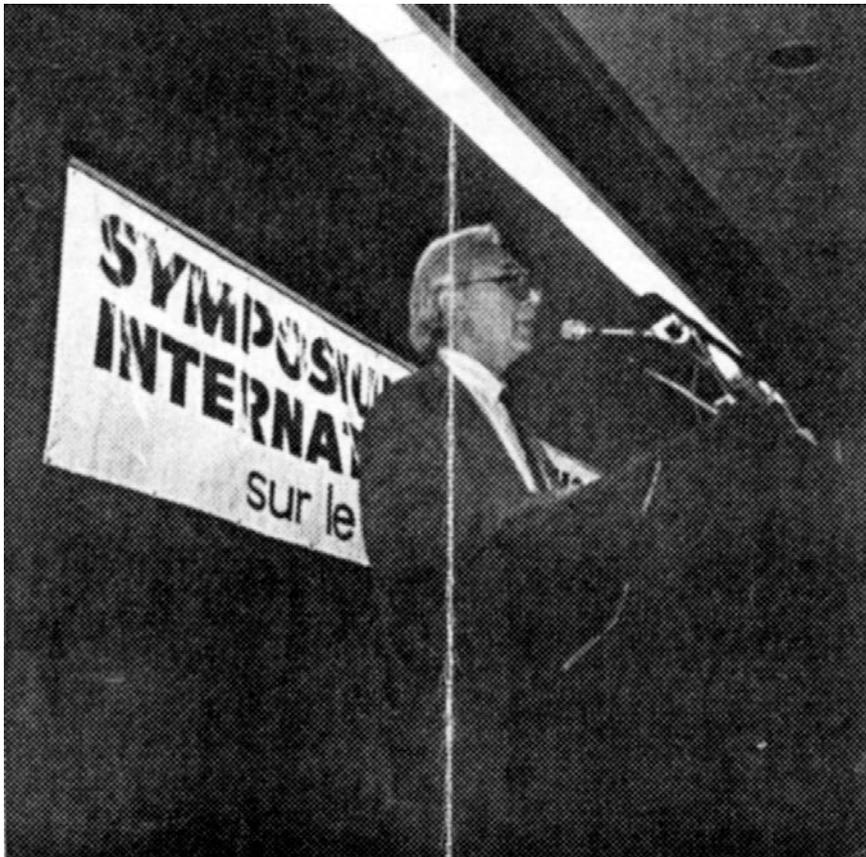


A NEWSLETTER ABOUT RESEARCH ON THE HOLY SHROUD OF TURIN
The most frequent Shroud-related publication in the English Language
published in Australia for Worldwide circulation since 1980
edited by REX MORGAN, Author of several books on the Shroud
Issue Number 93 **FEBRUARY 1996**

SENSATIONAL NEWS FROM ITALY



PROFESSOR GIOVANNI RIGGI DI NUMANA WHO HAS DESCRIBED
TO AN ITALIAN JOURNALIST HOW HE TOOK LEFTOVER
REMNANTS OF SHROUD CLOTH FROM 1988 TO TEXAS FOR DNA
EXPERIMENTS REPORTED IN THIS ISSUE

EDITORIAL

Just after the publication of the December issue of *SN* we heard of the death of Fr Werner Bulst, aged 83, another of the Old Guard of Shroud researchers of world standing. A memorial to him will appear in the next issue. There is also a response from Bro Michael Buttigieg of Malta to the letter from Dr Nicholas Allen in the last issue.

We have also received recently (but indirectly) a brochure announcing an "International Conference" "Shroud 1996". This is to be held February 16 and 17 in San Marino. Speakers are: Giuseppe Ghiberti; Dimitri Kouznetsov; John Jackson; Bruno Barberis; Nello Balossino; Stefano Zach; Silvano Scannerini; Gino Zaninotto; Rebecca Jackson; Gian Maria Zaccone; Pier Giorgio Patriarca and Pier Luigi Baima Bollone.

An astonishing article is reproduced in this issue which relates to the recent spate of rumours and claims about residual fragments of the Shroud being in circulation. This article reveals that the trimmings from the 1988 removal of pieces for C14 testing were, in fact, retained by Prof Riggi di Numana, who was in charge of the cutting at the time. He subsequently took these to the University of Texas where some DNA tests have been carried out with amazing results pointing towards the authenticity of the Shroud and suggesting why the C14 tests were incorrect (a matter which has been hotly debated since October 1988).

If these and any further tests on the fragments end up adding to the already large body of evidence favouring authenticity and help to clarify the minds of those who blithely accept the 1988 C14 results, or claim fraudulence, or paintings impossible to paint, or medieval photographs and all the rest of it, then surely Riggi, his colleague Gonella and the American DNA scientists have done a great favour to the Church and to all those interested in the subject. Indeed it is strange to hear rumours that the Church and many other people are apparently threatening to sue Riggi. On the evidence at present in my hands I cannot immediately see why this should be so.

So despite in 1988 the intractability and arrogance of Hall, the smugness of Tite, the apparent evasiveness of Gonella, the acquiescence of Ballestrero and the worldwide celebration by the media that "therefore the Shroud is a medieval fake," it appears that this later scientific leap forward may turn out to demonstrate otherwise as I have forecast for many years.

An even more remarkable to me is to read the sensational final part of that

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article where the Texas experts suggest they can recombine the DNA found in the Shroud blood sample to perhaps implant it in an ovum and ultimately clone the man. This may seem offensive to many but I am reminded that in 1978 I put forward what seemed even to me the somewhat ridiculous theory (published in one of my newspaper articles in September 1978) that somehow the Second Coming might be attained by scientific means as yet unknown to us.

I modified this speculation in my book *Perpetual Miracle* (Runciman, Australia, 1980) and in a major article in *Shroud News* No 8 (August 1981) after it had been announced by Heller, Adler and Tamburelli that there were actual residual bloodstains on the Shroud. I now suggested that if the remarkable work being done after the discovery of DNA were to progress then perhaps the Man in the Cloth might one day be cloned and reproduced. I had discussed this in detail with a DNA scientist at Cambridge University in 1980 and he felt it would be about thirty years before such an event would be feasible. Now, sixteen years later, we have American scientists proposing that very thing. In view of the extraordinary coincidences of all this we have reproduced, this month, my original article from *SN* No 8 and the newspaper article from 1978.

Readers of *SN* already know that Cardinal Saldarini has insisted that any residual fragments of the Shroud not at present in his hands be returned, a demand he made apparently without knowing of the work being done in Texas University. The researchers, on being told of this, have now said they will indeed return the samples if the authorities do not wish them to continue with the tests they are now capable of doing. They have thrown the responsibility back on the authorities, in this case probably ultimately the Pope, and yet it is reported that they have cloned and stored the samples which means they can presumably carry out the experiments with what material they have cloned even if the original samples are returned. It will therefore be very interesting indeed to follow the chain of events as it unfolds over the next few months. And, as I have already speculated, whether or not the evidence continues to amass, as I believe it will, favouring authenticity rather than fraudulence, over the next two years (and that's all it is!) the 1988 exposition of the Shroud of Turin is set to attract vast numbers of people to that marvellous Piedmontese city.

REX MORGAN

SHROUD: THE DNA EVIDENCE

Pietro Pasquale translated by Isabel Piczek and Paul Caporale

This article appeared in the Italian magazine Format TV on 22 December 1995. The author had spent 6 months in the USA interviewing Shroud experts for a television show to be broadcast by RAI (Italian National Radio and TV). He also interviewed Cardinal Saldarini in Turin on 21 December 1995 which was to be included in the broadcast. In fact the show was broadcast on 3 January 1996 in a heavily edited version and included less than one minute of the Saldarini interview. Both the telecast and this article have caused a sensation in Italy and elsewhere.

Three scientists from the University of Texas say that they are ready to perform tests able to establish if the DNA of the "Man of the Shroud" was transferred only by the mother. The Pope has the final decision.

The topic is again the Holy Shroud: that burial linen in which, according to the three Synoptics, the body of Christ was draped, after the deposition, to be placed in the tomb. However, this time it is science which lends a hand to clarify the mystery of that human figure which impressed itself upon the linen which is now preserved in the Cathedral in Turin. Many questions, which for centuries revolved around the authenticity of the Holy Shroud, or the lack of it, find some answers which would help us to understand, and find confirmation.

Here they say, "Is there human blood on that linen?" Yes, there is human blood on it. "Is it the blood of a male or a female?" Yes, of a male. "Is the blood recent or old?" Yes, very old. "Would it be possible to determine the origin of the blood?" Yes. "From what age would the Shroud derive?" Approximately the 1st century after Christ. "Was the C14 test computed on the Shroud accurate?" No, it was faulty. These are some of the answers I received upon my investigation of DNA made within the new structure of cultural programs for RAI.

The three scientists of the University of Texas, Garza Valdez, Stephen Mattingly and Victor Tryon, do not have doubts. These are just some of the sensational results which came out of DNA tests made on two tiny blood

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samples removed from the occipital part and the side of the man pictured in the Shroud and three fibres on which the profile of the body projected itself. But what value was given to these discoveries? What comes out of these sensational claims?

I started my "journey" behind the mystery of the Man of the Shroud, seeking out the latest news about the most controversial relic of modern times. The most recent news, which arrived by fax to the USA, was a declaration by Cardinal Giovanni Saldarini, Custodian of the Holy Shroud of Turin, which confirmed that no piece was removed from the precious linen after 1988, and that the Vatican does not recognise any tests undertaken by the use of illegal samples. With these declarations, it seemed that the Vatican wanted to anticipate and annul any eventual new information about the Shroud.

But then who gave the three scientists in San Antonio the test pieces? And how were they removed from the Shroud if they were, and they are, truly genuine? And just saying to Professor Valdez that the answers to those questions were indispensable for me to go ahead with my enquiries, the name of Professor Giovanni Riggi, of Numana, was made known to me. He is the man who, in April 1988, when the Shroud was opened for the last time, removed the official samples in the presence of the Ecclesiastical authorities, the officials of the ministry for Cultural Affairs, and numerous scientists.

The question was not unimportant and was clarified immediately. I called Riggi in Italy, and the first question addressed to me was, "How were you able to locate me?" Then came the confirmation from the professor: It indeed was he who supplied the linen samples to the University of Texas. It remained to be clarified how and when it was possible to remove those samples, when, in the reports of 1988, there wasn't even the slightest indication of blood samples or samples of the linen left over. I had to go to Turin personally to obtain other answers from Professor Riggi, to be used in the continuation of my research. His description was detailed:

"On April 21, 1988, work started on the Shroud at 5. a.m. A sample of the linen, 8 cm long and one and a half cm wide, was removed. Following this, the sample removed was cut in half. One half was placed in the hands of Cardinal Ballestrero, who was the Custodian at the time. The other half was divided into three equal parts and consigned to the laboratories of Zurich,

SHROUD: THE DNA EVIDENCE (cont'd)

Oxford and Tucson, for the purpose of doing a C14 test to establish the date of origin of the linen."

According to all the records at the time, this work of sample extracting concluded around 1 o'clock in the afternoon of April 21, 1988. But the Shroud was replaced and locked in its container seven and a half hours later. "Professor Riggi, what happened in all that time, seven and a half hours not mentioned in the official records?"

"It was during those hours that we removed the blood samples in order to test them, to discover the genetic characteristics of the Man of the Shroud, samples which were regularly authorised, as one can see from the takes of a video camera. As a matter of fact, the images are amateurish but eloquent." Riggi pulled off the samples with two small sharp scalpels, using neither template nor protective mask or glove, from the occipital base of the figure imprinted on the linen and from the other three areas of the body, in the presence of some twenty other people: technicians, nuns and priests.

"It would have been, perhaps, a little bit ridiculous to adopt a technique completely sterilized," Professor Tryon later explained to me, "because the Shroud, through the centuries, was handled like that by so many people, and would remain highly contaminated. The important thing was to be aware of it, and to take it into account in the evaluation of results."

In fact one could clearly see that from that same piece of linen, cut on 21st April, a rectangular piece was shaped, and the rest of the border of the remaining fabric left in Riggi's hands, corresponded to the parts tested in San Antonio by the Texan researchers. Those fragments, as explained to me later by Riggi, were entrusted to him personally by Cardinal Ballestrero, and conserved in containers, sealed with his own initials and with those of the Polytechnic Institute of Turin, and deposited in a bank vault, awaiting further developments.

Four and a half years later, the "case of the Shroud" is reopened, thanks to the medical researcher Garza Valdez who, studying antique Mayan statues, discovered that on the surface of them, through the centuries, the bacteria formed a bioplastic coating. Could it be that the same process would exist on the linen that covered the crucified body of Jesus? With this idea in mind

SHROUD: THE DNA EVIDENCE (cont'd)

Valdez went to Turin, having decided to examine the Shroud, but he was prevented by Cardinal Saldarini, the new Custodian of the precious burial linen.

The researcher from San Antonio, however, through the intercession of Professor Gonella of the Polytechnic Institute, reached Riggi at his own house, and with a portable microscope, came upon the certainty that a colony of bacteria covered the linen of the Shroud. This meant that the linen fragment used for the C14 test was contaminated yielding a false reading. The presence of the bacteria, some of them still alive, established a date different from that indicated by the previous tests, dating the Shroud between 1260 and 1390 AD. To have a more accurate date, however, one should run a new C14 test on a purified sample of the linen.

Professor Valdez offered to study the remnants of the samples and the blood in the laboratory for Genetic Studies in the San Antonio University, one of the most advanced in the world, to see how much bioplastic coating is on the linen, and to find the correction factor for the purification of the linen, and re-do the C14 test.

Professor Riggi, after having a consultation with those responsible at the Polytechnic Institute of Turin, flew to San Antonio, bringing with him the linen samples and the blood fragments that had remained for four and a half years locked in the safe deposit box of the bank.

It was Professor Mattingly, Director of the San Antonio University's laboratories, who examined the precious samples and discovered the presence of five types of bacteria never before identified. With this new surprising result, Riggi and Valdez posed a series of questions to Mattingly concerning the blood: Is it possible to know that something is truly blood with the new techniques of molecular biology, and what type of blood is it?

In order to have some answers they handed over to the scientists some adhesive tape containing a fragment of 1.1 mm of a coloured substance. Is Tryon to examine the sample under the microscope and test for DNA? The answer is immediate and sure: It is human blood and the presence of a chromosome X and a chromosome Y offer certainty that the blood collected in the occipital zone of the Shroud belongs to a human being of male sex.

SHROUD: THE DNA EVIDENCE (cont'd)

The same results come from a second fragment of blood taken from another area of the body.

What else is it possible to discover from the two blood fragments invisible to the naked eye? It is Tryon himself who explains: "The next stages demand particular attention because here science will establish the ethnic group of the 'Man of the Shroud', verifying, that is, whether the discovered DNA has the characteristics of the Hebrew population. Furthermore, one could establish if the DNA was transmitted by the mother only, without any contribution from a father, the significance of which, from the religious standpoint, would not escape anyone. We are ready to make these tests, yet the decision should come from an Interdisciplinary Commission."

Waiting for the commission, opted by Tryon, the fragments of the blood recovered from the Shroud were cloned and deposited in the blood bank of the University of Texas, a bank of the highest calibre for the history of mankind.

The Son of God came down to earth and was cloned, as if in a science fiction film. Even if for the scientists the significance of the word "cloning" has more the meaning of multiplication, for us ordinary mortals it has that of confusion. Science does not stop, even before the sacred, and states for certain that, not too long from now it will be possible to insert the DNA into an egg. And then? The idea that the DNA of a man, maybe any man who for one billion and more people could also be the Son of God, could be inserted in an egg and cultivated, is not a possibility which could be discussed only by scientists in the privacy of their laboratory.

In the meantime, the scientists Valdez, Mattingly and Tryon are ready to return the fragments of the Shroud to Cardinal Saldarini, who had requested them, unaware of what was happening in the laboratory of St Antonio. As a man of the Church, however, of uncommon openness, he will ask the Holy See if it is the case to resume the research to define, once and for all, the age of the Shroud. It is up to the Pope then, the final decision to arrive at the truth about the precious relic.

SHROUD: THE DNA EVIDENCE (cont'd)

The investigation into the mystery of the "Man of the Shroud" therefore, does not end here. Let a telecast reveal the result of other investigations, without forgetting that beyond every scientific research rests the significance of the message of the "Man of the Shroud" whether it represents the body of Jesus of Nazareth - as Catholics hope - or a poor 'christ' who dies crucified around 400 AD as some others think. The message then brings us back to the initial question but the answer we must find within ourselves.



Isabel Piczek, world renowned artist, physicist and Shroud researcher extraordinaire
who translated the article on p 4

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THE SHROUD AND THE SECOND COMING by REX MORGAN

I flew a kite about the Holy Shroud in an article published in September 1978 in an Australian provincial newspaper (whilst the 1978 Exposition at Turin was still in progress) and the same kite was flown in Chapter IX of my book PERPETUAL MIRACLE.

The kite did not attract much support from my many religious friends but I still think it is an interesting one and I still refer to it in my lectures. In essence I argued that the Holy Shroud, whether it is genuine or not, clearly contains all kinds of scientific data which has been simply waiting for modern man to develop the technology to interpret. It took two thousand years for us to realise that the image on the cloth is a photographic negative which, once reversed, reveals the incredible detail of anatomical and medical data which modern forensic and medical techniques can interpret. There have been several attempts to explain away the negativity of the image but none of these is convincing.

The second most significant scientific property of the image was discovered by Jackson and Jumper in 1976 when they realised that the image was three-dimensional. No other photograph in existence performs in the same way when placed in a VP 8 Image Analyser. Photographs of the Holy Shroud throw up a perfect three-dimensional picture. A photograph of anything else gives a distorted picture only.

I speculated (and I speculate now) that there could still be further scientific data for which we have yet to invent the technology to interpret. I suggested in my book the apparently ridiculous possibility of sound information being somehow recorded in the image. Another matter I suggested was that if in the future techniques were developed to transmit matter through energy -- one of the many things that happen in science-fiction then it might be possible one day to transmit data from the Shroud which will recreate the actual Christ on a laboratory table. Heady stuff, I know, but no more remarkable than the transmission of sound, coloured pictures through energy waves which is commonplace today would have seemed to our predecessors of only a hundred years ago or less.

I was fascinated by a further comment I later discovered by a British scientist involved in the study of reconstituted DNA in the blood and the cloning techniques being developed at the moment. At the time

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there was no certainty, only suspicion, that there might be real blood on the Shroud. We now know that there is (see report in SHROUD NEWS No 5).

On the basis that there might be I talked with the British scientist last year and the following report is based on the interview. The scientist has asked me not to identify him for a number of reasons.

I asked the simple question "Could you clone the person whose blood it is on the cloth from the DNA residing in the minute portions of blood still on it?"

The answer was that one would firstly have to determine whether DNA is likely to have lasted under the kind of chemical or temperature regime the porphyrin derivative on the cloth had been subjected to for the past two thousand years. It is possible that the DNA could have been destroyed by these extremes of temperature and it could also have been destroyed by moulds and fungi on the cloth. Even if you identified DNA you would have to be certain that you were not extracting DNA derived from the fingerprints of the various people who have handled the cloth over the years. You would have to develop ways of assessing that it was essentially DNA from the blood but it could certainly be done, provided the DNA was in good nick.

You expect something like 10 to the power of 5 copies of complete genes per millilitre of blood (that is about ten drops of blood). If you have 10 to the power of 5 copies of complete genes you should be able to clone a number of genes from these complete copies but with present technology it wouldn't be possible to clone all of the genes in those copies. So at the moment if the DNA were in good order we could clone bits of this individual's genes but there is certainly no way we can clone the complete individual or anything like the complete individual but one would hope that in time, in quite a few years this kind of thing would become technically feasible.

My next question was "If you were able to do this would you see the result as helping to confirm some of the characteristics of the man whose blood it was?"

He replied "I'm not actually clear why you'd want to do it. You can confirm the characteristics of the individual more easily by looking at his physical attributes on the image in the Shroud. I don't really

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understand enough about the Roman Catholic theology to know whether a clone bank of Christ's genes would be considered desirable. In history they have collected actual relics of saints and they have thought these are desirable things and presumably they would think that copies of Christ's genes would be particularly holy. I personally think that it would only be interesting if you could simply completely reconstruct the individual concerned and that is not possible at the moment".

I then spoke of my published "kite" about the second coming and the scientist said that he had proposed precisely the same theory to a well-known churchman who seemed disappointed that he could not do this for perhaps thirty years.

Our discussion then turned to the nature of the image on the cloth. The scientist said that the cause of the image would have to be determined before any real discussion of the origin of the cloth could be held. "I think", he said, "if we can find a purely natural way in which this image was created then a number of us will be convinced it is the genuine burial shroud. If we have to invoke holy beams of light pulsing out from the body at the moment when Jesus was resurrected, the thing will lose all its credibility in the scientific world. I don't think we believe in a kind of holy energy. I made a suggestion that the image might have been formed by the ironing of the cloth. It turns out that there are a whole number of small iron particles scattered over the cloth and the debate is whether or not these were used to touch up the image or whether they were actually used as an integral part of the image formation and I wondered whether in fact a hot iron running over the cloth might release or certainly should release small quantities of very small rust particles into the cloth. I have the theory that the image was formed by, at some stage, ironing over the cloth. There are whole numbers of other theories. One approach is simply to say that this is Jesus Christ so you don't need a purely rational mechanism for the formation of the image, or there is the approach, which I would prefer, that if it is Christ's image, his disciples did in some way enhance a latent image on the cloth by some mechanical means".

My questions were now in an area about which the scientist could say no more about the image as he was privy to scientific information not at that time released. I took another tack to provide some

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interesting comment: "What do you think the significance of the Shroud would be if it is proved genuine?"

"I think it would be of enormous religious significance. I don't know whether it will have any greater significance than that. I don't think one could assume, even if one could physically reconstruct the individual concerned, that he would necessarily run true to form and reform the world and be a second coming. I don't think you can work on that assumption but I think the most important feature of the Shroud if it did turn out to be authenticated would be that people might then stop to question some of the other 'truths' the church has been maintaining for some time. For a long time there has been a denigration of relics and occasional disproof that one relic was not what it was claimed to be. But if it turned out that the church had actually got hold of the real burial shroud of Christ and it was scientifically proved, this would do the Church's ego a great deal of good. I imagine that they might well get a number of converts".

He went on to reflect on the church and biological research. "In scientific research something appears to be a mystery because you don't actually ask the right questions. Once you do ask the right questions there is often a very simple solution. An example is the discovery of the mode of action of DNA itself. Immediately when people realised what the structure of the DNA molecule was it became obvious as to why life was able to replicate itself, why a father can pass on this information to his sons and you could now see this at the molecular level. Before that it was a mystery and often solutions to mysteries are quite trivial. I think in the case of the Shroud you conceive it to be a mystery because you are not starting from the assumption that there has to be a simple, rational explanation for it. While there is a simple rational explanation lacking, people are tending to assume that there is only a supernatural explanation which can give rise to it. I am absolutely convinced that that is not true; there has to be some very mundane explanation as to how the image was made latent and how it was developed and I think you'll find over the next few years that of the several different hypotheses advanced one will emerge triumphant and be fairly widely accepted. Some people are hoping that the only kind of explanation is that some kind of laser light was emitted by the body at the moment of resurrection. Even if that were true I expect we could probably think of a much more mundane explanation.

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I pressed the scientist on the aspect that most scientists are now having to admit rational explanations for numerous phenomena upon which they have remained silent for hundreds of years. I cited telekinesis, and the work done in Russia and America on this and Kirlian auras.

"I suppose," he said, "that there are some rare occurrences which are not explained too readily by existing scientific methods or theories but that is because the world is a terribly complicated place and ones theories are only proved to be an approximation to what is going on. An example is the weather pattern. One does not have to invoke the gods to explain the weather pattern across the British Isles. One works on the general assumption that knowing wind speeds, pressures in different parts of the world you can come up with a calculation. The fact that most of the weather experts in this country get those calculations wrong, and weather forecasting is hopeless shouldn't be taken as indicating some kind of breakdown in the overall laws of mathematics: it is just a failure by us to apply them.

I think in the case of the Shroud the image formation will not turn out to be supernatural. I think we will find that there is a straightforward explanation, not so straightforward that we can see it at the moment, but when we get more information to drop into place. So I wouldn't think too much more about the nature of the image because I don't think it is going to be some kind of biological mystery which is going to open a door."

I suggested that his (and my) cloning theory was outrageous.

He agreed but took the opportunity to accuse the Church of making equally outrageous statements about DNA techniques. He was referring to the general condemnation by a number of churches of the cloning theory generally. "I think it is a great pity that the church is not giving a lead in the DNA area because if it doesn't, the whole of morality will be taken over by the pragmatists. It could at least try to see whether there are circumstances in which it could be an advantage to do recon-DNA work on human beings because there are a lot of disease which we could identify as genetic and yet the church continues to play a destructive role to the extent that it says it is good that children are born deformed because it brings out the goodness in other people looking after them. If they continue to make statements

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like that they are going to lose the overall sympathy of the modern world. So I think the church is equally as outrageous as I am. Work with DNA can do a great deal of good. If the church were to make some constructive statement about it they might even be given some entree to making moral statements in the future based on scientific fact. In some ways we scientists would like to have a moral lead."

This may have moved, for SHROUD. NEWS readers, away from the Shroud, but the whole question of the relationship between the religious and the scientists of the world is at the basis of the study of the Holy Shroud.

In this century there has been the most remarkable coincidence of science and religion through the Holy Shroud. I believe it is quite an interesting aspect of sindonology to have statements such as the ones on this article for us to consider.

The question still remains: what is the nature of the basic image on the Shroud? Is it possible that residual DNA will be found on the blood on the Shroud? Is it then possible that some of this blood will be cloned to provide further information about the historical Christ?



Rex Morgan, author of the above article in 1981, with Dr Michael Tite who coordinated the C14 test sample cutting in 1988

**An article from a two part series by Rex Morgan published in the
Western Advocate, Australia, 9 September 1978**

Particularly this century, groups of enthusiasts have been formed all over the world to study the Shroud and its implications. Over the centuries the Catholic Church and a number of its Popes have either claimed its authenticity or not denied it including the late Pope Paul VI. Many, of the scientists and others who set out skeptically to disprove the genuineness of the Shroud have admitted that their particular research prove: the reverse.

The research continues and this year it Turin the Shroud is on view to the public. Some four million people are expected to view it and in October there will be a gathering of the most eminent 'sindonologists' as students of the Shroud are called, to discuss the latest discoveries from the laboratories of the world.

I was drawn to the Shroud inexplicably. I am not a Catholic. I am not a scientist, but I have always been fascinated by objects and concepts of mystery.

Having been among the first four hundred people of the four million to see the Shroud this year and having studied it closely and having photographed it myself, having read of the latest researches, having interviewed some of the world's greatest authorities on the Shroud in Italy last week and having talked to journalists, to communists and catholics and other ordinary people in the plaza outside the magnificent baroque Cathedral of Turin and the Capella Sindone attached to the Royal Palace, through which I went to gain access to the Capella itself, there is one major miracle which has not yet occurred and which I put forward as, a speculation but with slightly more conviction than mere speculation.

Consider the science fiction of only a few years ago: the transmission of sound through energy (radio); the transmission of colored pictures through energy (television); men on the moon; the discovery of Atlantis; psychokinesis

(the moving of objects by telepathic power), and numerous other developments either of technology or of acceptance by science of the supernatural (which scientists now call the paranormal to let themselves off the hook of Newton's Laws). Through time almost all science fiction has become reality. So what other development at present in the realms of science fiction will occur as fact in the near future?

With the development of scientific technology which has risen at a dramatic rate in the past century so has the amount of information we have been able to decode from the Holy Shroud and the image upon it. This image is, in fact, a series of data left by Christ for succeeding generations to interpret as they have the technology to do so.

Article by Rex Morgan in the *Western Advocate*, 9 September 1978 (cont'd)

A science fiction at the moment is the transference of matter through energy. If you can speak in front of a machine which changes sound into energy and reproduces that sound instantly millions of miles away, if you can do the same thing with a visual image, then who is to say that the fantastic thought of transferring matter by nuclear energy changes through a machine will not be developed as a reality rather than the science-fiction it is at the moment?

If this technology does come to pass then I suggest that with laboratory decoding of the information still to be discovered in the Holy Shroud that the whole body of Christ could be re-materialised and that his second coming could be on a laboratory table rather than with thunderclaps and shining raiment.

If it is believable that Christ was the Son of God, that he was born by virgin conception (a miracle even today), that he performed miracles beyond the

known limitations of science, that he left an image to be decoded in later centuries on the Holy Shroud and millions of people have and do believe in all these things then it is not a large stretch of belief that the Second Coming will be of a technological nature consistent with the present age, the data an information for which is already in our hands in the Shroud of Turin left for us by Christ himself about two thousand years ago.



Professor Luigi Gonella of Turin, one of the world's greatest Shroud experts, who apparently co-operated with Professor Riggi to achieve the DNA testing undertaken recently at Texas University

A FURTHER STATEMENT FROM SALDARINI

Following the publication of newspaper articles in Turin the Cardinal re-issued on 1st January 1996 his earlier statement but with stronger emphasis:

(Radio Journal 1 January 1996)

The Archbishop of Turin, Cardinal Giovanni Saldarini, intervened with a notice widely circulated Saturday in Turin relating to some recent newspaper articles about new experiments which would have been conducted on fragments of samples from the Shroud. Namely the Pontifical Custodian of the sacred linen, Cardinal Saldarini, denied that there would have been another sample taken after the one taken on 21 April 1988 and he affirmed that, "No permission was given for further experiments."

On 5 September 1995 Cardinal Saldarini denied news reports about presumed experiments on the cloth which, according to tradition shrouded the body of Christ, stressing that consequently "there cannot be any residual material in the hands of a third party." In fact, in 1988, there was consigned a small piece of the Shroud, preserved in the Dome of Turin, to three research institutes in order to do a C14 test for its dating. The answer was that, according to these analyses, one was dealing with a medieval cloth. Other experts, however, did not agree with the results, confirming the "marvel" of the human image portrayed on the linen. "If there is still Shroud material in circulation," the Archbishop said last September in Turin, "let us remember that no-one has permission to keep or use in any possible way these materials, therefore we demand that they be returned to our hands."

* * * * *

We have been asked to publish the following statement on behalf of STURP
(The Shroud of Turin Research Project Inc.)

"In April 1985 STURP named Professor Giovanni Riggi Vice President of "STURP-Italia" to be in charge of a temporary STURP Italian office, the purpose of which was to facilitate what STURP believed to be a forthcoming scientific testing expedition. It was thought that an Italian STURP office would aid in obtaining scientific equipment, fund raising, arranging for lodging, etc. During Professor Riggi's one year term as Vice President of STURP (April 1985 - April 1986) he was never authorised to represent, speak or act on behalf of STURP without the advance written permission of STURP. No such permission was ever requested or given. Professor Riggi's term expired by operation of law in April 1987 and he was not re-appointed to any position by STURP inasmuch as final permission for testing was not granted by the authorities. Since that time Professor Riggi has not been a member or officer of STURP nor has he been authorised to speak or act on behalf of STURP. The expiration of Riggi's one year term was well before the April 1988 C14 sample taking which was done without the participation of any STURP member"

ABSTRACT: JOSEPH OF ARIMATHEA, THE HOLY GRAIL, AND THE EDESSA
ICON: THE SOCIAL PATHWAYS OF A POPULAR LEGEND

Daniel C. Scavone, University of Southern Indiana

Joseph's "history" begins and ends in the Gospels (late 1st-2nd c.). Yet his name has been a prominent factor in a great deal of apocryphal Eastern Christian tradition and Western romance. My premise that the burial shroud of Jesus was the original object underlying the legends of the Holy Grail cannot be absolutely proved, but both were associated with Joseph of Arimathea. The absence of any other scenario universally accepted by scholars and new evidence presented here invite this promising premise.

A common idea joins Joseph's New Testament (NT) and his medieval legendary roles: his association with the body of Jesus. In the NT he provided the burial sheet that enclosed Jesus's bloody corpse; and in 12th-13th c. romances he was the first guardian of the Holy Grail, variously given out as a dish with communion wafer (i.e., body of Jesus), as the cup containing the blood of Jesus, or as a *Dysgl*/dish bearing a bleeding head.

This paper explores the evidence, some of it eyewitness, that begins in the 4th c. for the survival in Edessa and Constantinople of a bloodstained burial sheet of Jesus, which also bore his faint image. The 6th c. *Acta Thaddaei* calls this cloth a *sinclon* (NT term for Jesus's burial cloth) and *tetradiplon*, (folded in 8 layers).

Eighth-century Western reports in Latin of the Edessa cloth remark how this awe-inspiring object had been kept hidden away in treasuries, and shown to the masses only rarely and amidst mysterious ritual. Thus few individuals, East or West, actually experienced this cloth first hand, or knew precisely what it was.

From 944 to 1204 (4th Crusade) the Edessa icon resided in Constantinople, and was seldom exhibited. It was kept folded in a case which allowed only the face to be seen and drawn by artists, perhaps explaining its early descriptions as bloody head only. Little informed Western travelers or crusaders reflect a confusion born of this secrecy about an awesome object intimately identified with the body and blood of Jesus and associated with Joseph. Its rumored looks caused it to be compared, in Britain, with the "*Dysgl* of plenty bearing Bran's head in a pool of blood," the *graal* of Welsh-Irish mythology. Unique and awesome, in the imaginative romances of the West, Jesus's reputed shroud became the Holy Grail.

Besides these mutual associations with bloody body or head of Jesus, Grail and shroud share rituals and a "secret," deriving from the most likely Latin Grail etymology: *gradalis*, "by degrees." In both rituals the secret was its revelation of an identical series of changes, from infant Jesus to crucified Jesus. My paper now adduces evidence that Joseph was never in the West, but rather that the earliest reference placing him in Britain was a reference to Edessa, also called BIRTHA or *Britio Edessenorum*. A 5th c. Georgian MS says Joseph captured Jesus' blood not in a cup but in the Shroud. Joseph is the link which identifies the imaged and bloodstained burial wrap of Jesus as the physical object that inspired Christian legends of the Grail, not a real cup or dish. The shroud disappeared from Constantinople ca. 1204. The romances of the Grail quest were produced in precisely this same period.

THE MEDIEVAL PHOTOGRAPH

Letter to the Editor from Br Michael Buttigieg, Malta

Thank you for *Shroud News* No 92. I always read *SN* with great interest from cover to cover. Imagine my surprise to see Dr Nicholas Allen's letter and ... (no comment!) directed to me. If by my article I have somehow hurt Dr Allen's feelings, my sincere apologies to him.

I did not mean to criticise him personally nor his talent about the hypothetical way the image was produced on the Shroud but what I had in mind were his "findings" as such and as they were reported by Reuter and published in our English daily, *The Times*, on September 9, 1994. If anything, Dr Allen should take it up with Reuter as the responsible media. Dr Allen has every right to his opinion and theories about this or any other subject. I respect his right. But I expect a similar right for my own opinion too. Kindly allow me some space for a few remarks:

1. I based my article on the text as published locally in *The Times* and as supplied by Reuter. Yesterday I phoned the Editor of *The Times* (Malta). He assured me that Reuter's news reaches Malta in English and is reproduced as received and NOT TRANSLATED as Dr Allen suggests. If I had then, (and still do not have), Dr Allen's articles or his thesis to which he alludes in his letter to me -- rather against me, I may perhaps have made different comments but surely not in any offensive way.

2. Dr Allen claims the Turin Shroud to be "most likely produced some time between 1280 and 1320." I invite him to read, if he has not done it yet, the learned report published in Moscow on May 17, 1994 by Prof Dimitri Kouznetsov in collaboration with Andrey Ivanov and Pavel Valetsky of the Moscow carbon dating laboratory: *A Progress Report into the Old Textile Radiocarbon Dating Results: The Shroud of Turin*.

Incidentally, Prof Kouznetsov is "a holder of the prestigious Lenin Prize" and Director of the Carbon Dating laboratory of Moscow (cf *30 Days* magazine No 9 p 62. 1993). It would not be a waste of time to read also Dr O. Petrosillo and Prof E. Marinelli's book: *La Sindone: Un Enigma alla Prova della Scienza*. A translation into English of this important book will soon be available.

Prof Lejeune, whom Dr Allen also quotes, is reported by the same magazine (p 60) to have said: "I have just discovered that the carbon dating showing that the Shroud is a medieval object is wrong ... and I reason only on the basis of documented proof."

MEDIEVAL PHOTOGRAPH (cont'd)

4. Dr Allen quotes in support of his theory that the corpse WAS NOT (emphasis mine) in contact with the Shroud. That was in 1902 as Dr Allen rightly says. But since Vignon's time a number of scientists have proved that the Man in the Shroud did touch the Shroud. Who is right?

5. Dr Allen claims that the "photographic hypothesis" reproducing the image on the Shroud (or for that matter any other object) can be obtained by a combination of several sophisticated factors such as (a) the distance between the corpse and source of light; (b) the 'large camera obscura', the aperture of the camera obscura contains a crystal lens ... (c) the corpse (subject) is suspended vertically by means of a rope or other suitable device ... ; (d) (corpse) is in the fresh air and under the gaze of the sun ... in a position that it receives both the morning and the evening sun light in equal proportions and for three to four days. This section of the inverted image is graced with a subtle negative image of the object ... ammonia ... salts etc.

6. Dr Allen further states that the image could have been produced by the corpse standing NOT in a vacuum (as inferred from Reuter's article), but, says, Dr Allen, "I speak only of a corpse from a gibbet or a beam ... hanging by a rope." Would I then be right if I understand that the Man in the Shroud died of strangulation? He also says, "yes, the man in the Shroud was most likely crucified." The Gospels clearly say that Jesus was crucified and the artists have proved the man in the Shroud was Crucified. How is one to reconcile the two theories: strangulation "hanging by a rope" or crucifixion? And the Gospels testify and Prof Kouznetsov has proved? How was the Man hanging by a rope? Would not rope and gibbet be reproduced alongside the image on the Turin Shroud?

7. What about the other scientific findings, e.g. Max Frei's theory of the pollens? (Max Frei a Swiss criminologist of international repute and an agnostic having no religious motivation in his research. And the coin markings of the 1st century period of Pontius Pilate in the location of the eyes, or in Kouznetsov's words "a contemporary of Christ." Interviewed by *30 Days* magazine Kouznetsov said, "But at the most the proof we scientists may be able to bring can only turn out to show that the linen was used to wrap a contemporary of Jesus Christ and that he suffered exactly the same passion as that described in the Gospel." (Op.cit. p 62). He adds, "I am not a Catholic."

I would need much more space, dear Mr Morgan, if I were to comment without any passion or bias but I refrain from taking more of the precious space of *SN*. When I receive Dr Allen's articles I would then perhaps express my opinion without any offending words. I would respect everyone's opinion, be it correct or not, according to scientific research.

DOUBLE IMAGES ON THE SHROUD

Review by Rex Morgan

N. Cinquemani: *The Double Images on the Shroud of Turin*, Edizioni Giovinezza, Rome 1995. No ISBN.

This recent booklet published in English describes the author's theory that the Shroud shows a double image indicating movement by the body within the Shroud. In this well produced and thankfully (and unusually) well translated book there are 32 pages of photographs (not well reproduced) to illustrate the claims of the author, a surgeon and university professor of First Aid who began his research on the Shroud as recently as 1992.

His presuppositions are (1) the body in the Shroud was Jesus Christ, (2) the Resurrection is a fact and (3) the image was produced by some kind of radiation. Proceeding from these premises Cinquemani provides a well-researched and highly medically technical description of his research into the relative positions on the Shroud of the bloodstains in relation to the image. He claims that the body shifted 10cm at the moment of Resurrection when the scorch body image was produced.

He also claims that because of the shift in body position the nail holes were not in the wrists but in the second intermetacarpal space in the palms of the hand. He claims his researches also show that during the Resurrection the body moved from the horizontal to the vertical position and moved its head and hands.

Based on the work of Gilbert Lavoie and the little known 1939 research of Luigi Gedda, Cinquemani gives a thorough background to medical aspects of the nature and effects of rigor mortis and relevant blood clotting from injuries.

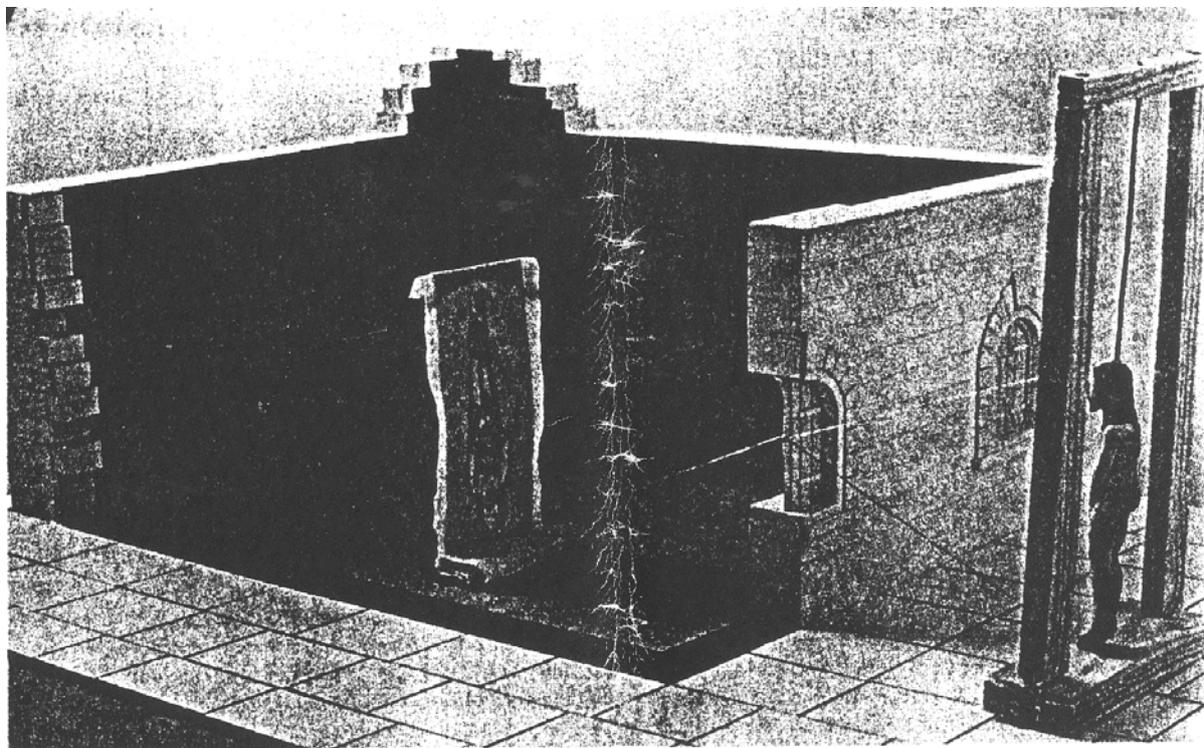
He combines the conclusions of these researchers, together with that of Jackson, Rinaudo and Filas to demonstrate, for example, that the epsilon bloodstain on the forehead was, in fact, beside the nose when it occurred.

By assuming or deducing that Christ had been bound in a complex roping arrangement the author evinces additional evidence in the Shroud image for the nails not being in the wrists.

DOUBLE IMAGES ON THE SHROUD (cont'd)

Examining Schwartz's transmitted light photographs (1978) Cinquemani believes that the work of Giuseppe Caselli (1952) stating that flagellation wound images were not produced by direct contact has been vindicated. He also dismisses, from a medical viewpoint, any theory that the man in the Shroud was not dead when placed in it since recovery is impossible after respiratory and cardiac arrest of more than two hours.

This booklet in four parts occupies 70 pages, is generally well produced and presented and its content deserves serious consideration by Shroud researchers.



An illustration from the paper by Dr Nicholas Allen depicting his ingenious method, which he claims must have been discovered in the thirteenth century, of suspending a crucified body from a gibbet outside a room set up as a camera obscura with a crystal lens.

After four days in equal morning and evening sun the cloth within is covered with ammonia thus to produce a photographic image on the Shroud. This, according to Allen, is how the Shroud of Turin was manufactured (see p 20)

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*) and editor of several others, began sending a few notes about current developments in the study of the Shroud of Turin (Sindonology) for a small circle of interested people in his home country of Australia. He didn't expect it to go beyond a few issues.

Today, the bulletin, now highly acclaimed, reaches subscribers all over the world and is written, produced and disseminated more quickly than any other Shroud publication in the English language. 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 which gives 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 and knows numerous Shroud researchers in many countries. His quest for Shroud information became, as he described it, "a passionate hobby". He took 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 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 Board member of the US 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 (ESSJ). He has made a number of original contributions to Shroud research has presented major papers at international Shroud conferences has written numerous articles and has given hundreds of broadcasts and telecasts on the subject in many countries.

The list of *Shroud News* subscribers continues to increase internationally and it has been described many times as one of the best available. *Shroud News* comes out six times a year. Its production is obviously privately subsidised as we request a subscription in Australia of only \$6 for six issues posted. The USA subscription is \$12 (posted airmail - there is no longer any surface mail from Australia). Postage to other countries varies. ALL back issues are available for \$1 (US or Aust) each plus postage. The famous 50th issue is \$3 plus post. Customers should note that as it costs us \$8 to negotiate each foreign cheque we request all payments be made in currency banknotes of your country or charge to Visa, Master or Amex cards.

All information and opinion in this private newsletter is published in good faith. It is edited by Rex Morgan and published by

THE RUNCIMAN PRESS, POB 86, MANLY, 2095, NSW, Australia
(24 hour Fax No: 61 - 2 - 982 9956)