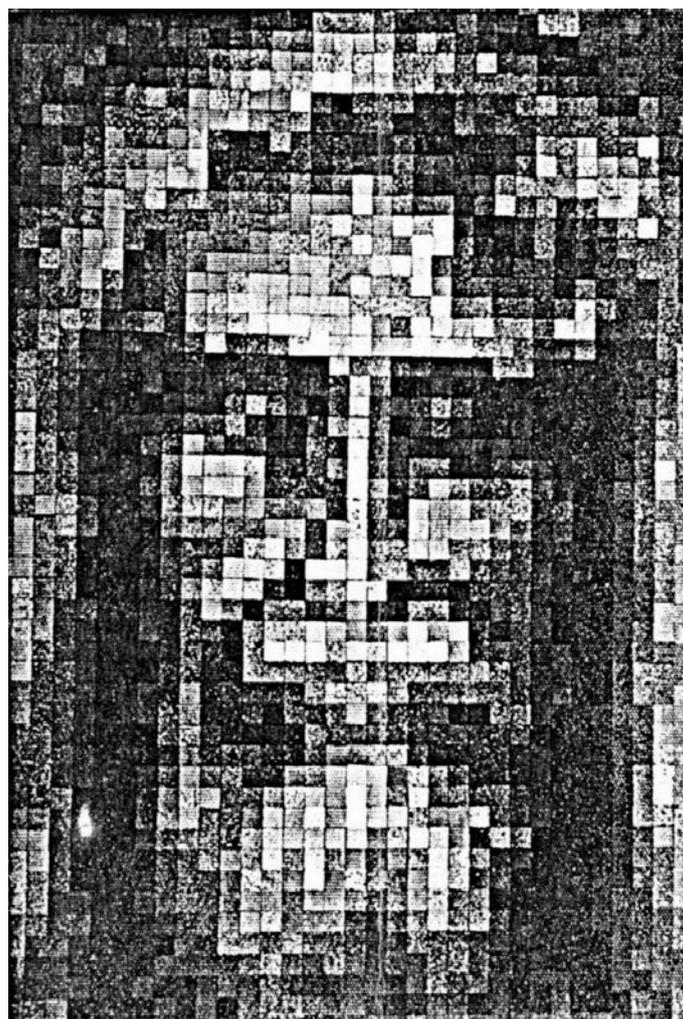


A NEWSLETTER ABOUT THE HOLY SHROUD OF TURIN
edited by REX MORGAN
Author of PERPETUAL MIRACLE and SHROUD GUIDE

ISSUE No. 41

JUNE 1987



A NEW MOSAIC TILE FACE OF CHRIST AFTER THE SHROUD SHORTLY TO BE
AVAILABLE FROM THE ARTIST IN JAPAN

EDITORIAL

I find it hard to believe that SHROUD NEWS number 41 takes us into the fifth "decade" of issues since the first tentative number 1 was produced in September 1980. Over that time I have been able to report on most of the activities surrounding Shroud study over the past eight years and a great deal has happened in that time.

Another significant advance is that writers from all over the world are submitting their material for publication in this newsletter as they appreciate that its non-prestigious method of production allows great scope and flexibility as well as immediacy of propagation to its many readers worldwide. It is a compliment that at least two other newsletters have copied almost exactly our simple format and it is my hope that I shall be enabled to continue the production of SHROUD NEWS for a long time, alongside the prestigious SHROUD SPECTRUM INTERNATIONAL, the annual volume SINDON (from Turin) and the several newsletters printed in various countries and several languages.

Still on my agenda of pipe-dreams is to organise a major international Shroud Conference here in Australia in the not too distant future, perhaps in 1988, which will provide yet another forum for discussion of the most enigmatic object in the world - the Holy Shroud of Turin.

There is, as yet, no news of the Carbon 14 testing which has been scheduled to take place this year, the results of which, whatever they may be, will again focus world attention on the cloth.

For Australian readers I am hopeful that I can shortly make an announcement about a permanent exhibition venue for the Brooks Photographic Exhibition and other materials now in the possession of the newly-formed South East Asia Research Centre for the Holy Shroud (SEARCH).

This issue contains some more science, history, criticism and an interesting article from the parapsychologist's point of view.

REX MORGAN

THROUGH A GLASS DARKLY

Text of the address given by His Excellency Professor Gordon Reid, AC, Governor of Western Australia, at the official opening of the Brooks Exhibit of Shroud photographs in Perth, January 1987.

Mr President, Mr Rex Morgan, Archbishop Foley, Bishop Kyme, ladies and gentlemen: I am delighted to undertake this function although not without some misgivings because I have not yet seen the exhibition and yet I have to open it for you. Mr Morgan has already mentioned that it is a mystery which has engendered great mystique around the world. Life is full of mysteries and, indeed, mysteries make life so fascinating and absorbing. But here we have the reproductions of a piece of linen approximately 14 feet 3 inches long and three and a half feet wide which is known as the Shroud of Turin and this is a genuine mystery.

Despite the most intense and recent efforts there still exists no entirely satisfactory explanation for the uncanny images which appear on it. There is a British historian, well known to Shroud researchers, Ian Wilson, who observed in thinking about the Shroud and reflecting on the fact that at the beginning of the 17th century English scholars were working on the King James authorised version of the Bible, they translated one of St Paul's references to his earthly views of Jesus with the words, "Through a glass darkly". I think those words are frequently repeated in the Bible. So now we see through a glass darkly as we come face to face: Now I know in part but then shall I know even as also I am a man.

The mystery of the Shroud was immeasurably deepened in 1898 when the glass negatives of it were taken by the Italian amateur photographer Secondo Pia. This first revealed details which had been hidden in the cloth for centuries. "The face and the body," said Ian Wilson, "are not lifelike on the cloth itself. They become lifelike when their light values are reversed by a photographic negative. And so, contrary to all expectation it seemed that the Shroud itself in effect was a photographic negative." So, through a glass darkly indeed.

Thus there emerged in 1898 a living testimony of a thirty to forty-five year old man, probably Jewish, who had suffered a severe scourging and the ancient world's ultimate punishment, death by crucifixion and this was revealed to us in the Shroud. And today, following dramatic improvements in both photography and pathology and in forensic science the story so graphically portrayed on the Shroud of Turin is more definitive and more enigmatic than even before these investigations continued up to 1978, that's eighty years after 1898, when the name STURP was adopted by the Shroud of Turin Research Project. They submitted

the Shroud to its most rigorous scrutiny ever and, as one of the research team, John Heller later commented in his REPORT ON THE SHROUD OF TURIN that nothing of all the findings of the Shroud researchers in three years contained a single datum that contravened the gospel accounts. Dr Heller and his associate, a professor of chemistry and blood specialist, Dr Alan Adler, finally concluded that the dark images are the result of dehydrated acid oxidation of the linen, the blood is human blood, and how the images got on the cloth is a mystery.

And not surprisingly, then, the Shroud has also attracted its share of sceptics. There's a Dr Walter McCrone who has written most in the sceptical vein in recent years. So we are posed with a dilemma: do we accept it or don't we? But even if we accommodate the possibility that the Shroud is a forgery I think, in a very real sense, it is still no less remarkable. Just consider the fact that chemical analysis established that the brush used by any alleged medieval forger cannot have been more than one fibre wide: that is less than the thickness of a human hair. The technical difficulty of making an image that reveals no brushmarks is a challenge. The blurs as we approach within an arm's reach is a challenge. There are no clearly defined edges except in the scourge wound areas and it varies in darkness or intensity in direct three-dimensional proportion to the distance that a covering sheet would have been from a body. And not least of all the astonishing pathological and physiological knowledge reflected in the figure which appears on the Shroud even down to the care, if it was done by a forger, with which the post-crucifixion lie of the body has been thought out.

The mystery of the Shroud seems more insoluble than ever. So while it may be hoped that the carbon dating of the Shroud to be undertaken this year will shed some additional light on the question of the cloth's authenticity it is more likely to trigger off further debate.

I suppose, then, that some people can legitimately ask where all the scientific research and scholarly speculation about the Shroud has led us. And what happens if eventually the Shroud is proved to be a fake? My own feelings in this matter are very much like the thoughts expressed by Dr Don Lynn, another member of the 1978 research team and I approve of his evaluation. He says of the Shroud: "It is anatomically accurate; it matches the gospels historically; everything is correct with what we know; it is an accurate picture of the passion and death of Christ. It makes it very clear that this was a man who was beaten and scourged and crucified."

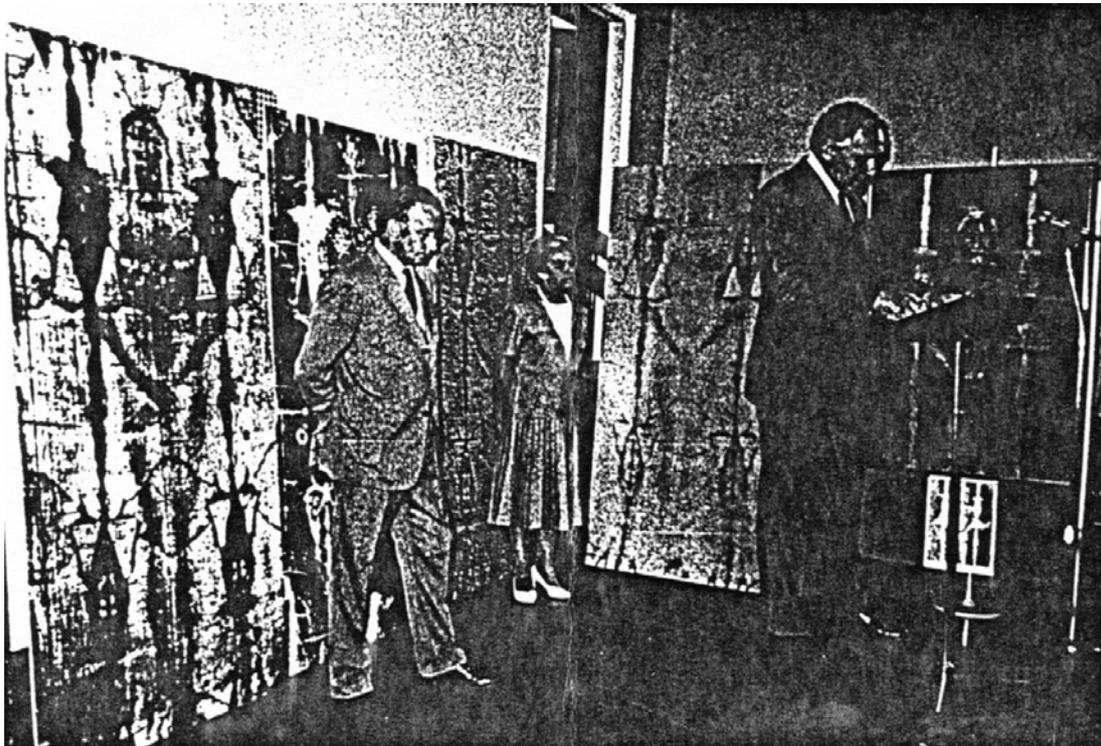
So the story is all there. Whether it is authentic or not is not important. What you have is the gospel: the story of Christ crucified set forth in detail before you to look at, to appreciate and to think about. Who made it is unimportant. So the final

answer is not that crucial except as a challenging exercise. If all the scholarly and scientific energy that has been expended in an effort to unlock the secrets of the Shroud achieve nothing other than a deeper and more far-reaching understanding of the life and suffering and the death of the first century Jew named Jesus of Nazareth then, in my opinion, it has been worth the effort spent.

Just think of those words of St Paul to the Corinthians in Chapter 13 at verse 12. He said: "When I was a child my speech and feelings were those of a child. Now that I am a man I have no more use for my childish ways." What we see now is like a dim image in a mirror then we shall see face to face what I know is only partial, then it will be complete, as complete as God's knowledge of me.

So it is a superb visual aid in answering our contemplation of Christ himself, one of mankind's oldest mysteries.

It gives me great pleasure to declare the Holy Shroud of Turin Society's Brooks Institute Exhibition officially open.



HIS EXCELLENCY PROFESSOR GORDON REID, AC,
GOVERNOR OF WESTERN AUSTRALIA DELIVERS
THE ABOVE ADDRESS IN PERTH, JANUARY 1987

LA SINDONE FRA STORIA E SCIENZA

Report of a recent conference in Turin 29 - 30 May 1987 From EMANUELA MARINELLI of Rome

Sixteen lectures of about half an hour each recently gave detailed and careful explanations about the Shroud. These captured the interest of the hundreds of people who, for three half-days, crowded into the historic Carignano Theatre in the heart of Turin to discuss, learn and gain new information about the linen cloth more widely known and famous all over the world as the Turin Shroud.

There had not been such an intensive discussion in Turin on the subject since 1978.

Although the research has continued since that year there has not been such an informative symposium given to the general public. The conference was organised by the Centro Studi Giuseppe Toniolo and the Amici dell'Universita Cattolica.

From the historical point of view Professors Ghiberti, Savarino, Coppini and Pfeiffer examined the more interesting aspects of Jesus's crucifixion and burial according to the gospels and the correspondence between that information and the information conveyed to us by the markings on the Shroud. The history of the Shroud was also shown to have originated in the Holy Land and then to have been in many parts of the world.

Another day of the conference was, on the other hand, devoted entirely to the experiments conducted by science on the Shroud. Science is today oriented towards the C14 examination which will ultimately determine the approximate period of the Shroud's manufacture.

Recently the Vatican and the Archbishop of Turin granted permission for this test to be carried out and there are already seven scientific institutes waiting to test the Shroud samples. There is, at the moment, however, the problem of safeguarding the cloth since it is necessary for the testing procedure to remove a small part of the cloth equivalent to the size of a postage stamp.

The scientific viewpoint was discussed at the conference by Professors Baima Bollone, Gonnella, Gallino, Tamburelli and Trossello who also paid attention to the photographic techniques and the new computer analyses of the cloth.

LA SINDONE

PROGRAMMA

Venerdì 29: ore 14,30-18,30
Sabato 30: ore 9-12,30; 14,30-18,30
Teatro Carignano - Piazza Carignano 6

VENERDÌ 29 MAGGIO 1987 - ore 14,30

INTRODUZIONE

Che cosa racconta la Sindone
LAMBERTO COPPINI
Università di Bologna e delegato per l'Emilia-Romagna
del Centro Internazionale di Sindonologia (C.I.S.)

BIBBIA E STORIA

La crocifissione di Gesù secondo i Vangeli
GIUSEPPE TOSATTO
Federazione Interreligiosa per lo Studio della Teologia di Torino

La sepoltura di Gesù secondo i Vangeli
GIUSEPPE Ghiberti
Facoltà teologica di Torino e Università Cattolica di Milano

Ipotesi per la storia del primo millennio
RENZO SAVARINO
Presidente della Facoltà Teologica dell'Italia Settentrionale, Sezione di Torino

La Sindone dalla Francia a Torino
GIAN MARIA ZACCONE
Avvocato e membro del C.I.S.

Tracce di storia nell'arte antica
HEINRICH PFEIFFER
Università Gregoriana di Roma

SABATO 30 MAGGIO 1987 - ore 9

SCIENZE SPERIMENTALI

La fotografia
GIOVANNI B. JUDICA CORDIGLIA
già fotografo ufficiale della Sindone (nel 1969)

Il tessuto
FRANCA PASTORE TROSSELLO
Ricercatrice all'Università di Torino

Le microtracce e il sangue
PIER LUIGI BAIMA BOLLONE
Università di Torino e direttore del C.I.S.

Il problema dei pollini
SILVANO SCANNERINI e ROSANNA CARAMIELLO
Università di Torino

La datazione col radiocarbonio
ROBERTO GALLINO
Università di Torino e membro del C.I.S.

La formazione dell'immagine
GAETANO INTRIGILLO
Delegato regionale pugliese del C.I.S.

fra storia e scienza

SABATO 30 MAGGIO 1987 - ore 14,30

La ricerca informatica
GIOVANNI TAMBURELLI
Politecnico dell'Università di Torino e membro del C.I.S.

Un calcolo delle probabilità
BRUNO BARBERIS
Università di Torino e membro del C.I.S.

I risultati delle analisi Statunitensi del 1978
LUIGI GONELLA
Politecnico dell'Università di Torino

CONCLUSIONI

Prospettive future di ricerca
WERNER BULST
Facoltà Teologica St. Georgen di Francoforte

Sindone oggi
FRANCO PERADOTTO
Vicario generale della Diocesi di Torino

Coordinatore: GIUSEPPE Ghiberti

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*Il Presidente del Centro «G. TONIOLO»
si onora di invitare la S.V. ad intervenire*
BRUNO ALBERTON

Scenografia a cura degli Architetti E. Ceretto, A. Marcardi e del Cav. G. Moretto
Fotografia ufficiale della S. Sindone, G. ENRIE - Via Garibaldi, 26 - Torino

THIS ARTICLE IS REPRINTED FROM THE CHRISTIAN PARAPSYCHOLOGIST
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**The Turin Shroud and the Resurrection
in the light of mediumistic evidence**

David Vaughan

A paper presented at the Second International Conference on Christian Parapsychology in London during September 1984

All who are interested in the Turin Shroud eagerly await three new laboratories—in Oxford, Tucson and New South Wales—being ready and authorized to undertake carbon-14 dating of fragments of the cloth. This should decide whether it dates back to the first century AD or later. Meanwhile, has parapsychology anything important to contribute to the problem? I believe it has. In the interim, persuaded by a last-rising tide of evidence, I am led to conclude that the Turin Shroud is the original burial cloth of Jesus of Nazareth. Frank Tribbe's paper above has given you twenty-one reasons for agreeing with me.

Hitherto the members of STURP—the Shroud of Turin Research Project—and other researchers, have striven to disentangle the true history of the Turin Shroud and to learn all they can about how the frontal and dorsal head-to-head, 3-D, negative image of a crucified man was formed upon it.

To date, Shroud researchers have concentrated their attention almost exclusively upon resolving two double questions: Was the image the product of natural processes, and if so, how? and if not was the image man-made, and if so, how?

Many scientists of great expertise and using highly sophisticated equipment have achieved a rich harvest of findings, but as to answering either of these questions, the results have been disappointingly negative. To quote from Frank Tribbe's recent book *Portrait of Jesus?*:

Micro-chemical evaluation has indicated no evidence of any spices, oils or biochemicals known to be produced by the body in life or in death. The basic problem from a scientific point of view is that some explanations which might be tenable from a chemical point of view, are precluded by physics. Contrariwise, certain physical explanations which may be attractive are completely precluded by chemistry. For an adequate explanation for the image of the Shroud, one must have an explanation which is scientifically sound, from a physical, chemical, biological, and medical viewpoint. At present, this type of solution does not appear to be obtainable by the best efforts of the members of the Shroud Team ...

Thus, the answer to the question of how the image was produced or what produced the image remains, now, as it has in the past, a mystery (1).

1. Frank C. Tribbe, *Portrait of Jesus?* (Stein and Day, New York, 1983), p.179.

The Turin Shroud and the Resurrection - Vaughan (contd)

Further, Robert Dinegar comments: "We have absolutely no indication that the image was produced by the hand of man" (2).

So far the forty or so members of STURP have in general shown the cautious wariness of scientists towards the religious dimension. Thus, in one of his articles, Professor Eric Jumper criticizes two former members of STURP for making assertions about the Shroud which are not supported by the data, and for claiming "that the Shroud exhibits proof of the resurrection of Jesus". "This is absolutely untrue," Jumper declares (3).

I don't know what Dr Jumper's own religious attitude is; but I hope that in the words just quoted, his main objection is to the word "proof".

For he has here asserted that it is absolutely untrue that the Shroud exhibits *proof* of the resurrection of Jesus.

At this conference on Christian Parapsychology, the proportion of convinced believers is almost certainly rather higher than in STURP.

I therefore expect that a considerable number of you share my belief that the Shroud does exhibit not *proof*; but strong *evidence* of the resurrection of Jesus!

I reckon that it is time for Christian laymen and clerics interested in the Turin Shroud to encourage scientists and other researchers concerned with the Shroud, fearlessly and openly to address themselves to a *third* question: Was the image *supernaturally* formed and, if so, how?

I could re-phrase the question: If the dead Jesus of Nazareth passed into the afterlife and, in what St Paul would have called his spiritual body, returned to the tomb early on that first Easter Sunday and raised his corpse *through* its enveloping shroud into his spiritual body, how might *he* have formed the image upon the cloth?

For if the risen Christ did in fact raise his corpse from the dead and left upon the linen evidence peculiarly relevant to our twentieth-century scientific minds to reflect upon, we cannot expect to understand, let alone to explain, what was involved if we merely bring to bear physics, chemistry, biology and medicine. We must also involve our admittedly limited knowledge of psychical phenomena and allow for the distinct possibility that PK—psycho-kinesis—was once exercised in the tomb by the Christ as the supreme Master of *spiritual* laws and energies as yet far beyond our scientific grasp.

The late Bishop John Robinson emphasised that, if the Turin Shroud is the original Shroud of Jesus, it does not show us the body of the glorified risen Christ, but the effects of "some sort of radiation sufficient to have left marks of thermal discolouration on the cloth. It would be the last trace, the final foot-print, as it were, of the old body"(4).

But I have yet to hear or read any account suggesting the actual *method* by which the Resurrection was achieved, by which the grave-clothes and

2. Quoted by Tribbe, *Op. cit.*, p. 151.
3. Eric J. Juniper, "Shroud of Turin: Facts and Myths," *A.O.G. Quarterly* Vol. III, No. 3, Fall 1982, pp. 5-8.
4. J. A. T. Robinson, "The Shroud and the New Testament" in *Face to Face with the Turin Shroud*, ed. Peter Jennings (Mayhew-McCrimmon) pp. 79-80.

The Turin Shroud and the Resurrection - Vaughan (cont'd)

the tomb of Jesus were rendered empty, as the disciples Peter and John found them. That is what I propose to offer in this paper with reference to mediumistic evidence.

As an Anglican communicant I have long felt that far too many Christian theologians and members of the clergy have been unjustifiably reluctant to extend their reading into psychical, including mediumistic, literature. I do not myself attend seances, and without inferring any intention to defraud or deceive amongst the vast majority of psychic mediums, I realise how easy it must be for "sensitives" subconsciously to gather information (e.g. by telepathy) from among the living. I also think that too wide a range of sensitives believe themselves competent to practise as professional mediums; and even the very best psychics have their off-days.

I have myself read a great many published books of alleged "communications from the dead". Sometimes I only have to read a single paragraph to classify the material as phoney or highly suspect. But more often I am genuinely impressed and am persuaded that what has been received in automatic writing or by trance mediumship closely reflects the thoughts of benign spirits dwelling in the after-life realms.

In brief, I would accept the verdict of the late G. N. M. Tyrrell, arrived at after studying a great deal of alleged spirit-communications. "The claim (that such messages derive from the dead) in some cases turns out to be untenable; in other cases it is unacceptable in a direct and literal sense" he wrote (5); but "at the highest level the communications become clear and definite and differ entirely from the low grade type"(6) and "are wholly and unequivocally Christian"(7).

When in 1963 Bishop Robinson published his *Honest to God*, I was prompted by his seeming rejection of the notion of God as existing either literally "up there" or metaphorically "out there" to assemble for publication an anthology of theological statements carefully selected from spiritualistic literature—not about life beyond death, but generally re-endorsing the orthodoxy of the clauses of the first half of the Nicene Creed; and in my introduction I suggested that the bishop's line of thinking ignored the psychical and spiritual dimensions.

My book *A Faith for the New Age*, published in 1967, includes a chapter full of extracts about the Resurrection (8).

Imagine then my surprise to read in 1977 in an article on the Shroud by the same Bishop Robinson that the Turin cloth belongs to the "mysterious realm of paranormal spiritual phenomena". I silently cheered when he went on to urge interested Christians to "press on into the unknown, ... retaining both the openness and the scepticism which has marked psychical research at its best"(9).

In considering how the image could have been formed, I used to favour

5. G. N. M. Tyrrell, *The Personality of Man* (Penguin Books, 1947), p. 202.
6. G. N. M. Tyrrell, *The Nature of Human Personality* (Allen and Unwin, 1954), p. 19.
7. G. N. M. Tyrrell, *Grades of Significance* (Rider & Co., 1930), p. 196.
8. David Vaughan, *A Faith for the New Age* (Regency Press, 1962), pp. 88-103.
9. J. A. T. Robinson, *Theology*, Vol. LXXX, No. 675, May 1977, pp. 193 ff.

The Turin Shroud and the Resurrection - Vaughan (contd)

the vaporographic theory—that vapours of carbonate of ammonia given off by the fermentation of urea (in blood and sweat) and the spices in the tomb caused a negative photographic image of the corpse to appear on Jesus' Shroud. But the recently discovered facts of 3-dimensionality and superficiality of the image—that it has only affected the fibres on the surface of the inner side of the cloth—seem to rule out this theory. The image appears to have been formed where the linen has been dehydrated, oxidised, and conjugated (10). These facts eliminate most theories. The only interpretation that seems to do justice to the complex features of the Shroud is that the image is some kind of scorch impression induced by either low-energy heat or by high-energy light, lasting only fractions of a second.

Speaking of those crucial moments which presumably coincided with the bodily evacuation of the Shroud in the act of Resurrection, Bishop Robinson commented significantly: "We are not here in the realm of transforming physical matter into physical energy according to the rules of repeatable experiment. If we can say anything at all, it seems that we are moving much more in the shadowy realm of paranormal physics and psychology associated with exceptionally spiritual states"(11). St Paul taught Christians to expect that they will awaken from death, having discarded their physical body, to find themselves "raised in glory" in a "spiritual body"(12). As yet, however, scientists have no working concept for describing the conjectured after-life body of a human being as having a higher "frequency" or "vibration rate" though such terms are not uncommon in alleged communications from the dead. A common feature of such messages is a reference to terrestrial matter being of a much lower frequency than the rising levels of "frequency" or "vibration" encountered in the different "planes" or "spheres" of the afterlife realms. For example, J. Arthur Findlay published in his book *The Way of Life* the following teaching which he received:

We cannot see your world until we take on earth conditions. In taking these on, we slow down our vibrations, and come through from one plane to another, until we get our vibrations down more to a level with those of which your world is composed. We can all come down, but we cannot go up beyond our plane until we are prepared for the change (13).

Another alleged communication from the book *Death's Door Ajar* states:

It is all a matter of vibration. On the lower plane where I have been, since I passed over, our vibrations are only a little higher than yours, and, after a little bit of practice, it is comparatively easy for us to lower ours and help you heighten yours so that we can communicate (14).

10. See Tribbe, op. cit. and Kenneth E. Stevenson and Gary R. Habermas, *Verdict on the Shroud* (Robert Hale, London, 1981).

11. See note 4 above.

12. 1 Cor. 15, 2 Cor. 5.

13. J. Arthur Findlay, *The Way of Life* (Rider & Co.).

14. "J. V. H.", *Death's Door Ajar* (Rider & Co., 1934).

The Turin Shroud and the Resurrection - Vaughan (cont'd)

For the crucial moments of the Resurrection, I conjecture, Jesus in his spiritual body returned to the sealed tomb early on that first Easter Sunday. Lowering its "vibration" or "frequency", he either aligned himself prone with his enshrouded corpse, merging his spiritual body with the physical, or stood tangentially to it at its head or feet. Then psycho-kinetically by mind over matter—he raised the "frequency" of the molecules of the physical to the level of the spiritual. Such an action, I am informed, would very probably have induced heat. In this process—perhaps one of *trans*-materialisation rather than *de*-materialisation—the molecules of the physical body would have passed *through* the Shroud, imparting what Mr Geoffrey Ashe calls "a kind of radiance or 'incandescence' partially analogous to heat(15). The Shroud itself would have been left empty (except for spices) and virtually' undisturbed. This last factor, many Christians deduce, is what made the beloved disciple "see and believe"(16).

Subsequently Jesus would have been able mentally to lower the frequency of his uniquely dual "resurrection body" in order to appear, speak, eat, and even be handled in the presence of his disciples, or to raise it in order to vanish, as at the inn at Emmaus or at the moment of Ascension.

So much for speculation. What other evidence, drawn from the field of mediumistic literature, can we muster to support this interpretation? No member of the Society for Psychical Research would presume to repudiate the automatic writings of the late Geraldine Cummins as without significance. In one alleged communication through her pen, purportedly given by a spirit calling himself "The Messenger of the Cross", we find allusions relating to Jesus's appearance to the disciples, his passing through solid walls or doors, and to the "clay" of his physical body:

Now in those last days between the time of the Resurrection and the Ascension, Christ, by the grace of the Father, could, through the invisible Image-body, wholly command the earthly body. So again, and yet again, He appeared unto the disciples, traversing space by passing through substance. For behold, to perfect wisdom there is no clay as ye perceive it. But the clay can be evoked by wisdom once again if the desire for it is there. Therefore, by reason of the great love He bore for His disciples Jesus faced back into the heaviness and weariness that is the portion of the bearer of the flesh (17).

In Appendix I of her book *The Great Days of Ephesus*, one of the so-called *Scripts of Cleophas*, Miss Cummins records a more detailed account of the task that faced Jesus beyond death:

When the body of Jesus gave up the ghost, he passed into the darkness

15. Geoffrey Ashe, "What Sort of Picture?," *Sindon*, 1966, pp. 15-19.

16. John 20.8; Luke 24.12.

17. Geraldine Cummins, *The Resurrection of Christ* (London Spiritualist Association Publications booklet, 1947) pp. 33-34.

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of Hades, and there for a short space His anguished soul had rest ... However, He knew that His work was not yet accomplished; He knew that there lay before Him an agony with which the anguish of the Cross could not compare. He must enter again the dead body, must cause the torn flesh to stir and "rise" from out of the wrappings that were designed to contain it till the Judgment Day (18).

A psychic group in America, calling itself the Rosary Band, published the book *Seven Steps to Heaven* in 1960. One communication claims to describe how the risen Jesus returned to the tomb on that first Easter morning in his spiritual body, re-entered his dead physical body, and by raising the frequency of the atoms of his corpse, literally raised it from death:

At Easter Jesus returned to the earthly vestment lying in the tomb. Now, with Holy Angels attending Him, He re-entered that tenement to revivify it and raise its atomic vibrations to the next plane and so ultimately back to the Godhead ...

Jesus simply came back to that vibrational vessel, re-entered it, increased its vibrations and there He was (19).

Evidently, this was a very difficult task and ordeal. Through the pen of Miss Cummins again, we are told:

Terrible was the labour of the spirit when it strove to re-enter the body of Jesus. More terrible still was the commanding of that fleshly body so that it might be transmitted in an instant into finer elements that caused it to be invisible. While invisible, the Mighty Will could drive it through dwellings, doors, houses, walls of stone, until it reached the presence of the brethren! (20)

Another highly reputable sensitive, Miss Grace Rosher, again by "automatic writing", recorded a message purporting to explain how the Resurrection was achieved:

Jesus was able to dematerialize His physical body because He was already a spiritual being so perfectly evolved that even His physical body was less material than ours (21).

A deceased former President of the Society for Psychical Research, Sir William Barrett, purported to communicate to his widow on this topic. After the crucial moment in the tomb,

Jesus's body was not there: it was transmuted into His spiritual etheric body. Through living in the most spiritual vibration, He was able to raise the vibration of the physical so that there was no body to dispose of (22).

18. Geraldine Cummins, *The Great Days of Ephesus* (Rider & Co.), Appendix I.

19. The Rosary Band, *Seven Steps to Heaven* (Vantage Press Inc., New York, 1960), pp. 67, 68.

20. See note 16 above.

21. Grace Rosher, *Beyond The Horizon* (James Clarke, 1961), p. 99.

22. Lady Barrett, *Personality Survives Death* (Longmans, Green & Co., 1937), pp. 10-11.

The Turin Shroud and the Resurrection - Vaughan (cont'd)

My final extract relating to the emptying of the tomb and indirectly, I believe, to the formation of the image upon the Shroud, comes again from the automatic pen of Geraldine Cummins, quoted in her book *Paul in Athens*. Here, in a speech to fellow Christians, St Paul is quoted as publicising the written testimony of one of the soldiers who was on guard *inside* Jesus' tomb—Andronicus by name—who, to seal his lips, had been murdered on the day after Barnabas baptised him. You must excuse the old-fashioned language sometimes encountered in mediumistic literature. The extract begins with a statement attributed to St Paul, who then goes on to read the soldier's account, which I have slightly abridged:

Among those who guarded the chamber of the dead was a soldier named Andronicus. He hath set down in writing his testimony concerning that dread night when our God sent His messenger among men. Now Andronicus hath declared himself on this wise:

We had slumbered all the day, so no weariness closed our eyes or chained our limbs in sleep. We had drunken no wine, so we were watchful; and there could be no noise in that hidden place without our knowledge.

Torches lighted up our darkness, for we feared the shadows of the tomb. We whispered tales of the wars and of the arena to one another ...

Howsoever, towards morning ... there came a splitting and rending as if great trees were being torn asunder. The very earth at our feet did roar; the walls shook; the stones rose up; and we fell upon the quivering ground that was now like a bending, rustling parchment.

The light of the torches died; yet there was no darkness about us. For the sight of our eyes was nourished by a radiance that came from the midmost part of the chamber.

And one whispered, "Behold, a star hath fallen to the earth. Behold its fire! We are undone, we shall be devoured by its strong flame!"

And another cried for his home and his mother, and yet another wept.. ..

And we were smitten, so that in our stiffness we were like unto corpses from which has flown the breath of being.

Howbeit, I was not as the others, stricken with blindness. And perceived that what was like unto a star was a man arrayed in shining garments.

He stood at the head of the Crucified One. And all about the linen clothes there burned a pale flame. Only after it had faded and passed, I perceived that no dead body lay within the tomb.

Yet were the wrappings in no way stirred, and they remained in the shape of the man who had died ...

I know now as I speak these words to the scribe, who graveth them upon parchment, that I was, in that fearful hour, in the presence of a

The Turin Shroud and the Resurrection - Vaughan (cont'd)

mighty God....

Thus was I in that dawn. And I do testify that no living man came nigh the tomb, but there inhabited that lonely chamber for a space some shining one, so that the dead god, who lay there, rose into the life of the flesh once more!

"Such", declared Paul, "is the testimony of a soldier of Caesar"(23).

This mediumistic account, if evidential, aptly describes how one minute the corpse was there within its grave-cloths, and the next, in the presence of a man in brilliant light and shining garments, the body was gone.

Was the "pale flame" mentioned, some form of supra-physical or psychic energy that the Christ, the Logos of the evolving universe, applied with infinite skill and delicacy of touch in order to impart to the linen through which he drew the atoms of the corpse into his Spiritual Body a perfect scorch image of his crucified flesh? Possibly.

Dr Jackson and Dr Jumper have stressed (24) that the image was evidently imparted to the cloth *through space*, as if from within the cold corpse outwards. Was some form of radiation involved comparable to the process of micro-wave cooking. in which micro-waves stimulate the atoms of a substance and heat it from within outwards? Did the Christ, standing at the head of his corpse, mentally stimulate its molecules from within to rise in frequency to that of his spiritual body and draw them magnetically into his risen self?

One further thought. How do we account for the linen of the Shroud bearing only two photographic images, one frontal and one dorsal? If the images were imparted outwards and in 3-D, from the corpse to the inner surface only of the linen, why is there no image of the left and right flanks of the body? Could it be that our Lord carefully master-minded the impress of just two of many possible angles of view, as if the corpse were a rotating holograph and he selected only those two 3-D images best suited for rendering upon a two-dimensional linen surface the last trace, the final foot-print, of his old body?

There is fresh food for thought here for scientists, I believe, especially along lines pioneered by Professor Karl Pribram. He contends that behind the world of appearances lies a holographic "frequency domain" or "primary reality", with the brain operating like a frequency analyzer, converting different frequencies into our familiar physical world (25).

In conclusion, the mediumistic evidence I have cited, all of it at least twenty-five years old, some fifty, certainly provides a working hypothesis to justify theological claims based on the Gospels and Epistles of a full bodily resurrection of Jesus, rather than some theory of apparitions or hallucinations. Now we have no difficulty in grasping how, by lowering the frequency of his unique dual body, he could appear suddenly in the upper room and comment to the terrified disciples: "Why are you so perturbed? Why do questions arise in your minds? Look at my hands

23. Geraldine Cummins, *Paul in Athens* (Rider & Co., 1930), pp. 79-82.

24. Cited by Tribbe, *op. cit.* p. 204.

25. Karl Pribram. Interview in *Psychology Today*, February 1974, p. 84.

The Turin Shroud and the Resurrection - Vaughan (cont'd)

and feet. It is I myself. Touch me and see; no ghost has flesh and bones as you can see I have" (Luke 24.38-9 NEB). And soon, before their amazed eyes, he was eating fish and honey; while a week later, he could say to doubting Thomas, "Reach your finger here; see my hands; reach your hand here and put it into my side; be unbelieving no longer, but believe!" (John 20.27 NEB).

Is the Christ saying to us today through the Turin Shroud, illuminated by continuing scientific and parapsychological research, "Be unbelieving no longer, but believe!"?

A REMARKABLE MOSAIC IMAGE

We have heard from Fr John. Conliss of Japan (who designed the current banner for SHROUD NEWS) that he has developed a mosaic of the Shroud Face. His aim was to design a mosaic for indoor or outdoor walls which can be either made cheaply (using commercial mosaic stones) or put together by anyone, the colours being numbered and charted on a diagram.

The complete mosaic measures 100 cms by 65 cms (about 3 feet 6 inches by 2 feet) and each stone is 18mm square and the materials are the best available in Japan. The cost of materials, work and air-freight is expected to be about US \$270 or less if the purchaser wished to put it together piece by piece.

Anyone interested in full details of the mosaic should write direct to Fr John Conliss, SVD, at 38 Midoriga Oka, Tajimi, 507 Gifu Kew, Japan.

C 14 DATING FOR THE TEMPLECOMBE PAINTING

A note from REMI VAN HAELST of Antwerp.

Historically, Templecombe in Somerset, England, was once a commandery of the Knights Templar. This order was famous for many reasons one of which was their cult of the forked beard, although no proof of such idolatry has been found. The only indication is a legend that the Saracens once found and destroyed a representation of such a face. There is also a Templar painting representing a forked beard. The famous British historian, Ian Wilson, believes that the forked beard is a representation of the face of Christ as on the Turin Shroud. The Templars venerated the Shroud and made several copies for their secret cult in commanderies all over Europe and Asia Minor. The authorities at Templecombe have promised to publish the full details of the research done on the Templecombe painting.

FROM THE ANGLICAN MESSENGER, (Perth, WA) April 1987

Nick is wrapped (rapt?) ... (rapped?)

**Father GREG HARVEY continues his
series, *Cversations with Nick*.**

`... he saw the linen cloths lying ...'

Nick: It seems different this year, somehow!
Dad: What does?
Nick: Good Friday and all that. More real, somehow, Or closer.
Dad: Pass that palm branch, will you. Why?
Nick: Dunno really. Seeing that Shroud exhibition and all that.
Makes you think! It's really weird!
Dad: You certainly were there a long time! •
Nick: Yeah, and I went back, with Tim.
Dad: Did you? What did he think?
Nick: He thought I was stupid at first. Thought religion had finally got me. But then he was interested.
Dad: Just hold that branch there while I tie it.
Thanks. I've got a book about it if you like.
Nick: I don't want to go overboard!
Dad: It's got pictures!
Nick: Watch it! But it does make you think. Helps you to think about it differently.
Dad: More real, do you think?
Nick: Something like that. Like it's not just some story. Like when we went to Parliament House. It's not just something you hear about or read about.
Dad: I never thought Good Friday was like that.
Nick: Yeah, well. But it sort of means you can follow the story differently. As though you can picture it and see what happened.
Dad: Well that's OK. But faith shouldn't depend on things like that.
Nick: Yeah, but you're religious. I don't even know whether I've got faith, whatever that is, but that exhibition sure helped me to think a bit more seriously.
Dad: Just put those two- up there in the corner will you?
Nick: That'll do. You could put some up there. What do you reckon really — about the Shroud, I mean?
Dad: Well, I think that anything that helps people to understand more clearly has got to have a lot going for it — just as long as you don't depend on it!
Nick: We're not all as smart as you are! Some of us need lots of help, don't forget!
Dad: Of course, there's another very important thing about the Shroud.
Nick: What's that? Here, let me do that!
Dad: Thanks. Don't fall off! Well, the other thing is that the Shroud is empty.
Nick: Of course it is!! Gee you say some funny things! What are you on about it?
Dad: Well, that takes us to the end of it all — or to the beginning, really!

Fr. Greg Harvey

BBC Science Unit

Turin tests

The Turin shroud, believed by some to bear the marks of the body of Christ, continues to fascinate scientists. Now some of them claim to have discovered how the marks were made, as George Short reported.

'Tradition says that the Turin shroud was used, nearly 2,000 years ago, to wrap the body of the crucified Christ. Photographic negatives of the shroud show the image of the body of a bearded man, with wounds in the places appropriate to the crucifixion as described in the New Testament. So far, no convincing explanation of the markings has been given. Theories range from one which says that the shroud was faked by heating up a metal statue and then wrapping it in cloth to one which attributes the marks to some sort of radioactive emission from the body.

'The latest idea—from researchers at the University of South Florida—has the merit of using evidence obtained by an experiment designed to recreate the conditions of an actual burial in Palestine 2,000 years ago. It is also based on a bit of factual evidence which others seem to have overlooked. This is the observation—made by pathologists and undertakers in the USA—that a body, soon after death, sometimes grows warmer before it grows cold. The phenomenon is known as "post-mortem fever".

'This knowledge led to a strange experiment, conducted in a first-century tomb in the grounds of a monastery in Jerusalem. The experimenters took a hollow, plastic model of a human body, the kind of "mannikin" used by teaching doctors and nurses, and filled it with water warmed to about 10°C above normal body temperature. This was to simulate post-mortem fever.

'This imitation body had been anointed with myrrh and aloes, substances believed to have been used in burial rites at the time of Christ. When a shroud was folded round the mannikin and placed in the alkaline environment of the tomb, an image was transferred from body to shroud, where they touched. This is certainly a plausible explanation of how some sort of image might have got on to the Turin shroud. But this modern image has not been shown, so far, to be the same as that on the real shroud. The real image has the peculiar property of being a negative image, that is, with light areas where one would expect dark ones. For this reason, it looks natural on a photographic negative but not on a positive print.

It may well be, of course, that with the passage of time this artificial image might turn into something like the real one. It is impracticable to wait, say, 1,000 years, to see if it will happen, but the process might perhaps be speeded up, by raising the temperature.

'If a credible reproduction of the image on the Turin shroud can now be obtained, this will certainly strengthen the case for taking the shroud seriously. To suppose that a medieval European forger would have the knowledge to reproduce ancient Palestinian funerary anointments and the alkaline conditions of a whitewashed tomb and postmortem fever temperature would be to stretch credibility to the limit.

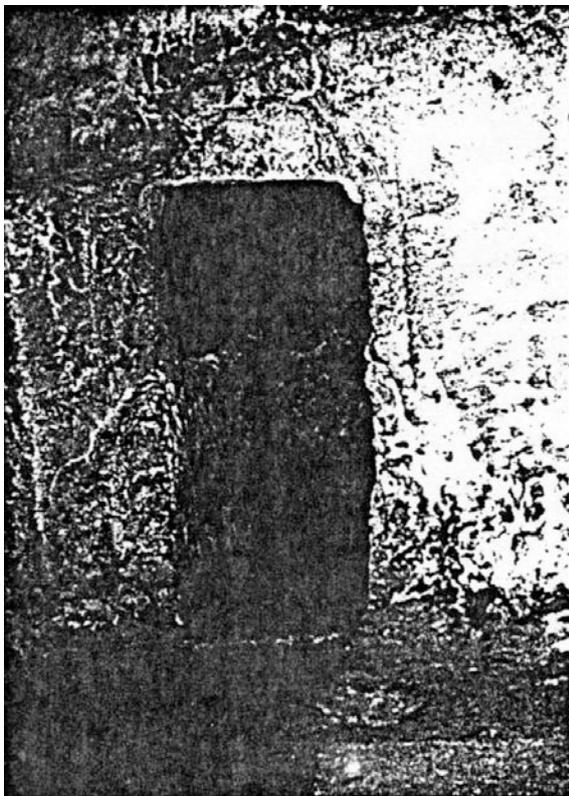
'But science will suspend judgment until the experiment with the mannikin has been repeated.'

THE ENTRANCE TO ONE OF THE
JERUSALEM TOMBS WE USED FOR THE
SERIES OF ENVIRONMENTAL
EXPERIMENTS IN APRIL 1986
DESCRIBED (OPPOSITE) BY BARBARA
SMOKER (!) AS "AN ABSURD
AMERICAN STUNT"

Referring to this article from the BBC LISTENER, one of our SHROUD NEWS subscribers, Albert de Quincey of New South Wales says:

"I cannot imagine any of the STURP scientists, or least of all the dedicated scholar and down-to-earth historian - Ian Wilson, who comprehensively covers the charge of medieval forgery in his erudite 'The Shroud of Turin,' as ever bothering to respond to the intemperate, shallow and sweeping criticism offered by the Secular Society."

Shrouded in science



SIR: It would be difficult to find anything less scientific than this BBC Science Unit statement (THE LISTENER, 3 July): 'To suppose that a medieval European forger would have the knowledge to reproduce ancient Palestinian funerary anointments and the alkaline conditions of a whitewashed tomb and post-mortem fever temperature would be to stretch credibility to the limit.' This presupposes some evidence that, assuming the image to be (as is almost certain) a medieval forgery, then the forger must have had this sophisticated knowledge—and there is no such evidence whatsoever.

The so-called 'shroud' bears traces of paint, and it is a matter of historical record that a 13th-century forger of relics confessed to making this particular artefact. At one time it was one of many 'true' shrouds of Jesus brought back from Palestine by Crusaders as souvenirs, but because this particular one was better done than most, it has survived to take in 20th-century wishful thinkers, including a number of scientists, historians, and others who are prepared to jettison the principles of science and scholarship for the sake of faith, sensation, superstition, and the production of bestsellers.

The introduction of 'post-mortem fever' is a new idea, used as part of an absurd American stunt ('experiment' is too respectable a word) that attempted—and (as your report indicates) failed—to produce a similar image on a cloth wrapped round a hollow plastic manikin filled with warm water. This is the only connection that 'post-mortem fever' has with the Turin relic—though 'shroud fever' seems to have reached epidemic proportions.

Barbara Smoker
President,
National Secular Society
London N19

SHROUD NEWS began in 1980 when Rex Morgan, author of three books on the subject of the Holy Shroud (PERPETUAL MIRACLE -SECRETS OF THE HOLY SHROUD OF TURIN, 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 because of its relatively simple method of production it can be written and produced and the information disseminated more quickly than most news-sheets of a similar kind or the more prestigious journals. It contains information, news, articles and illustrations gathered from sources of Shroud study worldwide through Rex Morgan's extensive personal connections with what has been described as the "Shroud Crowd".

Rex Morgan is a frequent traveller overseas and thus has the opportunity to keep abreast of latest developments in Shroud study and research. 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 information about the Shroud has become, as he describes it, a "passionate hobby". He brought the world-famous Photographic Exhibition created by Brooks Institute, California, to Australia, New Zealand, Hong Kong and Macau and during its tour it attracted more than half a million visitors. The exhibit has now been given 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).

Our list of SHROUD NEWS subscribers continues to increase. We request a subscription in Australia of \$6 for six issues posted. SHROUD NEWS comes out six times per year. The USA subscription for 6 issues 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.

Please encourage those of your acquaintance to take out their own subscription rather than borrow your copies. The more we have the more we can improve the bulletin.

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