

A NEWSLETTER ABOUT THE HOLY SHROUD OF TURIN
edited by REX MORGAN, Author of several books on the Shroud
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EDITORIAL

This issue contains a fascinating letter from a Russian who claims that the C14 medieval date proves the Shroud's authenticity rather than the reverse. There is also an important article by French Shroud researcher Brother Bruno Bonnet Eymard. His work is regarded by many as controversial but he is one of the most avid and thorough researchers in the field. And on the subject of French publications I was pleased to see that the erroneous claim made in the CIELT newsletter that they had arranged for the visit of H.E. Bishop Van Lierde to the Rome Symposium was withdrawn in a full page retraction in the July/August Newsletter. Due acknowledgement was given in French and English to Isabel Piczek at whose personal invitation, through her extensive Vatican connections, Van Lierde and other high officials attended the Symposium. And on the subject of the Roman Symposium it was reported to me (about third hand) that two mainstream researchers talked with Cardinal Saldarini of Turin and that he had said he would do everything possible to preserve the Shroud. The researchers gained the impression that Saldarini believes the Shroud to be authentic.

I heard recently of the death in August in Tasmania of Richard Brooks. Dick was a longtime supporter of the British Society for the Turin Shroud and when he came to live in Melbourne continued his interest. I met him when we displayed the Brooks (no relation) Photographic Exhibit in Melbourne in 1984 when 12,000 other Melburnians came to see it. We send our condolences to Dick's wife, Pat, also a Shroudie. The death of former Sydney artist John Sackville West in Cairns was announced this month. John was instrumental in getting me to show the Photographic Exhibit in Cairns in 1986 (see *SN* No 36). He was also the painter of a remarkable portrait of Christ, having never had any interest in religious painting before. The story of this work is in *SN* No 5 and *SN* No 14. West was an extremely talented painter whose last and greatest work, *Moses and the Ten Commandments*, was bought by your editor some years ago. His work is very rare as he was unable to paint for the last ten years of his life owing to arthritis. As a chain smoker he finally died from emphysema. It was said by his priest and by friends that John's life was considerably prolonged by his interest in the Shroud. We look forward to the next issue of *Shroud Spectrum International* due shortly. Sadly this will be the last issue by Dorothy Crispino whose meticulous research and writing for the Shroud will be greatly missed unless she publishes elsewhere. The Shroud Crowd has long recognised *Spectrum* as the world's prestige Shroud publication.

REX MORGAN

CORRESPONDENCE

Following the publication of *SN* 77 and 78 the Editor has received an unprecedented number of letters, all of them supportive of the criticisms of the Rome Symposium. It is felt that readers might like to share some of the comments. Here are extracts (identified only by country) both from writers who were present in Rome and who were not. They are in no particular order.

UK "It is an excellent report of the first day of the Symposium. I can't wait for the rest of it."

Australia "*Shroud News* is a wonderful paper. God will surely reward you mightily for your work for Him. I never forget my first moments at the Brooks Exhibition in Melbourne with that lifelike Christ at the entrance ..."

USA "*Shroud News* arrived end of last week; it is a masterpiece! You certainly have a keen perception for personalities and for what happens and how. In almost every instance I agree with your evaluations, and I'm sure that most of us who attended the Rome Symposium also agree."

Italy "I found many and useful news of the first day in the International Symposium organised by CIELT in Rome."

Australia "Your tales of Rome were rippers."

Australia "Bravo! for your report on the Rome Symposium. You do us a magnificent service keeping us up to date on fascinating developments. Your vivid descriptions made me feel as if I were there - experiencing the heat, dust, cramping and contretemps. The Shroud must be authentic to draw so many devoted followers despite the appalling conditions and all too fallible personalities. Thank you and may God grant you many more years."

USA "Even though the Rome Symposium left a bit to be desired it was certainly good to visit with you again (and to share the lone fresh air inlet into the auditorium!) I appreciate your approach to research and your respect for history. Your formal presentations moreover, are always refreshing. Would that more people among the Shroud devotees had your gift of clarity, conciseness and order when presenting their ideas."

CORRESPONDENCE (cont'd)

USA "Enjoyed *Shroud News* re Symposium in Rome and I am sure so did everyone else."

Australia " ... in my eighties ... I can only now express my admiration of your work, and I offer you my affirmation especially after reading the Home Truths. Good works are often affected by lack of thoughtful support."

UK "I marvel at the consistent quality of *Shroud News* and at your being able to find new and interesting material with every issue."

Australia "Allow me to say how I enjoyed your latest update. The *News* arrived this morning. I've found that write-up accounts of gatherings you've been at make you wonder if they're talking about the same thing. I loved your deft ability to sprinkle salt throughout your account."

Australia "This morning after Mass I was greeted with expressions of enthusiasm over how good the latest issue of *Shroud News* is. The Rome Symposium was presented in a very readable, interesting style supported with what I took to be the key points of each speaker's address."

Italy "Con grandissimo piacere ho ricevuto i due numeri di *Shroud News* (77 - 78) nei quali ho trovato un sommario molto curato delle vane relazioni lette al Smposioum di Roma."

UK "Issue no 78 with the "Home Truths" about the Rome conference was the funniest piece Shroud-wise written in years! Your "Home Truths" were fully justified and thoroughly entertaining."

UK "Your description of conditions at the recent Symposium in Rome was very entertaining! But I sympathise nonetheless with your sufferings."

USA "It was great to see you again in Rome, and **again** I must tell you what a wonderful job you do with *Shroud News*. No other news source provides such an excellent service to Shroud buffs, and both issues 77 and 78 are invaluable; they give me much more than I got by being present at the Rome Symposium -- plus, we may never see a complete English-language Proceedings."

CORRESPONDENCE (cont'd)

Japan "Your stay in Rome in June must have been pretty tiring. Thank you for your good report of the Symposium, which alas, seems to have fizzled a little."

USA "Your August *Shroud News* was great reading, and gives a very vivid picture of the Rome proceedings. Whenever the Third CIELT symposium is held, I hope you will cover it with the same keen eye."

USA "I thoroughly enjoyed your informative and entertaining accounts of the Rome Shroud symposium. Thank you for keeping *Shroud News* alive and keeping us scattered Shroudies informed."



During the Rome Symposium some international visitors were able to visit the remarkable collection of Shroud related items at the home of Italian author Emanuela Marinelli. Here Isabel Piczek of the USA discusses a wall of memorabilia

From *AURA -Z* No. 1 March 1993, A Russian English language magazine

AN OPEN LETTER

TO THE TURIN SHROUD INVESTIGATION COMMITTEE AND TO ANYONE ELSE IT MAY CONCERN

I first learned about the Divine Evidence in a sensational article published in the Soviet press in 1984. The phenomenon astonished me. Yet I was surprised that western scholars could not guess how the negative print was formed.

The fact is I have some evidence that a person is capable of influencing the arrangement of matter on the nuclear level with the energy field of his or her organism, thus causing the transmutation of chemical elements in various objects.

So I assumed that the energy emitted from Jesus Christ's body caused atoms of carbon, oxygen and hydrogen which made up the flaxen cloth to transmutate into atoms of other elements with yellow-coloured ions.

The latter were imbedded in the molecules of cellulose and produced a visual image not of human making.

Bearing in mind that the print of a human body on the Shroud has an ideal shape from an anatomical point of view and is not distorted by wrapping the cloth around the body and that, as the Gospels state, the Shroud and the shawl were found in different ends of the tomb, we can assume that at the moment of Jesus Christ's energetic transformation the cloth straightened out above and below the body and stayed parallel to it, the beams projected from the body caused

transmutation of elements contained in the cloth, the power of transmutation was in inverse proportion to the distance between the body and the cloth.

Hence, the closer a portion of the cloth was to the body the denser its coloration appeared; it is common knowledge that in everyday photography such spots look darker in the negative.

From the very beginning I was sure that all attempts to determine the age of the cloth by radiocarbon dating were doomed to failure. My conviction was based on Remi Chauvin's discovery that people can alter the rate of radioactive fission with the force of their thought, i.e. with their psi-energy. He announced his discovery at the International Congress of Psychologists in Moscow in 1967. The "Znaniye-Sila" (Power in Knowledge) journal told the public about this discovery in an interview with the scientist. Imagine how powerful the influence of Divine Energy on isotopes of carbon must have been to perform the dematerialization of Jesus Christ's body.

That was why I rejoiced while reading about the results of bio-physical investigation which showed the Shroud to be much too young. The skeptics could not realize it, but from

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my point of view it proved its authenticity.

We can also assume that the density of influence of Divine radiation was different depending on the position of the body on the cloth, and that could determine the mosaic pattern of the fission process. Consequently, the cloth of the Shroud can show different ages in its different parts.

I postulated my working hypothesis in public lectures and in articles of periodicals, and in late 1988 I sent the materials to Archbishop Anastasio Ballestrero of Turin. I was kindly informed that the Cardinal had found my theory to be of interest.

The miracle of the Turin Shroud has stirred the imagination of a lot of people. The transcendental hypothesis of my compatriot Olga Asaulyak deserves special attention among many diverse opinions. According to this theory, the print on the Shroud was a result of the double transmutation of elements caused by extremely high and low vibrations. The precise projection of the image is conditioned by straightening of the cloth in the vortex field of opposite polarity which emerged at the moment of transition of a physical body into the subtlest energy structures.

It is assumed that the Shroud's age can change depending on people's faith as the energy field of the Christian faith transfers energy to the cloth, thus keeping it intact.

O. Asaulyak suggests scholars should determine the age of the Shroud before Lent starts and then before and after Easter to see if it is growing

younger, as people's faith increases to reach its acme on Easter Sunday.

I realize how complicated the situation is, and so I appeal to the scholars who have already investigated the Shroud and suggest they use the data they have already acquired and real possibilities.

First of all, the dates when analyses were carried out in different laboratories (in Oxford, Switzerland and Arizona) should be correlated with the calendar of Christian festivals. If the above cited hypothesis is true we can assume that the youngest age of the Shroud determined by the investigators falls on the day of some major holiday or close to it.

It is advisable to conduct radiocarbon and other types of analysis of the analytical material received in 1988 systematically (if any of it is still preserved). Every piece of the Shroud and even ashes from it carry information about the whole of the cloth (due to holographic quality of the field), so the results may provide information about the condition of the cloth itself.

In case the influence of people's faith on the age of Christ's Shroud is proved beyond doubt, it would be impossible to overestimate the significance of this discovery for modern civilization and mankind's spiritual enlightenment.

Respectfully yours,
Tamila Reshetnikova

This review by Anne Ponce of a new French title *Le Signe de Linceul* by Odile Celier (Cerf, Paris, 1992) (ISBN 2 204 04648 5) appeared in *Devotion* (7 Feb 1993) and was reproduced in *Catholic Counter Reformation* No 256 March 1993

An inquiry into the shroud and a warning concerning deviations from the relationship to science.

In 1988, the results of the carbon 14 analysis dated the cloth of the shroud of Turin from the mediaeval period. Some Catholics were plunged into great distress whilst others heaved a sigh of relief.

This episode is simply the last of a fascinating history. What is more, the reactions it has aroused reveal complex debates which are far from futile. They touch on the question of the foundations of the Christian faith, but also on the way in which the faith is expressed in the contemporary world.

In *Le Signe du Linceul* (1), Odile Celier involves us in her inquiry into the history of the shroud, the devotion it has roused and the debates it has given rise to. She observes that there are still in force "two styles of relationship with God, the one mediated through practices, and the, other personal and enlightened" and that three types of tension are the cause: "between accepting and rejecting veneration of the relic and of the image, between authentic relic or simple icon, between a natural or a miraculous origin".

Risks of deviation

This work is never condescending towards the millions of the faithful who accept the devotion to the shroud. On the contrary, it stresses the possible riches, notably the works of charity that have flourished around it in the course of centuries. Above all, it is impossible to deny that contemplation of the shroud can aid the Christian to be aware of the scandal of the cross. On condition, of course that Easter morning is not forgotten.

Like all devotion, this one involves risks of deviation, the nature and development of which will make Odile Celier appeal to pastors to practise vigilance. The present deviations which seem most problematic to her concern the relationship to science and history.

Those who believe in the authenticity of the shroud of Turin as the burial cloth of Christ are sometimes led to an apologetic and ambiguous use of science. Its intractable points - for example concerning the fabrication of the image found on the cloth - are taken as proof of the miraculous origin of the shroud. But the same will appeal to nuclear physics in an attempt to reconstitute what might have happened on the day of the Resurrection...

Also problematic is the relationship with history, when the shroud is taken as "proof" of the Resurrection. Commenting on the conclusions of the carbon 14 analysis, Mgr Coffy wrote in 1988: "This conclusion of science takes nothing from our faith in the Resurrection (...). The Resurrection is an object of faith not of science, and our faith in the Risen (Lord) rests on the testimony of the apostles." Speaking of icon with regard to the shroud, he added: "The icon exists to be surpassed: it calls on man to transgress the visible and return to the invisible."

When Odile Celier sounds the alarm bell, it is not to crush those who may go astray. She in fact diagnoses a profound distress. In the past, she remarks, the relic was "a therapeutic object", healing the ills of the times, famines, plagues, wars... Today, Odile Celier analyses, the relic is called to heal the terrible ill of the century: the ill of believing".

Anne PONCE

(1) *Le Signe du Linceul* (The sign of the shroud). *The holy shroud of Turin: from relic to image*, by Odile Celier, Cerf.

From Brother Bruno Bonnet-Eymard, France

Whatever one might think of Bro Bruno's theories or activities, at least he does not, as do certain other French, persuade his agents to interfere with research reports on the basis of 'keeping the peace' in the Shroud discussions (as happened to Rex Morgan at the French organised Rome Symposium) whilst at the same time perpetrating at every possible opportunity their long (and in the view of many, well justified) running battle with the British Museum and carbon dater Tite. Bruno is a lucid, effective and refreshing communicator with a highly efficient propaganda system which publishes his work in at least French and perfect English so that it can be read and discussed widely and quickly. The following article from *CRC* 256 (March 1993) is his reaction to the book of Odile Celier.

ALL ENTRANCES ARE LOCKED

Turin, March 1993. The *Sainte-Chapelle* of the Holy Shroud is still locked, *chiusa*. For four years, pilgrims have struck against this notice: "For reasons of restoration", *per restauro*. Really? To read the work by Odile Celier, it would seem more likely that it is for reasons of ... definitive closure. According to the article we reproduce below, from *La Croix* for 78 February under the heading "Devotion", doubtless ironically, the carbon 14 analysis of the linen of, the shroud (small *s*) of Turin is the "last episode" in the history of this false relic. It is closed.

OUR COMMENTARY

For the author, it all begins in the 14th century; I was expecting therefore a serious questioning of my study on the relevant archives at the collegial church of Lirey. At the Congress of Saint Louis (USA), in 1991, I demonstrated that in 1355 the Holy Shroud was venerated at Lirey, a small locality not far from our Maison Saint-Joseph, and considered as the true burial cloth of the Lord, with the canonical

From Brother Bruno Bonnet Eymard, France (cont'd)

approval of the Ordinary, Henri de Poitiers, Bishop of Troyes I. Odile Celier is not bothered. Knowing nothing of the authentic archives and accepting as legal tender the so-called "Memorandum of Pierre d'Arcis", an undated and unsigned paper dug up by Ulysse Chevalier in 1900, she writes: "For the moment, what we retain from reading this memorandum is that the expositions were contested and then forbidden very soon after the appearance of the shroud, the reason being that this recently "fabricated" relic was not authentic and that the canons were making illicit gain from it."

The result of the carbon 14 analysis is to restore authority and an audience to the fable of the "false relic" - a fable constantly being reborn from the paper attributed to Pierre d'Arcis down to the declaration by Anastasio Ballestrero (13 October 1988), passing via John Calvin (*Treatise on Relics*, 1542) and Ulysse Chevalier (1900-1903). Suddenly, Anne Ponce finds this story "fascinating". It is an opportunity for her to invite us all to revise the "foundations" of our "Christian faith", "but also the way in which the Christian faith is expressed in the contemporary world".

THE NEW INQUISITION

To my knowledge, *La Croix* never showed the slightest interest in the "shroud of Turin" before 1988. Those were the days when scientists were unanimous in holding this relic to be authentic and justified the devotion of the multitudes - three and a half million pilgrims in forty three days during the exposition of 1978, under the pontificate of holy Pope John Paul I. It was also when the film "The Silent Witness" was popular. Today, everything has changed. The sub-title of the article sets the tone: "An inquiry into the shroud and a warning against deviations from relationships to science". Frankly, the supposed "inquiry" is worthless. But what does it matter? The "fascination" consists in the witch hunt, in pointing us out and "in calling on pastors to be vigilant": "The present deviations which seem to

From Brother Bruno Bonnet Eymard, France (cont'd)

be most problematic concern the relationship with science and history." No names mentioned ...

I thought at first that we had been forgotten, since we belong to neither category of Catholics singled out by Anne Ponce: those who "were plunged into great distress" on learning from the mouth of Cardinal Ballestrero of the mediaeval dating of the "shroud", on the one hand, and those who "heaved a sigh of relief on the other hand. Neither the one nor the other. Quite simply, this result appeared suspect to us because it was contrary to that of every other scientific discipline. Having conducted our own inquiry into the laboratories that had carried out the carbon 14 analysis, we discovered the fraud: there was a substitution of samples. The dossier is there; it is overwhelming and inescapable, and "fascinating" too, which is why it is barred, *chiuso*, like the entrance to the chapel of the Holy Shroud in Turin. There is no mention of it, not the slightest allusion. It is not an oversight. It is a perfectly observed silence conspiracy. And here we have the settling of the score. Let us pay great attention to each of the terms of this "warning".

SCIENCE AND FAITH

"Those who believe in the authenticity...": that's us. Since the Turin Congress of 1978, from year to year we have gathered, published and commented on the conclusions of the various specialists in every scientific discipline. They agree in demonstrating the authenticity of the Holy Shroud with a convergence of proofs ending in a strong probability, verging on absolute certainty!...: "I now think that it has become absurd and that it is scientifically untenable to claim that these imprints are the work of a forger. I firmly believe that the body of Jesus and his divinity were wrapped in this shroud. I believe it in the same way that I believe in universal gravity and weight. I believe it as one believes a scientific truth, because it fits in with all our actual knowledge." (Pierre Barbet, 1950) "There will always be sufficient obscurity for not believing and sufficient light for those who want to believe. As far as I am concerned, this light is dazzling." (Pierre Mérat, 1990)

From Brother Bruno Bonnet Eymard, France (cont'd)

PROOF OF THE RESURRECTION

"...are sometimes led to an apologetic and ambiguous use of science." The "apologetic use", or demonstration of the truth of our faith is us again. What could be more legitimate? A morphological, optical and chemical examination of the blood stained imprint confirms an immemorial tradition of the Church: "Let us understand, contemplate and adore." (Georges de Nantes). Well, no! Our moderns refuse to bend the knee:

"Its intractable points - for example concerning the fabrication of the image on the cloth - are taken as proof of the miraculous origin of the shroud." What a lie! To avoid saying the truth, which is as clear as daylight: "At this time, the most likely hypothesis is that the image of the Shroud is a light "air" scorch, produced by temperatures lower than those sufficient to carbonise the material" (Schwalbe). Adler suggests "a certain low temperature heating process, or high temperature of an extremely short duration". But what is certain is that research here comes up against the frontiers of the experimentable and that "science feels surpassed", as Vignon foresaw in 1939, by "something extraordinary". This was also the conclusion of the English experimenter Ashe on the "scorch" in 1966: "The Shroud can only be explained if it wrapped a human body to which something extraordinary happened. No other explanation is possible." The STURP team came to the same conclusion in 1981: "We can conceive of no single simple mechanism as compatible with the study of physics and of image analysis." (Adler)

At any rate, a definition of the shades and half tones of the image supposes a scientific verification of the source of radiation. And as it is well established that this source was the body of Jesus Christ, crucified and buried in this Cloth, cold and bleeding on the evening of Good Friday, but risen on the third day, the "cause of the effects" is well identified; for the glorious Resurrection of Jesus in his body is an historical fact as surely vouched for as the sorrowful Passion, of which this Cloth is the true witness. This image is a "sun flash" (G. de Nantes). That

From Brother Bruno Bonnet Eymard, France (cont'd)

is why I say and repeat that the Holy Shroud is the proof of Christ's death and resurrection.

The proof is flawless. So, now to discredit it - but this time it is no longer us, nor the American STURP team, nor, any serious scientist -, hence I underline the lying allegation:

"But THE SAME will appeal to nuclear physics In an attempt to reconstruct what may have happened on the day of the Resurrection..." This absurdity is not ours. The Abbe de Nantes has long resolutely opted, with Georges Salet, but against the Abbé Laurentin and Father Rinaudo, for an exact and rigorous science, distinguishing between totally different "chemical and nuclear reactions": "Any modification of the Shroud is possible in the chemical structure of its matter, which alone is accessible to external agents. The dynamic balance of the atomic nuclei, on the other hand, is beyond reach and could only be modified by the equivalent of the nuclear fissions of our atomic industry, no trace of which can be seen and no reason for which can be found either." (G. de Nantes).

FAITH AND HISTORY

"Also problematic is the relationship to history, when the shroud is taken as `proof of the Resurrection" That straight away is us! And this time, a bishop's words are quoted to oppose us: "The Resurrection is an object of faith, not of science, and our faith in the Risen (Lord) rests on the testimony of the Apostles." So Mgr Coffy has never read Saint Paul: "If Christ be not risen your faith is in vain." (1 Cor 15, 17) Nor does he consider the fact that the said testimony of the Apostles is itself the object of scientific and critical study.

As for "talking of icon with regard to the shroud", that is truly the height of hypocrisy: "If this image is a miracle of Christ, minuscule in comparison with the Resurrection whose scorch mark it still bears, then let us prove it. Let us refute the objections made against it and proclaim its truth with such force that every knee must bend in liturgical adoration of this relic, in accordance with the Church's time honoured custom. If, on the other hand, it proves to be the work of a forger, and if the various

From Brother Bruno Bonnet Eymard, France (cont'd)

scientific disciplines that have been applied to this archeological object definitely prove this to be so, then let us be equally clear about that. [...] But whatever else, let us not be hypocritical and try to have it both ways, admitting the new 14th century dating and the existence of a painter having confessed to his crime and at the same time admiring it as an "icon" to be presented for our veneration by virtue of its long history and not to contradict the devotion of the faithful. With Jesus Christ, we "vomit out the lukewarm". And those who practise the "*mescolamento*" of for and against, hoping to win on both counts, we suspect of mean spiritedness. They show contempt for true devotion that will never accommodate itself to such relativism, liberalism and indifferentism in affairs of the heart; and they also show contempt for science, which knows no mid way position between the authentic Shroud with the Blood and Face of Jesus Christ our God, who died and rose again, and the fabrication of a false relic, made by no matter how advanced a technique, but motivated by love of money and the spirit of deception."

ICON OR RELIC?

The conclusion of the anatomists and biochemists is inescapable: the Holy Shroud really wrapped the body of a man flogged and crucified. To accept the mediaeval dating- is therefore to admit: 1) that a man was crucified in the 13th-14th century; 2) that he was then wrapped in this shroud; 3) "by chance, when it was removed it was marked with the imprint of his body and stained with his blood" (Jacques Evin). If that is so, then it is no longer an object of piety but a horror! In "speaking of icon apropos of the Shroud" Mgr Coffy is only repeating Cardinal Ballestrero's declaration of 13 October 1988: "The Church reaffirms her respect and veneration for this venerable icon of Christ, which remains an object of the faithful's devotion." In so saying, He drew this indignant reply from Doctor Luigi Malandrucchio, head radiologist at Saint Peter's Hospital in Rome: "If we reckon, as does Cardinal Ballestrero, that the carbon 14 test has given a definitive verdict, then we have to

From Brother Bruno Bonnet Eymard, France (cont'd)

admit that someone in the Middle Ages subjected a real live human being to the Passion of Christ. We are then faced with, if I may say so, a macabre object, not an icon."

There is something even more serious. Commenting on the words of Cardinal Ballestrero above, the Abbé de Nantes remarked on this "the sentence of the high judge in the red robe": "Here we have the Church cut in two: on the one side" *the faithful*" and on the other... *the Church*". Wouldn't *the faithful*" be *the Church*"? No. *the faithful*" superstitiously adore Christ on seeing the Shroud, which they imagine to have wrapped his body, and the brown marks which for them are traces of His sacred Body and stains of his precious Blood. *The Church*" lets them do so, but it is not what she thinks or wants. The official Church cannot upset her superstitious masses without considerable risk, as she hopes to make Dr. Tite and everyone else understand. And so she will respect this "icon", that is, this pious image, and even call it *venerable*"... for as long as there are people to venerate it. She tolerates what she cannot prevent, among other things this popular devotion of relics which she finds deeply repugnant."*

OURS IS THE TRUTH, WHATEVER THE COST!

And such is Odile Celier's "condescension" today. When she "sounds the alarm, concludes Anne Ponce, it is not to crush those who may go astray. She diagnoses a profound distress." Bless her heart! It would be the case if science were to give us decisive reasons for renouncing this pious belief of the Church. It would cost us. To have to conclude that the Holy Shroud is a 14th century hoax would be a real disappointment for our faith, hope and charity. But we would not hesitate for a moment, for it is the truth we want, and because reason and science have always been the friends of faith. But the truth shines out today, scientific truth preparing the ways for divine TRUTH to blaze across the world, in return for our tireless, necessary and healthy polemic, free from all "distress" and from all "deviation" too.

From Brother Bruno Bonnet Eymard, France (cont'd)

If anyone is deviating, it is Odile Celier with her claim to diagnose the "terrible ill of the century: the ill of believing" As though "believing" were an ill. Her pen has revealed a strange deviation. It is not from believing but from the hardened godlessness of Christians that Odile Celier is ill. And the Holy Shroud is the providential remedy, prepared in advance by Our Lord and gentle Saviour, for the times of the great apostasy, which are ours.

Already in 1978, under the pontificate of John Paul I, the exposition of the holy Relic made the Holy Face shine for a moment with all its powerful charm, announcing, as did the Fatima sun in 1917, the mercy of God, putting an end to the "terrible ill of our century", the ill of not believing. For the moment, resting in its shrine, the Holy Shroud awaits the Church's Resurrection, and the present restoration works on the Cathedral of Saint John the Baptist are the figure and material and providential preparation, enabling us to predict the imminent miraculous salvation of Christendom and the Catholic renaissance.

SIGN OF CONTRADICTION

Until then, "Our great Relic" (Saint Francis de Sales) is "a sign of contradiction", like Jesus Himself (Lk 2:34), of which the so-called Catechism of the Catholic Church gives striking proof.

Under n° 515, we read: "From the cloths of his nativity to the vinegar of his passion and the "shroud" of his Resurrection, everything in 'the life of Jesus signifies his mystery. The "shroud" of his Resurrection": translation of the German word *Auferstehungstuch*, dear to Cardinal Ratzinger, who confided to a friend of the Abbe Hruby's in answer to a question about the fraudulent dating of 1988: "As long as this affair is being constantly made much of by extremist circles there can be no question of our coming back to it." In other words: as long as we protest against the orchestrated world plot to deny the authenticity of the Holy Shroud, Rome can do nothing because of us.

From Brother Bruno Bonnet Eymard, France (cont'd)

And if we kept silent? Then Rome would have nothing more to say since no one would be demanding justice. So we have to speak out. And to begin with, we shall ask Cardinal Ratzinger how he could allow a crime against "the shroud of the Resurrection" to be committed in the same CCC.

Under n° 640, Christ's Resurrection is presented as a "real event"; for proof, the discovery of the empty tomb on Easter morning. Very good. But when quoting Saint John's Gospel, all mention of the Lord's Shroud is simply suppressed, thus making the passage incomprehensible: "The disciple whom Jesus loved" (Jn 20:2) states that on entering the tomb and finding the "linen cloths lying there" (Jn 20:6) "he saw and he believed" (Jn 20:8)." What is the relationship between "the linen cloths lying there" and the disciple's act of faith? Impossible to understand. To understand, one has to restore what the editor has coldly suppressed in stepping over verse 7: there was also, "rolled up apart" clearly visible, the *soudarion*, "Shroud".

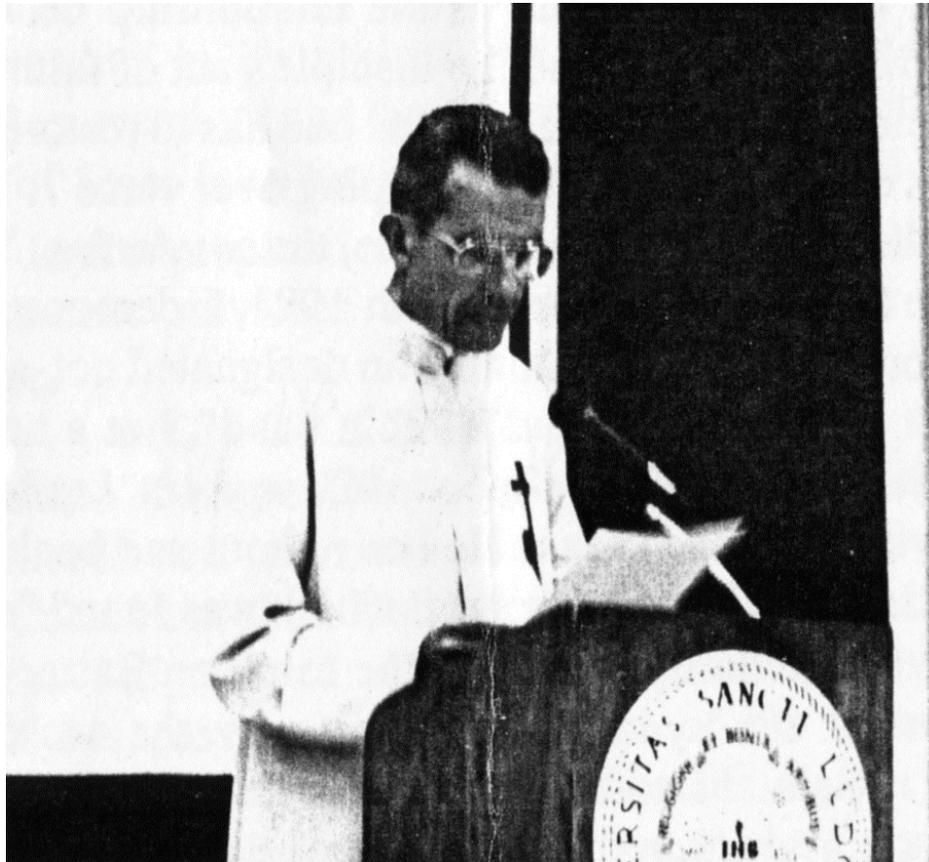
At the first Bologna Congress in 1981, I demonstrated that by the word "soudarion", Saint John designated not a handkerchief, nor a napkin, still less a "chin band", but a huge sheet, passing lengthways "over the head", *epi tès kephales*, thus covering the face and the whole body, front and back, down to the feet. It is this great linen sheet which was found "rolled up" by Saint John, clearly visible in the tomb on Easter morning. This is what the synoptics designate by the word *sindon*, "shroud". Saint Matthew even adds that this "shroud" was "without stain", *kathara*, when Joseph of Arimathea bought it for Jesus' burial (Mt 27:59). Doubtless in contrast to the "stains" discovered on it subsequently, and which are now the object of our study. It could not be more explicit!

By suppressing this "evidence", the CCC aims a most deadly blow at the foundations of our faith. For the agreement of the four Evangelists, both among themselves and with the Holy Shroud of Turin, an archeological document whose methodical description and scientific study constitute "a fifth Gospel", is the most striking 20th century proof of Our Lord's Resurrection.

From Brother Bruno Bonnet Eymard, France (cont'd)

THE HOLY SHROUD AND THE HOLY CROSS

The best result of our modern science is to bring us back to the centuries' old devotion for the standard of the Resurrection: "The Cross received Him alive and yielded Him dead; the Shroud received Him dead and yielded Him alive», said the Blessed Valfré: "Trophy of life and death, scene of misery and glory, theatre of shame, and honour, mirror of tears and joy, pitiful and wretched trace of an immortal God and at the same time witness of his glorious Resurrection."



BROTHER BRUNO BONNET-EYMARD

PRESERVATION OF THE SHROUD

For the record, this is the English translation of the official press release relating to the private viewing of the Shroud on 7th September 1992 in the presence of His Eminence Cardinal Giovanni Saldarini, Archbishop of Turin. The piece is taken from the publication *Sindon* of 1992.

A private exposition of the Holy Shroud was held on Monday, September 7th, in the sacristy of Turin Cathedral in the presence of Cardinal Giovanni Saldarini, Archbishop of Turin. Cardinal Saldarini is the Custodian of the Holy Shroud by appointment of the owner, the Holy See. The ownership of the Holy Shroud was bequeathed to the Holy See by Umberto of Savoy when he died.

With the Custodian of the Holy Shroud were Sheila Landi from Surrey, England, Mechthild Flury-Lemberg from Riggisberg, Switzerland, Jeanette Cardamone from Philadelphia, USA, Silvio Diana from Rome and Gian Luigi Nicola from Aramengo. They had been invited in their capacity as recognized experts in the conservation of ancient fabrics.

Also present at the work was a group appointed by Cardinal Saldarini for the preparation of the meeting and some representatives of the Superintendences of the Artistic and Architectural Heritage and of the Council for Culture of the Piedmont Region. These were B.A. Pinto and P. Astrua, P. Malara and F. Ormezzano, E. Nerviani and A. Vanelli.

The aim of the exposition was to determine the condition of the conservation of the Shroud. If the experts discovered any risk of damage to the Shroud they were invited to suggest what should be done to avoid this risk. They were also asked to draw up some proposals about the most suitable way to guarantee the Shroud's conservation in the future. Nicola Pisano was at the expert's disposal for any photographs they required for their work.

The results will be discussed by the same experts later on in a meeting. A summary of the conclusions of the meeting will be delivered to the Holy See and to the Custodian of the Shroud. Meanwhile the same group proposes to keep in touch and to work together in the next few years.

Some of the headlines in major Italian newspapers generated by the Rome Symposium in June 1993 (reduced in size for reproduction)

AVVENIRE - 9 GIUGNO 1993 - P. 16

IL CASO Scienziati russi smentiscono i risultati ottenuti col carbonio 14

Sindone, errore di calcolo

«Il lenzuolo non ha meno di 19 secoli d'età»

CORRIERE DELLA SERA - 9 GIUGNO 1993 - P. 15

IL CASO

«Sacra Sindone autentica, la Chiesa ha sbagliato»

Sindone, l'ultima verità

“Quale Medioevo, risale all'epoca di Cristo”

dalla nostra redazione

IL RESTO DEL CARLINO - 9 GIUGNO 1993 - P. 6

UN LABORATORIO DI MOSCA RILANCIA L'ORIGINALITA' DEL SACRO SUDARIO

I russi: «La Sindone è autentica»

Smentite le tesi del convegno dell'88, che la datava al Medioevo. Il rischio di forti danni

LA STAMPA - 9 GIUGNO 1993 - P. 13

Roma, un convegno per studiare la conservazione della reliquia

Sindone, svanisce l'immagine

Il tempo «cancella» il lino, è allarme

IL TEMPO - 9 GIUGNO 1993 - P. 13

La datazione medievale contestata da uno scienziato russo. E scatta l'allarme: la reliquia rischia di scomparire

Sindone, è proprio il lenzuolo che avvolse Gesù

Some of the headlines in major Italian newspapers generated by the Rome Symposium in June 1993 (reduced in size for reproduction)

LE FIGARO - 8 JUIN 1993

Sujet d'une réunion à Rome du 10 au 12 juin

Le passionnant mystère du saint suaire

~~IL GIORNALE - 9 GIUGNO 1993 - P. 7~~

Gli scienziati laici: la Sindone è davvero del primo secolo

Smentite alla datazione medievale

IL MATTINO - 9 GIUGNO 1993 PAGINA 7

Ricerche scientifiche errate
Non risalirebbe al Medioevo

**La Sacra Sindone
sta scomparendo
Esperti a convegno**

Secondo simposio a Roma

**Si riapre il giallo
sulla sacra Sindone:
Uno scienziato russo:
«E' autentica»**

Riaperto il caso del lenzuolo di Gesù

**La Sindone di Torino
non è medioevale
risale al secolo di Cristo
«La Sindone è del I secolo»**

Uno scienziato russo contesta la datazione medievale

Taken from *Fortean Times* Aug/Sep 1993

The Answer's in the Negative

Lynn Picknett on fear and loathing among the 'Shroudies'

In September 1988 the Holy Shroud of Turin - long believed to be the actual winding sheet of Jesus - was carbon-dated, showing it to be a mediaeval/Renaissance fake. Yet it has now become very hot property indeed, as I and my colleague Clive Prince hope to show in our forthcoming book *In His Own Image* (Bloomsbury, autumn 1994).

We have concluded that the Shroud is a self-portrait of Leonardo da Vinci, circa 1492. It is not a painting (although there is some paint on it), but an image made on cloth with chemicals and light—In other words, a 500-year-old *photograph*. Our attempts to bring this exciting idea into the forum of 'Shroudies' was greeted with savagery and bigotry.

There exists an organisation called the British Society For the Turin Shroud (BSTS), which claims (falsely) to welcome all shades of opinion. As the latest victim of its ethnic cleansing, I was held up to ridicule for the suggestion that I give my talk 'Did Leonardo fake the Turin Shroud?' to the membership. It was alleged that I got my information from none other than the Renaissance polymath himself, through some form of mediumship.

Later, when Clive Prince and I gave an interview to Ysenda Maxtone Graham for an article in the *London Evening Standard* last March ('The Turmoil That Is Tearing Apart The Shroud Crowd'), I was expelled for 'bringing the society into disrepute'. The only reasons given were, quaintly, that I had mentioned the date of the society's meeting to the Press, and that I had talked 'about people'. When I tried to

get into their next meeting, I was grabbed bodily and chucked out. "We do not have to give a reason", said the Chairman.

Now the French equivalent of the BSTS' *Newsletter* (*La Lettre Mensuelle du C.I.E.L.T.*) is saying that we have colluded with Maria Consolata Corti of the Italian research group LUCE.

She too is saying that Leonardo did it and put his own face on it... (That old Fortean/Sheldrakean phenomenon strikes again. We had never heard of Ms Corti previously.)

A word of explanation is needed here, although (despite rumours to the contrary) I wish it were not. In 1988 I began a two-year, on/off relationship with Ian Wilson, author of the 1978 bestseller *The Turin Shroud*, (the research for which converted him to Catholicism). He it was who suggested the carbon-dating; which he now regrets, quoting 'Thou shalt not put the Lord thy God to the test'.

During the course of this relationship, I was consultant for the Royal Photographic Society's exhibition 'The Unexplained', which boasted the full-length transparency of the Shroud. Clive and I (who had been co-researchers for some time) chatted to visitors and heard hints of something we'd been told months previously - that Leonardo faked the Shroud. Intrigued, we did some months' research and concluded that it checked out.

What did Ian Wilson think of the Leonardo theory? All he said was: "1492? Yes, the Shroud did disappear around then". Unfortunately, I also told him about some of my 'automatic' scribbles during a parapsychological experiment. I laughed that they had been signed 'Leonardo!' Well, they would be, wouldn't they? I was eating, sleeping and breathing him by then.

Time passed. Our relationship ended mysteriously. Clive and I joined the BSTS - of which Ian is Vice Chairman and *Newsletter* Editor - hoping to get some dialogue going with Shroudies here and abroad. Instead, Ian went into print mocking my sources as being 'mediumistic' and stressing that the BSTS only deals in 'scientific, checkable facts'. (Later, the Society gave space to a member who claimed to channel Jesus).

I have been accused of the hysteria alleged to be rampant in every 'woman scorned'. Attempts to get the BSTS to take the theory seriously have met with such responses as "Come on, Lassie, the-man on the Shroud looks nothing like Leonardo". (This from Secretary Michael Clift, who wrote to Ysenda Maxtone Graham: "There is only one possible use for your article, but I do not want to insult my perineum".)

The row has been savage and ongoing for the last year, although not mentioned in the *Newsletter*. While other Shroudies moan that no publisher will touch the subject any more, we were snapped up one hour after the *Evening Standard* article hit the newsstands. Wilson sneers: "No doubt your Leonardo theory will appeal to *Sun* readers...".

Clive Prince 'has now been expelled from the BSTS for writing 'tiresome correspondence' and not behaving like 'a normal member'.

It will be interesting to see how - or if - BSTS reports Corti's Leonardo theory. Unless their Vice Chairman has been particularly nimble, it's unlikely that they can accuse her of being motivated by 'woman scorned' bitterness.



Lynn Picknett is convinced the Turin Shroud was faked by Leonardo da Vinci

Taken from *Fortean Times* Aug/Sep 1993

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.

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