, ritualistic ceremonies.

Ruata says devil worshippers have robbed churches of hosts, the bread consecrated for the eucharist, and other objects for use in "black masses."

Gianluigi Marianini, a Turin television personality, political figure and demonologist, claims the city has 40,000 Satanic followers.

"The ones I've known are everyday people," says Marianini, 71. "They don't give any outward sign of anything. They just have this dark corner of their lives. They are usually people who are frustrated with their lives and choose this parallel religion out of disillusionment."

Marianini says he's seen basement temples used for black masses. They are equipped with a black marble altar, an upside-down crucifix, black candles and wooden balls "which are said to contain pieces of human hearts," he says.

Shroud News began in 1980 when Rex Morgan, author of three books on the subject of the Holy Shroud (*Perpetual Miracle*, *Shroud Guide*, and *The Holy Shroud and the Earliest Paintings of Christ*) started putting together a few notes about current developments in Sindonology (the study of the Shroud of Turin) for a small circle of interested people in his home country of Australia. He didn't expect it to go beyond a few issues.

The bulletin now reaches subscribers all over the world and it is written and produced and the information disseminated more quickly than most news-sheets of a similar kind or the more prestigious Shroud publications. It contains information, news, articles and illustrations gathered from sources of Shroud study worldwide through Rex Morgan's extensive network of personal connections with what has been described as the "Shroud Crowd".

Rex Morgan is a frequent traveller overseas and this has given him the opportunity to keep abreast of latest developments in Shroud study and research at first hand. He was present at the world media preview of the Shroud itself in August 1978 in Turin, Italy and has met with numerous Shroud researchers in many countries. His quest for Shroud information became, as he described it, "a passionate hobby". He brought the world-famous Photographic Exhibition created by Brooks Institute, California, to Australia, New Zealand, Hong Kong, Macau and Canada and during those tours it attracted more than 600,000 visitors. The exhibition was subsequently donated by Brooks Institute to the non-profit making organisation, The South East Asia Research Centre for the Holy Shroud (SEARCH) of which Morgan is President. He is also a member of the Board of Directors of the USA based Association of Scientists and Scholars International for the Shroud of Turin (ASSIST) and was a member of the scientific team which conducted environmental experiments in a Jerusalem tomb in 1986 (The Environmental Study of the Shroud in Jerusalem). He has made several original contributions to the research of the Shroud, has presented papers at international conferences, has written many articles and given numerous broadcasts and telecasts on the subject in many countries.

The list of *Shroud News* subscribers continues to increase internationally and the publication has been described many times as one of the best available. Its production is obviously privately subsidised as we still request a subscription in Australia of only \$6 for six issues posted. *Shroud News* comes out six times per year. The USA subscription is \$US 6 (posted surface mail) or \$US 12 (posted airmail). Postage to other countries varies. ALL back issues are available at \$1 (US or Aust) each plus postage charges except the famous 50th issue which is \$3 plus post.

Please encourage those of your acquaintance to take out their own subscription rather than borrow your copies since the more genuine subscribers we have the more we can improve the bulletin and the longer it is likely to survive.

All information and opinion in this newsletter is published in good faith. It is edited (and mainly written) by Rex Morgan and published by:

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