

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
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EDITORIAL

Interest in the Shroud scene shows no sign of abating and every sign of increasing as we approach the millennium. More importantly as we approach 1998, when the cloth will again be displayed to human view in Turin, there is already a gathering momentum of books either going onto the market or being prepared. In these days of laptop computers, lollipop writers and desktop publishers (like me), not to mention the Internet, everyone can have their say in print without editing or censorship or constraints. This in itself, whilst I believe a very dangerous situation for the future of mankind, is also helping to overcome the resistance of the past few years by the world media to saying anything positive about the Shroud or its study. It must be said, as I always have, that the short memories and rapid turnover of media writers has led to some interesting Shroud articles in recent times written, wide-eyed, by those who had never heard of it and were infants in 1978 and 1988.

Amongst the large number of items in my Shroud mail is Ian Wilson's *BSTS Newsletter* no 44 which contains a comprehensive review of the August conference in New York and a wealth of other news including a suggestion that Dmitri Kouznetsov is not acting with propriety in business matters.

Following my work on the Heaphy / Bogdanescu earliest portrait of Christ in the Roman catacombs came the exciting news from highly respected Italian researcher, Mario Moroni, that he had, quite independently of our work, carbon dated (C14 is regarded as an accurate test for pottery!) a fragment from the Orpheus Cubiculum putting it probably into the First century. We shall report on all this shortly.

There is also the fascinating news that STURP has disbanded and AMSTAR has arisen like a Phoenix in its place. AMSTAR's Board is almost entirely of former STURP members except for the very sensible addition of Isabel Piczek, one of the foremost sindonologists of our time and Michael Minor, an enthusiastic lawyer who has done much to further the cause.

This issue is the usual mixed bag for Christmas which I hope will be enjoyed by all *Shroud News* readers as many of us anticipate the annual joy of gathering with our children and our grandchildren to celebrate the birth of the Man in the Shroud and as we anticipate the 100th issue of this newsletter.

REX MORGAN

TWO SPECIAL ANNOUNCEMENTS FROM THE U S A

STURP DISSOLVED

27 October 1996: Thomas F D'Muhala, formerly President of The Shroud of Turin Research Project, Inc. (STURP), has announced that after many years of scientific testing and study, the scientific organisation has successfully achieved its purpose and STURP has been dissolved.

STURP was organised in 1978 and conducted the hands-on scientific testing on the Shroud of Turin in 1978. Subsequently the team members exhaustively analysed the data gathered in 1978 and published their findings in peer reviewed scientific journals. Perhaps the most significant findings were that the Shroud image is not an artifact and that the image was formed by a still unknown mechanism and that there is human blood on the Shroud.

NEW GROUP FORMED

12 November 1996: A multidisciplinary scientific organisation was recently formed by a group of veteran American sindonologists to study the Shroud of Turin with an emphasis on its preservation and conservation.

The members of the American Shroud of Turin Association for Research, Inc., known as AMSTAR, have expertise in nuclear physics, chemistry, particle physics, blood chemistry, art technology, imaging, medicine, forensic pathology, paint chemistry and art history. Experts in other fields will be consulted as needed.

The members of the Board of AMSTAR are:

Dr Alan Adler, Dr Robert Bucklin, Donald Lynn, Isabel Piczek and Thomas F. D'Muhala, who also serves as President. The Vice President and General Counsel is Michael Minor.

It is AMSTAR's hope and desire to co-operate with all other bona fide scientific Shroud organisations in connection with the study and conservation of Christendom's most important artifact, which is also a scientific singularity.

THE CANBERRA TIMES, Tuesday, March 28, 1995

The Shroud makes a comeback

By DENIS M. SEARLES

THE Shroud of Turin, purportedly Christ's burial sheet, inspired the faithful for centuries. But seven years ago, radiocarbon dating put it at just 700 years old. It seemed that faith must yield to science. Perhaps it was a forgery.

That was in 1988. But a Russian biochemist now claims the radiocarbon findings are wrong and the shroud is at least 1800 years old and possibly older. And there may be other saving evidence.

The yellowed cloth bears the faint image of a man with thorn marks on his head, lacerations on his back, puncture wounds on his hands and feet, and a severe wound on the right side.

Believed to have been seized by Crusaders in 1203-1204 in Constantinople, the shroud first appeared, publicly in Lirey, France, in 1357. It was moved from Chambéry, France, to Turin, Italy, in 1578 after being scorched by fire.

In this century, science cast the first doubt on its authenticity. Physicist John Jackson, director and founder of the Turin Shroud Centre of Colorado, is helping coordinate Dr Dmitri Kouznetsov's studies at Sedov Biopolymer Laboratories in Moscow, aided by a grant from the Fourth World Foundation.

Jackson opened the non-profit Turin Shroud Centre in 1992 to establish a research base for tackling the

shroud's mysteries. Contributions finance his laboratory, equipped with up-to-date scientific measurement technology and computers.

"We would like to be able to answer the questions of how the image got there and authenticate who the man in the shroud was," he says. "Now we may have the capability to examine that rationally, not on a basis of faith, but in a scientific pursuit."

Jackson's credentials include a doctorate in physics from the US Naval Postgraduate School. He was a professor at the US Air Force Academy and the University of Colorado, and a scientist at the Air Force Weapons Laboratory before making the shroud his life's work,

He believes Kouznetsov's theory that the radiocarbon dating done in 1988 was skewed. The tests failed to take into account the effect the fire had on the shroud more than 500 years ago, Jackson says.

"Kouznetsov has shown that fire conditions take carbon from the air and chemically bond it to the fibre. That carbon is younger than the cloth and if you don't take that into account, you get a date too young."

Moreover, he says, there is too much other evidence to the contrary: archaeological evidence and samples taken in 1978 when Jackson and 29 other scientists examined the shroud firsthand in Turin.

Jackson says the imprint itself appears to date from two millennia ago.

"It makes the man of the shroud appear to be a crucifixion victim in Roman times, what with the wounds and the scourge marks on his back," Jackson says.

Rebecca S. Jackson, the centre's associate director and Jackson's wife, grew up an Orthodox Jew and has studied Jewish ethnology for more than 30 years. She says the shroud is made of linen with traces of cotton but no wool, in compliance with Jewish law of Christ's era. In Jewish measure it comes to exactly two cubits by eight cubits, a neat dimension, rather than 4m by 1m in modern measure.

As to theories that the image was painted in medieval times, Mrs Jackson says, "The forger would have had to been an expert on Jewish cultural subtleties ..." which would have been unlikely for a European gentile.

The image of the man in the shroud also shows woolly hair texture; long, rectangular-shape head; full lower lip; high cheek bones; and a bump on the left side of his nose: all "very Semitic" and non-European features, she says.

Displayed in the centre's classroom is a full-scale transparent colour photograph of the shroud taken during the 1978 science expedition. From that, Jackson has made several copies of the shroud.

Using computer imaging, he has used these copies to make full-size three-dimensional figures of the man in the shroud, hoping to duplicate how the body was wrapped and possibly link the shroud to icons of the early Eastern Orthodox Church.

He says the Extreme Humility. Icon, paintings and statue likenesses of the dead Christ's head



and torso rising from a box, could have been inspired by the folded shroud being carefully raised from its storage box for viewing by the early faithful.

With a computer, he solved the folding technique evident from the complex fold marks on the original shroud. With a duplicate shroud, he built a full-scale model in which the image on the shroud can be raised to full torso length for viewing.

Jackson says the original shroud contained a predominance of pollen from the Middle East.

"Where did all these Middle East pollens get on the shroud if it was a forgery from Europe," he asks. "You have a lot of things coming together ... what with the crown of thorns, the wound in the side, all the blood marks mentioned in the Scriptures, no more, no less. And the icons.

"Put that all together and to my mind, if this cloth really dates to the first century, and comes out of the Middle East, it would have to be the shroud of Jesus."

— Associated Press

2A • WEDNESDAY, MAY 22, 1996 • USA TODAY

Turin shroud dated closer to Jesus' time

By Lori Sharn
USA TODAY

A new analysis of the Shroud of Turin indicates the cloth is many centuries older than previous studies have concluded, placing it closer to the time of Jesus' death, researchers say.

A mm of microbes and fungi on the linen threads skewed earlier radiocarbon dating says a team from the University of Texas Science Health Center at San Antonio.

Members of the team reported their research on the shroud, believed by some to be the burial cloth of Jesus, at a meeting Tuesday of the American Society of Microbiology in New Orleans.

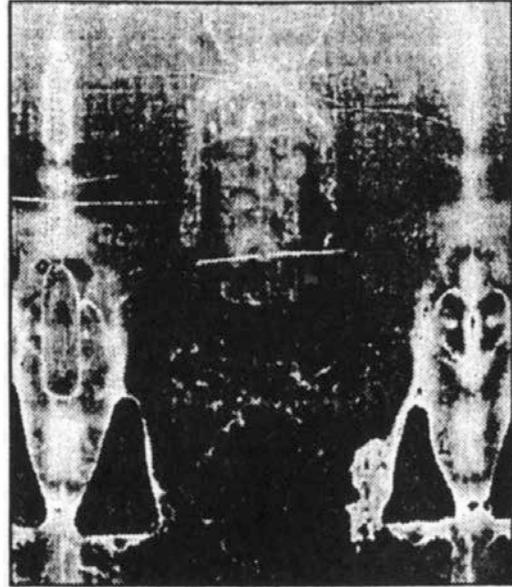
"The radiocarbon dating of ancient textiles is not reliable," says Leoncio Garza-Valdes, a professor of microbiology. "We have found these types of coatings from every single wrapping that we have studied from ancient mummies."

Garza-Valdes, who also is working with British and German scientists, says the wrappings of the mummy of an ibis, an Egyptian bird, tested 550 years younger than material from the bones.

But he cannot say whether the shroud dates from the 1st century. For that, researchers must develop a technique for separating the Mm from the fiber.

Then, they will need another small sample from the shroud, which has been in the custody of the Roman Catholic archdiocese of Turin, Italy, since 1578. The Roman Catholic Church has never claimed it as a holy relic.

The 14-foot cloth shows a negative image



By Barrie M. Schwartz, AP

New finding: The Shroud of Turin may be years older than studies have indicated.

of a man with nail wounds in his hands and feet. It was last displayed in 1978. It will go on public view in Turin in 1998 and again in 2000.

In 1988, three separate teams using radiocarbon dating came up with the same conclusion: The shroud was a fake created sometime between 1260 and 1390.

But the results were questioned by people who said contamination or other factors could have affected the dating.

"We have no reason to doubt those dates," says geochemist Paul Damon, who led one of the teams. He said datings of many linen samples from Egyptian dynasties correspond with the time frame expected.

Harry Gove, who helped invent a new radiocarbon dating technique in 1977, says the ibis study suggests that such coatings may hide the true age of some ancient cloth.

"We have a long ways to go yet ... I'm not going to get overly excited about it until we have some more information," Gove says.

Reprinted from the official program of the New York Symposium 1996**A History of the Holy Shroud Guild:
The Fathers of American Sindonology**

In This place sixty odd years ago, a handful of Redemptorist priests recognized Christ in another effigy, and like the disciples at dinner in another Esopus, they lost no time in spreading the news. Perhaps you remember how it started, here in this very building. How Father William Barry, a priest at the Mount, went to Rome to complete his studies; how he heard about the Shroud for the first time from a classmate; and how, on his way back to the States, he stopped in Turin, celebrated Mass in the Holy Chapel and even met Giuseppe Enrie. The year was 1933.

By September that year, Fr. Barry was already teaching here at Esopus when, in Turin, during the Feast of the Exaltation of the Holy Cross, the Shroud was exhibited in commemoration of the nineteen hundredth anniversary of Redemption. So Father Barry never saw the Shroud.

Someone who did see the Shroud in 1933, however, was a young seminarian studying in Turin: Peter Rinaldi. During the Exposition, an impromptu seminar was held to discuss this astounding Relic and an interpreter was needed. The polyglot student unexpectedly found himself in the midst of doctors and professors from all over Europe. It was Peter Rinaldi's first assignment in a long line of continual service to the Shroud. He wrote later that he was very impressed with Dr. Barbet; and, that he was surprised to learn that the Shroud was of interest to science. Little could he guess...

Here at the Mount, one of the faculty was Fr. Edward Wuenschel. Wuenschel, ordained at Esopus, had been teaching since 1927 after completing his studies in Rome. Strange coincidence, Fr. Wuenschel was born on May 30, 1898, just two days after Secondo Pia's photograph catapulted the Shroud out of the cloister into the halls of science.

It is curious to watch how the elements of the future stand, as it were, in the wings of time awaiting their cue. Personalities as yet unacquainted go about their normal everyday activities, unaware that their deeds are destined for a purpose not yet revealed. In 1934, *Sign* magazine accepted an article tremulously submitted by an obscure seminarian in Turin, Italy. The title was simply "The Holy Shroud". Father Wuenschel read it. And Fr. Barry gave him the Enrie pictures he had brought from Turin the year before. Wuenschel's first Shroud article appeared soon after, published in the *American Ecclesiastical Review*, 1935.

That was the year that Peter Rinaldi was ordained in Turin. He was assigned to the Salesian Institute in New Rochelle, while a few miles northward, here along the Hudson, Wuenschel, Barry and Fr. Louis Hartmann, working and studying together, published and lectured, bringing knowledge of the Shroud to the American public. Interest was keen about how this moving Relic reflected the Gospels, and particularly about the medical aspects of the Image.

Fr. Wuenschel had been corresponding with Giuseppe Enrie and Paul Vignon and in 1937 he and Vignon collaborated to publish in *Scientific American*. In that year, he founded The American Commission on Studies of the Holy Shroud. Although it did not last two decades, it will be remembered as the first research organization in America.

Reprinted from the official program of the New York Symposium 1996

Meanwhile, far away in Turin that same year, the peers of the Royal Confraternity of the Most Holy Shroud convened for a momentous session. The Royal Confraternity had been erected in Piedmont in 1598 to promote devotion to the Shroud and to engage in pious and charitable pursuits. Moved by the sufferings of Christ as seen on the Shroud, and urged by the message of Redemption, for more than 300 years members of the noble fraternity had devoted themselves to acts of benevolence in the name of the Holy Shroud. The resounding arguments raised in France after Pia's photographs barely caused a ripple along the Po. But all around the world so much interest had been generated by the expositions of 1931 and 1933 that members felt it necessary to create, within the Confraternity, an international sodality for the purpose of spreading the knowledge and devotion of the Holy Shroud. In 1937, then, the Cultores Sanctae Sidonis was established.

It was in 1938 that Fr. Wuenschel asked a seminarian, a sort of amateur photographer, to make some copies of the Enrie photographs. Father Otterbein wrote later that the negative characteristics of the original image fascinated him. Under Fr. Wuenschel's guidance he began to learn about the Shroud, but seminary studies came first. After his ordination here at Esopus in 1941, Fr. Otterbein went to the Catholic University where he took a degree in 1945, returning to Esopus as a member of the faculty. The next four years are succinctly summed up in Father's own words: "I learned a lot from association and discussions with Barry, Hartmann and Wuenschel". A typical example of Fr. Adam's non-assertive nature. We can safely assume that, into these few bland words, he reduced long hours of deep talks and study and meditation about that holy Relic in Turin, for when Wuenschel, in 1949, was called to Rome to direct the Redemptorist graduate school, he entrusted Fr. Otterbein to carry on Shroud work in the States.

In May of 1939, the Cultores sponsored the First National Congress of Shroud Studies, held in Turin. But Shroud activities soon gave way to the urgencies and tragedies of the Second World War and it was not until 1950 that initiatives could be resumed; in May of that year the Cultores sponsored the First International Congress of Shroud Studies, held in Turin and Rome. Already internationally recognized as an expert in sindonology, Wuenschel gave papers at both the Turin and Rome sessions of the Congress.

Back in Esopus, Fr. Otterbein responded with alacrity to his new responsibility by publishing little pamphlets of some of his mentor's manuscripts. Listen to what Father Adam tells about that moment: "I used the seminary address, and lest all orders should be addressed to Mount Saint Alphonsus Seminary and go to the Rector's office, I decided on Holy Shroud Guild as the mailing address. At that time it was merely a name. That was the beginning of the Guild."

The name Holy Shroud Guild became reality on October 6, 1951. On that date the Guild was canonically erected as a Pious Sodality of the Venerators of the Most Holy Shroud of Our Lord Jesus Christ. Its founder and, first president was the Rev. Adam J. Otterbein. Fr. Wuenschel, far off in Rome, was named Honorary President; Fr. Barry was Secretary Treasurer. There were two Councillors, Frs. Francis Filas and Peter Rinaldi. Dr. Robert Bucklin was one of the Charter Members.

It is the first time that Fr. Rinaldi is mentioned. Writing of events of 1950, Fr. Adam remarks: "It was about that time that Fr. Rinaldi began working with us." Vague fragments like this leave us frustrated. When did they meet? Under what circumstances,

Reprinted from the official program of the New York Symposium 1996

and at whose initiative? 1950 was a Holy Year, and Fr. Rinaldi, since two years pastor of Corpus Christi Church, was able during the August vacation to go to Rome. Too late for

the Congress but certainly he must have known that Fr. Edward Wuenschel had spoken in Turin about the sindonic movement in the States. But it was August, and Fr. Wuenschel, accustomed to Roman ways, was probably not in residence. Were the two Shroud scholars already acquainted? Did they meet before Fr. Rinaldi returned to the States in October?

After the establishment of the Guild, the next step was to affiliate with the international sodality, the Cultores Sanctae Sindonis. By this time, scientific research was striding ahead of the more traditional religious aspects and in 1959 the Cultores was dissolved and in its place the Centro Internazionale di Sindonologia was created to promote scientific and scholarly research. Thus the Holy Shroud Guild became automatically associated with the Centro.

To allay any confusion the Centro was conceived within the Royal Confraternity; the president of the Confraternity is by statute also president of the Centro, today Dr. Bruno Barberis. The Centro is administered by the Confraternity through a Director, today Prof. Pierluigi Baima-Bollone. The membership of the Royal Confraternity is restricted; the Centro has over two thousand corresponding members, one of which is the Holy Shroud Guild.

What I have given you is a chronological outline based on written sources. Who aspires to compose a narrative history might have a hard time of it because these pioneers were busy building something other than themselves. They left no personal memoirs. But essentially we see that a handful of Redemptorist priests planted and nourished sindonology here at Esopus. The Holy Shroud Guild was created, almost by accident, by Fr. Otterbein and, as he says, it was about that time that, the Salesian Fr. Rinaldi, brought to the fledgling Guild his portentous knowledge, extraordinary abilities and personal qualities. Without minimizing the cooperation and support of many other devoted and zealous persons, some of whom are here this evening - we all know that the growth and strength and preeminent renown of the Guild is due to the combined talents and single purpose of Father Otterbein and Father Rinaldi.

We are all beneficiaries of the Guild, and we are grateful to Father Brinkmann for making possible our assembly. But we are not here to rest on the laurels of others. For all of us, groups or independent individuals, the ideal goal is stated, perhaps rather too simply, in the twofold purpose of the Guild:

1. to spread accurate information about the Shroud in order to promote devotion to Christ crucified; and
2. to encourage scientific and scholarly studies.

In Barry, Hartmann, Wuenschel, Otterbein, and Rinaldi, we have the nucleus of a history that should guide and inspire. To maintain the high prestige and international respect, to foster new friendships and above all to safeguard our ties with Turin and Rome, it lies with us to demonstrate to the world that today there are Americans worthy of the great legacy left to us in the Holy Shroud Guild

Dorothy Crispino

INTEREST IN SHROUD OF TURIN HIGH IN RUSSIA

From Catholic News Service

MOSCOW (CNS) In reopened Russian churches that had been closed under successive communist regimes, two U.S. experts spoke about the Shroud of Turin, thought by many to be the burial cloth of Jesus.

John Jackson, director of the Turin Shroud Center of Colorado, in Colorado Springs, and Rebecca Jackson, his wife and Center associate director, visited Russia Feb. 14-23.

During the historic 10-day trip, they met with Catholic, Orthodox and Jewish believers and with groups of scientific and university personnel.

The Jacksons, who are Catholics, also met with Russian biochemist Dmitri Kouznetsov, a Shroud researcher who has challenged the 1988 radiocarbon testing results that say the 14-foot linen Shroud dates to between 1260 and 1390.

After a three-year study, Kouznetsov estimated the Shroud is at least 1,800 years old. He said the 1988 results failed to consider variations found in linen and changes in this particular cloth after it was exposed to intense heat in a 1532 fire.

Jackson, a former physics professor at the Air Force Academy and University of Colorado in Colorado Springs, headed the international team of 40 scientists who examined the shroud in Turin, Italy, in 1978 and subsequently published their findings.

Mrs Jackson, a Jewish convert to Catholicism, is an ethnologist specializing in the Judaic Middle East and. Judeo-Semitic attitudes carried over into the diaspora, or dispersion of Jews after 538 B.C.

At one four-hour meeting, the Jacksons showed slides to 100 scientists and four priests and spoke about their scientific and ethnological studies of the Shroud.

They also traveled three hours southwest to Obninsk City, a "closed city" similar to Los Alamos, N.M., that houses Russia's first nuclear reactor. There they spoke at the Russian Academy of Sciences Nuclear Research Center, formerly the Marx-Lenin University founded to promote atheistic communism.

"We received incredible response," said Jackson, who calls the Shroud "a scientific adventure with many surprises."

"It was more than we expected. The scientists asked many questions on radiation," He said. "They seemed to gravitate to the idea that the image on the Shroud was formed by some kind of radiation, which I think as well."

INTEREST IN RUSSIA (cont'd)

At Moscow's Vatican Embassy, they met with Msgr Ivan Jurkovic, a counselor or legal adviser at the embassy, who has served in Russia for three years.

A native of Slovenia, Msgr Jurkovic said, "I have a keen interest in the Shroud. It is an excellent way to evangelize. There is no problem in the joining of science and faith together."

"We have a country which, in the future, is going to be Christian, but with a lot of problems," he said. "There is no other identity. Russia cannot be Muslim. Basically, it's a Christian heart. Everybody has to come back."

They also visited an Orthodox monastery founded in 1340 in Zagorsk, northeast of Moscow. Under the communists, it was a museum, but today it is a theological college with 1,000 students.

Jackson told the pro-rector of the monastery, Bishop Alexander Sokolov, "We think the Shroud was in the possession of the Eastern Church for 1,000 years before it fell into the hands of the Western church."

The bishop, one of a famous Russian family of eight brothers, five of whom are bishops and the other three priests, said, "There is the idea in the Eastern Orthodox tradition of the icon "not made by the hand of man."

One of the bishop's brothers, Father Nikolai Sokolov, later showed the Jacksons icons from the 11th to the 17th century that bore a striking resemblance to the face of the man in the Shroud. Father Sokolov is the Prior of a Moscow gallery that houses the icons.

The Jacksons also spoke at St Tikhon Orthodox Theological Institute in Moscow, founded three years ago with 650 students enrolled in the first year. The institute is the first theology school in Russian history to enrol both clergy and lay men and women.

"The social face was different at all the talks in Russia, but the interest was very much the same," Jackson said. "We are at the window of opportunity in Russia. This is the moment of change. We have come to believe that because the Shroud is very much a tradition of the Eastern church, although now owned by the Western church, one could build a way of communion and communication between East and West with the Shroud."

UNLEAVENED BREAD

Sr Maria Regina

Could it be possible that the image on the Holy Shroud of Turin be caused by unleavened bread? "This is My Body, this is My Blood." "Whoever eats this bread will live forever". etc (Corpus Christi - 1 Cor. 11. 23-29. John 6. 56-59) The Shroud is relevant today, to lead people to know about Our Blessed Lord in the Eucharist and to believe in the Real Presence of Jesus Christ in the Blessed Sacrament.

I am a professed sister of the Community of the Sisters of Perpetual Adoration of the Blessed Sacrament, where Altar Breads are made for the dioceses of Brisbane, Queensland. The Altar Bread making, as you know, entails a surplus of mixture which has to be discarded. My hobby at one time was to use some of this mixture to make rosary beads and other works of art, etc.

One day I placed some of this surplus mixture in a linen napkin and placed it in a plastic bucket until I was ready to use it. I forgot about it and when I discovered it just where I left it (2 or 3 days), and untouched, it was still warm. When I unwrapped the napkin, I discovered that the mixture had turned a very bright yellow, brownish yellow, bright glazed yellow and black mold. I was amazed, and I have harboured this secret for 6 yrs. (Samples of the discovery show there are still yellow and black patches, but not so bright). The hardness of the dried mixture reminds me of hardened toe nails.

My discovery and analysis - could Our Lord's Body be like bread in the linen cloths? Is this the secret?

Also, when making rosary beads with the bread mixture, I discovered that on being manipulated with my fingers, although it was cold to begin with, it retained the heat of my hands for some time later.

For the last 6 years I have become very interested in the Holy Shroud of Turin. Mr Rex Morgan in 1983 brought an exhibit of photographs of the Shroud of Turin to the Brisbane City Hall. It was on display for 3 days, and I went to see it for the 3 days, and I experienced some rather small miracles and an unusual interest in the Shroud, and ever since have been receiving the Newsletters "Shroud News" edited by Mr Morgan.

UNLEAVENED BREAD (cont'd)

Clues to support my theory:

From *Perpetual Miracle* by Rex Morgan page 146, "Thurston ... It appears to me quite conceivable that the figure of Our Lord may have originally been created in two different yellows, a bright glazed yellow for the lights and brownish yellow for the shadows. What chemist would be bold enough to affirm that under the action of time and of intense heat the two yellows may have behaved differently, the bright yellow blackening, the brown yellow fading? We cannot possibly dogmatize about the behaviour of colouring matters, the nature of which is unknown to us ..."

See *Shroud News* No 45 page 22, "Later examination showed the red particles had turned black with a yellow exudate." (Eugenia Nitowski)

"Wheat bran contains all the cell salts of the body." ("Perfect Health and Happiness" by Dr. W.H. Burgess of America).

"Babylonia 4000 B C ... wheat and barley seem to have been indigenous and were cultivated for food at and early date" (from "A Shorter History of Science" - Dampier)

Cytochrome C Molecule

"The greatest disparity between two Cytochrome c's is the one between man and the bread mold (*neurospora*), they differ at more than 40 percent of their amino acid positions. How can two molecules with such large differences in amino acid composition perform identical chemical functions?"

We begin to see an answer when we look at where these changes are. Some parts of amino acid sequence as indicated on pages 60, 61 never vary ... page 65 *Scientific American* April 1972.

"Matter is continually passing into radiation page 160 (Dampier- "Shorter History of Science" also, " a cool glow of radiation uniformly diffused through space forever".

Shroud Guide page 25, "... It is interesting that the likely cause of image formation is now widely agreed to be gradual degradation of cellulose [wheat, my theory] in the cloth fibres in exactly as the same way as the Volckringer effect."

UNLEAVENED BREAD (cont'd)

Definitions

cellulose = substance of vegetable cell-wall, group of carbohydrates, containing cells-substance resembling starch

Carbon = substance of pure charcoal found in all organic matter cellular = formed of cells

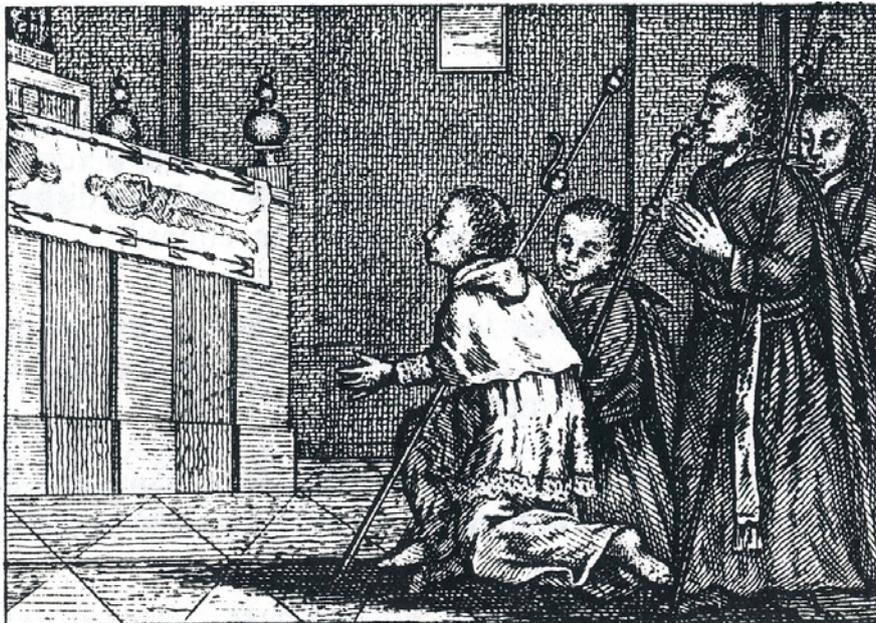
from *Shroud News* No 57 February 1990 page 13

Father Charles Foley, Devon, England.

"In the founding Constitution of the Carthusian Order of Monks (1056) the liturgical rite states that when the priest or other minister carries the Blessed Sacrament they will wear a sindon (a Shroud). We in the Roman Rite - same vestment called a Humeral Veil ..."

SINDONE TAURINENSI

APPENDIX



Beati oculi, qui vident qua vos videtis. Luc. X. 13.

AUGUSTAE TAURINORUM, MDCCLXIX,
EX TYPOGRAPHIA REGIA.

LETTERS TO THE EDITOR

I recently wrote you to get information on the Shroud of Turin for my term-paper. I received the "Shroud Guide". I looked through it and found tons of new information I never knew. The book is great. I just want to say Thank You for sending the book and helping me out on my paper. I really appreciate it 'Thanks Again'

Jennifer, U S A

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, I never wanted to move beyond it.

M E, Victoria

In anticipation of the scheduled exhibitions of the Holy Shroud of Turin in 1998 and 2000, I've recently prepared a lecture and slide presentation covering all aspects of the Shroud. I plan to spend the next two years helping interested Christians in the Chicago, Illinois area gain familiarity with the Shroud through speaking engagements.

The thought occurred to me that there may be many readers of your fine newsletter who would like to speak on the Shroud but do not have the time or expertise to develop lecture notes and slides.

In light of this, I would like to make my notes and slides available to any of your readers for the cost of reproduction and shipping (which I estimate would be about \$75).

If you think this is a good idea, you might want to mention it in the next issue of *Shroud News*. Interested parties can contact me at:

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SHROUD-SCHOLAR, EXPERT WORRIES ABOUT CATHOLIC, PROTESTANT DIVIDE ON TURIN SHROUD

From Catholic News Service

MILAN, Italy (CNS) - Catholics and Protestants have different views about the Shroud of Turin but the nature of the cloth should not be an ecumenically divisive issue, said a biblical scholar and shroud expert.

Many Protestants see the Shroud being used as a tool by the Catholic Church to sustain Christian faith on the basis of a piece of linen believed to be Christ's burial cloth, said Father Giuseppe Ghiberti.

But the church sees it as an aid to spiritual reflection about the mystery of Christ and not an object to be worshipped, he said.

Father Ghiberti is a professor of the New Testament at the Catholic University of Milan and Shroud adviser to Cardinal Giovanni Saldarini of Turin, the Shroud's custodian. He was interviewed in the March 10, issue of the Milan-based Catholic newspaper, *Avvenire*, following Protestant criticisms of plans to exhibit the Shroud in the years 1998 and 2000.

The criticisms were aired in the March issue of *Riforma*, monthly magazine published by several Italian Protestant churches.

"Let's be suspicious of the corrupting use of the 'sacred,'" said an editorial.

Several articles asked the Catholic Church to de-emphasize the Shroud. Father Ghiberti said that for Protestants "the faith cannot be sustained or helped by an image or a relic."

For Catholics, "it is not up to humans to teach God what means he should use to stimulate and aid the faith of people." he said.

"If the Shroud exists, it is a sign that God has given it a task," he added. Many Protestants wrongly believe that the church is pushing for the Shroud's authenticity as the true burial cloth to foster popular devotion, said Father Ghiberti.

Instead, the church draws a distinction between the Shroud's authenticity and its symbolic value in recalling Christ's love and in reminding people of the need for personal conversion, he said.

The Shroud's authenticity is a valid issue for Christian debate, but Christ's death and Resurrection is not, he added.

"This distinction must be clear to catholic believers who pray to the dead and resurrected Christ before the Shroud, but it also must be accepted by our Protestant brothers," he said.

EXPERT WORRIES (cont'd)

"The message of the image is independent of its origins," he said.

Imbedded in the controversial Shroud is what looks like a photographic negative of a man with wounds similar to those of the crucified Christ as described in the Gospels. The cloth was brought to Europe from the Holy Land during the Crusades.

The Shroud was owned for centuries by the House of Savoy, one of Europe's royal families. But for much of the time has been in the custody of the Turin Archdiocese.

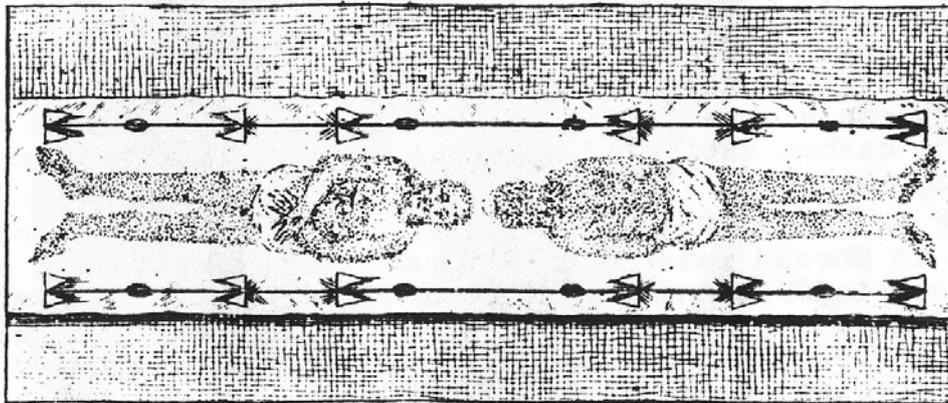
The House of Savoy willed the Shroud to the Vatican in 1983. Pope John Paul II left it in archdiocesan custody.

In 1988, three scientific laboratories using carbon-14 testing, a standard procedure for dating objects, were authorized by church officials to test pieces of the Shroud. The tests, according to the Turin Archdiocese, showed a 95 percent certainty that the cloth was made between the years 1260 and 1390.

The carbon-14 testing was part of a series of scientific tests conducted on the Shroud. None of the tests have shed light on how the image of the crucified man was made on the cloth.

Many Shroud experts have rejected the carbon-14 dating.

In a series of speeches in Italy and other European countries, Russian scientist Dmitri Kouznetsov has criticized the carbon-14 testing. He said the results failed to take into account changes in the linen caused by exposure to intense heat in a 1532 fire.



UPDATE FROM PAUL MALONEY, USA

It has been an interesting year for the Shroud. As in all of science, it takes time for things to make their way into the mainstream of discussion. Many of you may recall that three Russian scientists, led by Dr. D. A. Kouznetsov, believe they have found two glitches in the carbon dating of the Shroud: 1. That biofractionation of the flax fibers in the cloth manufacturing process was never accounted for in the date and that 2. the fire of 1532 had a definitive effect on the cloth creating a molecular kind of contamination that skewed the date by at least some 400 years alone. Dr. Kouznetsov concluded that between the biofractionation and fire model conditions he could conservatively push the date of the Shroud back at least to the second century A.D. Now, at last, two articles by him and his colleagues will be published in the January 1996 issue (Vol. 23, no. 1) of the prestigious Journal of Archaeological Science. This will be accompanied, in the same issue, by a critique written by one of ASSIST'S members, Dr. Kathryn Jakes and an associate, Dr. John Mitchell.

On Jan. 27, 1995 there was a dramatic change of mind by Dr. H. E. Gove, one of the inventors of the AMS technology used to carbon date the Shroud, who concluded that the Shroud was older than the 14th century. This change was based upon the new discovery by Dr. L. A. Garza-Valdes of the presence of a contaminant not visible to the naked eye, what Dr. Garza-Valdes calls a "bioplastic coating," that could not be removed by the normal laboratory pretreatment procedures. However, an enzyme was used to dissolve the cellulose out from inside it and the "bio-plastic coating" was photographed separately from the fiber. The cellulose filtrate was carbon dated and the results convinced Dr. Gove that the 1988 lab results may have been in error.

One of the requisites in perfecting a technique for any proposed new carbon dating of the Shroud was the adequate removal of the "bio-plastic coating" and the dating of the filtrate cellulose material inside it. But material from the Shroud is not now available for research. Hence, it was an important step forward when Dr. Garza-Valdes discovered the presence, on fibers taken from an ibis mummy cloth from ancient Egypt, of a similar bioplastic coating. This resource now provides virtually unlimited material for the testing and study of the bio-plastic coating and the development and perfection of a chemical pretreatment technique for the carbon dating of material covered by this special type of contaminant.

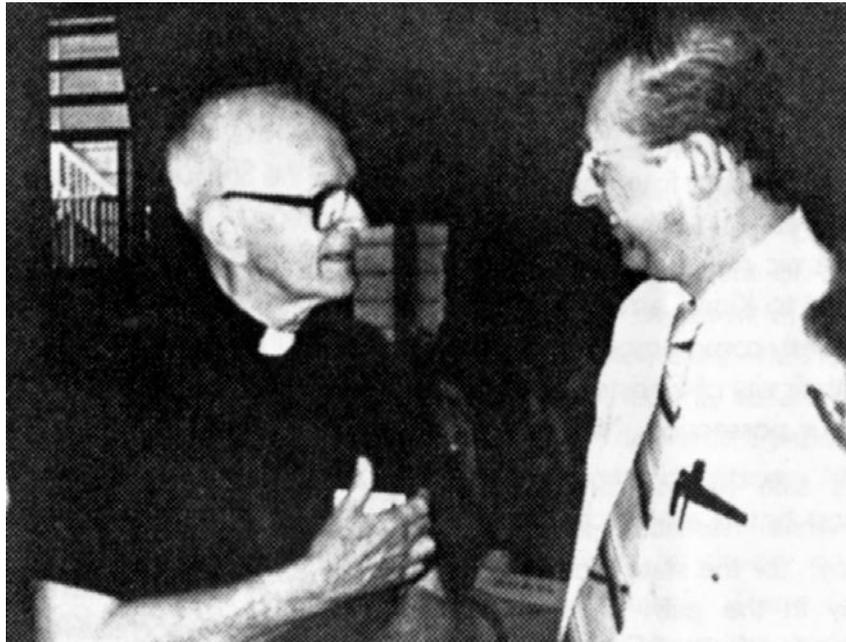
Meanwhile, Dr. Garza-Valdes indicates that of the 7 microbes he has found in Shroud materials (2 fungi and 5 bacteria) 1 of them has now been independently confirmed by the Deutsche Sammlung von Mikroorganismen and Zellkulturen GmbH (DSMZ) in Braunschweig, Germany: the 16S RNA test demonstrates that it is a brand new genus and species of alkalophilic (alkaline loving) bacteria whose official name is Leobacillus rubrus. This is strong evidence that the Shroud was probably piece bleached, as suggested already in 1981 by the late John Tyrer of Manchester, England. I suspect this was done in a natron bath as typical of ancient Egyptian textile technology.

UPDATE FROM PAUL MALONEY, USA (cont'd)

Finally, it is interesting to note that the researches of Drs. L. A. Garza-Valdes and Dmitri A. Kouznetsov are beginning to show some signs of some convergence for Dr. Kouznetsov, on the basis of experiments conducted in Moscow and at a site in southern Russia, now believes that microbes may play a role in the alteration of cellulose which, in turn, might affect the carbon dating of cellulose-based cloth.

It is not yet clear if the new discoveries will adequately push the date of the Shroud back to the first half of the first century A.D. where it would have to be if it is the burial wrapping of Jesus. It is, however, clear that they will not explain the image on the cloth. No further research will be permitted directly on the Shroud in the waning years of this millennium. However, the Pope has indicated that after the year 2000 a new phase of research, directed toward the conservation of the cloth and its image, will be initiated. There will be an exposition of the Shroud in Turin, Italy, in 1998 and again in 2000.

I can now report the completion of the entire text of volume one of my two volume book on the Shroud. I am grateful to an international cadre of contributors for their help. Work is now in progress on the illustrative materials. The main body of the bibliography is finished and a quarter of the indexing work for volume 2 is complete. But I am consistently hampered by my health problems: chronic fatigue syndrome. Despite this, I look forward to completing all of volume one soon. I appreciate your interest and prayers.



Fr Adam Otterbein with Paul Maloney in 1993

Reprinted from the Holy Shroud Guild Newsletter_ No 52

MAY, 1995, SHROUD
CELEBRATION IN NICE
Personal Reflections:

Dorothy Crispino

(Dorothy Crispino is a long standing associate of the Holy Shroud Guild, and sits on our 'Archiving Committee," which advises us on future planning. We are honored to publish her impressions of a Shroud Conference in Nice, France, on May 11, 1995)

Look in any itinerary of the Shrouds peregrinations, or any list of expositions: you will find no mention of the seven years the Relic spent secluded in the ancient, ever-youthful city on the sapphire shores of the Mediterranean. Nice had been ruled by the princes of Savoy since 1388, when the inhabitants chose Amedeo VII of Savoy as their protector. How it passed to France in 1860 is another story.

And yet, for the past four hundred and fifty-odd years, in contrast to the rowdy pre-Adamic rites and unbridled revels devoted to King Carnival, the Nicois have quietly commemorated the presence in their city of Christendom's most precious possession. Nice was the Shroud's safe haven from 1536 to 1543, while hostilities seethed around Savoy; for the state straddling the Alps lay in the path of conflict between Francis I, king of France, and Charles V, emperor of the Holy Roman Empire. The king's most fearsome

weapon was in the faces of Barbarossa's terrible Turks; the emperor had his Spanish adventurers, whose talent for terror they had amply demonstrated in 1527. And worse; Swiss Calvinists, in religious vengeance, had captured Geneva. In the turmoil, Charles III, Duke of Savoy, removed the Shroud from Chambery to Turin, then to Milan, from whence his duchess, Beatrice of Portugal, on May 23, 1536 started southward, by stages, carrying the Shroud to Nice. Charles III was already installed there with his court. The Pope, Paul III Farnese, was coming to negotiate a peace between the belligerents.

The Shroud was placed in the castle, whose hoary stones still rest atop a lofty mount. The Bellanda Tower stood at the very tip of the promontory, high above the vast blue sea; from the top of the tower, on March 23, 1537, to implore the aid of God in attaining peace, the Shroud was displayed to the veneration of the populace.

No historian omits the delightful incident duly recorded, word for word, in the annals. The Emperor Charles V had recommended Duke Charles to cede the castle to the Pope for his residence during the negotiations. Charles III made bold to oppose this idea, saying that in the citadel reposed the Holy Shroud, therefore the cession of the castle to whomsoever it might be would be an offense to God. It is not recorded where Pope Paul found accommodations.

At last, in June 1543, the Duke returned to Vercelli with the treasure that "it had pleased God to bestow on his House".

The short sojourn of the Shroud in their city left an ineffable aura that time can never dissipate. And in 1993, during the CIELT symposium in Rome, a member of the Penitents Rouges de Nice - the Red Penitents of Nice - approached a chairman of CIELT with the idea of holding a conference in Nice on May 11, the city's Feast Day of the Holy Shroud. Scheduled for 1995, it would be organized by the Red Penitents Confraternity of the Holy Shroud, founded in 1620. The celebration would be held on one day only, and would be a mainly local affair.

The program abruptly assumed international proportions when CIELT's American delegate appeared upon the scene, bringing greetings and congratulations from Father Adam Otterbein and members of STURP.

Let it be said at once: the day's events were so smoothly organized that from nine o'clock on Thursday morning until 1:30 of the limpid night, your representative sailed through the hours as if on a fluffy cloud.

To briefly record the highlights: all day long, in the Red Penitents' Holy Shroud Chapel, in a corner of Old Nice, the full-size color replica of the Shroud was on display and a knowledgeable person was on hand to explain the Image to the many curious who came in to see. At 12 o'clock, in the Municipal Palace, the Mayor of Nice hosted a champagne reception for about

100 guests. A beautiful table was laid with an intriguing variety of tiny sandwiches and incredibly perfect miniature pastries. After the Mayor's welcoming speech, gifts were given to the organizers and the speakers of the conference.

Quite a stir in the assembly was caused by the arrival of the Bishop of Nice, Mons. Saint Macary, under whose patronage the celebration was being held. In full ecclesiastical regalia, he was accompanied by Mons. Wach, Prior of the Institute of Christ the King in Florence, Italy, who had come with his retinue of young priests, all in black, hovering around the two prelates like baby blackbirds.

The conference was held at 3 pm in a large hall of Westminster Hotel, on the Promenade des Anglais. One hundred chairs had been set up in the tremulous expectation of a good crowd. It was soon evident that there were not chairs enough, people were standing at the back of the room!

After the opening formalities and greetings, Monsieur Daniel Raffard de Brienne, president of CIELT, gave a scholarly overview of Shroud studies. Dr. Gaston Ciaia - he indeed who had approached Mr. Raffard de Brienne at Rome - delivered a paper prepared by the curator of Massena Museum, who was unable to attend; and Prof. Solas presented his theory on the Shroud blood stains. There were good questions from the audience and all agreed the conference had been too short. In fact, plans are underway for a two-day celebration in 1996.

White tourist trains awaited us and as the first breezes of evening wafted over the sea, we rode to the chapel where, at 6:30, the Bishop celebrated a Solemn High Mass of the Holy Shroud. Mons. Wach, gathering his skirts, gingerly mounted the narrow, rickety steps to the pulpit perched above our heads, to give a profound and startling homily.

I had prepared myself for this Mass with a heightened sense of reverential gravity; but there was something eerie about the entire atmosphere. This was not the "traditional, Tridentine, Latin" Mass that we experience in European churches today, nor remember from childhood. Perhaps the baroque decor - if one could so describe it contributed to the sense of unreality. Ponderous deep-red draperies hung in thick folds over two doorways, to right and left of the altar. The Penitents themselves, huddled in red robes, heads bowed beneath red hoods that hid their faces, rose or knelt as the liturgy required, or sat on thin benches along the side walls flanking the altar. There was a musty air in the tiny church. The celebrant,

weighted with vestments of stiff gold embroidery, performed the sacred rites in mysterious silence, gesturing and genuflecting before the crucifix on the ornate altar. I felt that I was intruding on a scene perpetually performed, unchanged and undusted, since medieval times, and that the celebrant, the acolytes, the humble Penitents, were revenants who, every year on the eleventh of May, materialized in this place to repeat their awesome service.

The haunting spell was broken when Bishop Saint Macary turned to face the parishioners with a glowing smile and a resounding benediction, and the organ broke into triumphant soaring arpeggios. About 20 of us were taken by car around the Bay of Angels to the hotel where a formal banquet was served. Now returned to the convivialities of the 20th century, the Bishop blessed our table, blessed our enterprise in honor of the Holy Shroud, whose Presence does not depart.

Dorothy Crispino



LETTER TO THE EDITOR

1. The side strip:

Was it added later, attached as a looped holder for the exhibition pole held by the bishops? Is it, in fact, looped?

Was it, as Riggi told me, cut from the Shroud itself and then reattached? Was it added in Edessa to center the image, as Wilson thought?

2. The bloodstains in the hair:

Are they really from the sides of the face, transferred to the Shroud before the image so as to appear to be in the hair? If so, why is the face so narrow and why does it end so abruptly.

If so, why no other images from the sides of the body where the cloth was tucked around? I have been under the impression that the cloth lay on the top only of the body, and reflected only the "mask" of the face and front/back only of the body. I have imagined bales of aloes and myrrh outlining the body and preventing the cloth from falling along the immediate sides of the body.

3. Am I right in recalling that STURP did not find protein on the Shroud in 1978? Did this claim or finding relate only to places where McCrone insisted there should be a proteinaceous collagen paint binder? Given what all accept, that there are a lot bacteria, mites, and other micro-organisms on the cloth, wouldn't there be protein?

Daniel Scavone

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.

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