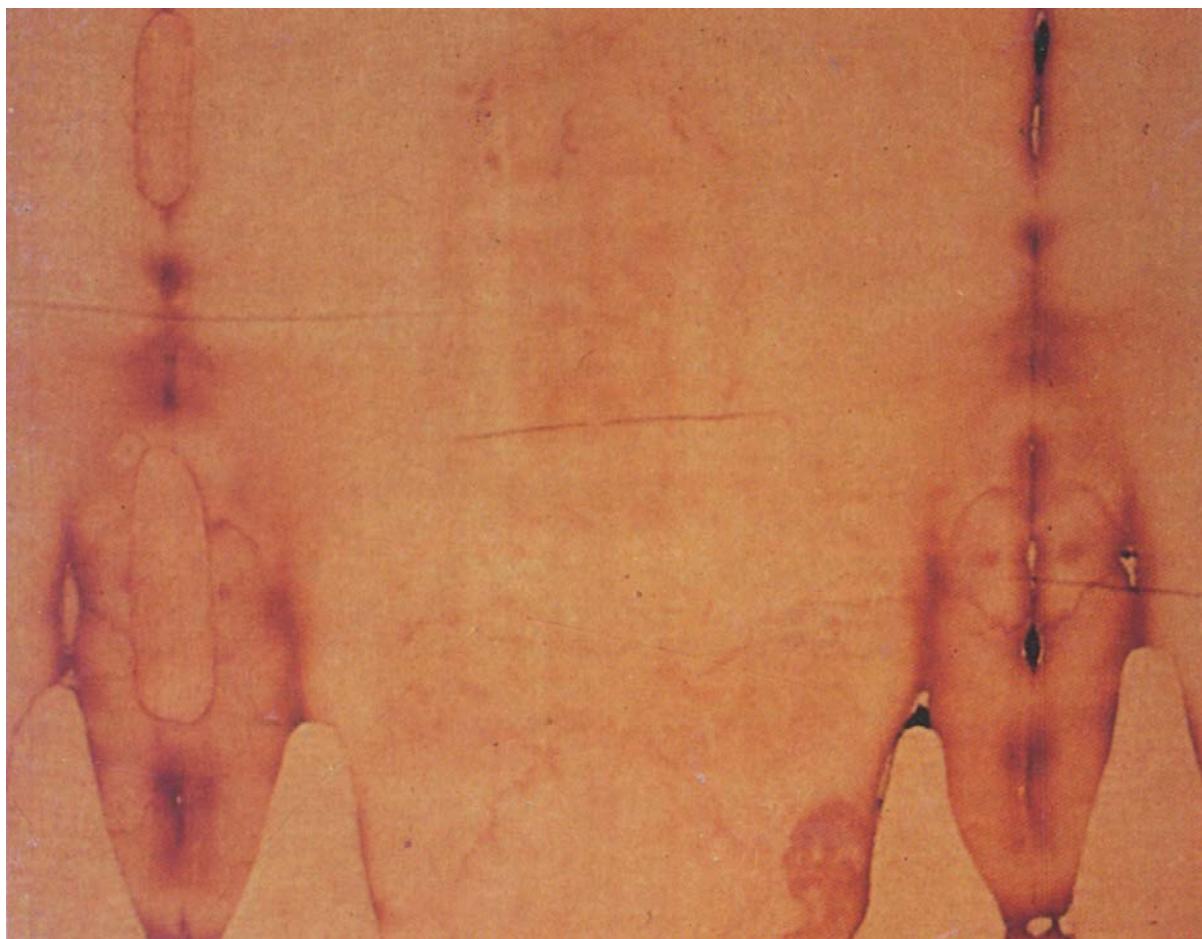




**Number 100**

**February 1997**



The Shroud of Turin photographed by Rex Morgan 26 August 1978

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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 100****FEBRUARY 1997**

## SEVENTEEN YEARS OF SHROUD NEWS (EDITORIAL)

Back in September 1980 when *Shroud News* Number 1 was printed I did not really expect ever to see issue Number 100 and I doubt that anyone else did. And in retrospect it is remarkable that the whole venture was sparked off by my indignation at the upshot of Walter McCrone's being allowed to address the British Society for the Turin Shroud in London at the invitation of Ian Wilson and the reporting of McCrone's disputed remarks which followed.

This event led Dr McCrone to begin his worldwide publicity crusade for claims of forgery of the Shroud. What is equally remarkable is that he is still around today and still saying exactly the same things despite almost twenty years of study, research and further examination of the Shroud and exhaustive analysis of the scientific work done on it in 1978, the vast majority of which has tended to support the opposite theory widely held for hundreds of years that the Shroud of Turin is probably an authentic relic of the first century and therefore quite likely to be the burial cloth of Christ.

### **What McCrone said**

In retrospect it is interesting, too, to reflect on what McCrone actually said at that London lecture. I had forgotten and I expect most other people have as well. It is fully reported in *Shroud News* No 1 from a tape recording of the lecture. He said, "I am not saying the Shroud is not authentic. I am saying that the image area has a lot of iron oxide and a lot of artists' pigment associated with it but I do not know whether the amount of iron oxide present is sufficient to explain the entire image."

Throughout his lecture, and the questions which followed, McCrone maintained the position that he was unsure of what he was saying and several times said he was not prepared as a scientist to say that the Shroud was a fake. He also said, "There is no chance at all of there being real blood on the cloth." Unfortunately a press reporter at the meeting, which the Society naively thought would not be reported by simply asking the audience not to report it, wrote up the thing next day claiming McCrone had said the Shroud was a fake.

### **Guaranteed headlines**

From that moment McCrone suddenly realised he was onto something which would guarantee him headlines every time he spoke and would enhance his reputation and his business, so therefore began to say that the Shroud was, indeed, a fake and has never changed his story. This is remarkable in the

**EDITORIAL (cont'd)**

light of the discovery that his denouncing of the Vinland Map as a fake was incorrect and the map was subsequently proved to be genuine.

Exactly coincident with the publication of *Shroud News* No 100 it is an astounding irony that McCrone, who in effect led to its foundation, has again been the subject of world media reports a few weeks ago with his self published hype about a book he has now written. This has led to press stories with headings such as, "Chemist claims he has explained Turin shroud" and "Turin Shroud riddle 'solved' by paint test" and so on but there has been significantly less attention to McCrone this time around than in 1980.

In my view this is because over the last decade the media writers have mainly been replaced since the C14 fiasco of 1988 and they have been taking a more intelligent view about the probability that the C14 dating was wrong either because it is a faulty procedure, or it was not followed correctly, or contamination caused an inaccurate result, or the samples were not of the Shroud, or the original samples were hijacked, or a host of other theories put forward since that time. Indeed there is a caution evident in all the current reportings of McCrone's book. We read "medieval hoaxers could have been responsible", "The mystery of the Turin Shroud *may* have been solved". This shows that many of the media are not sure enough of their ground to be as definitive in their comments as in 1988.

I also note that Dr Timothy Jull of the AMS Lab in the University of Arizona was in Sydney in February lecturing on C14 testing for art works. Even he makes popular use of his slides and background about the Shroud to promote himself and his laboratory and giving rise to naive reporters writing in the *Sydney Morning Herald*, for example, that C14 had "proved conclusively that the Shroud came from the period 1260 AD to 1390 AD"

**Shroud Odyssey**

My own Shroud Odyssey, as I have presumed to call it before, which began twenty years ago in Turin in August 1978, the day before the public were admitted to the Cathedral, became more and more intense as the years went on. It became a commitment to continue to bring out *Shroud News* for the several hundred who appreciated it and I watched the "subscription" list grow and widen to embrace people in countries all over the world.

I suppose it has to be a matter of rejoicing, if I may say so, that it is now the

**EDITORIAL (cont'd)**

most frequently produced Shroud related publication in the English Language and a number of people have claimed, if I may also say so, that it is the best.

One reason for this is that I have no real editorial policy, no mission statement of any significance, no editorial board with individuals forcing their opinions on the publication, no requirement for peer-review (and therefore out of date, teeth-drawn publication), no deadline to meet other than the approximate voluntary bi-monthly production, and no pretensions about being a scholarly or scientific or prestigious publication. I more or less type it myself, sometimes print it myself, and pay for it myself. Those who pay the subscription offset some of the postage.

I have applied the same criteria to *Shroud News* as to most other things I have done in my life. I do not find being answerable to equals or inferiors attractive. A committee of one is the most successful body to control any enterprise and a benevolent dictatorship is the most successful form of government if one has to employ or deal with other people. (I cannot immediately discern a truly happy and successful commune, republic, representative democracy, or any other such contrived system relying on multiple opinions, in the contemporary world.)

If Walter McCrone had never accidentally led the anti Shroud crusade and then encouraged lesser lights than himself of the ilk of Nickell and Mueller of the Society of Skeptics to put up their absurd theories and if the world media, ever keen for a scandal and for negative reporting, had not taken up the forgery story and continued to beat it up for the entire period, then perhaps the intensity with which those of us who had read all the other research and who understand the implications of the enormous preponderance of evidence for probable authenticity would not have occurred.

It is always the continual challenge of the absurdity and frustration of heavily subsidised and publicised minorities which has spurred on those who seek more avidly for the truth in any subject or to preserve the status quo against the self seeking reformers and publicly funded merchants of the beat-up and other forces of evil which today abound in our society.

**Self evident truth**

I have said many times in this journal and elsewhere that I have no personal reason for wanting the Shroud to be genuine. My religious beliefs or

**EDITORIAL (cont'd)**

practices, such as they are, do not depend on its existence or its authenticity. What I do know is that when I first saw the Shroud in 1978 it became immediately apparent to me, like any other self evident truth, that it must surely be genuine although I could not then, cannot now and do not expect in the future to, prove such a statement. It was certainly a purely subjective attitude formed in my mind by the evidence of my eyes, my other senses and, above all, my third eye. And yet I have always been ready to be convinced that it is a fake. No-one has yet been able so to convince me by outweighing that vast body of evidence to the contrary.

It has been a fascinating twenty years delving into the numerous areas of research and interest. I have been able to meet and befriend many of the world's great sindonologists and then to pay tribute to the large number of them who have died during the period. The first great generation of twentieth century Shroudies has, then, almost disappeared. I belong to the second and am no longer young. My earnest hope, shared by many, is that we shall find enough of the third wave of sindonologists to persist with the work and carry into the next millennium the continuing quest for more information, investigation and discussion about the most fascinating mystery in the world.

The third millennium Shroud Crowd will have the advantage of the opportunity of taking part in two exhibitions of the Shroud itself in 1998 and 2000 which may or may not make any difference to the research but will certainly generate further interest in the matter.

**Friendships**

When I think back over the previous 99 issues of *Shroud News* perhaps the most rewarding aspect of the exercise has been those friendships and collaborations which I have shared with the worldwide Shroud circle. There is, as with most fields of study, a special affinity which is manifest amongst those of the same mindset. There are also to be observed the less noble human failings of academic jealousies, backbiting, personal vendettas and, in some cases, near criminal activity which attends all intense and passionate human behaviour. I have tried to keep clear of these and hope I have been successful apart from the occasional frustration or annoyance.

**Brooks Exhibit**

I have had the great privilege of attending and giving papers at many international Shroud conferences. I have managed to write several books on the subject and be involved in one way or another with the production of

**EDITORIAL (cont'd)**

others. I have given countless lectures on the Shroud to public groups. / have, since 1982, controlled the original Brooks Institute Photographic Exhibition based on the 1978 research work in Turin and have added to and enhanced that exhibit. It has been seen by nearly three quarters of a million people in many countries since that time. I have enjoyed the challenge of doing several pieces of original research and have been a member of a number of expeditionary teams undertaking research in the field of one kind or another.

Above all, I suppose, I have produced this little newsletter. Early this year I was tempted to consider making Number 100 the last one for the purely selfish reason, even in the winter of my life, of an increasing amount of other agenda. When I started to read the letters of greeting which began to come through the mail, the fax and the e-mail, and to realise that so many people find the *SN* useful and they made so many kind and generous remarks (which you will read in this issue) about my meagre efforts, I came to the conclusion quite swiftly, and almost in an euphoria, that to give it up would hardly be a welcome decision, nor would it be a proper thing to do.

Indeed I accept the fact that for as long as I am able I must continue to do this work for the cause of Shroud study. I am happier about it believing that my son, Christopher, having been initiated into the world of sindonology will, almost certainly, take it over if I become incapable of doing it or when I step off the planet.

**Special issue**

So this hundredth issue contains several special articles written by leading Shroud writers which range over some of the major areas of study: scientific, historical, religious, artistic. Not least is the new front page banner contributed, as have been the previous ones, by artist and priest, Fr John Conliss of Japan. This issue contains a number of letters and greetings which I greatly appreciate. There are also significant articles from various disciplines in sindonology. Professor Daniel Scavone of the USA and Ian Dickinson of UK write from the historical aspect; Professor Mario Moroni of Italy, Remi van Haelst of Belgium and Paul Maloney of USA write from the scientific point of view; Father John Conliss of Japan contributes a religious reflection and Father Joe Marino writes from both a religious and a wide ranging general point of view; Professor Eberhard Lindner of Germany combines religion and science; Dr Eugenia Nitowski of USA returns to our pages with an archeological piece and Christopher Morgan of Australia writes

**EDITORIAL (cont'd)**

a reflective item drawing together the threads of the past, the present and the prospect before us. And I have much more material on my desk to provide the forthcoming issues with a variety of interest.

As we look ahead to the future of Shroud study I still believe there is much to be done. The emphasis from many quarters is now upon the conservation of the Shroud. But, as with all aspects of Shroud study, few agree as to the best means of achieving this. Some there are who insist that the image will shortly disappear altogether and they may be right. I can see little likelihood of the experts and the custodians agreeing on protocols. Further tests on the Shroud itself have been suspended by the authorities in view of the acrimonious exchanges amongst the experts since the last round. There are still many political mysteries surrounding the Shroud, many intrigues and plots, cover-ups and scandals.

I wrote in Issue number 60 (August 1990):

"I do promise, though, if I'm able, to make the 100th issue very special. Indeed I idly said at dinner the other night, 'I wonder what the Shroud situation will be when I produce the hundredth *Shroud News*?' My good wife, for many years a tolerant Shroud listener, said with considerable prescience, I should think, 'Don't worry, dear, they'll all still be squabbling.' and I expect she'll be proved right. After all, the hundredth issue is due only six and a half years from now."

Dear readers, that good woman is still a tolerant Shroud listener and this week, on the subject of the possible disappearance of the Shroud image she made another classic comment: "If the image disappears they won't be able to argue about it anymore." I add no comment...

**Greatest single mystery**

But what is positive and challenging and exciting is that this extraordinary piece of linen has not only survived the last twenty years of malicious controversy, criticism, lampooning, ignorance, personal grandstanding and sensationalism but it has survived, perhaps, two thousand years of abuse, damage, attack and often negligence. Yet it remains the greatest single mystery on earth and attracts more attention than any other artefact in existence.

## EDITORIAL (cont'd)

And still, we are unable to state what is the nature of the image, what process formed it, why it has the properties of a photographic negative, three-dimensional and other singular phenomena associated with it, or how it comes to have anatomical and other data encoded in it unknown at the time of Christ or, for that matter, in the middle ages when some would claim it might have been created. It cannot be reproduced by any known method even now in these last three years of the twentieth century despite having witnessed the most spectacular advances in science and technology of all history.

Its existence has been recorded in words and images since the First Century in all forms of art. It has generally been preserved and cared for in one way or another for two thousand years and has at least been thought of as the Shroud of Christ. This alone is not an unreasonable argument for assuming that it probably is. And still it continues to inspire and amaze those who look at photographs of its image just as it will again when millions will line up for hours to see it in its barely discernible reality in Turin next year and in the year 2000. It needs to be said that my photograph of the image which I took in 1978 and reproduced on the front cover of this issue has had the colour enhanced.

On these next occasions, then, as the Roman Church has rightly determined, there will be far greater resource and historical material available for those who will journey to Italy for the event. The great cathedral of St John is being refurbished, the museum of the Holy Shroud is being completely re-created and re-housed. Many (of us) will produce new literature and information for dissemination to the throngs which I forecast will be enormous and hungry for that information.

Over these next few years I hope I might be spared to complete some of the Shroud books I already have on the drawing board or in my head. I hope to see the publication of my work with collaborators Sylvia Bogdanescu, Isabel Piczek and Christopher Morgan on the research we have done in the catacombs of Rome and where I believe we have found and identified the earliest painting of Christ. I believe it is probably 1st Century and that it indicates a relationship with the image on the Shroud thus suggesting that both are representations of the same person thereby adding to the evidence for possible authenticity of the Turin Shroud.

It is hoped that we can pursue further the theory, on which I have written papers and lectured, that I developed from the work of Ian Wilson and Audrey Dymock that the Shroud was once in England, taken there by French

## EDITORIAL (cont'd)

or English Templars in the Middle Ages in a great box, the lid of which is the famous medieval "Templecombe Panel" bearing an image of Christ with Shroudlike characteristics. With the assistance of Christopher Morgan we made a reconstruction of this box to assist in demonstrating our research.

I hope also to facilitate the publication of a number of manuscripts which have been sent to me by other writers around the world.

Your editor, then, is one who has seen the Shroud itself. He has assembled a large library of books, journals, pictures; slides, photographs, memorabilia, videos, press cuttings and other resource materials concerning it. He has parleyed and corresponded with many of the world's great names in its study and authorship. He has discussed the Shroud on hundreds of radio and television programmes in many countries - the "Sputnik of the Shroud" as Professor Emanuela Marinelli has called him. He has had the opportunity to act as a kind of Shroud ambassador amongst individuals and factions in several countries. He has pursued certain lines of original investigation.

Indeed, he once held in his hand a piece of the Shroud.

And, as if it were a terminal disease, he is *unable* to discard his interest in the Shroud of Turin.

And, as a challenge to his intellect, his sense of adventure and mystery, his continuing astonishment at this phenomenon, he is also *unwilling* to discard his interest in the Shroud of Turin.

Thank you all for your support.

REX MORGAN

**STOP PRESS:** As this was in the hands of the printer on 14 March 1997 the Sydney Morning Herald reported a sensational lecture given at a radio carbon conference by Dr Jull in Sydney this week in which he seems to say that carbon dating can easily be incorrect through the presence of intrusive carbon (*from fires, etc*) The item is reproduced near the end of this issue!!

**A CASKET, A BRIDGE, A LIGHTHOUSE****by CHRISTOPHER MORGAN**

Last year I had the extreme good fortune of travelling to Rome with my father, Rex Morgan, as a member of his team investigating the earliest frescoes of the ancient Roman Catacombs. We were able to demonstrate that one of those frescoes, a profile portrait of Christ on the ceiling of a cubiculum in Domitilla, is, although now damaged, the earliest surviving realistic likeness of Christ and probably the first ever undertaken by a professional artist. Its significance to Shroud studies, through its depiction of what seems to be the same man who appears on the Shroud of Turin, and also its date, which we were able to demonstrate (contrary to most other catacomb researchers) as being from the first century, is of undeniable importance in the context of contemporary Shroud research.

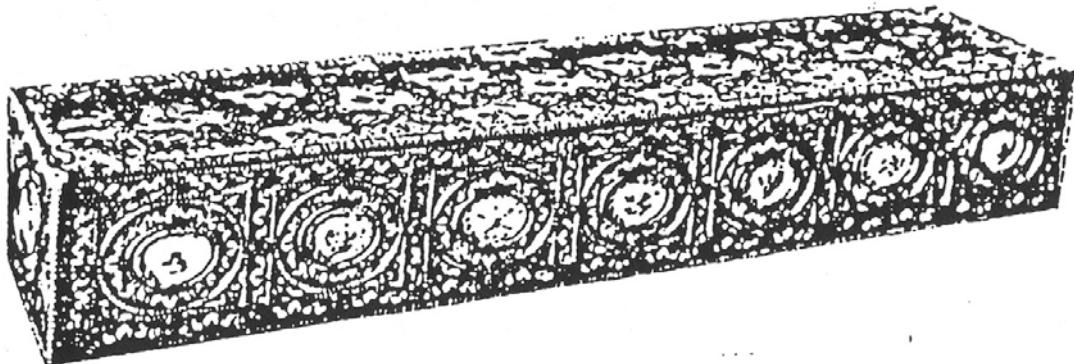
While we were there my father and I took a side trip to Turin and we stood before the silver casket of the Shroud. It was an extraordinary feeling. There in front of me, tantalisingly close and yet locked away beyond me was the subject of this phenomenal period of research, debate, scientific and academic analysis, of passionate argument and deep contemplation, an artefact, the only one in history, which has been subjected to all manner of tests, hypotheses, and every conceivable modern technological innovation to demonstrate the cause and nature of its image, and yet unlike any other artefact known it remains an enigma.

It occurred to me that the study of the Shroud is itself not unlike standing before that silver casket. All of the interdisciplinary research and its outcomes in recent years seems to have led Shroud scholars closer to understanding the cause and nature of the image and yet the comprehensive answers to these questions remain beyond our reach and will not be answered unless we are able at some future time to devise methods which might allow us to either make another image with the same characteristics as the Shroud in a context relevant to the period between the first and, at the latest, the fourteenth centuries, or to find a piece of evidence which comprehensively proves its existence before its so called invention in the thirteenth century (thereby demonstrating once and for all that the C14 tests of 1988 were inappropriate and incorrect). Until either of these can be done the Shroud will remain an enigma. The answers may be tantalisingly close but they are still hidden from us, like the Shroud was itself on that day when I went to Turin.

## A CASKET, A BRIDGE, A LIGHTHOUSE -Morgan, C (cont'd)

When my father gave me a copy of the first *Shroud News* in September 1980 I had no perception of its potential significance as a vehicle to further the cause of Shroud research. In fact I thought that *Shroud News* was too ambitious a project for my father to sustain for more than a couple of issues given the enormous number of projects which take up his time and energy. I also thought that he would run out of material to report on after about six issues. I was completely wrong! From the appearance of his studio it is obvious he already has enough material for the next hundred without anything else happening.

After these hundred issues I can now appreciate the strength of his vision in pressing on with *Shroud News*. Its editor has created a focus which has helped everyone in Shroud research maintain contact with the central issues and questions posed by this extraordinary artefact. *Shroud News* has become a bridge linking Shroud researchers across the world and also a lighthouse illuminating aspects of this research for all who are interested in following its progress. *Shroud News* got me hooked. I've already made my plans to be in Turin for the exposition of 1998 to see it for myself.



BRITISH SOCIETY FOR THE  
TURIN SHROUD  
NEWSLETTER

Editorial address: 98 Fiddlewood Crescent,  
Bellbowrie, Queensland 4070, Australia  
Tel & fax Brisbane (07) 3202 7741

14 January 1997

Rex Morgan, MBE,  
Editor, *Shroud News*,  
PO Box 86 Manly  
2095 Australia

Dear Rex,

From one who is still a couple of years off publishing the 50th issue of the *BSTS Newsletter*, the warmest congratulations to you on the 100th *Shroud News*.

In the very first (magazine format) issue of the BSTS Newsletter, published in May 1982, wrote in the Editorial:

Members may be surprised to note a new tabloid format to the *Newsletter*. This is not an attempt to emulate *The Sun* [for non-British readers, one of Britain's more notorious tabloid newspapers]! It has been inspired by the very ably produced *Shroud News* published by Rex Morgan in Australia, and goes to show that we can always learn from 'down under'.

The proof of that lesson from 'down-under' seems to have been in the continued thriving of both publications, each with their different identities, yet each looking to world interest in the Shroud, rather than just their own geographical 'patch'.

The even greater proof of that lesson is that it could survive adversity. Back in the early 1980s neither of us could have anticipated that the Shroud would produce such a totally adverse result when radiocarbon dated, or that either of our publications could or would survive such an eventuality. Even less did I expect that I might join you in Australia (albeit some ten hours' drive away), yet be able to continue the British *Newsletter* as if still living in the UK!

So congratulations, Rex Morgan! You're looking very, very good for 100. Here's now to your 200th issue!

With warmest wishes,

[signed]

Ian Wilson, Editor

Dear Rex:

My 25 years of Shroud research has been immeasurably aided during the past 17 years by SHROUD NEWS, which not only gives me details and accurate information on new developments, but of equal importance SN tells me of many happenings I would not otherwise be aware of.

Your peripatetic wandering of the globe on the Shroud quest has doubtless given you the very broadest acquaintanceship with people who affect our field of sindonology, for good and for ill, and you promptly spread it before us on your interesting pages.

I do greatly appreciate your service to the rest of us, for without your efforts our individual activities would be less effective and less fun!

My heartfelt thanks,

[signed]

Frank C. Tribbe  
Penn Laird, Virginia U.S.A.

Dear Rex,

Congratulations and felicitations on your awaited forthcoming Issue # 100. As John Heller initiated my own involvement with the Shroud in 1980, your quality newsletter and I share a sort of beginning. I eagerly look forward to receiving each issue of your informative and thought provoking publication. (However, I have stopped reading the last page.)

Best regards,

[signed]

Alan D. Adler

## ONE PICTURE IS WORTH MORE THAN A THOUSAND TESTS

**Fr PETER LITTLE, SJ, Sydney**

The massive amount of enthralling information about the Shroud (conveyed so faithfully to us by our own Rex Morgan) risks obscuring a basic truth about it. While we cannot be grateful enough to Secondo Pia for discovering, - in 1898 - through the 'living' majesty of the Shroud face on his camera negative, that the Shroud itself is virtually a giant negative. Notice he didn't need any scientific tests before knowing what, rather, who, he was looking at.

Many scholars, heads sunk in dusty documents, refused to look at Pia's photos. Photography was merely a new-fangled thing. Any evidence it uncovered couldn't possibly prevail against an array of documents that denied the genuineness of the Shroud. My archaeology professor in Rome remarked one day, *á propos* of the Shroud, that people obsessed with the worth of documents wouldn't accept somebody standing in front of them without documents proving him to be there.

Many scholars today, their learned heads sunk in books full of information on the Shroud from every kind of testing contemporary apparatus makes possible, tell us that we need more testing before we can decide it's genuine. The carbon-14 tests had media moguls informing their clientele of millions that the Shroud was at last proved not to be genuine.

But, here's my point. No tests are needed at all. Only one condition is needed for anybody looking at photographs of the Shroud to know immediately it's real.

The condition is almost universally fulfilled. Virtually everybody has seen one or more famous artistic depictions of the, face of Christ in his passion or resurrection. It's not only that the similarity between these hundred and one masterpieces and the facial image on the Shroud is enough for instant recognition. It's the living majesty of Christ the Lord in death that grips every onlooker. To link it with mere artistic masterpieces is unthinkable: the difference is unmistakable. Scientific tests simply don't deal with haunting majesty.

Maybe if the Shroud contained no image of the only crucified one the whole world knows about, carbon-14 tests might help us determine if it could have enfolded Christ the Lord. If there were no facial image with its awesome look of majesty and affronted dignity - tests might help pinpoint the cloth in time and place. But to think we need tests, and more and more of them, to

determine if the Shroud is contemporaneous with the Crucifixion of the Lord Jesus Christ, when that crucifixion is placarded on it in front of our very eyes, is surely bizarre beyond belief. Next year's Turin's millions won't suffer from such a Nervous Nellie syndrome.

#### THE SPUTNIK OF THE SHROUD

On 13 July 1983 stalled from the far Australia a letter to me. It began: "Dear Professor Marinelli, I apologize for not having replied to your letter dated 28th January 1983 but I was abroad when it arrived. I have much pleasure in enclosing a copy of 'Perpetual Miracle' and also a full set of back issues of '*Shroud News*' up to the current No. 18". The letter ended: "Next time I am in Rome I hope we may be able to meet and discuss matters of common interest concerning the Holy Shroud. With all good wishes, Yours sincerely Rex Morgan MBE". This MBE for me was the abbreviation of a religious order, so I thought that Rex Morgan was a priest ... At that time, I could not imagine that my letter started a beautiful friendship with the *sputnik* of the Shroud, the only man in the world who visited (and many times!) all the Shroud Centres, Exhibitions, Associations and single scholars in existence all over the world.

The beginning for me was at the pages 114-115 of *Sindon* No. 31, December 1982. Sixteen lines signed Cesare Visconti presented *Shroud News* and immediately I decided to wrote to Rex Morgan. My English was (and still is) very poor, Australia was so far and nobody could imagine the coming of the fax age. My Shroudie friends made a fool of me, predicting no answer. "Never you will meet him, for what start a correspondence?", they said. "For the Shroud; to meet is not necessary", I answered.

The months of silence made me near to believe to my friends. But Morgan was a sputnik, and a sputnik answer when he can. In July the surprise; I was very proud waving the letter under the nose of my friends...

Fourteen year passed. Many letters, many faxes, many meetings, many pictures together (punctually published on *Shroud News*)... it's impossible to describe the cooperation between Rex and me.

I would like only to say what, in my opinion, is the difference between *Shroud News* and all the other magazines on the Shroud: *Shroud News* is lively. All the pictures, the comments, the description are lively, and one can imagine to be present at the events. All is transmitted by a lively sputnik. And really my hope is to write another page like this for the issue 200!!!

Happy birthday, *Shroud News*! And many, many thanks to his sputnik Rex!

Emanuela Marinelli

Dear Rex,

A message for *Shroud News* No. 100.

Numbers and dates have always played a role in the Divine plan, and in the human plan, for celebration, for commemoration, for when the appropriate time comes.

During the critical period for the Holy Shroud, from after the scientific examinations of 1978 to date, *Shroud News* has kept people informed about what is really going on behind the unbalanced and ill-informed headlines, and said and printed what few others would in the search for the truth.

The series 1 to 100+ of *Shroud News* will be an important archive of information and documentation, which will be constantly referred to by researchers, historians and seekers after the mystery not made by the science of man.

Your reporting in *Shroud News* records how the detractors have come and gone with their theories, ranging from the imbecilic to the incredible, as the incompetent accelerator mass spectrometry scientists (technologists) cling to their self-delusion (tranquillized by Ian Wilson's opportunistic sycophancy) in the face of the evidence. It remains to be seen who will be the first to publicly recant and apologise for their culpable ignorance.

In the meantime you continue with your work, which cannot be without significance in the history of the Shroud and of the Church, with the imminence of the revelations of 1998.

For this we all thank you, and for your tireless and devoted service, the fruit of which you have shared with others. I congratulate you and I hope you know without doubt that you are appreciated, and I look forward to all your writings and researches to come, not least on the Roman catacomb painting of Christ.

Canterbury, The Lord's Day  
Eve of John Chrysostom  
26 January 1997

Signed  
Ian Dickinson

A TRIBUTE TO REX MORGAN AND THE SHROUD NEWS

It is indeed a great honor and rare privilege to have the opportunity to pay my respects to the *Shroud News* and Rex Morgan, its well informed and erudite veteran editor.

To my knowledge no other Shroud publication has had a centennial issue. Rex Morgan is to be commended for his devotion, scholarship and tenacity in fairly and accurately reporting Shroud news for twenty years.

The *Shroud News* does a marvelous job of keeping the Shroud community apprised of the latest developments internationally.

Seldom has there been a significant Shroud function in the past twenty years at which Rex Morgan has not been present--often at great personal sacrifice and expense, e.g., as most recently at the Esopus, New York Seminar in honor of Father Otterbein.

To all whom are interested in the Shroud--the most interesting and most studied artifact on earth, as well as a scientific singularity,--I call on you to close ranks and join forces. The post C14 era is the dark night of the soul for the Shroud. Critics are legion and misinformation is rampant. It is in this climate that Rex Morgan's "*Shroud News*" is, quite literally and figuratively, a candle in the darkness which temporarily engulfs sindonology.

I call on each of you to be a candle for the dissemination of the truth and accurate information about the Shroud in your respective spheres. We must all lay our differences aside and join forces in furtherance of a cause much greater than us all. We would all be well served to follow in the footsteps of some of the sindonological giants and pioneers who have gone before us and whose names will ever be known in sindonology: Vignon, Wuenschel, Rinaldi and Otterbein.

During the past twenty years I have observed people from all walks of life, educational backgrounds, cultures and even religions involve themselves with Shroud research. Early on, I wondered why certain individuals were involved at all. While I still do not know the answer to my question except being *prima facie* evidence of the Lord's sense of humor, I have learned that no one is involved by happenstance. That is, perhaps, the best reason of all for all of us to lay our petty differences aside and work together. The honeymoon is over. We are all here for the long haul. Now we simply need to learn how to live together--and become friends.

Michael Minor

# THE ASSIST Investigations Group

Jan. 16, 1997

Rex Morgan  
The Runciman Press  
Box 86 P. O.  
Manly, N.S.W., 2095 Australia

Office of General Projects Director  
Box 334  
Quakertown, PA 18951

Dear Rex,

It is my pleasure to participate in your 100th issue and to wish you, on behalf of Dr. Frederick T. Zugibe, President of ASSIST, and on behalf of the ASSIST Board of Directors, congratulations on reaching this milestone.

Personally, I look at your achievement from a unique perspective. In 1985 I became convinced that there needed to be some sort of research tool to help investigators find information on topics of their interest. Thus, I began to build a computerized data base of all the publications that came across my desk related to the Shroud. Early in 1990 the project became even more specifically goal oriented when, at the kind invitation of Dr. Lawrence J. McCrank, then chairman of the Department of Library and Information Science at Ferris State University, Big Rapids, Michigan, I was to participate in the preparation of the publication of the Shroud sections of the two conferences held at Ferris State University in the Springs of 1988 and 1989. This grew into the project, The Shroud of Turin: A Case Study in Document Authentication (Haworth Press, in preparation) with splendid international cooperation from specialists in so many fields. The master bibliography is now in the final stages of proofreading and nearing completion and it is my hope that this compilation of chapters and other materials will become the first major reference work on the Shroud in this century.

I tapped into my data bank to survey *Shroud News*. How can I best communicate the breadth of your coverage? Computer buffs will relate well to figures: the survey of *Shroud News* fills a file that is 167,771 bytes in size! If that file, including the keywords extracted for the index, were printed out single spaced, it would be 60 pages! I learned that across 547 entries from issue no. 1 (1980) to the latest I have received (no. 97, 1996) your contributors range alphabetically from Adler and Allen to Wilson and Wolkowski. The discussions move from Abbas Combe and Abgar to the

works of Zaninotto and Zugibe. You have covered those against the authenticity of the Shroud (Nickell, McCrone, etc.) and those in favor, a long list of luminaries. My topical index shows you've covered everything from archaeology and architecture to photography, textiles, and theology. And because you have traveled around the world attending conferences and symposia we have learned first-hand from your witness of STURP's New London, Connecticut reports in 1981, and from conferences in other far flung locations such as Hong Kong, Bologna, Paris, and Rome. You have treated us not only with extracts from the world's press but also from your own personal interviews with specialists everywhere. Our heartiest commendations to you for this amazing coverage. Kudos for the first 100; here's a toast to the next!

Sincerely yours,

(Signed)  
Paul C. Maloney  
Gen. Proj. Dir., ASSIST

## The Shroud of Turin RESEARCH PROJECT, INC.

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The Reverend  
Robert H. Dinegar, Ph.D  
15 Tesuque  
Los Alamos, NM 87544  
USA

21 January 1997

Congratulations to Rex Morgan and others involved in *Shroud News* as you approach your centenary issue) I have been associated with research on the 'Shroud of Turin for 20 years and have come to rely on *Shroud News* to keep me up to date with what is taking place all over the world. In addition to facts *Shroud News* reflects the personality and interest of its editor, Rex Morgan, in an extremely entertaining and professional manner. We wish you many more issues!

(Signed)  
R.H. Dinegar

Dear Rex,

Hearty and heartfelt thanks and congratulations on the publication of SHROUD NEWS Issue Number 100! You have provided a massive service to the Shroud and Sindonology by the previous 99 issues, and we look forward to many more. SHROUD NEWS is a journal that always gets read from cover to cover on the day that it arrives in the mail.

Mary and I want to thank you for your publication of many timely articles, as well as your superb summary and analysis of the papers and issues presented at most of the conferences. Not only do your skills lie in the area of reporting and publishing, but you help to make the news as well with your own research projects. We have been very appreciative of the astuteness of your observations, and we have been honored to have had a small part in helping to analyze some of your data.

Runciman Press has been the source of other important Shroud publications as well. Thank you for getting SHROUD NEWS out on a regular basis, and still having time to help get materials by others published as well. In particular recent reference, I would mention your role in helping the English edition of Petrosillo and Marinelli's book THE ENIGMA OF THE SHROUD to finally get published.

Our thanks and prayers are with you!

Cordially,  
(Signed)

Alan D. Whanger, M. D.  
Chairman, Council for Study of the Shroud of Turin

Mary W. Whanger  
(Signed)  
Secretary, Council for Study of the Shroud of Turin

Dear Rex,

I was recently told by my doctor, because of my heart condition, to reduce all non vital activities. I am now 80 years of age.

One of these activities was Chief Editor of "Soudarion", the paper of the Belgian Lijkwadegenootschap (Shroud Guild) of which I was also founder and president.

I hope that younger Belgian sindonologists will keep "Soudarion" alive. I had the privilege of meeting you in Bruges and in Rome and I will always keep a good memory of your efforts for the cause of the Shroud.

May God bless you.

Father ROGER REUSE, Belgium

Dear Rex.

Congratulations for the Hundredth issue of *Shroud News*!

A phenomenal accomplishment/ not only for longevity and punctuality, but also for your own unflagging verve and perspicacity. To paraphrase the birthday toast to which Italians clink their bubbly; May you have a hundred more!

Dorothy Crispino

Dear Mr Morgan,

Re: SHROUD NEWS Number 100

I write to express my sincere congratulations on the centenary issue of *Shroud News*. This is an incredible achievement and reflects your determination, tenacity and dedication to solving one of the greatest religious mysteries of the world.

I greatly look forward to your publication as it always reflects a balanced and logical approach to the debate. Your own expert articles, are succinct, well researched and indeed contribute a great deal to this amazing debate.

The Newsletter is always embellished with a vast and extensive selection of papers from other authors that you wisely select for each publication. Your research and international connections with the world of **Sindonology**, places you in a unique position to produce a world class publication.

My sincere congratulations on this great milestone and I look forward to your achieving the double century in the years ahead. May God continue to bless your superb work and please accept my best wishes for the future.

Yours Sincerely,

(Signed)

Robert McLeod BA Dip ED MEd MACE

**An occasion for rejoicing**

For any person to have produced, virtually single handed, one hundred issues of a newsletter over a period of about eighteen years is a remarkable achievement in itself. When one considers that the fiftieth issue of *Shroud News* was overshadowed by the results of the carbon dating tests and the triumphant claims that science had proved conclusively the Shroud is a product of the fourteenth century, many of us would not have been surprised if the 50th issue of *Shroud News* was the last.

Was it inevitable ignorance that made Rex Morgan hold to the belief that the Shroud was authentic? I don't think so. I believe it was a profound and critical scholarship that had convinced Rex Morgan he was right.

While so many of us, who had followed all the evidence for and against the Shroud, knew that the piece of cloth kept in Turin and known as the Shroud was certainly in existence before 944 AD, the picture was not as clear cut then as it is now.

This lack of conclusive knowledge on the Shroud's earlier history was to have unfortunate consequences for those carrying out the carbon dating tests in 1988. They should have realized that they had a need to re-examine their results to see what had gone wrong. Instead it was left to a Russian scientist Dimitri Kouznetsov to show where those scientists had made their mistakes. It does not matter whether one fully accepts Kouznetsov's results and explanations: for the inescapable fact is that the carbon tests were wrong.

Now let us turn to where *Shroud News* fits in to all this. Through the history of its publication Rex Morgan has maintained a critical approach. He has always been open to any ideas about the Shroud's history and origin; to measure against the fully established scientific facts of the Shroud. He has published articles about those who do not accept the Shroud as authentic. This has influenced many flights of fantasy and even one article that described the Shroud as a cloth black with age.

The important point here is that this critical approach adopted by *Shroud News* had prepared readers back in 1988 to examine the claims of scientists who had disagreed over the results of the carbon dating tests.

Is it any wonder that in a recent survey I did of Shroud sources of information, I found that *Shroud News* was quoted far more frequently than any other publication? As I believe that this has been achieved because of the policy of genuine critical scholarship, I therefore fervently say, may *Shroud News* continue to flourish.

PAUL SMITH, Melbourne, Australia

Dear Rex,

Congratulations on Issue No 100 of *Shroud News* and no doubt it will be with a great deal of satisfaction that you will send this hallmark edition off to the printers. While longevity in itself is not a true measure of success, the quality of information combined with the many different viewpoints you have presented in this publication over the years speak volumes for the success of *Shroud News*. The subject is fascinating and you and your many contributors have explored it with zeal, enthusiasm and unbounded curiosity.

It seems so many years ago now that you arrived at Brooks Institute of Photography in Santa Barbara, California for the opening of the visual exhibit of the 1978 Shroud of Turin study. And I well remember Ernie Brooks, president of the institute, suggesting that I should meet my fellow Australian, Rex Morgan from Sydney, who seemed to "have a bit of interest in the Shroud and current findings."

Some may infer it was an "Aussie conspiracy" to get the Brooks Institute exhibit Down Under but I had a gut feeling at the time, and the years have proven it right, that the exhibit would be in good hands if it were in your custody. As I told Mr Brooks and the chief photographer on the study, Professor Vern Miller, it seemed that in you we had a person who would ensure the exhibit would potentially be seen by thousands of people in places Brooks Institute would probably never reach.

Of course, were it not for Ernie Brooks' generosity in initially agreeing to have the exhibit go to Australia and then eventually signing it over to your group, all those people in Australia, New Zealand, and South East Asia would not have seen the most comprehensive visual study of the shroud of Turin ever produced. And, if I may say so, were it not for my convincing Ernie of the value in sending the exhibit Down Under, none of that might have happened either. So, I do take pride knowing that in some small way I have contributed to this particular project. It was an honour and a privilege to be at the opening of the exhibit in Sydney.

Peter Skinner  
Communications Director  
American Society of Media Photographers  
(formerly Director of Public Relations  
Brooks Institute of Photography)

Dear Rex

Many congratulations on your 100th issue. You and your contributors have held the Shroud high through the years of doubt and dismissal since carbon dating.

I have found that few of the doubters have actually read much serious study on the subject.

Your publications have shown us so much scholarly research, and the case for authenticity has gained strength over the years.

There is no doubt in my mind that the Holy Shroud is a miracle and a witness.

AUDREY DYMOCK HERDSMAN, Templecombe, England

Dear Rex:

Please accept my congratulations and best wishes upon your publication of the one hundredth issue of *Shroud News*. In my opinion, it is the very best source of Shroud information and clearly the product of your extensive travels and important contacts in the Shroud world.

I have been most impressed by the open-mindedness and charity which you have demonstrated toward the opinions of others. The publication has contained a liberal share of the skeptical point of view and it appears that an opportunity to respond has been made available to anyone whose opinions have been criticized in *Shroud News*. In addition, you have not abused your editorial position to launch personal attacks, even against those who have challenged your own theories. You have always dealt with the merits, rather than the personalities, of an argument and that is what has given credibility to *Shroud News*. The cause of all true sindonologists should be to ascertain as much as possible about the Shroud and this goal requires nothing less than the broad-minded tolerance which has been so consistently exhibited in your publication.

While sindonology has been fortunate to have had so many champions, you stand alone in collecting vital information from near and far and spreading the Shroud gospel across the world. Believe that you are the adhesive which binds together the international Shroud community. Thank you for your unflagging dedication, never forget just how irreplaceable you are, and please grace your readers with the pleasure of another one hundred issues of *Shroud News*.

Very truly yours,  
(Signed)  
Jack Markwardt

Dear Sir

I have never ceased to be amazed at the extraordinary amount of complex research that is in evidence when one reads regular issues of *Shroud News*. As a Catholic educated pre-Vatican 2, I have strong memories of the unsentimental nature of true faith and revelations of icons such as the Shroud can only be accepted in the light of that faith.

However, each article, painstakingly researched and written about the Shroud, makes the Passion and Death of Christ seem so recent, even ongoing, and bears out the unfathomable depth of God's love. Surely all the prayers instrumental in producing or in contributing in some way are receiving providential grace to do so and thereby are ultimately a force for good

J. GAIR, Sydney, Australia

*Egregio Dottore REX MORGAN solo oggi 28 gennato alcevo la Sua lettera del 2 gennaio...*

*Apprendo con piacere l'annuncio della pubblicazione del centesimo numero della rivista SHROUD NEWS.*

*Congratulazioi per il felice traguardo saggiunto e auguri per ancora tanti attri in vista soprattutto dette Ostensioni della sacra Sindone negel anni 1998 e 2000.*

*Poss la rivista sotto la Sua directone dare sempre informazioni esette e precise per fare conoscere la sacra Sindone nella sua piena realta.*

*Con sincero apprezzamento mi creda suo.*

*Don Luigi Fossati.*

Rex,

Congratulations on the 100th issue of *Shroud News* - a truly significant milestone in the field of sindonology in general and a personal tribute to your own faithfulness, diligence and competence in and for the field. *Shroud News* has become a real boon to your international fans who eagerly await each full and fact-filled edition sharing the latest in research and information from all the various sub-fields of this wondrous quest.

Not to be overlooked is your own escritorial gift of being able to distil a plethora of material - like the papers delivered at the various international symposia - into a manageable and highly readable format. Add to this your extensive travels and personal research from Templecombe to the catacombs and we of the "Shroud Crowd" owe you a debt of tremendous gratitude for your labours on our behalf.

When I served in the United States Marine Corps, the highest compliment which could be given was "Well done!" At the very least, Rex, your service to the Holy Shroud deserves a ringing "Well done!" from all of us who have been blessed to have known you and worked with you through the years.

Rev ALBERT R. DREISBACH Jr, Atlanta, USA

Dear Mr Morgan

Congratulations on the publishing milestone of the Issue No 100 of *Shroud News*. The continuing publication is entering interesting times. Private mystical prophecy, e.g. St John Bosco (died 1888) and Don Stefano Gobbi (To the Priests Our Lady's beloved sons) point to the triumph of the Eucharistic Heart of Jesus through the Immaculate Heart of Mary before the year 2000.

Links between the Holy Shroud of Turin and the Blessed Eucharist as defined by Catholic Doctrine were discussed in *Shroud News* No 83 (June 1994), p 12. The Blessed Eucharist of Lanciano remains available for continued collaboration between the Church and science with the possibility of throwing more light on the understanding of the Holy Shroud of Turin. Grace (the life of God) builds on nature (St Augustine). The mind of Pope John Paul II in the spirit of St Paul: "But we have the mind of Christ" (I Corinthians 2:16), is revealed both in the permission for the Holy Shroud to be exhibited in Turin in 1998 and 2000 (*Shroud News* No 90) and the following words from his Apostolic Letter (10 November 1994): "The Third Millennium", no 55

"But since Christ is the only way to the Father, in order to highlight his living and saving presence in the Church and the world, the International Eucharistic Congress will take place in Rome, on the occasion of the Great Jubilee. The Year 2000 will be intensely Eucharistic: in the Sacrament of the Eucharist the Saviour, who took flesh in Mary's womb twenty centuries ago, continues to offer himself to humanity as the source of divine life." The Holy Shroud of Turin is a complementary sign of this divine life.

(Dr) VAUGHAN DAVIS, Maroubra, Australia

At the 100th Anniversary of '*Shroud News*' It is almost unbelievable to see the '*Shroud News*' reaching 100. The merit of the enterprise rests on the uncompromising faith in the authenticity of the Shroud, especially in the period when Carbon dating caused scepticism. Only the unique determination and tenacity of Rex Morgan have succeeded to keep the cause at a high level of attention and appreciation. It is not surprising then that these have produced a continuous stream of quality contributions which make the '*Shroud News*' to be compulsive reading.

SYLVIA and AURIEL BOGDANESCU, London

Dear Mr Morgan,

It is now about 17 years since I had the pleasure to meet you for the first time. I remember your visit to the Textile Laboratory of the University of Ghent and I remember also the most interesting conversation we had about the Holy Shroud of Turin. Shortly after your visit to Ghent you started *Shroud News* and since that time I am always expecting with pleasure the next number of *Shroud News*. Dear Mr Morgan I must sincerely congratulate you for the 100th issue of *Shroud News*. In my opinion your publication became very soon the most interesting and the best informed Shroud journal. When your 100th issue will be published I will have reached the venerable age of 83 years. But still I remain much interested in all recent developments of the Shroud question and I must acknowledge that the contribution of *Shroud News* is a very important one.

I know that you are a great traveler and if one of your trips passes near to Belgium I should be very happy to have you visit Ghent again.

With my most sincere congratulations and with my best wishes further success.

Emeritus Professor GILBERT RAES, Belgium

Dear Rex,

I want to join what I know will be unnumbered other readers of *Shroud News* in congratulating you in anticipation of your Issue No 100.

Over these years you have proved to be a rigorous researcher, a courageous editor, most generous in your friendships, and honest in your allotment of space to your and the Shroud's vocal opposition.

Most recently your friends saw yet another side of your effort to discover the truth about the Shroud when you led The Orpheus Expedition into Rome's proto-Christian catacombs in research of a very special portrait of Jesus. You and your son's detailed report made available information that could assist other scholars in assessing the period of usage of the Domitilla Catacomb as well as providing evidence about that extremely early image of Jesus which may aid in determining the authenticity of the Shroud.

Please accept my heartfelt congratulations on your many fine achievements and especially on attaining this wonderful 100th milestone with a journal that may well be the best reflection of Shroud studies over the last quarter-century.

DANIEL C. SCAVONE, Professor of History, Indiana, USA

Dear Rex,

A truly great event in the history of *Shroud News* is almost here, ISSUE NUMBER 100!

I wish to congratulate you from all my heart.

I would also like to take this opportunity to thank you most profoundly for all you do for the Shroud and for all of us. You do it valiantly, tirelessly, faithfully, with nobility and friendship, but with impartiality, extending a "golden" service to all.

You provide a forum for scientists and scholars who wish to discuss their new finds with others, enriching the treasure-house of knowledge about the Shroud. *Shroud News* also is a vehicle which carries these new finds to all those around the world who are interested, thus keeping all of us together, creating a belonging.

My friend, we know how much work all this represents for you. In a sense it is lonely work. But believe me, we all deeply appreciate it, we are deeply grateful. God bless you.

You must be very proud that you have created a real Shroud Library, something which will be preserved, something which future generations will have a chance to turn to. You will remain their educator until Shroud researchers can remember.

You have influenced history, your life matters to so many. May you continue your work for many, many more years to come with the help of the One who gave us the Shroud in the first place, the One who gave us all to each other. Gratefully,

ISABEL H. PICZEK, Los Angeles, USA

Dear Rex

To celebrate 100 numbers of *Shroud News* is a very special occasion. *Shroud News* may be considered one of the finest papers because, through the years, among the contributing authors are some of the best of the contemporary sindonologists.

I remember how proud I felt when my first article on the Shroud, I believe in 1983, was edited and published by Rex Morgan.

Rex was also the first to publish my critical analysis on the C14 dating of the Shroud at a time when one needed courage to stand up against the C14 lobby and when many scientists refused to make a stand because they were afraid to lose their reputations.

Since that time Rex became one of my dearest Shroud friends. I have good memories of our meetings. When in Belgium we went to see the Shroud copy in Lier. We also went to see the silk Shroud representation kept in St Trudien, the headquarters of the Belgian Shroud Guild in Brugge. It took a lot of perseverance, time and effort to reach this milestone 100". Wishing you the best for the cause of the Holy Shroud because *Shroud News* has always been an indefatigable herald. I hope sincerely to receive many more issues of *Shroud News*.

REMI VAN HAELST, Antwerp, Belgium

Under separate cover I am sending you an interesting book I recently acquired. It is by Thomas W. Case, *The Shroud of Turin and the C-14 Dating Fiasco*. Cincinnati: White Horse Press, 1996, 103 pp. The book consists of a 46 page introduction to the Shroud of Turin with the remainder dedicated to an interview between author Case and Drs. J. H. Heller and A. D. Adler and closing remarks by the author. I believe it is the last published interview given by Dr. Heller before his recent death. The ASSIST Office of General Projects Director has worked out an arrangement with White Horse Press to distribute the book worldwide. If any readers of *Shroud News* are interested they may obtain a copy by writing to the following address: Paul C. Maloney, Office of Gen. Proj. Dir., ASSIST Investigations Group, P. O. Box 334, Quakertown PA, 18951, U. S. A. The cost is \$9.95 plus 3.50 for air shipping and handling.

**BRITISH KING LUCIUS AND THE SHROUD****Daniel Scavone, Professor of History, Indiana, USA****PART I of a series**

The name Lucius pervades the writings of early chroniclers of British history from Venerable Bede (ca. 673-735) through Pseudo- Nennius (9th c.), William of Malmesbury (ca. 1125), and Geoffrey of Monmouth, writing about 1136. It is important to note that Gildas (6th c.), the earliest British source we have about Britain in the Dark Ages, seems not to know of a British Lucius. Somewhere, therefore, between Gildas and Bede must be sought a source intruding this Lucius into the early history of Britain. I believe I have happened upon this source, and it has led to an hypothesis by which this name Lucius may be a key linking the Edessa Mandylion to the Western legends of the Holy Grail. The Mandylion has been almost universally acknowledged since 1978 as identical to the Turin Shroud.(1)

Scholars, including and especially those who specialize in the history of Arthurian England, are at a loss as to the identity of this person. For example, the entry "Lucius" by Geoffrey Ashe in Norris Lacy's authoritative Arthurian Encyclopedia notes that:

"Geoffrey [of Monmouth] hesitates over his [Lucius's] status. He introduces him as Procurator of the Republic ... Later, Geoffrey calls him an emperor ... Where he found Lucius is not so clear. No such emperor ever existed."

The entry suggests further that Geoffrey could have garbled Sigebert of Gembloux's "Lucerius" (error for Roman Emperor Glycerias) into "Lucius." Ashe could find no certainty about the name.(2)

The *Historia Regum Britanniae* of Geoffrey of Monmouth makes Lucius to be a Roman Emperor Lucius Hiberus ("the Spaniard"), whose associates were sometimes drawn from the Near East.(3) Geoffrey's Lucius was Arthur's antagonist in his great Gallic war against imperial Rome. Geoffrey may have known only that there was a rather significant Lucius who had had a role in early British history and that he resided at some distance from Britain. The role of Geoffrey's Lucius was invented, even as Geoffrey reinvented King Arthur out of Pseudo-Nennius's Arthur the warlord.

## BRITISH KING LUCIUS AND THE SHROUD - SCAVONE (cont'd)

In contrast, R. G. Collingwood and other historians of early Britain have known the tradition that a British King Lucius introduced Christianity into his lands in the second century. They find him in the pages of Bede's *Ecclesiastical History of Britain* and in the *Historia Brittanorum* of Pseudo-Nennius. Such was the early confusion about a King Lucius that we may safely say that Bede's Lucius was not Geoffrey of Monmouth's Lucius.

This sort of guesswork among established scholars of Arthurian England has opened the way to an interpretation largely unanticipated. No writer, from Gildas to Geoffrey Ashe, really knows precisely who this Lucius might be.

Here is R. G. Collingwood on the origins of the Faith in Britain. His words may be applied to the nature of many legends, and are germane here:

How Christianity first came to Britain we do not know ... A story grew up, based on a confusion between the name of Britain and that of *Britium* in Mesopotamia, that in the year 167 king Lucius sent to the pope for missionaries ... Later it was said that the first seeds of the faith had been brought by St. Peter, or by an emissary of St. Paul, or by Joseph of Arimathea ... Taken literally, these stories are pious inventions. But they were invented in order to explain a fact: the fact that Christianity did reach Britain at an early date ... (Emphasis added).(4)

Collingwood was absolutely correct about the spuriousness of such stories--as applied to Britain. On the other hand, Lucius of *Britium* was, I would contend, a historical person who did engineer the arrival of the faith in his country in the second century. But *Britium* was not Britain. The path from here on is treacherous, but will, I hope, be rewarding to those who persevere with me.

Bede's remarks about a King Lucius (I.4) hold great weight since Bede was read by practically every subsequent Medieval British writer.

*Anno ab incarnatione Domini CLXVI, M. Antoninus Verus, decimus quartus ab Augusto, regnum cum Aur. Commodo fratre decinthus quartus ab Augusto, regnum cum Aur. Commodo fratre suscepit; quorum temporibus cum Eleutherus vir sanctus Romanae ecclesiae praesesset, misit ad eum Lucius, Britanniarum rex, epistolam, obsecrans ut per eius mandatum christianus efficeretur; et mox effectum piae postulationis consecutus est; susceptamque fidem Britanni usque in tempora Diocletiani principis inviolatam integrumque quieta in pace servabant.*

## BRITISH KING LUCIUS AND THE SHROUD - SCAVONE (cont'd)

In 166 CE, M. Antonius Verus, 14th from Augustus, began to rule with his brother Aur. Commodus; at that time Lucius, king of the Britons, sent a letter to Eleutherus, the head of the Roman church, asking that he might be made a Christian through his agency. This was soon effected. And the Britons observed their new faith inviolate and whole, quietly in peace, until the rule of Diocletian.(5)

Pseudo-Nennius certainly drew from Bede:

*Anno Dom. inc. CLXIV Lucius, Britannicus rex, cum universis regulis totius Britanniae baptismum suscepereunt, missa legatione ab imperatoribus Romanorum et a papa Romano Evaristo [sic]; Lucius agnomine Levermaur, id est magni splendoris, propter fidem quae in eius tempore venit.*

(Nennius has not written a good Latin sentence; also he has wrongly named Pope Evaristus (96-108) in the context of the year 164.)

In 164 CE Lucius [was the] British king, when they [the Britons] accepted Baptism as the universal law in all Britain, a delegation having been sent from the emperors of Rome and the Roman Pope Evaristus [sic]; Lucius is derived from *Lever maur*, that is "of great splendor," for the faith which arrived in his time.(6)

Fortunately, it may be possible to trace the confusion which produced a "King Lucius" in Roman Britain. An anonymous sixth- century copyist seems to be the unwitting culprit. The work he was transcribing, about 530, was the *Liber Pontificalis*, a chronicle of the popes listing salient events during each reign. Under the reign of Pope Eleutherus (170-185 CE), the copyist inserted the statement that *Hic (Eleutherus) accepit epistulam a Lucio. Britannio rege ut christianus efficeretur per eius mandatum*: "This pope received a letter from Briton king Lucius asking that he might be made a Christian through his agency." The Abbé Louis Duchesne, premier editor of the *Liber Pontificalis*, was at a total loss as to where the copyist might have found an actual letter from King Lucius to Pope Eleutherus. To my knowledge, no such letter has ever been found. But this insertion has had the most extraordinary and enduring result. The interpolated note was later used and expanded by Bede (8th c.) and by Pseudo-Nennius (9th c.).(7)

Gildas, 6th c. author of The Ruin of Britain (*De Excidio Britanniae*), made no reference to negotiations between any British king and a Roman bishop.(8) Since Gildas was a major source used by Bede, the latter must necessarily have been using the anonymous interpolation in the *Liber*

## BRITISH KING LUCIUS AND THE SHROUD - SCAVONE (cont'd)

*Pontificalis* for his account of King Lucius. We know Bede had a research assistant, Nothelm, in Rome.

Though many Arthurian scholars have overlooked this King Lucius, others have either accepted him,(9) or found him out, as Collingwood, since there would not have been a British King Lucius in the second century, when Britannia was yet a Roman province. Pseudo-Nennius also wondered about it. He wished, logically, to identify him with one *Lever-maur* or *Lleuver Mawr*, perhaps a Welsh tribal king, presumably on the basis of a common meaning of the two names, "Enlightened."

My research builds upon this interpolated Lucius, who does not belong in England and two other documents. The second is a Georgian MS of the eighth century, thought by its editor to be a copy of a fifth-century text. A salient point of this text is that it joins St. Philip and Joseph of Arimathea in the construction of a church in honor of the Virgin in Lydda, due west of Jerusalem. Adolf Harnack translated the text into German.(10)

The third is an ambiguous statement by Freculphus, ninth- century Bishop of Lisieux (d. 853), which could give the false impression that St. Philip preached in Gaul (France), from which he could easily have sent missionaries to evangelize Britain. The Lydda account had made Joseph of Arimathea a colleague of Philip, but, properly, in the Holy Land, and not in France. Joseph's reputed presence in the West, then, is dependent on his early apocryphal association with St. Philip, thought to have preached Christianity in the West. But St. Philip's presence in the West is absolutely refuted by his career as found in the Book of Acts and, for what it is worth, in the apocrypha.

Freculph's Latin opened the floodgates:

*Philippus a Bethsaida civitate, unde et Petrus, de quo in Evangeliiis atque in Actis apostolorum digna laudis memoria saepius facta est, cuius etiam filiae prophetissae exstiterunt, et mirae sanctitatis ac perpetuae virginitatis, ut Ecclesiastica narrat historia, Gallis praedicavit Christum Barbarasque gentes vicinasque tenebris et tumenti Oceano conjunctas ad scientiae lucem fideique portum dederunt. Deinde in Hierapoli Phrygiae provinciae urbe crucifixus, lapidatusque obiit, rectoque sepultus cadavere, simul cum filiabus suis ibidem requiescit.*(11)

Philip, whose praiseworthy activities are rather often mentioned in Gospels and Acts, came from Bethsaida, as had Peter. He had daughters with the gift of prophecy, of wonderful sanctity and perpetual virginity. As ecclesiastical

## BRITISH KING LUCIUS AND THE SHROUD - SCAVONE (cont'd)

history relates, he preached Christ among the Gauls (Gallis) and led barbarian tribes and nearby tribes and those adjoining the swelling ocean from darkness to the light of knowledge and the gateway of faith. Then he was stoned and crucified in Hierapolis, city of the province of Phrygia, and was buried and rests there along with his daughters.

Joseph, member of the Jerusalem Sanhedrin or town councillor (*Bouleutes/decurialis*) of Arimathea would not seem to be at home in Gaul, preaching in Latin or in the early Germanic tongue of the region, as a member of the missionary team of Philip. (Joseph as tin merchant making regular business trips to Britain, dates only from the Reformation.)

In fact two Philips are possible candidates as carrying out the Great Commission to preach to all nations. They are Philip the Apostle, often named in the New Testament among the Twelve, and Philip the deacon or evangelist, defined in Acts 6:5-8:40 and 21:8, as the father of four gifted, virginal daughters who were reported to have died in Hierapolis. The two Philips were already confused in second-century Christian accounts as to where they preached and, more specifically, which of them had the four daughters. Whether the reference is to Philip the Apostle or to Philip the Evangelist/Deacon, his milieu is in the Middle East. Both were reported to have died in Hierapolis. In Acts, Philip the Deacon preached along the Palestinian coast and in Samaria, and settled in Caesarea. Tradition says that at some time he was Bishop of Tralles in Lydia and that he preached in Phrygia, neighboring on Galatia, all located in modern Turkey. But neither of the Philips can be found in the West in ancient Biblical or apocryphal sources.

Freculphus was guilty of no error, but only of ambiguity: his Gallis surely meant the Galatians of Turkey and not the Gauls of France.

It is even possible from the N.T. that the two Philips are one and the same person. Herbert Lockyear noted that Philip the Apostle essentially disappeared after Pentecost, while Philip the deacon only has a role after Pentecost.(12)

Confusion notwithstanding, Philip's absence in the West attaches to Joseph as well. If no Philip preached Christianity in France, then neither was Joseph in France.

These elements: Bede's King Lucius and Freculph's ambiguity about Philip's supposed missionary work in the West, were read and

## BRITISH KING LUCIUS AND THE SHROUD - SCAVONE (cont'd)

used by William of Malmesbury, writing about 1125 his small treatise On the Antiquity of the Church of Glastonbury (*De antiquitate Glastonie ecclesie*). William's original account drew from Bede the notion that the little wattle church dedicated to the Virgin at Glastonbury had been built by missionaries sent by the pope at the request of King Lucius in 166. He said that if St. Philip had preached in Gaul as Freculphus declared, he probably sent the missionaries into Britain. But, said William, this may only be pious opinion. And following Bede and Freculphus, William made no mention of Joseph of Arimathea.

It is well known since J. A. Robinson's classic work on Glastonbury that, in their efforts to enhance the stature of their Glastonbury Abbey, the monastic editors of William used not only Bede's "letter from Briton King Lucius" but crystallized Philip in France and had Philip send Joseph at the head of a missionary team to Glastonbury, where he built the wattle church.

Robinson showed that crucial changes were added to William's book, notably by two Glastonbury monks, Adam of Domerham in his *History of Glastonbury* about 1247 and John of Glastonbury, at the end of the 14th c., who carried the *History* to 1342. It was only in the spurious embellishment of William's original book in 1247 that Joseph of Arimathea was first brought to England.(13)

It was Adolf Harnack who discovered that the interpolated British King Lucius in the *Liber Pontificalis* and in Bede and others, was really King Lucius Aelius Septimius Megas Abgarus IX (read VIII; 177-212), contemporary of Pope Eleutherus, first Christian king of the southern Turkish city of Edessa, and the only King Lucius who espoused Christianity in the late 2nd. c. Harnack also discovered that another name for Edessa in Syriac was *Birtha*, in Latin, *Britium*. Harnack noticed that *Britannio* as an adjective is a strange form and ought to be *Britannico*(14) When Bede read *Lucio Britannio rege* in the *Liber Pontificalis*, he naturally thought it was a reference to the conversion of Britain. William of Malmesbury and his redactors borrowed this from Bede and took Philip and Gallis from Freculphus. Hence missionaries would most likely have been sent from Gaul or France. They needed to add only the character of Joseph with the motive of placing him and two phials containing Jesus's blood and sweat--but not a Grail--in Glastonbury.

The new interpretation of Harnack has impressive documentary support from other quarters. As J. B. Segal describes it, in 194 occurred a pro-Parthian uprising in Mesopotamia. Abgar VIII, the Great, of Osrhoene

## BRITISH KING LUCIUS AND THE SHROUD - SCAVONE (cont'd)

joined the ruler of Adiabene in laying siege to Nisibis, hoping to regain independence from Rome. Emperor Septimius Severus defeated "Abgar, King of the Persians," and appointed a procurator for Osrhoene. Soon after, Severus gave the throne back to Abgar, who helped him defeat the invading Parthians in 197. Segal renders Abgar's adopted Roman names as Lucius Aelius Aurelius Septimius. Abgar further identified himself with the Roman cause by sending his sons as hostages to Rome. On Severus' invitation, Abgar visited Rome. Segal, historian of Edessan history, writes "The reception there of the king of Edessa was ... the most lavish accorded to a foreign potentate since Nero welcomed Tiridates of Armenia in A.D.66."(15)

Harnack had said that, in taking the name Lucius, Abgar was honoring both the emperors Lucius Aelius Commodus (180-192) and Lucius Septimius Severus (193-211). Eusebius notes (*H. E.* V.iii.4 and xxiii.4) that the church leaders in Phrygia communicated with Roman Pope Eleutherus and those at Osrhoane (of which Edessa was the capital) and the towns around sent a letter to Rome somewhat later, about 190. So Abgar may have discussed in Rome his contemplated conversion and corresponded with the pope via Roman missionaries in his region.(16) The sixth century Chronicle of Edessa announces, that "in the year 205 Abgar built the *Birtha* (castle)." (17) The tomb of St. Jude-Thaddeus was known in *Britio Edessenorum*, the castle--*Britium* or *Birtha*--of Abgar, certainly from the 2nd c., attributed to the Hypotypes of Clement of Alexandria (ca. 150-216).(18)

The history of this citadel castle is well known. Ian Wilson, personal communication, says the prominence is unmistakable. Hallier says,

"In the south-west, on the spur of the mountains of Edessa, stood the citadel, containing the winter palace of King Abgar IX, which is reached by the high road known as Beth Sahréyà.

Christianity in Edessa is, in fact, indisputable at the turn of the third century--Lucius Abgar's time. Palut, Edessa's first bishop, was consecrated by Bishop Serapion of Antioch in the time of Pope Zephyrinus (200-217), successor of Eleutherus. In its most extensive entry, the Chronicle of Edessa mentions, under the year 201. CE, the destruction by flooding of "the sanctuary of the Christian church."(19)

Joseph of Arimathea is associated in antiquity only with the shroud of Good Friday. Ian Wilson has virtually proved the shroud of Jesus--Joseph's

## BRITISH KING LUCIUS AND THE SHROUD - SCAVONE (cont'd)

New Testament shroud--sojourned in Edessa, folded as the Mandylion and thought to be a miraculous portrait of Jesus's face only. Whatever the Grail was thought to be--dish holding a Mass wafer (Body of Christ), or cup of the transubstantiated blood of the Last Supper, cup which also contained Jesus's actual blood from Golgotha, or dish holding a bleeding head--it was known to be linked to Joseph of Arimathea. But the only object in Joseph's New Testament biography is the shroud. Now the erroneous presence of Joseph in the West and his new association there with the Holy Grail suggests that the Grail has somehow gotten confused with the shroud.

As the elusive name of Lucius in Britain, so too the Holy Grail itself eluded definition. In fact, the Byzantine texts documenting the shroud of Jesus in Edessa and Constantinople are confused about its precise identity--whether a cloth icon of Jesus's bloodstained face in a frame or shroud with the image of the entire body of the Crucified. The rituals of this relic, both in Edessa and in the capital, were rare, highly secretive and deliberately deceptive, and designed to inspire awe in the faithful. Confusion in the East about just what this icon was came to the West as rumor and is reflected in the confusion among medieval Grail authors about just what the Grail was.

The best etymology of the word "Grail" is that it derives from Latin *gradalis*, "gradual," "in stages."(20) The Grail's secret was that in it the Perfect Knight saw the infant Jesus changed into the crucified Jesus. The rituals of the Edessa cloth icon featured its mysterious display first as the child Jesus and finally, by gradual stages, as the crucified Jesus as may be seen on the Turin Shroud. All points to the Edessa/Constantinople icon/shroud as the real object which inspired the romances of the Holy Grail.

### NOTES

1 Ian Wilson, *The Turin Shroud* (London: Victor Gollancz 1978).

2 Norris Lacy, ed., *Arthurian Encyclopedia* (NY: Peter Bedrick Books 1986).

3 Roger Sherman Loomis, *Arthurian Literature in the Middle Ages*, Oxford: Clarendon 1959) 85f.

4 R. G. Collingwood and J. N. L. Myres, *Roman Britain and the English Settlements* (Oxford: Clarendon 1937). 270.

5 B. Colgrave and R.A.B. Mynors, eds. *Bede's Ecclesiastical History of the English People*, (Oxford 1969), 1.4.

6 John Morris, ed. and tr., *British History and Welsh Annals* (Chichester: Phillimore 1980), vol. 8. Nennius, *Historia Brittonum*, ch. 18.

## BRITISH KING LUCIUS AND THE SHROUD - SCAVONE (cont'd)

7 L'Abbé L. Duchesne, *Le Liber Pontificalis, Texte, Introduction et Commentaire*. Paris: Ernest Thorin 1886.

8 Michael Winterbottom, ed. and tr., *The Ruin of Britain* (Chichester: Phillimore 1978). vol. 7.

9 Julia Crick, "The Marshalling of Antiquity: Glastonbury's Historical Dossier," in Abrams, Lesley and James E. Carley, eds., *The Archaeology and History of Glastonbury Abbey*, (Woodbridge, UK and Rochester, NY: The Boydell Press 1991) 218. Felicity Riddy, "Glastonbury, Joseph of Arimathea and the Grail in John Hardyng's Chronicle," 317-331, did not know Bede's source for Lucius, thinking it was Gildas, who did not mention a King Lucius.

10 Theodor Kluge, "Die apokryphe Erzahlung des Joseph von Arimathaa über den Bau der ersten christlichen Kirche in Lydda, Oriens Christianus," N.S. iv, 1904, pp. 24-38. Adolph Hamack, "Ein in georgischer Sprache Aberliefertes Apokryphon des Josef von Aramatia," in *Sitzungsberichte der Königlich preussischen Akademie der Wissenschaften* 1901, 920-931. See too A. N. Wesselofsky, "Zur Frage Aber die Heimath der Legende vom heiligen Gral," *Archiv für slavische Philologie*, vol. 23, 1901, 321-325.

11 Freculphus Lexoviensis (Lisieux) Episcopus Chronicon, vol. II, Bk. ii, ch. 4 in J.-P. Migne, ed., *Patrologia Latina*, Paris: 1864, vol. 106, cols. 917ff., esp. col. 1148. He wrote a chronicle from Genesis to Gregory I and the Lombards, using Josephus, Eusebius, Orosius, Bede, and many others. He seems to have considered the two Philips as the same person.

12 Herbert Lockyear, "All the Men of the Bible" (Grand Rapids, MI: Zondervan 1958) under "Philip."

13 J. A. Robinson, "Two Glastonbury Legends: King Arthur and St Joseph of Arimathea" (Cambridge: Univ. Pr. 1926). Julia Crick (above, n. 9) accepts Lucius as a historical figure in Bede's *Historia ecclesiastica gentis Anglorum*. She does not seem to know William's reliance on Freculph's ambiguity.

14 Adolf Harnack, "Der Brief des britischen Königs Lucius an den Papst Eleutherus," *Sitzungsberichte der Königlich Preussischen Akademie der Wissenschaften*, xxvi 1904, pp. 909-916, p. 911.

15 J. B. Segal, "Edessa, The Blessed City." (Oxford: Clarendon 1970) 14. His note I argues that Abgar VIII (177-212) is wrongly called IX, as A.R. Bellinger and C.B. Welles prove (below, n. 16, p. 150). Abgar IX (212-214) did, however, take the name Severus. See Dio, Epitome of book LXXV, 1-2, on Septimius Severus's campaign of 195. See Script. Hist. Aug. under "Severus" 18 for Severus defeating Abgarus.

Then Herodian (111.9.2) says Abgar accompanied Severus on campaign in 197-8. Abgar later visited Rome as per Dio LXXIX, 16.

16 On the possible correspondence, see Harnack, *Sitzungsberichte*, (above, n. 14) 911. The key article for the Roman names of Abgar is E. Babelon, *Mélanges Numismatiques*, 2 Ser., 1893, 209-296, discussed in detail in Alfred R. Bellinger and C. Bradford Welles, "A Third-Century Contract of Sale from Edessa in Osrhoene," *Yale Classical Studies*, 5, 1935, 93-154, 149-151. The evidence for Abgar VIII consists of bronze coins struck with Commodus, Septimius Severus, and Caracalla (Babelon 247-258, pls. IV, 2-14, V, 1-7). They date from 177-211. These coins of Abgar VIII testify to his close relations with Rome;

## BRITISH KING LUCIUS AND THE SHROUD - SCAVONE (cont'd)

emphasized by his assumption of the names Lucius Aelius Aurelius Septimius, which appear on the coins themselves. Ian Wilson, personal communication, has suggested that the Roman Emperor Marcus Aurelius's adoptive brother (and co-emperor) was Lucius Verus, who died in 169, after having conducted a successful campaign against the Parthians, during which Edessa was taken (in 166), and Abgar VIII's father Ma'nu VIII installed as a pro-Roman client king. So Abgar VIII's name Lucius may well have been in honour of Lucius Verus.

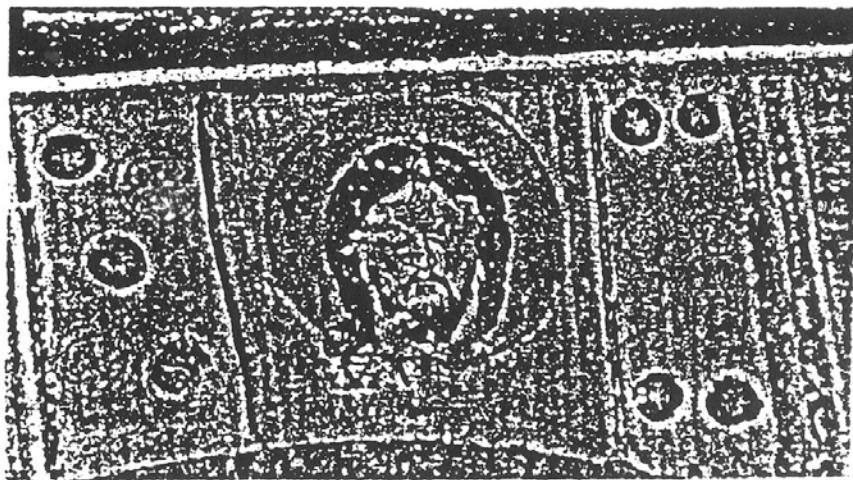
17 Chronicle of Edessa, in L. Hallier, "Untersuchungen Aber die Edessensiche Chronik," Vol. IX, Pt. I, 91. See his discussion pp. 48-53 and 84-91. Entries I and IX of the Chronicle (Hallier 84 and 91), though authored by a Christian (see entry IV: "In the year 309 [of Alexander] Our Lord was born."), are unargumentative and apparently unbiased on the issue of when Christianity appeared in Edessa. The account of the great flood of 201 in Edessa includes unobtrusively, among the buildings destroyed, "the sanctuary of the Christian church." On the question of Christianity's establishment in Edessa, see Segal, Edessa, "The Blessed City" and his bibliogr.

18 Harnack cited a text listing apostles' burial places, attributed to the *Hypotyposes* of Clement of Alexandria (ca. 150-216), in which we read "*Petrus et Paulus Romae sepulti sunt; Andreas Patrae civitate Acaiae; Jacobus Zebedaei in arce Marmarica; Johannes in Epheso; Philippus cum filiabis suis in Hierapoli Asiae; ... Thaddaeus et Judas [Thomas] in Britio Edessenorum. ... Clemens in quinto libro hypotyposeon id est informationum.*"

19 See Hallier (above, n. 17).

20 See Richard O'Gorman's entry "Grail" in Lacy, "Arthurian Encyclopedia" (above, n. 2).

Daniel C. Scavone,  
Professor of History  
University of Southern Indiana  
Evansville, Indiana 47712  
Phone/Fax: (812) 464-1725  
Email: dcscavon.ucs@smtp.usi.edu



## OBSERVATIONS ON THE FREI POLLEN SAMPLES

**Paul C Maloney, General Project Director, ASSIST, USA**



**Mrs. Gertrud Frei-Sulzer and her son Ulrich examining the Max Frei Collection of Tapes from the Shroud, along with Mr. Paul C. Maloney (r.) of ASSIST. Photo courtesy of Dr. Alan D. Whanger.**

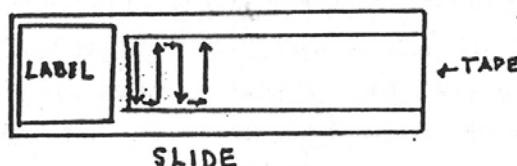
In the latest issue of *Shroud News* (No. 97, Sept. 1996, pp. 11-18) I read with lively interest Dr. Alan Whanger's well written rebuttal to Dr. Joe Nickell's article "The pollens on the Shroud: A study in deception." I deplore Nickell's use of innuendo, hearsay, and irrelevant matters to besmirch the reputation of Dr. Max Frei, a man of integrity, to suggest that some kind of dishonesty and fraudulence might be involved. If one is to critique pollen research, it should be done on objective and scientific grounds. Thus, Dr. Whanger has done the late Dr. Frei and the Shroud community a wonderful service with his studied remarks.

However, I should like to add a number of my own observations specifically designed to supplement the discussion at a number of points and clarify the picture regarding contamination on the tapes. On p. 12 of his article Dr. Whanger briefly describes two separate techniques by Dr. Frei and by STURP. Readers interested in further information on this topic may consult my Paris Symposium [1989] paper published in the *ASSIST Newsletter* (Vol. 2(1), June 1990, pp. 1-7) entitled "The Current Status of Pollen Research and Prospects for the Future."

## OBSERVATIONS ON THE FREI POLLEN SAMPLES - MALONEY (cont'd)

Dr. Whanger also refers (p. 16) to the meeting (hosted by the late Dr. Benjamin Stone, then chairman of the Dept. of Botany, on July 23, 1988, at the Philadelphia Academy of Natural Science) at which Dr. McCrone verified that the 1978 Frei tapes actually came from the Turin Shroud. Whanger notes that McCrone viewed the slides in "an irregular fashion" to quickly examine their contents. I might add that low power (10x) on the microscope was used and then the power was raised periodically to examine an item here and there. During my extensive study of Dr. Frei's 1978 tapes I found items circled with a pen. When I raised the objective lens from 10x to 100x I discovered that these items were often "pollen-shaped" air defects caught in the manufacturing process of the tape. At other points they were items of disinterest to Dr. Frei. During a convention in Chicago Dr. Frei told Dr. McCrone that he was finding about 1 or 2 pollen per square centimeter (McCrone, personal communication). As I watched Dr. McCrone examine the tapes at our meeting I realized that this same low power (10x) "zig-zag" technique must have been the same method used by Frei to examine the tapes after he had removed them from the Shroud.

My own approach to examining the tapes was to employ a side to side "scanning" pattern beginning with one corner of the lead end of the tape moving over one millimeter as the edge of the tape was reached and returning slowly to the opposite side of the tape.



In this manner, over a period of more than 500 hours of time, I was able to examine the area of the tapes in a much more detailed fashion than did Dr. Frei or Dr. McCrone. Although the technique is much more time consuming it has enabled me to photograph at 10x, 50x, 100x and 400x thousands of features--from Shroud fibers, both plain and coated, extraneous cotton fibers (some of them coated with paint), insects and insect parts, plant hairs, cells, spore and pollen grains, as well as globules of paint and other materials. My Kodak transparency collection numbers more than 7000 items.

Now I wish to discuss the topic of contamination. I believe that a small amount of pollen contamination is possible and that there are two sources of this, both attributable to human error.

## OBSERVATIONS ON THE FREI POLLEN SAMPLES - MALONEY (cont'd)

ASSIST received these tapes in two batches. The first was the series of five tapes placed on loan to us in January of 1986; the second batch was acquired during ASSIST's visit with Frau Gertrud Frei Sulzer in Thawil, Switzerland in the Summer of 1988. The five tapes were as follows: an unlabeled tape, 6 Bd, 4 Bd, 10/9 Aa, & 12 Aa. Of these five the macro-photographs taken soon after receipt show that 6 Bd had one corner crinkled and that the lead. of 10/9 Aa was in a somewhat lifted position. In fact, many of the tapes displayed evidence of having been placed on the original microscope slides in some haste.

A study of the invaluable Kodak transparencies kindly made available to me by Barrie Schwortz, and subsequent discussion of their contents with him, showed that Dr. Frei was the first to begin taking samples on the night of October 8, 1978. Mr. Schwortz' photographs are so sharp that one can actually see the time on the face of Dr. Frei's watch. It would appear that Frei succeeded in taking the entire 27 tapes in the space of approximately one hour's time and that his assistant, Prof. A. Ghio, who did the labeling, may have been pressed to keep up. Aside from the sometimes crinkled and wrinkled edges of the deposited tape samples this haste is also evident in the duplicated labeling on a number of the early samples. (Frei began his sample removal at the dorsal end of the Shroud. There are 2 samples of 12 Aa and 2 samples of 11 Aa--labels that would argue they are allegedly all from the "side-strip"--but my microscopy disclosing possible "coated fibers" suggests that at least two of these may have come from the dorsal feet. But this is a matter for further research). Therefore, one possible source of later contamination might have been the sometimes slightly lifted serrated edges and corners of the leads of some of the tapes. In other words, human error due to the haste of the moment. But one would have to posit that air, carrying pollen, would have forced the large numbers of such grains just under the edge of the leads. To my mind that is hardly possible.

And such an interpretation is not even possible for tape 4 Bd--taken from the blood flow down the anatomically left arm--where the adhesion is good over the critical area of tape where I made individual photomicrographs (at 200x) of each of 163 grains. On the evening of Nov. 21, 1987 at the Ryetown Hilton Hotel, Ryetown,

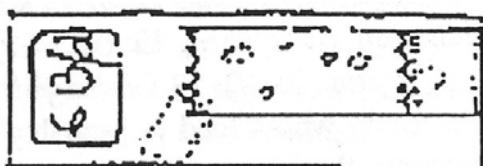
New York, in the presence of Prof. Luigi Gonella and myself, Prof. Riggi personally examined the 163 Kodak transparencies and declared that all of them were pollen. Although the serrated end of the tape is loose where it overlaps the label absolutely none of the count came from that edge due to the opacity of the label preventing microscopy in that area.

A second source of contamination may be traced to another human error: mine. Using a medical examiner's microscope I began the examination of the 5 tapes

## OBSERVATIONS ON THE FREI POLLEN SAMPLES - MALONEY (cont'd)

on loan to ASSIST. During that early period, beginning in March, 1986, I began the systematic count of all the candidates on each of the tapes that might be large enough to be pollen. I have, with one exception, followed a rigid policy not to tamper with the tapes. However, any microscopist will tell you that you cannot adequately examine tapes that have wrinkles in them.

Therefore, it was during the process of this examination of these tapes that this second source of possible contamination developed. This one is limited solely to 6 Bd. Because the corner of 6 Bd was wrinkled, I lifted it with a



tweezer and taped it down for microscopy. My action, however, was limited only to that slide and only to that corner. Because I was desirous of obtaining the highest possible resolution with the tape I used the oil immersion technique. All went well until I got close to the edge of the taped down corner. I cannot say for sure but it is possible that some of the immersion oil seeped under the edge there. In Paris in 1989 I announced that I had counted "more than 275 pollen..." on this particular tape. (ASSIST Newsletter, 2(1)p. 5). However, that is not quite the whole story. My count actually went to over 300 just on the lead end of that tape alone. But because of the loose corner and the possibility of oil immersion contamination, perhaps carrying American pollen grains into that area, I decided it was preferable to give a more conservative count--hence the 275 figure. It is unfortunate that I did not think to take a control sample of the oil on a separate clean slide. That would have provided me with information on whether or not the oil itself might have been contaminated and I could have ruled that out as a source. Needless to say, human error prevents me from doing so. Yet, since the oil was capped except for those moments when a sample was removed for the immersion technique, contamination via this oil would never explain the high numbers of pollen found in that loose corner. Moreover, since the count of pollen in that loose corner reflects a similar distribution in the areas where the tape was definitely not lifted my guess is that if there is contamination at that corner, it is minimal.

A review of my microscopy notes where I made it a point to annotate the adhesive condition of the tapes indicates that 'crinkled or slightly lifted areas on the following tapes may suggest candidates for slight contamination, but only in those areas. All come from the image side of the Shroud: 1 Dd (1 millimeter of the lead

## OBSERVATIONS ON THE FREI POLLEN SAMPLES - MALONEY (cont'd)

edge), 2 Bd (one corner crinkled and lifted completely from slide), 3 Cb (1 slightly lifted corner on lead), 4 Dd (serrated edge slightly lifted, otherwise good adhesion except for hermetically sealed air pockets), 6 Bd (taped down corner where contamination might have occurred--already discussed above), 6 Dc (lifted only at one serration corner and along a portion of serration), 6 Ca (slightly lifted at serrations), 6 Bc (some portions of serrations slightly lifted), 7/6 A/a (lifted very slightly at serrations and one corner adhering against itself), 8 A/a (lifted edges and poor adhesion at serrations near lead), 9 Bd (slightly lifted edge near serrations, one corner slightly lifted on front), 12 A/a (heavily crinkled on lead end with one lifted corner but good adhesion elsewhere), 12 Bd (very slightly lifted edge at serration, back of tape adhering against itself), 12 Cd (edge lifted on front, but front is probably not the lead of tape; back, where lead is probably located, is not lifted but a crease mark at one corner shows that at one time it may have been folded back but before it was acquired by ASSIST).

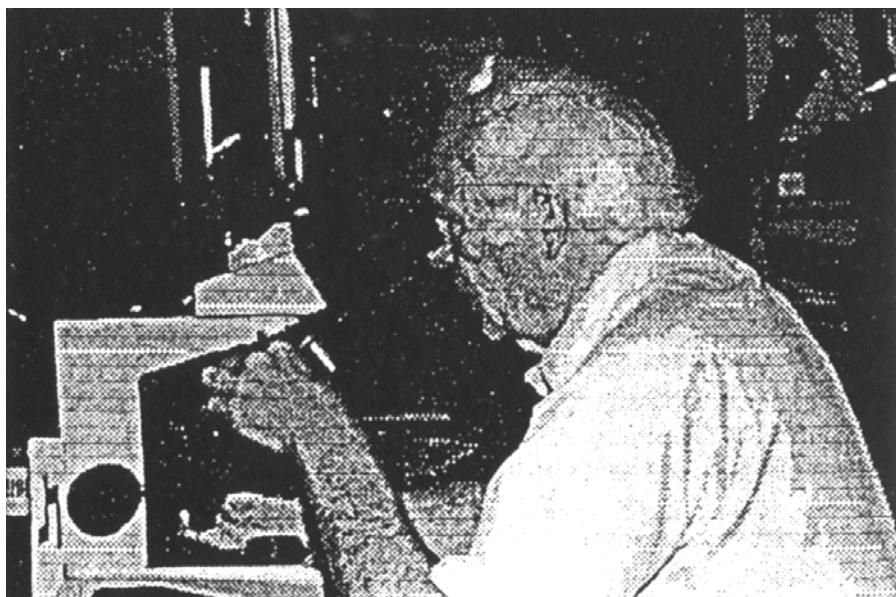
So, a bit more than one half of the 27 tapes from the 1978 exam might have tiny areas that could be candidates for contamination. But let me stress that these would only be limited to approximately 1-2 millimeter, at the serrated edge and the few that had loose corners. But the count of pollen candidates on the lead of each tape takes in the first centimeter to centimeter and one half from the serrated edge. In most of this area the adhesion was very good and I can see no evidence of the possibility for contamination there. Joe Nickell's case is without a sound foundation.

Of course, Nickell was right--new gloves shouldn't contain pollen--gloves, I might add which he borrowed from STURP, given to him by Dr. Robert Dinegar at Frei's own request. But whence the pollen? The palynologist to which Dr. Whanger refers on p. 17 of his article was none other than Dr. A. Orville Dahl of the Dept. of Botany of the University of Pennsylvania and senior palynologist with the Dept. of Botany of the University of Stockholm, Sweden, with whom I consulted in the Spring and Summer of 1986 regarding Dr. Frei's tapes. Dr. Dahl was emphatic in his interpretation of the pollen he saw on the Frei tapes: while many may be attributed to air deposition as Frei himself did, Dahl himself believed that the lion's share of pollen were due to flowers having been laid down physically on the surface of the cloth. From much handling, rolling, and folding over the years, these grains have become lodged deeply in the interstices of the weave of the cloth. Contributing to this action forcing pollen deep into the weave we may also point to the Poor Clares whom Fr. Peter Rinaldi witnessed using a brush on the Shroud to smooth it out during the 1931 exhibition. In the case of 6 Bd, a tape coming from a slightly scorched area near the face, those fibers had been weakened and the tape brought up copious amounts of deep pollen distributed rather evenly in with copious amounts of broken flax fibers--

## OBSERVATIONS ON THE FREI POLLEN SAMPLES - MALONEY (cont'd)

all preserved on this tape with no evidence whatsoever of tampering. We must also keep in mind, if Wilson's hypothesis that the Shroud is the Mandylion is correct, that this tape preserves samples from an area that was allegedly exposed to the air for many more years than was the remainder of the cloth. We should therefore not be surprised at the very high number of pollen found on this particular tape.

In sum, there is no evidence of fraudulence. While there are differences in the numbers of pollen on the individual tapes, overall each compares quite well with all other tapes. If contamination occurs it is limited to those tapes where the serrations are loose--1 to 2 millimeters of tape, and to loose corners--in all, only a very small percentage of the total surface area in which the pollen are largely found.



**Dr. Walter C. McCrone examines a slide from the Max Frei Collection.  
Photo courtesy of Dr. Alan D. Whanger.**

## THE EDESSA IMAGE AND PRE-LIREY FOLDING OF THE SHROUD

**Ian W. Dickinson, UK**

To amplify and make clear how the Holy Shroud was kept in its various reliquaries, will establish beyond question how the Shroud was preserved through the centuries.

The illustrations given in Rome in 1993 demonstrated how two important periods of the cloth folding were achieved, Fig. 1, the Edessa Image, and Fig. 2, the pre-Lirey folding.<sup>1</sup> The folding of the cloth into the casket preserved at Ray castle is another important piece of evidence. The historical tradition at château de Ray favours its owner as Othon de la Roche; it is the casket that carried the Shroud from Athens to Burgundy; and it is an ideal size for travelling. Also, it is a logical step to the production of the de Charny casket size by merely unfolding the cloth once from the château de Ray folding.<sup>2</sup> This would certainly place the folding of c. 21.5 x 9.5 inches, Fig. 2 e, to pre-1225 or more probably to pre-1204, if, that is, the Shroud was not involved in the Besançon cathedral fire of 1349.

The Edessa Image has been hypothesized as the Shroud.<sup>3</sup> I do not have an hypothesis about this - I am certain it is the Shroud, and it can be proved. Also, the hypothesis that the Shroud was folded to one-eighth of its length and left in panoramic format is erroneous.<sup>4</sup> The Shroud was folded as illustrated in Fig. 1, proving conclusively that the Shroud was preserved in a practical sized reliquary, which served its purpose till a replacement reliquary was used sometime after AD 944.

Historical documents that identified the Edessa Image as the Shroud are several and well known e.g. the record attributed to Pope Stephen III in 769; the record of Ordericus Vitalis c. 1140; the record of canon lawyer Gervase of Tilbury, who crossed the year 1200 and then compiled his history in the new century. These records were regarded by Ian Wilson as of 'little value',<sup>5</sup> no doubt because he planned that his hypothesis would be the final arbiter in the matter. In reality these documents are so conclusive that they make the hypothesis unnecessary.

Exactly how the Shroud was folded into the Edessa reliquary can be followed in the diagrams of Fig. 3; fold 1 = line AB; fold 2 = line CD; fold 3 = line EF; fold 4 = line GH; fold 5 = line IJ, which is the second fold over the face area, the Face Image being on the underside of the cloth making 24 layers in all. When the folded Shroud is then lifted up and turned over and rotated 90°, the Face is presented ready for placing in the reliquary, Fig. 3 e. The hatched missing corners have been included in the diagrams to assist the folding sequence, the corners were probably still intact in Edessa.

Another question concerns the term *tetradiplon* in the *Acts of Thaddaeus*. The Greek '*tetradiplon*' does refer to the Edessa Image, as is clear from the original Greek context; and it refers to the folded cloth which showed the imprint of the Face of Jesus. Wilson was unable to cope with Greek and passed the problem on to the Erastian scholar John A.T. Robinson and to G.W.H. Lampe, with the

## EDESSA AND PRE-LIREY FOLDING OF THE SHROUD - DICKINSON (cont'd)

result that no correct interpretation of *tetradiplon* was produced.<sup>6</sup> The meaning arrived at, 'doubled three times'-(sic), allowed Wilson to use '4 x 2 folds' to fit-his erroneous landscape folding;<sup>7</sup> in reality 'doubled three times' is a reverse translation of 4 x 2 folds.

Dorothy Crispino also gave her interpretation citing '*rhakos tetradiplon*'.<sup>8</sup> The reason why Wilson did not refer to '*rhakos*' was because it was not seen in the English translation of the *Acts of Thaddaeus*, *rhakos* is not in the Greek text (Lipsius), but it is in the apparatus as a variant reading, in the form '*rhakkos*' (*rhakos* is found with *tetradiplon* in the *menologion* for the 16th August, 944+). Crispino quotes the translation, 'a little piece of cloth folded in four [layers]', which is not as accurate as it might lead us to suppose. The best translation of the Greek '*rhakos*' is, in the singular: a ragged, tattered garment; a cloth that is creased, wrinkled and old, a strip of such cloth; undressed cloth. In any sense, *rhakkos tetradiplon* can only be construed as referring to the folded Shroud, and this is reinforced in that the Greek of the *Acts of Thaddaeus* goes on to record that the image of Christ's face was imprinted on the 'sindon', the same Greek word used in the synoptic Gospels for the Shroud. The tradition that was recorded held elements of the original item, a folded sindon in a reliquary showing Christ's face. Of course how the image got there was not accurately recounted, but there was no doubt as to whose it was.

It now remains to set out the meaning of *tetradiplon* and its possible application. The Greek scholars have been looking in the wrong part of the lexicon ; *tetradiplon* is a compound and some etymology is as follows: *diple*, was a cloak folded double; *diplois*, a double cloak; hence *diploos*, twofold, doubled, bent double = *diplon* (cf. contemporary *diplono*, to fold up). Thus, *tetra-diplon* is most likely the description of a cloth bent double, i.e. folded, four times; therefore '*rhakkos tetradiplon*' can carry the meaning 'a (creased) cloth folded up four times'. The Greek obviously referred to a multi-folded cloth and if it was intended as a technically accurate connotation, then it must have followed the sequence of folding in Fig. 3, the fourth fold would have to include the fifth as a symmetrical complement of the same fold; the fourth fold would then refer to the final dimensions of c. 21.5 x 14.3 inches.

As the Edessa Image reliquary dimensions are now known and recorded in the Paris Ste-Chapelle inventory of 1740, this has to be the most logical explanation for *tetradiplon* used by the writer of the *Acts of Thaddaeus*; and behind such terms as Edessa Image, *tetradiplon*, *acheiropoietos*, *mandelion*, lies the Shroud folded in its 23.5 x 16 x 3 inch reliquary. Such is the association of these terms, that the Greek *TO HAGION MANDELION* found on the, Genoa icon, is translated 'The Holy Shroud' in an article on the Abgar tradition in 1964.<sup>9</sup> The Genoa painting is an iconographic copy of an historical artefact, just as Stephen III, Ordericus Vitalis and Gervase etc. left a documentary record of the Holy Shroud preserved at Edessa; which must have been unfolded and folded into its reliquary, there is no other way, that these documents could record the visible impression of a whole body on the linen.

## EDESSA AND PRE-LIREY FOLDING OF THE SHROUD - DICKINSON (cont'd)

## NOTES AND REFERENCES

The dimensions of the cloth folding in the diagrams have been reduced from the convenient integrals of 172" x 43", which match the Anouti cubit physical length of c. 21.5" and the Edessa reliquary dimensions; remembering that a third dimension of layer thickness will have some impact on the area of the cloth. Eventually, replicas can be made of the reliquaries using the correct weight of cloth as a control.

1. 'L'Identification Scientifique de l'Homme du Linceul Jesus de Nazareth, *Actes du Symposium Scientifique International*, Rome 1993', Ed. A.A. Upinsky, Centre International digitudes sur le Linceul de Turin, Paris, 1995, pp. 307-311. See also *Shroud News* No. 74, Dec. 1992, p. 12.
2. Ibid. 'Linceul de Turin le trou historique : 1204-1357', Michel Bergeret, pp. 345-348. The importance of the Ray reliquary cannot be overstated; it is also the earliest known object that has been in contact with the Shroud to have survived; other than what remains of the Holy Sepulchre (the Oviedo Sudarium is still sub judice).
3. 'The. Turin Shroud', Ian Wilson, London. The 1978 ed. is used for ease of reference; all the editions were published by the author without the expense of an index.
4. Some while after I made contact with Wilson in late 1989, he asked me: folding the Shroud to one-eighth of its length as the Mandylion, it would measure 1 x 2 cubits? His calculation was somewhat obvious, but I replied 'if that was how it was folded' which I had reason to think it was not. I did not think much more of his comment as the 1 x 2 was, in any event, of no relevance. Then in April 1991, 'Holy Faces, Secret Places' appeared, and on p. 181 I was puzzled to see the cubit dimensions of the Shroud followed by 'we hypothesized' about the 'holy face' folding; because 'we' had been in regular contact but no mention was made by him about the imminence of a book containing any of these details. The 'we hypothesized' stance was staged for his purposes in the book, i.e. to set up his 1 x 2 'finding'. This was one of many deceptions from the Wilson agenda, but minor in comparison with the more serious schemings of Wilson, which will be reported at a later date, suffice it to say here that Wilson is one of the greatest scandals to appear in the history of the Shroud.
5. Op. cit., 1978, p. 136.
6. Ibid., p. 260.
7. If *tetradiplon* was meant to indicate layers of cloth, then 8 would result, but as the Shroud was certainly not carried about in a cumbersome landscape format, it would have to refer to the 21.5" x 14" folding of 24 layers. The only possibility left here then, is a count of the folded edges of the 24 layers i.e. 8, and the observer described the cloth as *tetradiplon*; this is stretching the translation, not totally impossible, but not very probable.
8. *Shroud Spectrum International*, No. 40, Dec. 1991, pp. 35-6.
9. 'Is This the Face of Christ?', Conrad Allen, *Weekend Telegraph* magazine, (London) No. 14, 23 Dec. 1964, pp. 6-11; (the cover photograph of the Icon is reversed, as is the photo on p. 10, col. 3).

EDESSA AND PRE-LIREY FOLDING OF THE SHROUD - DICKINSON (cont'd)

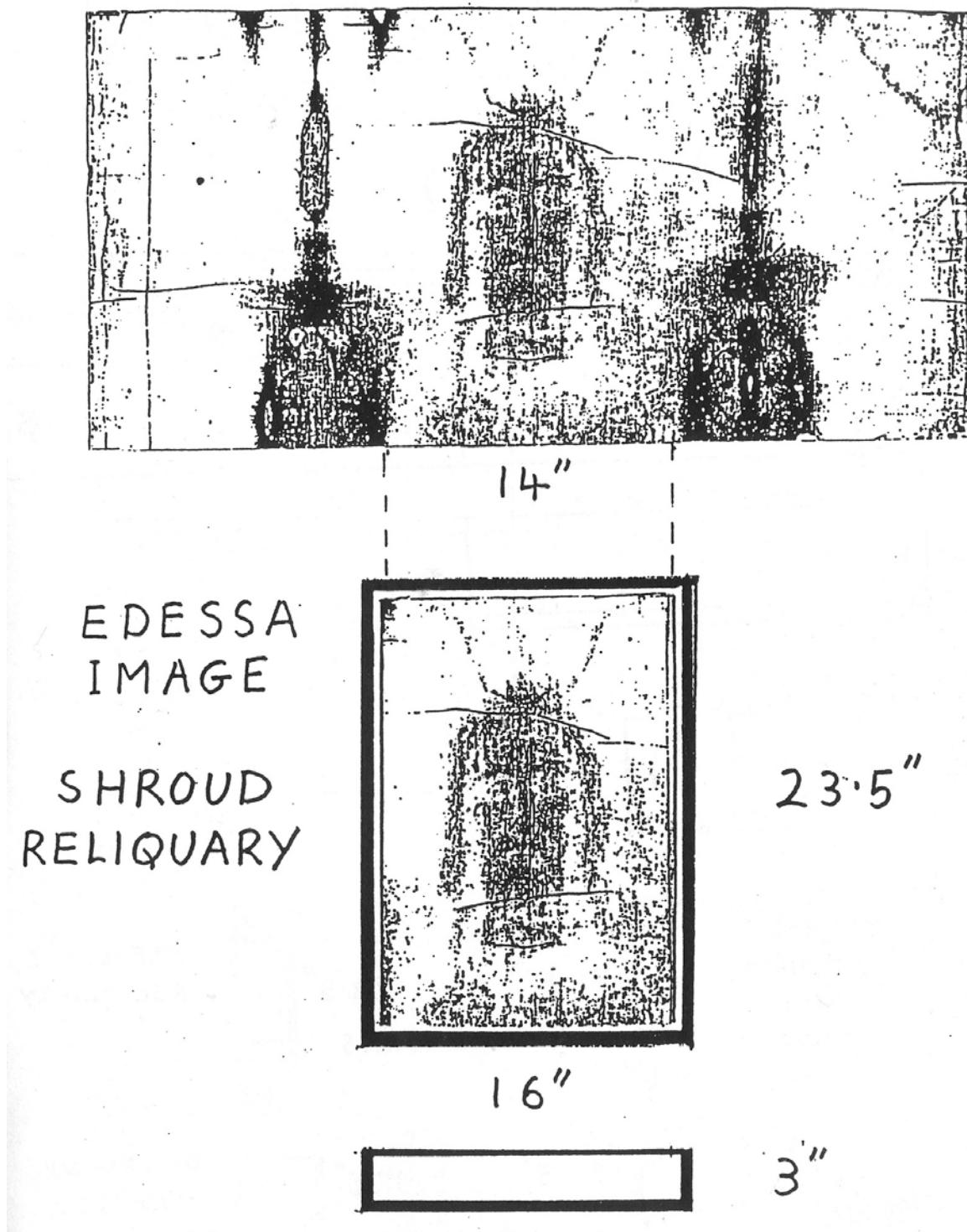


Fig. 1

EDESSA AND PRE-LIREY FOLDING OF THE SHROUD - DICKINSON (cont'd)

## SHROUD FOLDING PRE-LIREY

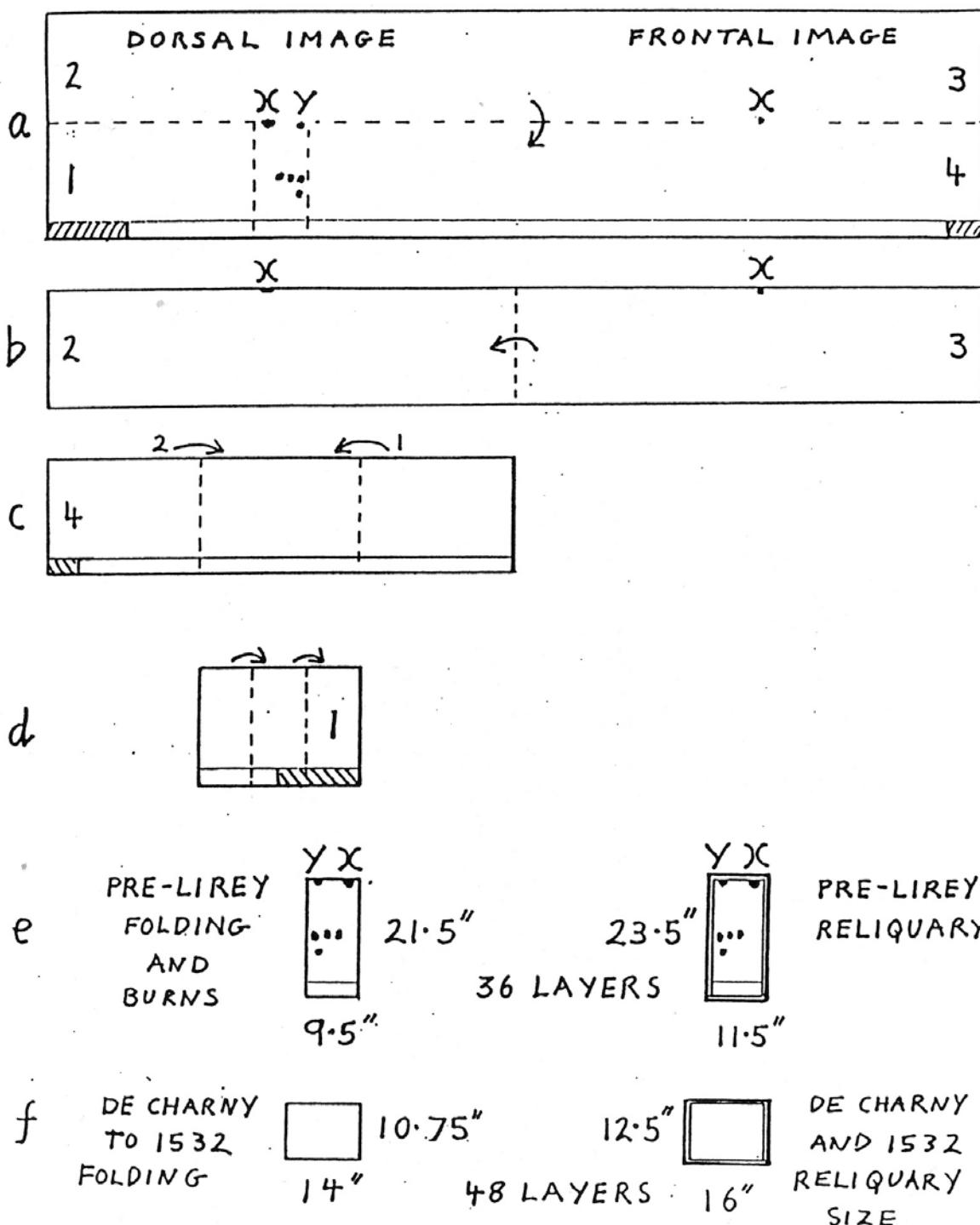


Fig. 2

EDESSA AND PRE-LIREY FOLDING OF THE SHROUD - DICKINSON (cont'd)

## SHROUD FOLDING AS EDESSA IMAGE

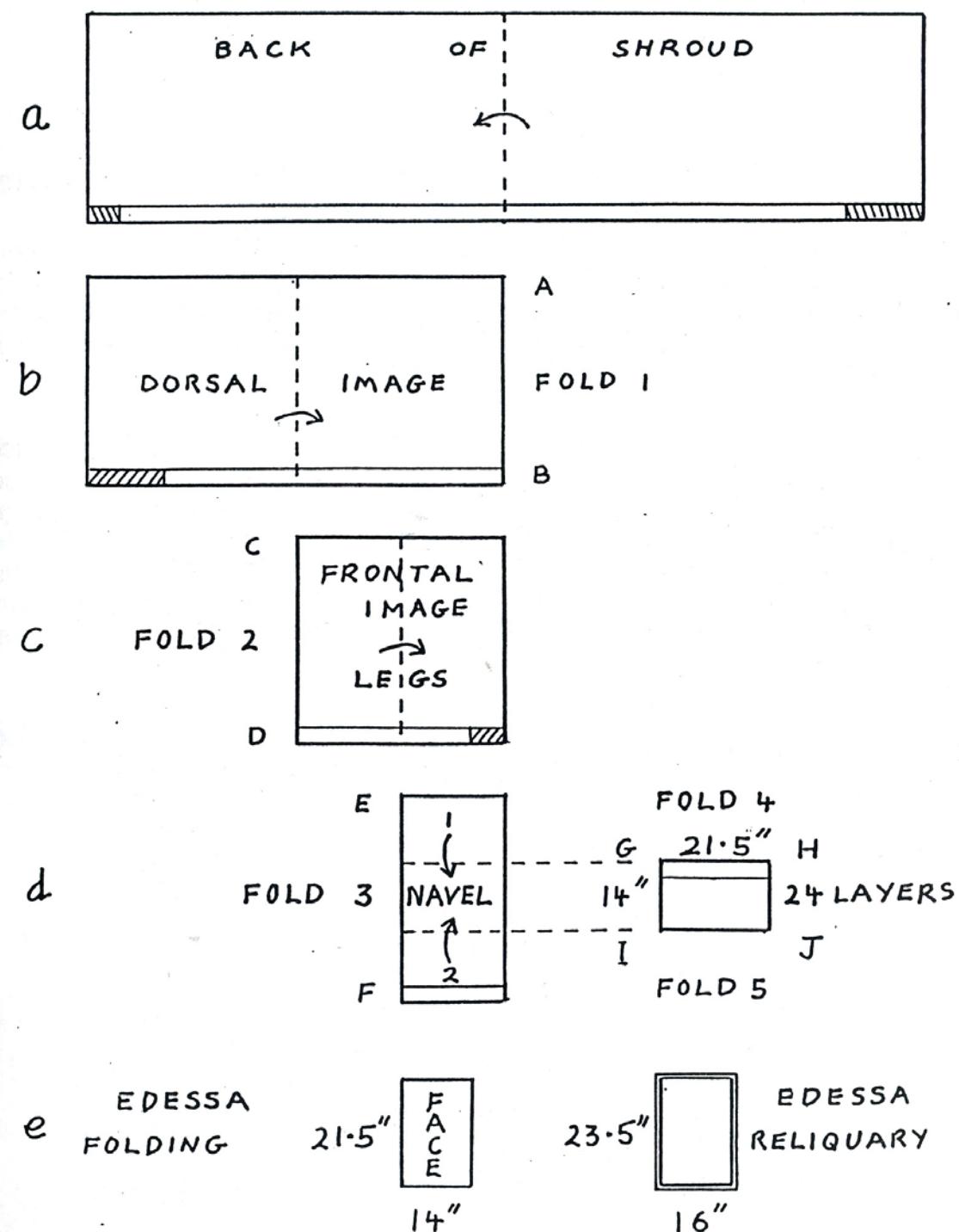


Fig. 3

## THE BODY OF CHRIST

**Dr Eugenia Nitowski, Curator, Ariel Museum, Utah, USA**

In 1986 I published the findings of the group known as the Environmental Study of the Shroud in Jerusalem (ESSJ)(1). While we announced our findings about the image process, another, perhaps equally great discovery was eclipsed, that of the finding of a microscopic muscle fragment (Fig 1) from the dorsal side of the Shroud (lower back).

The location had been designated 3BB (Fig 5) by STURP in 1978. Since 1986 I have come across additional evidence that this particle is indeed muscle. Kathleen Kenyon, during her excavation of the Middle Bronze Age towns (1850 - 1550 BC) at Jericho (2) came across meat left as food for the dead to help them in the next life. Her photomicrograph (Fig 2) shows striking similarity to our fragment, namely the fibers separating off the main body of the fragment. This can also be illustrated by modern examples as in Figures 3 and 4.

It seems clear that the old argument that such organic material could not remain is groundless since the Jericho sample is at least 1,500 years older and still recognisable.

### NOTES

1. Nitowski, Eugenia, *The Field and Laboratory Report of the Environmental Study of the Shroud in Jerusalem*, (Salt Lake City, Utah, 1986)
2. Kenyon, Kathleen, *Excavations at Jericho*, Vol II: XXXIII:1, (London, 1965)

THE BODY OF CHRIST - NITOWSKI (cont'd)



Fig 1. Muscle fragment from the Shroud, sample 3BB from the dorsal image lower back ( 650X by Joseph Kohlbeck)

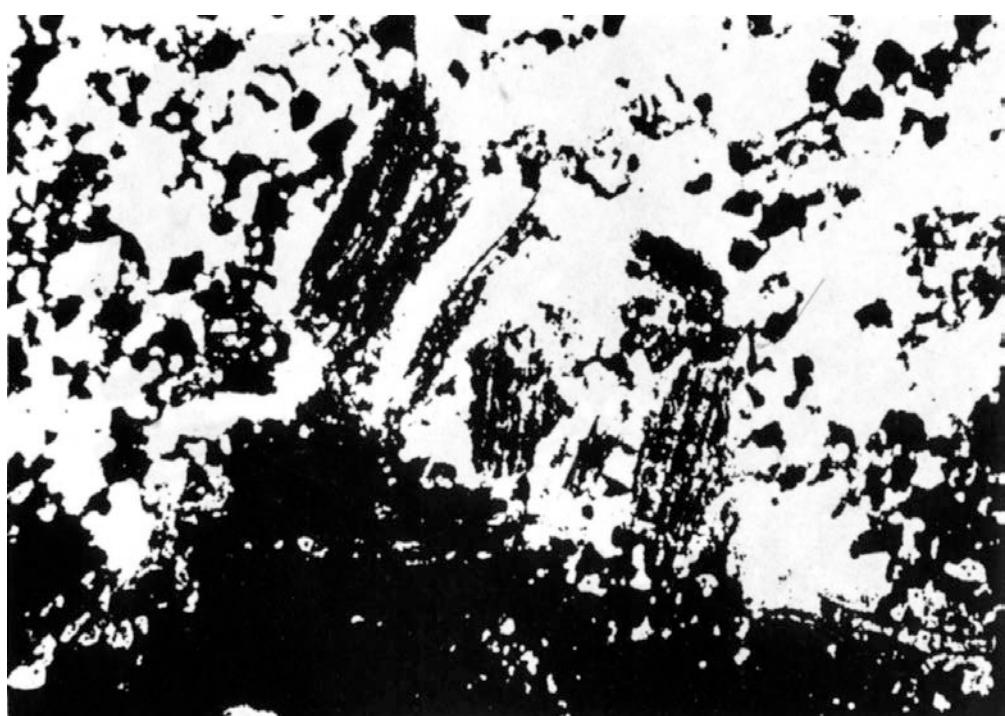


Fig 2. Meat from Jericho Tomb G1. (Kathleen Kenyon)

## THE BODY OF CHRIST - NITOWSKI (cont'd)

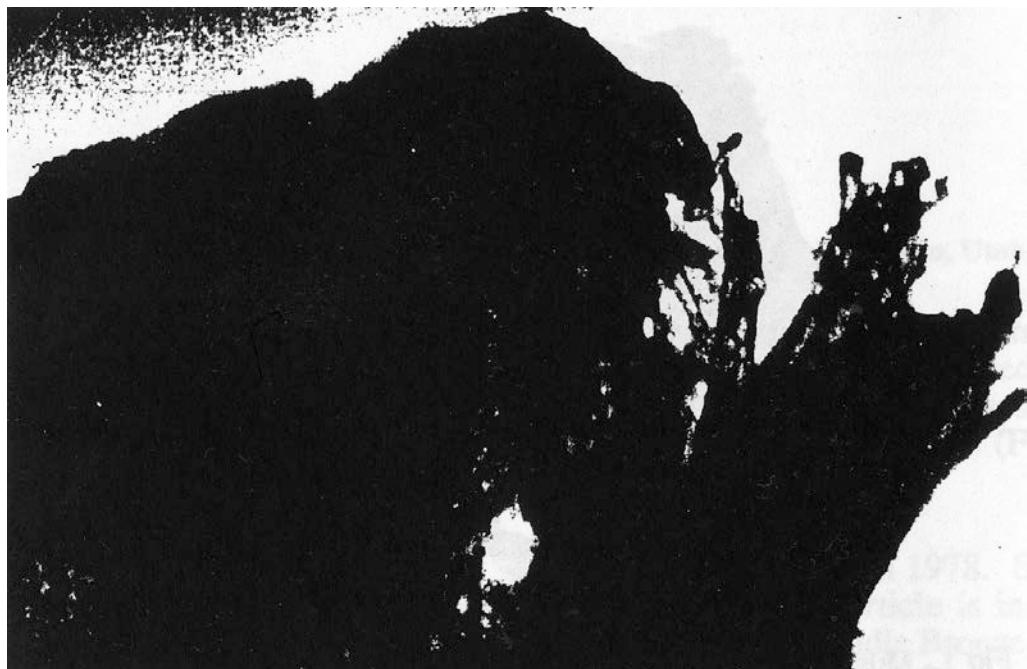


Fig 3. Fresh muscle fragment (40X Nitowski)



Fig 4. Fresh muscle fragment (40X Nitowski)

## THE BODY OF CHRIST - NITOWSKI (cont'd)

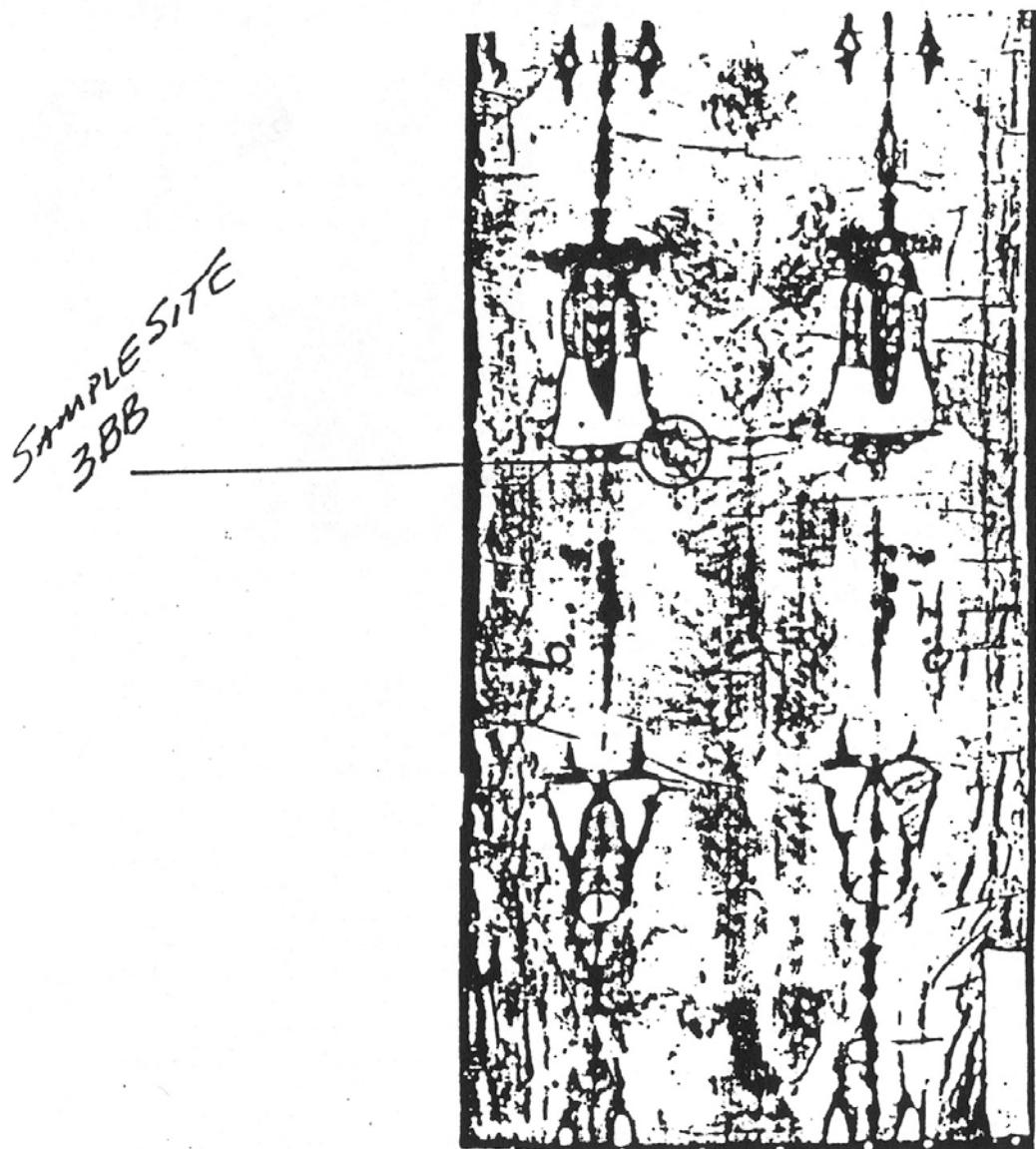


Fig 5. Location site for sample 3BB, Shroud of Turin, dorsal view

16 August 7, 1996 *THE CATHOLIC HERALD*

## Holy Shroud led agnostic to priesthood

COLORADO SPRINGS — A book about the Shroud of Turin led agnostic Joseph Marino to the priesthood, he acknowledged during an interview with *The Catholic Herald* regarding his summer work at the *Turin Shroud Center of Colorado* here. Father Marino, a Benedictine priest of St. Louis Abbey in Missouri, has spent the past five summers at the center, where he has built a database of all the major books, articles, videos and audios on the shroud in the English language.

The shroud is believed by many Christians to be the burial cloth of Jesus.

"I was working as a government clerk when I read the book 'The Fifth Gospel' about the shroud, which told of the work of Dr. (John) Jackson," Father Marino recalled.

"It changed my life. I probably would not have become a monk if it had not been for the shroud. It played such a significant part in my conversion. The shroud brought me back to the scriptures and to prayer."

In 1980, three years after he read the shroud book, he left his government job and joined the St. Louis-based monastery. He became a brother and two years ago was ordained a priest.

In 1986, Father Marino finally met Dr. Jackson, a physics professor at the U.S. Air Force Academy in Colorado Springs who led a team of 40 scientists in conducting tests on the shroud in Turin, Italy in 1978. He and his Jewish-born wife, Rebecca, a convert to Catholicism, conduct research and education at the center.

Millions of people, both Christian and non-Christian, thought the shroud was a dead issue following carbon-14 test results in 1988 that dated the cloth to the 14th century. The shroud is anything but "dead," however, according to Father Marino, whose own book on the shroud will be released next summer through the Jacksons' publishing house, St. Mark's Avenue Press.

"The whole field of sindonology is more exciting than ever," the priest said.

"The carbon dating has kept us fine-tuned in our thinking and made us do more elaborate research than we might have done otherwise. Those of to who knew a lot about the shroud did not buy the carbon dating, because it did not match other scientific data about the shroud. In a total of 250,000 hours of testing by Dr. Jackson's team, nothing was found indicating forgery of the shroud. Dr. Jackson personally has spent more than 40,000 hours in research."



**Father Joe Marino with the Face of the Holy Shroud.**  
Photo by Charlene Scott

There are nine or 10 books soon to be published about the shroud, Father Marino said. He also is encouraged by the fact that the shroud will be exhibited publicly in Turin in 1998 and again in the year 2,000, "possibly in Rome for the Holy Year there."

The fact that they are having the expositions indicates the Vatican does not accept the carbon dating," Father Marino said. "Catholics are allowed to venerate a relic as long as there is no absolute proof that it is not authentic.

"The pope has a personal devotion to the shroud, and was given a private showing of it in 1980," Father Marino added. "He will visit Turin during the 1998 exhibit, when 10 million people are expected to see the shroud. Thirteen million are expected in Rome for the Holy Year."

Father Marino sees the shroud as "the relic of relics," and as "a snapshot of the Resurrection."

"At Hiroshima, when the bomb exploded, negative images of people and objects were projected onto surfaces [such as the walls of buildings], which is similar to what is on the shroud," he noted.

"You can see a caricature of a human form with the naked eye, but when you look at a negative of it, everything is crystal clear. This suggests that some form of radiation caused the image."

To visit the Turin Shroud Center of Colorado, which is open to the public by appointment, call (719) 599-5755.

## THE DISCIPLES ON THE ROAD TO TURIN

Fr Joseph Marino, OSB, USA

(Paper presented at the Holy Shroud Guild Conference, New York, Aug 1996)

I have taken for the title of this paper an adaptation of the story of the disciples on the road to Emmaus (Lk 24:13-35). The disciples were despondent because they had expectations about Jesus that weren't met. But once they understood that their expectations were misguided and they were set straight about what they should have expected, they were able to see even a catastrophic event like the crucifixion in a different light.

Perhaps in October 1988, sindonologists were like the disciples on the road to Emmaus, thrown into disarray and confusion over the results of the 1988 C-14 testing. It is now almost 8 years since the announcements of those results, and it seems clear that our perspectives are different now than they were then, just as the perspectives of the Emmaus disciples changed. I can remember being with a group of sindonologists in 1988 at a gathering when a somewhat worried Fr. Peter Rinaldi called the place where we were gathered, concerned, about the effect of the announcement on Christians who had believed the Shroud to be authentic. I'm sure Fr. Rinaldi, who died in 1993, has had a hand in the positive turn of events that have happened since those dark days of 1988.

I am indebted to Dr. John Jackson for some of the ideas contained in this paper. Some years ago I started taking down notes for a paper like this and discovered that he had thought about similar thoughts. So I tapped him for his ideas and have interwoven them with mine.

Speaking of Dr. Jackson, I know we're here to honor Fr. Otterbein, but I feel that Dr. Jackson deserves special mention for his work on the Shroud over the years. He led the STURP team in 1978, and I figure he has personally spent about 45,000 hours in his life studying the Shroud. I have had the privilege to spend time with him the last 5 summers, and it's incredible what he and his wife Rebecca have done at the *Turin Shroud Center of Colorado*, which the two of them run. There are plans for a symposium in Colorado Springs on August 8-9 1997, so perhaps you can visit the center when you come out there for the symposium. Even if you don't make it out for the symposium, you can visit the center at another time. We owe them a great debt of gratitude for all they've done for the Shroud. Please keep them and their work in your prayers.

First, I would like to state several general insights before I get into some specifics. I think it's important to remember that Jesus himself in

## THE DISCIPLES ON THE ROAD TO TURIN - MARINO (cont'd)

the flesh was unable to convince everyone that He was who He said He was, so I don't think we can expect a cloth 2000 years later to convince everyone. God always leaves room for faith. As nice as it would have been for the results in 1988 to have come out 1st century, I've come to realize that the Lord would never make it that obvious. That would have been the equivalent of Jesus coming down off the cross when his tormentors taunted him to do so (Mk 15:32). He obviously could have done that, but as Isaiah told us, God's ways are not our ways, his thoughts are not our thoughts (55:8). When the tomb was found empty, people had the choice of believing that his body was stolen or that Jesus rose from the dead. People can believe that the C-14 test was accurate and shows that the cloth is definitely not the original cloth of Jesus or that the Shroud is authentic and that something is wrong with the C-14 date because it was a shoddy testing fraught with discrepancies and inconsistencies and doesn't match with 100 years of other, hard scientific evidence. Each side has something significant to which to point. Whatever side one comes down on, it really ends up being somewhat of a faith issue. And I believe, that's exactly as the Lord wants it.

If the Shroud is the actual burial cloth of Jesus, one might expect to find similarities not only between the Passion, Death, and Resurrection narratives and the Shroud but between the Shroud and the life of Jesus at every stage of his life and in the subsequent history of Christianity. I will attempt to set before you some of these similarities.

**ORIGINS:** In John 7:25-36, the Jews are discussing the origin of the Messiah. Because he grew up in Nazareth, they assumed he did not come from Bethlehem: "Does not scripture say that the Christ must be descended from David and come from the town of Bethlehem? So the people could not agree about him (7:42)." When Geoffroy II de Charny wanted to exhibit the Shroud in 1389, Bishop d'Arcis objected that the scriptures did not mention an image, which he believed the evangelists would not have failed to mention. Just as the Jews presumed wrongly that Jesus was not from Bethlehem because he was brought up in Nazareth and concluded that Scripture militated against Jesus being the Messiah, d'Arcis made an unwarranted presumption that the authenticity of the Shroud depended on a direct scriptural reference to the image. Many scholars have shown that the Shroud, including its image, in fact, corresponds very well with what is in Scripture about the burial linen.

**FAMILIARITY:** When Jesus claimed to be the bread that came down from heaven, the Jews complained that they knew his father and mother (Jn 6:41-42). The reasoning is that something so familiar couldn't be

## THE DISCIPLES ON THE ROAD TO TURIN - MARINO (cont'd)

divine. Some people refuse to believe that there could be anything divine about a linen cloth, which is a common, familiar object. According to this logic, the image, though unexplainable, has to be natural.

**SELF-TESTIMONY:** The Pharisees did not accept Jesus' testimony about Himself because He testified on His own behalf (Jn 8:13). Jesus nonetheless claimed that His testimony was valid and that His Father was his witness, too (Jn 8:14-18). Many people do not accept all of the self-contained indications on the Shroud suggesting authenticity and prefer to accept the external testimony of the dubious C-14 test. The Shroud, with its unexplained image and all of its powerful evidence, internally proclaims its own authenticity. The Church, by allowing exhibitions of the Shroud in 1998 and 2000, is an added witness to its authenticity.

**POPULAR ACCLAIM:** Although some people had doubts about him, some proclaimed "Surely he must be the prophet (Jn 7:40)." Although there were doubts about the Shroud, it was generally accepted as being authentic between the mid-14th century and 1988.

**MIRACLES AS SIGNS:** Jesus asked people to believe in Him for the works he did, if they didn't believe his words about Himself (Jn 14:11). Some people believed in him just on his words but others believed because of the some of the signs he worked as Jn 2:23 tells us. Believing in Jesus because of the Shroud is really no different than someone in his day that came to believe in him because of a sign he worked. The Shroud was for me personally, a catalyst for faith. Some people consider the Shroud in the same vein as the Pharisees asking for a sign from Jesus (Mt 12:38; Mk 8:12; Lk 11:16), but it is one thing to ask for a sign in bad faith; it is quite another to accept a sign that God graciously gives. No sign would have been enough for the Pharisees because they had made up their minds about Jesus and were not open to his claims. Similarly, some people have made up their minds about the Shroud and are not open to its claims. I remember one woman being interviewed on a Shroud documentary and being asked if she thought the Shroud was authentic. She said, "I don't believe it. I don't see how any cloth could last that long, even under the influence of the Lord Himself."!!! What can you say about a person who comes up with a statement like that? Just as Jesus wanted people to look beyond the sign itself to its significance, we must look beyond the Shroud itself for its significance. In both cases, the significance is the person of Jesus and his claims.

**DIVISIVENESS:** Some said about Jesus, He is a good man," others, "No, he is leading the people astray (Jn 7:12)." Some people feel the Shroud brings them closer to God; others that the Shroud brings a danger

## THE DISCIPLES ON THE ROAD TO TURIN - MARINO (cont'd)

of idolatry. Some tried to discredit Jesus by attributing his exorcisms to the Beelzebub (Mt 12:24; Mk 3:22; Lk 11:15). When the 1st pictures came out in 1898 showing the majestic life-like image on the photographic negative, some tried to discredit it by charging that trickery was involved. The photographer, Secondo Pia, was vindicated when new photo: where taken in 1931 and yielded the same results.

**PLOTS:** The Pharisees and Herodians, although enemies, joined forces to try to overthrow Jesus (Mk 3:6). Certain people who would normally be at odds with one another have combined forces at times to try to discredit the Shroud. One well-known detractor of the Shroud who normally writes for religious-bashing publications wrote a "the Shroud fake" article for a Christian evangelical magazine. The Pharisees and Herodians eventually wanted to kill Jesus. In 1972, two attempts were made to set the Shroud on fire to destroy it.

**BETRAYAL:** Jesus was betrayed by one of his own disciples Mt 26:47-56; Mk 14:43-49; Lk 22:47-52; Jn 18:3-4). STURP planned the C-14 testing and then was drummed out of the picture by one who had supposedly been connected with the group.

**JUDGMENT;** Jesus was judged by the Sanhedrin and found guilty of being an imposter, despite all the evidence that pointed to Jesus being the Messiah (Mt. 26:57-68; Mk 14:53-65; Lk 22:54; Jn 18:12-24). The Shroud was judged by the C-14 labs and pronounced to be a forgery, despite all the evidence that pointed to the Shroud being authentic.

**CASTING LOTS:** When Jesus was crucified, lots were cast for his tunic (Jn 19:23-24). During the C-14 testing, a scientist made a bet for a pair of boots on the outcome of the C-14 test. (Ian Wilson mentioned that in his *Holy Faces, Secret Places* book. I believe that it was this citation that prompted me to start looking for other similarities.) Jesus' clothing was torn into 4 pieces (Jn 19:23). The Shroud was cut into 4 pieces, 3 pieces for the labs and 1 extra piece.

**CRUCIFIXION:** There were apparently 3 nails used on Jesus (2 in the wrists and 1 in the feet). 3 labs were used for the dating. When Jesus was crucified, he was mocked. After the C-14 dating, the British Museum mocked the Shroud in a exhibition about forgeries. After the crucifixion,

most people believed Jesus could not be the Messiah. After the C-14 dating, most people believed that the Shroud could not be the burial cloth of Jesus. After the crucifixion, the enemies of Jesus thought they would hear no more of him. After the C-14 results, the labs thought they would hear no more of the Shroud.

**FAITHFUL DISCIPLES:** At the time crucifixion, most disciples fled

## THE DISCIPLES ON THE ROAD TO TURIN - MARINO (cont'd)

while John and some of the women stayed near Jesus (Jn 19:25-27). After the C-14 results, some sindonologists abandoned the cause while others refused to flee.

**SEALS:** A seal was put on the tomb (Mt 27:66). Seals were put on the canisters containing the Shroud samples being packaged for the C-14 test.

**ENERGY:** Jesus knew that power had gone out of him when the woman with the hemorrhage touched him (Mt 9:20-22; Mk 5:25-34; Lk 8:43-48). His face became radiant during the Transfiguration (Mt 17:2; Mk 9:2-3; Lk 9:29). He appeared as a light to Paul on the road to Damascus (Acts 9:3; Acts 22:6). A radiant energy was evidently given off to produce the image on the Shroud.

**RESURRECTION:** The disciple whom Jesus loved saw in the lay of the cloth evidence that Jesus rose from the dead (Jn 20:8-9). Scientists see in the lay of the image, evidence that Jesus rose from the dead. Just as Jesus seemingly passed through locked doors (Jn 20:19), it appears that the cloth 'passed through' the body as the body dematerialized. Just as death could not conquer Jesus, the C-14 results could not conquer the Shroud.

**PAYOFFS:** Just as Judas was payed 30 pieces of silver for betraying Jesus (Mt 25:14-16), the Oxford lab was given 1 million pounds by 45 rich businessmen to establish an archaeological chair for supposedly debunking the Shroud. Do you know when that payment was made? It was made on Good Friday, 1989.

**DEBUNKING THEORIES:** In the 19th and 20th centuries, a lot of theories were put forth trying to rationally explain the Resurrection: it was a mass hallucination; it was a plot concocted by the disciples; the disciples couldn't find the body because they went to the wrong tomb. All of these theories couldn't be right and they actually had the effect of strengthening the solidity of the belief that Jesus resurrected. Any number of theories have been put forward to explain how the Shroud image was done: it's a painting; it was done with a dauber and a bas-relief; it's a heated statue; it's a carbon dusting technique; it was done by Leonardo da Vinci; it was done using a camera obscura before the time of da Vinci. All of these theories can't be right and they similarly strengthen the solidity of the belief that the image is authentic. And isn't interesting that the 19th and 20th centuries also gave us the scientific expertise needed to unlock many of the mysteries of the Shroud?

**RICHNESS OF GOSPELS/SHROUD:** Just as the gospels continue to be studied and new theological and historical insights emerge and reveal a

## THE DISCIPLES ON THE ROAD TO TURIN - MARINO (cont'd)

new richness, so does the Shroud continue to be studied and reveal a new richness as new theological and historical insights shed more light on its mystery.

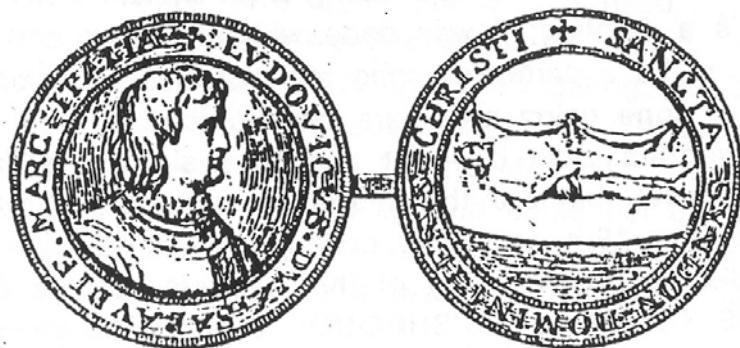
**MISCELLANEOUS:** The age of the Shroud given by the labs was 663 +/-25 years, which includes 666.

-- For those of you familiar with the events in Fatima, Portugal in 1917, STURP finished its testing in 1978 on October 13, the anniversary of the last of the apparitions, the day of the Miracle of the Sun.

-- STURP was to brief the Pope on its findings on May 13, 1981, the anniversary of the 1st apparition.

-- 10 years to the day after STURP finished its 1978 testing, the C-14 results were announced

**CONCLUSION:** THE PHILOSOPHER BLAISE PASCAL WROTE THAT GOD GIVES ENOUGH EVIDENCE TO SATISFY THOSE OF GOOD WILL BUT NEVER ENOUGH FOR THOSE OF ILL WILL. AS I MENTIONED, WHEN JESUS' TOMB WAS FOUND EMPTY, PEOPLE COULD BELIEVE THAT SOMEONE HAD STOLEN HIS BODY OR THAT HIS DISCIPLES SAW HIM AFTER HIS DEATH AND THAT HE HAD RISEN. WITH THE SHROUD, YOU CAN BELIEVE THAT THE C-14 RESULT IS ACCURATE AND THAT THE SHROUD CANNOT BE THE BURIAL CLOTH OF JESUS OR YOU ARE FREE TO BELIEVE THAT IT IS EVIDENCE FOR HIS RESURRECTION AND THAT SOMETHING IS WRONG WITH THAT C-14 RESULT. THERE IS ANOTHER POSSIBILITY THAT SOME HOLD TO: THAT THE C-14 IS ACCURATE BUT THAT THE IMAGE WAS MIRACULOUSLY MADE IN THE MIDDLE AGES. IN ANY EVENT, OUR REACTION TO THE SHROUD MAY END UP TELLING US AS MUCH ABOUT OURSELVES AS IT TELLS US ABOUT OUR GOD. I JUST KNOW THAT MANY PEOPLE, MYSELF INCLUDED, SEE THE IMAGE ON THE SHROUD, AND, LIKE THE APOSTLE THOMAS, WHEN HE SAW THE RISEN LORD, ARE MOVED TO SAY, "MY LORD AND MY GOD."



## SCIENTIFIC AND THEOLOGICAL REFLECTIONS

**Prof Dr EBERHARD LINDNER, Germany**

I congratulate you on the appearance of Issue No 100 of *Shroud News*.

A symbolical image of your very good decision to start this periodical in 1980 may be expressed, perhaps, by the logo which you have chosen for the letterhead of your writing paper: seen at very close range (this may be comparable to your knowledge in 1980), one can recognise only the herringbone pattern of the Shroud's material; but at a certain distance the face of Jesus Christ appears very clearly; that may be the situation in 1997 when the 100th issue appears. (The logo in the top right hand corner of *Shroud News* does not show this difference as impressively as in the letterhead).

This illusion may be explained more precisely. In 1980 (when the first volume appeared) the results of the analyses (which were made after the exposition of the Shroud in 1978) were not yet published and the chemical nature of the body image was not known; today we know that these traces are formed by a degradation of cellulose, consisting of conjugated carbonyl and double bonds. The traces of the coins on the eyelids must be caused by an electrically sparking discharge, as proved by simulation experiments of OTTO SCHEUERMANN(1). These two effects (traces of coins and the body image) must have been caused by an *electron radiation*, and this is not possible except by the bombardment of a very great quantity of electrons on the surface of the body. There exist several indications for this assumption; one of these is the following: An electron radiation emerges perpendicularly from the surface and passes in parallel through the air, being sufficiently absorbed in short ranges to give a three-dimensional and very clear, not distorted image.

In December 1988 the 50th issue of *Shroud News* appeared. This was just the time when the research of the Shroud was hit by a great shock. The radiocarbon age seemed to be only 600 - 700 years. There are many indications that these analyses were executed correctly; I would underline the following:

\* *Impurities and contaminations* distort an amount of more than 55% to give an error of 1300 - 1400 years; this can be regarded as impossible

\* *Errors, faults* during the analyses can be excluded because 12 analyses with different pretreatment methods in three independent institutes correspond to each other

## SCIENTIFIC AND THEOLOGICAL REFLECTIONS - LINDNER (cont'd)

\* We must accept that in 1988 the samples of the Shroud were indeed analysed. This can be proved by photos which were taken in Turin on the one hand, and in the three institutes on the other, i.e. in different places and independently of each other: They correspond exactly in all details e.g. threads, angles of the herringbone pattern; they even agree with a fold of the linen. (2)

What might be the reason for these great discrepancies between the real age and the analysed radiocarbon age? Explanations for these abnormal results by KOUSNETZOV (a carboxylation or an accidental distribution of C14 between proteins and cellulose in the flax fibre) are not convincing; his ' hypotheses are disproved by SALET and SAILLARD (3), because these phenomena may explain differences only of several years but not the gap of centuries. One must consider that very often unexpected results have been obtained in the history of science. I would give three examples:

\* KARL ZIEGLER (he was my own supervisor under whom I obtained my doctorate) concluded by an abnormal result of an experiment that there must be an influence of an unknown catalyst; therefore he sought and found the real reason: it was the chemical element titanium; Ziegler was rewarded for his discovery with the Nobel Prize. By means of these "Ziegler catalysts" it is possible to polymerize ethylene to polyethylene.

\* Contradiction between the laws of the radiation of "black holes" and the well-known rules of energy led to the discovery of the "quantum theory".

\* The emitted electrons in the course of neutron - proton - transformations were charged with different amounts of energy; this was a violation of the energy laws; therefore, an unknown particle was postulated which was charged with the missing amounts of energy. Indeed about 25 years later these particles were discovered and called "neutrinos".

I think that the results of the radiocarbon analyses of 1988 should be accepted. An augmentation of radiocarbon, however, can be effected by a nuclear reaction. It is known that a neutron flux can transform the isotope C13 (1.1% of carbon in the flax) into C14. *Indeed, I have simulated an augmentation of C14 in flax fibre by a neutron flux, and thereby I obtained a "rejuvenation" of the radiocarbon age in this material.*

## SCIENTIFIC AND THEOLOGICAL REFLECTIONS - LINDNER (cont'd)

By the results of the analyses of 1988, we already have a very impressive indication for a neutron flux: an inhomogeneity between two positions where the analysed samples were located in the grave (perhaps a distance of only about 5 cm). This also corresponds to calculations which I have already published (4). But this inhomogeneity is only confirmed with a probability of 95.7% according to the Pearson test (5). On account of calculations (which I have published, see note 4) a neutron flux of about  $10^{16} \text{ cm}^2$  must have occurred in the grave of Jerusalem.

Where could be the origin of such great amounts of neutrons and, probably, also the same amounts of electrons? One supposes they have come from the surface of the corpse which was depicted. A setting free of such great amounts of these elementary particles seems to be only possible if we assume that God, in His incomprehensible power, has let fall into "nothingness" by a unique phenomenon only the protons of the surface of the corpse. The remaining electrons have caused the body image and the traces of coins on the eyelids, the neutrons have caused a "rejuvenation" of the radiocarbon age.

An obvious indication for the *simultaneous* appearance of an electron radiation and a neutron flux is the image of the hair. The precisely depicted hair on the head must also have been caused by a electron radiation. However, the hair does not "stand on end" as electrically charged hair could. This is explained by the dematerializing of the protons and, as a consequence, the disappearance of the chemical bondings between the atoms. Then, only neutrons and electrons existed instead of the hair: a directed electron - radiation (which formed the traces of the hair) could occur by the principle of recoil because the mass of the electrons is about 1/2000 fold less than the mass of the remaining neutrons. Thus the electrons could push themselves off from the neutrons to radiate to the Shroud.

These are some remarks on our scientific knowledge at this time, when the 100th issue of *Shroud News* is to appear. I think my explanations concerning the body image, the traces of coins and the abnormal radiocarbon content are in accordance with chemical and nuclear laws, proved by many indications in the Shroud and simulated by several experiments. Moreover I have published (6) them: no one has yet disproved or contradicted these explanations. I would optimistically predict that this may not be possible. But these explanations were "hushed up" in all discussions. Why? The deeper reason may be that the acceptance of this explanation requires a *theistic* idea of God: His power and might over each elementary particle in the universe. This is beyond the thinking of today which can be characterized in the following manner:

**SCIENTIFIC AND THEOLOGICAL REFLECTIONS - LINDNER (cont'd)**

\* In the sciences we have analytical and positivistic methods. Questions concerning God are left aside.

\* In theology we have an existentialist way of thinking, religious feelings predominate. Analytical questions of God's activity in miracles, however, are bothering and, therefore, are put under taboo.

I think that the problems of the body image and the abnormal radiocarbon age can only be solved in combining natural and supernatural aspects and I feel that I am competent in both science and theology because I am a chemist and also a graduate theologian. Perhaps we will find greater consensus after new radiocarbon analyses are made: The C14 values will be expected which are no more possible in nature, as calculations of a prestigious neutron physicist show; I have already published(7) these results.

Today, confirmed by an overwhelming abundance of scientific results, we can already be sure that the Shroud really comes from the burial of Jesus Christ; but on account of the apparent contradictions of the first radiocarbon analyses (which were made according to the rules) contrary to all the other results, we can form the idea that the Shroud must be connected with the mystery which happened during the Resurrection about 2000 years ago. *This is our situation today when the 100th issue of Shroud News appears.*

I wish you, Mr Morgan, that in the period to come *Shroud News* can help to reveal the truth. I think that the importance of this periodical which was founded by your initiative would increase after new radiocarbon analyses: Today we can already foresee that the Shroud (where God has "burned in" by means of a unique occurrence the image of the corpse of Jesus Christ and caused an abnormal, inhomogenous radio carbon content) will serve as the "5th Gospel" to renew Christian faith in the Resurrection and in the Deity of Jesus Christ: with his "witness" of that important event in human history the Christian faith would be transformed from the biblical to the cosmic view of the world.

Great tasks await this periodical which you have founded! Good luck and success!

EBERHARD LINDNER

## SCIENTIFIC AND THEOLOGICAL REFLECTIONS - LINDNER (cont'd)

## NOTES

1. Scheuermann, Otto, *Das Tuch*, (Vorlag Fr Pustot, Regensburg, 1982)
2. Lindner, Eberhard, "Ipotesi su tutte le tracce della Sindone", *Collegamento pro Sindone*, Sett/Ott 1993, p 32
3. Salet, G., and Saillard, Yves, *La Lettre Mensuelle du C.I.E.L.T.* Nov 1993 to Feb 1994 and May to June 1994
4. Lindner, Eberhard, "L'Autenticita della Sindone di Torino per Mezzo di Analisi del Radiocarbonin", *Collegamento pro Sindone*, Roma, Marzo/Aprili 1991, p36/37
5. de Carbon, Phillippe B., "Remarques sur Particle intitue 'Radiocarbon Dating of the Shroud of Turin'", *Nature*, vol 337, *Le Lettre Mensuelle du C.I.E.L.T.*, Paris, March 1990
6. See notes 2, 4 and 7. I will try to publish the next future details of my experiments with a neutron flux of and with radiation of electrons
7. Lindner, Eberhard, "Ipotesi su tutto le tracce della Sindone", *Collegamento pro Sindone*, Roma, Nov/Dec, 1993, p 35

Dear Rex,

Thank you for your unflagging energy on behalf of the Shroud. Here is a paragraph for the 100th edition. Congratulations.

#### THE COINS IN THE EYES CONVINCED ME

I have been a reader of *Shroud News* for about 10 years now and have a strong science background with a Masters in Physical Chemistry and a Doctorate in Religion and Education. I was puzzled by the radiocarbon C14 result and set out to examine it. The more I went into its theory and practice I saw how fragile the approach was and was not surprised that it could be so unreliable and indeed invalid.

Then I turned to the evidence of the coins in the eyes discovered by Fr. Filas of Chicago and became engrossed in his evidence and the match with existing coins of Pontius Pilate. Here was the proof that the Shroud could be dated to that period. Then in the right eye a coin of Julia (there were three Julia's in the Roman royal families about that time) but one fitted the period of Jesus. Again proof that the Shroud could be dated to that period. Thanks to *Shroud News* my search was complete and my scientific and faith curiosity was satisfied. Thank you Rex Morgan

Dr: Patrick S. Fahy MSc.; M.A., Ph.D., Cert. Counselling.  
Former Senior Lecturer Australian Catholic University.

## FAITH AND THE COMPUTER

Fr John Conliss, SVD, Japan

New scientific work is reported, proving by computer analysis that a coin was placed also over the right eye of the man on the Shroud. And more, that this coin can date the Shroud more accurately to the time of Christ than any future tests by the carbon 14 method can do.

For the 'man-in-the street', computer analysis is as yet a mystery. Such claims as these can only be accepted as true, given the necessary 'faith', i.e. faith in science and the integrity of the scientist.

How different is the faith of the Christian, who, long before photography existed, could see in the faint marks on the Shroud an obvious record of the crucifixion of the Lord. And even more so since the photography of our time had revealed the majestic beauty of the face. The 'eyes of faith' reach levels far beyond the capacity of the computer. For even if future scientific work may decipher still more astonishing information encoded in the Shroud image, there will always remain the Nickell-McCrone-Tite-Sox types, with handicapped perception.

If then our Lord in his resurrection has left us this mysterious relic, what a revelation of the divine Artist! The dark shadows of the eyes, richer in nuances of black than a Rembrandt etching, only emphasize the indescribable pathos of the facial expression, and yet all the while conceal the information of the coins!

In vain would computer scientists analyse the masterpieces of a Titian or a Dürer. Those shadows would reveal nothing more than paint.

## NATURAL FACTORS AFFECTING THE APPARENT RADIOCARBON AGE OF TEXTILES (1)

Mario Moroni, Italy and Remi van Haelst, Belgium

### INTRODUCTION

The results of the radiocarbon dating of the Shroud of Turin were reported in Nature (16 Feb., 1989 indicating a date between 1260-1390 with at least 95% confidence. (1) But the accuracy (though not the laboratory precision) of these results have been questioned by several researchers.

A computer programmed statistical analysis using the  $\chi^2$  with a test value of 8.56 showed beyond any doubt that the maximum value for the three laboratories with 95% confidence is 5.99 (2). In the case of such high  $\chi^2$  test values it is recommended that conclusions be postponed in order to obtain better samples and to conduct new tests (3). Research by Drs. D. A. Kouznetsov and his colleagues (4, 5, & 6) and L. A. Garza-Valdes and his colleagues (7) show that the isotopic and chemical composition of carbon in linen fabric can be modified by natural processes other than radioactive decay. Such processes were noted earlier by Wigley-Muller (8). Although the results by Kouznetsov have been negatively evaluated by Jull, et al, of the Arizona AMS laboratory (9) our own work confirms the results of the statistical evaluation and suggests that the content of  $^{14}\text{C}$  may not be the same over the whole surface of the Shroud.

Inspired by the writings of Count Antoine de LaLaing (10), who noted back in 1503 that the Shroud was boiled in oil and tested by fire, and by de Chifflet (1624) and the Venerable Bede, both of whom described the same ordeal by fire ordered by the 4<sup>th</sup> Caliph Muawiyah in 675 (11) we decided to reconstruct these two tests to simulate the historical model as closely as possible: We chose to duplicate the Chambery fire of 1532 in which the Shroud was damaged and to test the idea that the Shroud was boiled in oil.

### EXPERIMENTAL

We prepared a wooden box with a silver lined cover. Modern linen was prepared folded 48 times the same way the Shroud was folded during the Chambery fire. Three pieces of modern linen (not radiocarbon dated) were also prepared. Sample A was used as a control sample. Sample B was placed between layers 21 and 24 of the folded linen. Sample C was first boiled in mineral oil with a very low  $^{14}\text{C}$  content at 170 °C for 90 minutes. Then it was removed from the heat and cleansed thoroughly to eliminate all deposits of oil.

Samples B and C were placed between layers 21 and 24 of the folded linen exactly at the same place from which the Shroud sample for radiocarbon dating was taken on 21 April, 1988. We took care to avoid direct contact between the samples and the wooden box. After the linen was placed in the box the cover was closed and placed in a furnace and heated till a maximum temperature of 170 °C was reached at the place where the samples were placed. Then molten silver droplets were dripped onto the linen. Following this the box was taken out of the furnace and the hot linen was quenched with water.

1 At the request of the authors, this article has been edited for publication by Paul C. Maloney, Gen. Proj. Dir. of ASSIST.

## RADIOCARBON AGE OF TEXTILES - Moroni and van Haelst (cont'd)

### RESULTS

The three samples were sent to three high quality AMS radiocarbon dating laboratories for blind testing. All of them cleaned the samples following the standard acid-alkaline-acid pretreatment. The reported results are as follows:

Sample	Lab.	Code	Signed	% $^{14}\text{C}$	Age
A	Oxford	OxA 5283	Cl. Owen	$155.62 \pm 0.75$	Post-1950 AD
B	Miami	Beta 87708	H. Darden	$157.9 \pm 0.6$	Post-1950 AD
C	Toronto	TO 5208	R. Beukens	$98.56 \pm 0.6$	$120 \pm 50 \text{ rcybp}^2$

### COMMENTS

Because we were surprised by the high percentage level for samples A and B we further consulted with Oxford. They confirmed that these results were normal for modern linen.

The fire experiment shows a small but significant increase of 1.47 % in  $^{14}\text{C}$ . Although this change is too small to explain the 16% shift in  $^{14}\text{C}$ , it does indicate that heat induced changes in isotopic composition are experimentally observed confirming the claim made by Kouznetsov.

The boiled-in-oil experiment showed a large and significant decrease of  $^{14}\text{C}$  of about 36%. Such a large difference cannot be explained by the assumption that the Toronto sample was not properly cleaned. The mechanism of the processes involved are not yet understood and need further research.

### CONCLUSION

The results of these experiments, tested blind by three independent high standard laboratories show clearly that a single correct radiocarbon date does not necessarily warrant a correct calendar age. It should also be borne in mind that the measurement was made on organic material and that this cannot be regarded as a guarantee of the article's date of manufacture.

Additionally, it should be noted that the undetected presence of contaminants may affect a radiocarbon result given in good faith. For example, the Oxford Radiocarbon laboratory takes no responsibility for financial loss incurred through an erroneous report given (12). No method is immune to errors due to non-apparent problems with the samples.

More specifically, a single radiocarbon dating result, in contradiction to all the results of an interdisciplinary examination, cannot be regarded as conclusive evidence for a mediaeval date for the Shroud of Turin.

2 Radiocarbon years before present.

## RADIOCARBON AGE OF TEXTILES - Moroni and van Haelst (cont'd)

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3 See also papers presented by Prof, Jouvenoux, E. Brunati, and R. van Haelst in A.-A. Upinsky (Ed.). L'Identification Scientifique de l'Homme du Linceul Jésus Nazareth: Actes du Symposium Scientifique International. Rome 1993 Paris: François-Xavier Guibert (1995), pp. 189-205, 207-218, & 349-357 respectively.

# Face in rock `a miracle'

Tuesday 17 December 1996

By MICHAEL  
SOUTHWELL

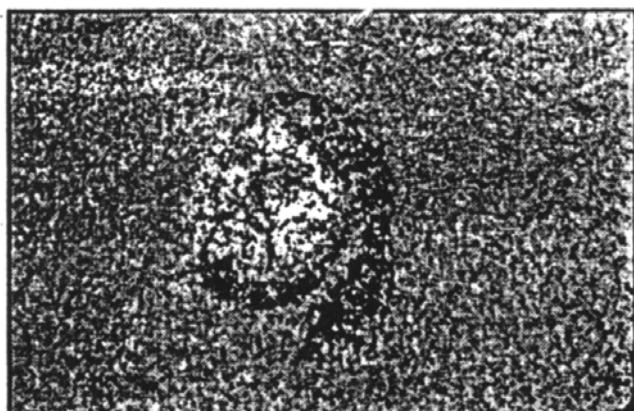
THE picturesque farmland and rolling hills around Beverley, 180km east of Perth, could well inspire the description "God's own country".

Now it seems He has chosen a pile of rocks on a hobby farm near this sleepy wheatbelt town to deliver a sign.

Businessman Julian Webb, 42, and his son Adrian, 20, say they heard the voice of God while out walking: on two consecutive evenings last month.

On the third evening, at the same spot, they saw a white

## Farmer hears voice of God



The face which appeared on the slab of granite

patch of light on a rock and when it vanished, an image of a man's face remained.

Last week, the Webbs went public with their find and have published a pamphlet inviting gifts to help them to develop the site of the wheatbelt miracle."

The pamphlet claims that people who have visited the stone have had "experiences that range from a great sense of peace to hearing the voice of God, to apparent healing claims

made by some." Adrian Webb said a 26-year-old friend who suffered arthritis in his right knee had been unable to bend his leg until seeing the rock.

"He bent down to look at it and his knee bent for the first time in years," Mr Webb said.

"Other people who stare at it say they get a feeling of peace and wellbeing."

Perth cult-buster Adrian Van Leen also visited the site on Friday and got a feeling of

unease, saying later the claims of a miracle were "a bit of a worry".

"I suspect that rather than a super-natural event, it is a human event," Mr Van Leen said.

Mr Van Leen said he would like to see chemical analysis of the image.

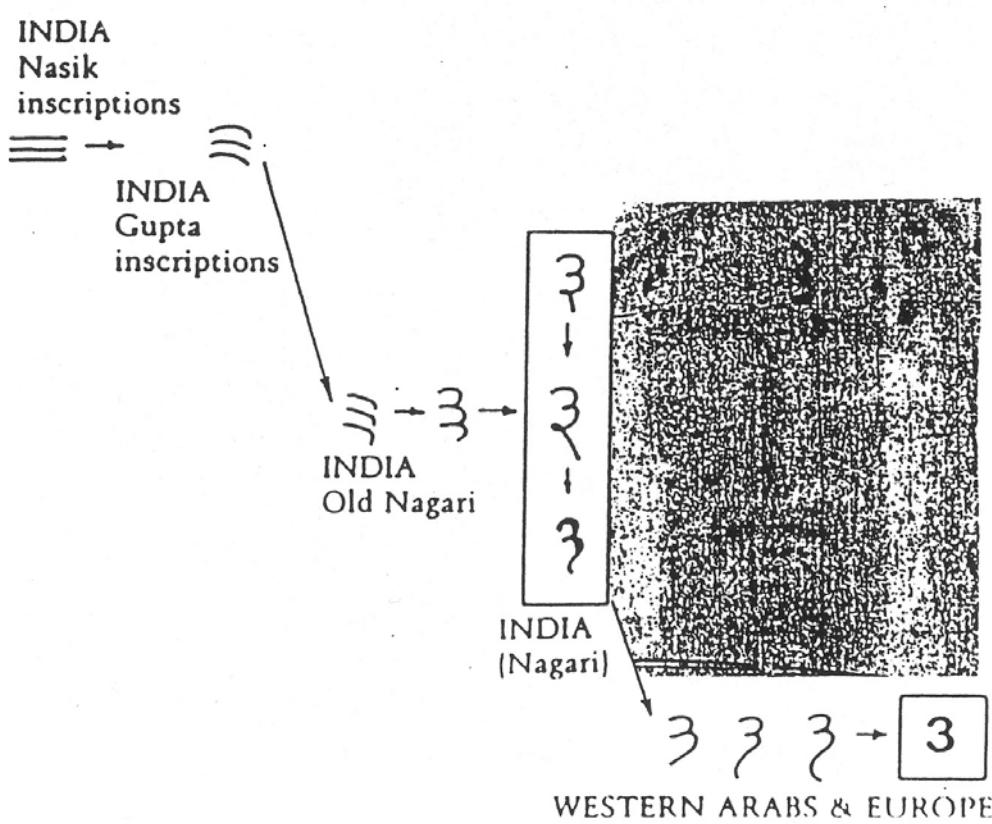
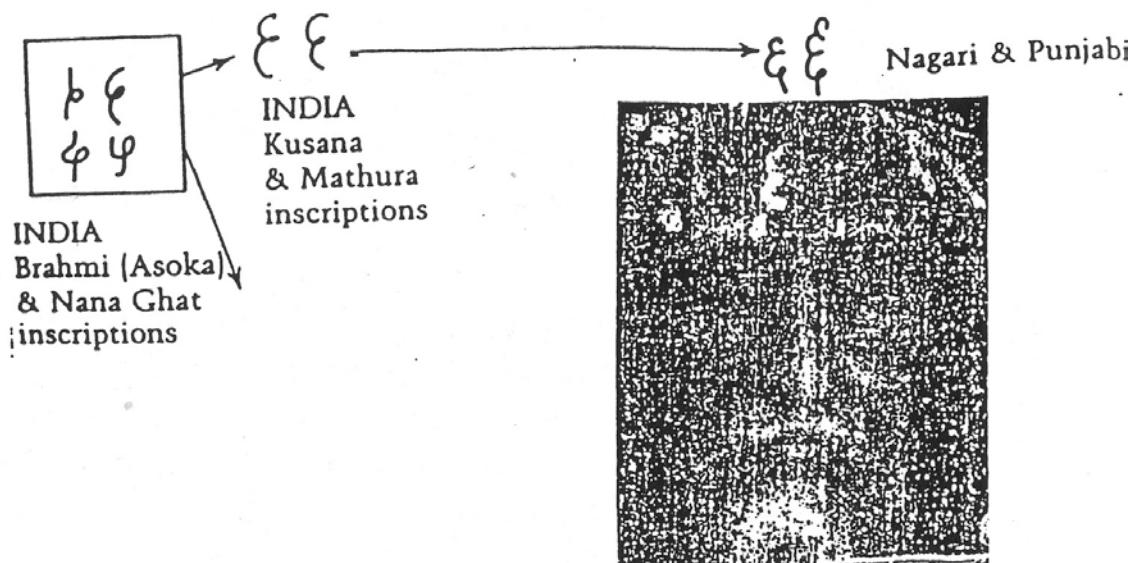
But Mr Webb said testing of the rock would not be allowed because this would be sacrilegious.

You really should notice that what you think of as a blood stain over the right eye on the Shroud is really the number six written in Old Nagari script from cludia-

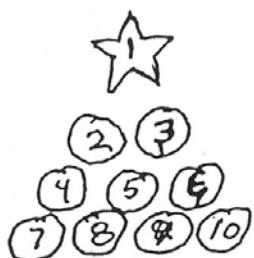
Philo Judaeus 30 B.C. AD. 30 whose name in Greek means Beloved Native Son, points out in his book, An account of the World's Creation Given by Moses that may become a living Soul or day & & on the shroud therefore means soul.

Philo must have been in the tomb at the time Josephus of Arimathea was because he says Ζ means body. First the Ζ was put over the left eye on the body and then it absorbed into the shroud as the shroud was layered on top of it. like type printing in reverse that becomes the Ε.

David & Runia in his book, Philo in Early Christian Literature point out Robert C.H. Buried Books in antiquity says "beyond reasonable doubt the earliest bound book extant" about the copy of Philo found in 1889 in Loptosk Egypt. This book, written about Ζ and Ε, body and soul, bound by, "scraps from the gospel of John." Read it and compare it with the numbers on the shroud -



the numbers 1 + 2 + 3 + 4 total  
 1, 3, 5, 10 etc - Jesus says, "one thirty,  
 one sixty, and one a hundred -"  
 It is the christmas tree.



The concise Family Seder by Rabbi Alfred J. Kolatch says that during the Passover Seder, table is set with a linen table cloth (shroud). Atop this is placed a matza holder with three compartments (3). atop this is placed a Seder tray with six ( $\varphi$ ) circular indentations.

If you follow my letter you are compelled to admit they are something historically significant about 1, 3, 5, 10. If you understand 3 and 5 as numbers many interesting hypotheses come to mind.

Please print my letter in your letter to the editor column.

Thank you -

Norman A Bradbury  
 1008 W. Ridge St. Apt 12  
 Marquette MI 49855-3951

BOOK REVIEW (reprinted from *BSTS Newsletter* No 44)

by Ian Wilson

Orazio Petrosillo & Emanuela Marinelli *The Enigma of the Shroud: A Challenge to Science*, trans. from the Italian by Louis J. Scerri, Malta, Publishers Enterprises Group, 1996, 258pp., 16pp colour plates

The translation into English of *La Sindone: Una Enigma all Provo della Scienza*, as published back in 1990, and presented to Pope John Paul II. The translation, by Louis J. Scerri, has been a long time coming, but it is of excellent quality - partly thanks, it would seem, to the additional editorial involvement of Rex Morgan of Australia's Shroud News - and the book retains its freshness as a searching enquiry into the saga of the Shroud radiocarbon dating.

Authors Orazio Petrosillo, a Vaticanologist with the Rome newspaper *Il Messaggero*, and Professoressa Emanuela Marinelli of Rome's Collegamento pro Sindone, make the most thorough investigation into the whole set-up of the Shroud radiocarbon dating. They chronicle how highly respected individuals such as Professor Carlos Chagas of Rome's Pontifical Academy of Sciences were ousted from any involvement, and how the chosen radiocarbon dating scientists then bullied and politicked to make sure that theirs would be the only serious 'test' allowed. This thus gave them the maximum limelight, and had the effect of excluding anything that groups such as America's STURP wanted to do.

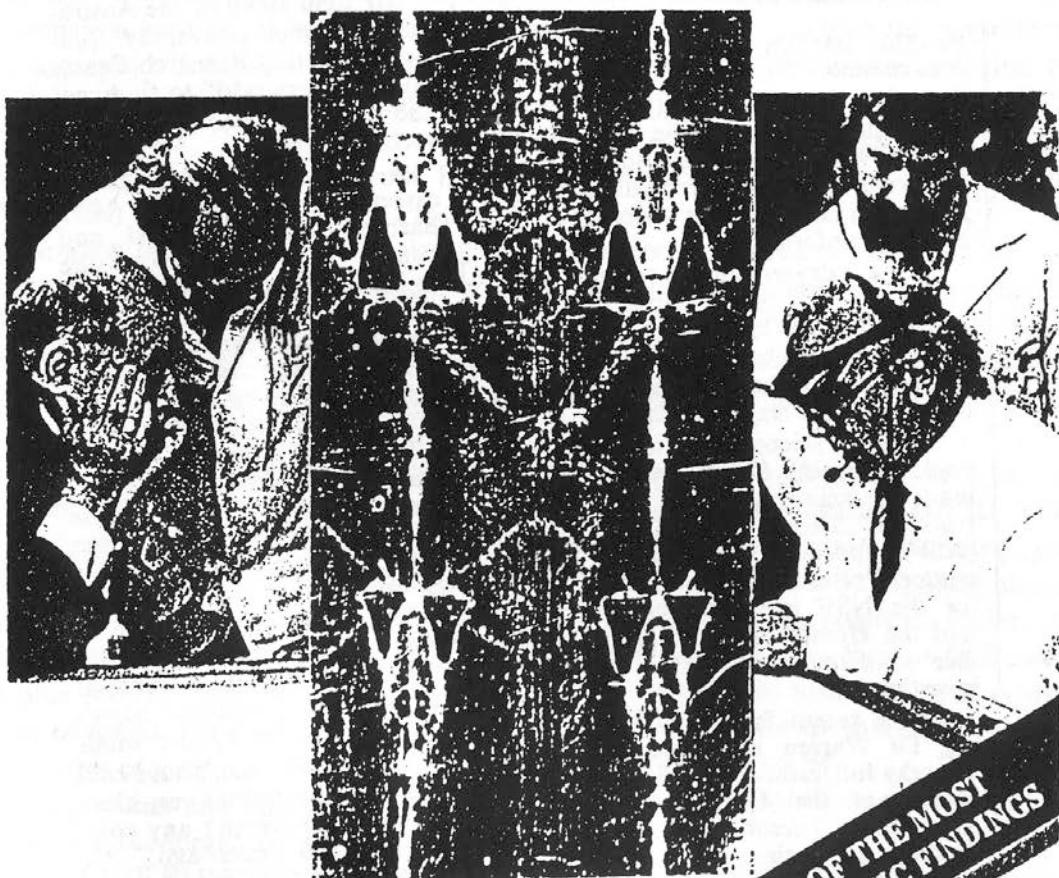
A point that Petrosillo and Marinelli make particularly well is that because the radiocarbon laboratory scientists wanted to make their testing of the Shroud a showpiece demonstration of their AMS method, any question of the test's possible unreliability or unsuitability for the Shroud became completely downplayed. Because it was well-recognized that it could not be blind (due to the distinctiveness of the Shroud's weave), Dr. Michael Tite's putting of the samples and controls into containers out of sight of cameras, etc., was totally unnecessary and was bound to give rise to every form of suspicion, as indeed proved the case.

For the English edition the book has been brought fully up-to-date, with succinct but well-informed discussion of the findings of Dr. Dmitri Kouznetsov, of Dr. Leoncio Garza-Valdes of San Antonio, also Professor Gino Zaninotto's discovery of the Codex Vossianus Latinus Q69.

ORAZIO PETROSILLO • EMANUELA MARINELLI

# THE ENIGMA OF THE SHROUD

A CHALLENGE TO SCIENCE



INCLUSIVE OF THE MOST  
RECENT SCIENTIFIC FINDINGS

## STOP PRESS!!

(From *Sydney Morning Herald* 14 March 1997)

# Scientific storm over carbon dating claims

By LEIGH DAYTON  
Science Writer

Evidence' leading to hotly disputed claims of scientific tampering; which could invalidate hundreds of scientific studies, has emerged from a recent Sydney conference.

If the extraordinary findings presented at the Australian Archaeometry Conference are replicated by further analyses, the reputation of a leading expert in dating rock art may be in tatters.

Further scientific feathers could fly as the United States' leading science body; the National Science Foundation (NSF), reportedly looks into the matter. Yesterday, a spokesman for the NSF inspector-general told the *Herald* he could "neither confirm nor deny" the investigation.

At the recent Sydney gathering, Dr Warren Beck and Dr Timothy Jull, radiocarbon dating experts at the University of Arizona in Tucson, presented findings suggesting to leading experts that samples of "rock varnish" collected, prepared and given to them last year for radiocarbon accelerator mass

spectrometry (AMS) dating, by Dr Ronald Dorn of Arizona State University in Tempe, could have been adulterated with finely ground bituminous coal and pulverised wood charcoal, producing predetermined ages.

Samples later collected "millimetres" from Dr Dorn's contained no coal or wood-like remains, Dr Beck told the *Herald*. Dr Dorn strongly denies the samples were altered. "It's very unfortunate that ... they chose to present the paper without asking me," he said.

Mr John Head of the Australian National University Quaternary Dating Research Centre said "it's very odd" to find coal and charcoal-like substances in such a sample.

A Sydney University radiocarbon dating expert, Dr Mike Barbetti, said old coal and young charcoal could be "mixed" into a sample to alter the age of the rock carvings covered by the varnish, a natural finish of iron oxides and manganese deposited by micro-organisms living on the rock surface.

However, Dr Dorn claimed his recent work showed it was "not unusual" for samples to contain materials differing widely in age, or for nearby samples to contain no carbon at all.

Experts estimate the age of rock carvings by using AMS radiocarbon dating on traces of carbon-bearing material blown onto the varnish by the wind.

"A lot of sites don't have coal deposits or coalmines very close by, and there weren't any coalmines 30,000 years ago," Mr Head said.

Although Dr Beck acknowledged the sensational nature of the findings, he said his team was not accusing Dr Dorn of wrongdoing.

*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 700,000 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 and the 100th is \$5 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

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### THE EARLIEST PORTRAIT OF CHRIST?

Reproduced on the back cover, this remarkable, now deteriorated, fresco of Christ in the Orpheus Cubiculum, not open to the public, deep in the Catacomb of St Domitilla under Rome, was first copied by English artist Thomas Heaphy in the 1850s. His copy was published in black and white in 1861. It was first published in colour by Rex Morgan in 1986 in his book *The Holy Shroud and the Earliest Paintings of Christ*. Both Heaphy and Morgan, who believed the portrait to be 1st Century, were ridiculed by "experts". In 1979 British researcher Sylvia Bogdanescu independently rediscovered the portrait and took the first known photograph of it. In 1993 Morgan took the second known series of photographs of the portrait and nearby features of the catacombs and in 1996 mounted a full-scale expedition which added much evidence for the antiquity of the fresco. With the corroboration of world famous art expert Isabel Piczek the fresco is now dated at well within the 1st Century. It is now believed to have been painted by someone who had actually seen Christ on account of the similarity of its detailed features to those of the image on the Shroud of Turin. In other words they are two independent likenesses of the same man. The publication of the original fresco has been inexplicably avoided by the authorities.



#### THE EARLIEST PORTRAIT OF CHRIST

A fresco dated to the 1st Century AD and having similar characteristics to the image on the Shroud of Turin and representing one of the most important recent pieces of evidence for the antiquity of the Shroud  
[Pic: Christopher Morgan 1996]