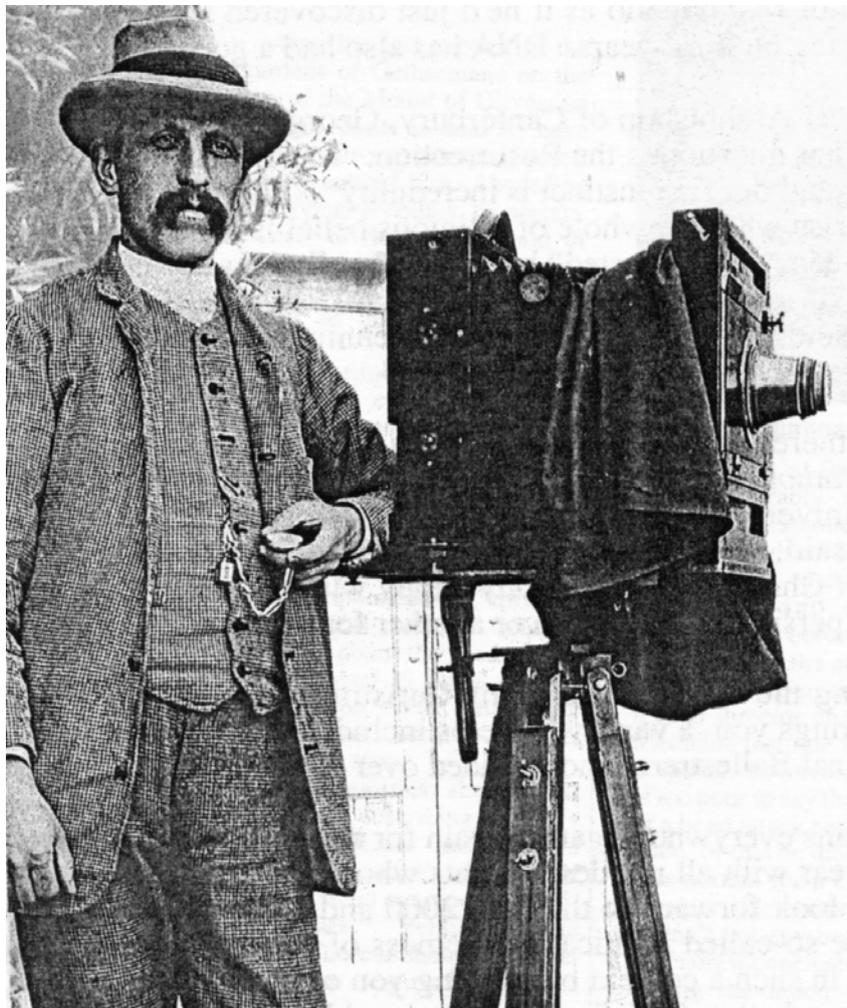




A NEWSLETTER ABOUT RESEARCH ON THE HOLY SHROUD OF TURIN
The most frequent Shroud-related publication in the English language
published in Australia for Worldwide circulation since 1980
edited by REX MORGAN, Author of several books on the Shroud

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Secondo Pia who, with a massive Voigtlander camera (not the one in this picture), took the first photographs of the Shroud in 1898 and changed the world's perception of this remarkable cloth

EDITORIAL

The past year has been characterised by worldwide publicity of Shroud matters which are not really new at all. And this cannot be complained of since most of the publicity has been positive and much of the comment has been noncommittal continuing to support the view I first expressed years ago and have repeated many times since that journalists' jobs exist for a very short time before they are moved on and replaced by new young innocents who do not understand the Shroud (or much else) and therefore are less likely to dismiss it as their predecessors did in the late eighties.

We have seen the already well known promotions of Danin and Whanger, for example, concerning flora and other objects all over the Shroud (a theory for which I think there is a good deal of apparent evidence) suddenly coming into prominence as something new. We have seen a re-run of the work of Pfeiffer on the veil of Manoppello as if he'd just discovered it, whereas he has in fact been lecturing on it for years. DNA has also had a good run.

The heretical Archbishop of Canterbury, George Carey, (and I say this as an Anglican) has questioned the Resurrection. To say that "it goes against human experience and our first instinct is incredulity" is surely to state the obvious and to summarise what the whole of religious belief is about. And if Carey's own faith has been "greatly tested" he should hardly be allowed to be the spiritual leader of 70 million Anglicans. He seems to have simply jumped on the publicity bandwagon of the phoney millennium (it does not begin until 2001) with his "Jesus 2000" message.

And then there is the ultimate absurdity of a prize offered by the American *National Catholic Reporter* to create "a bold new image of Jesus to mark the 2000th anniversary of his birth". As the former graphics chief of *Time* magazine said, "It's a brilliant marketing idea." I should have thought the majority of Christians are perfectly happy with the "received image" of Christ which has persisted in one form or another for nearly 2000 years.

But, leaving the carping aside, this Christmas issue, the last before the new century, brings you a variety of items including a most illuminating interview with Cardinal Ballestrero who presided over the C14 sample taking in 1988.

As Christians everywhere gather again for that great family celebration, in my case this year with all my descendants who now include seven grandchildren, and as we look forward to the year 2000 and all it means for Shroudies, and without the so-called political correctness of pandering to the beliefs of non-Christians in such a context by wishing you only "happy holidays", I wish all my readers, whether Christian or not, every blessing this Christmastide.

REX MORGAN

A slow death: Christ's symptoms have been analysed

Jesus 'died of a heart attack'

JESUS CHRIST died on the cross of a heart attack, rather than from asphyxiation, according to a leading Italian forensic scientist who has compiled a detailed medical history of Christ's last weeks on earth.

Working with accounts by the apostles as well as laboratory simulations of the crucifixion, Luigi Baima Bollone, a professor who heads Turin's forensic science institute, argues that it is possible to use modern medicine to analyse Christ's symptoms. The findings are contained in a book, *The Last Days of Christ*, published last week.

"If Christ had suffered only from asphyxiation he would not have been able to talk," said Baima Bollone, who specialises in dissecting murder victims. "But he is known to have spoken several times while on the cross. He did suffer from asphyxiation, but it was a very slow process and he died of another cause, too."

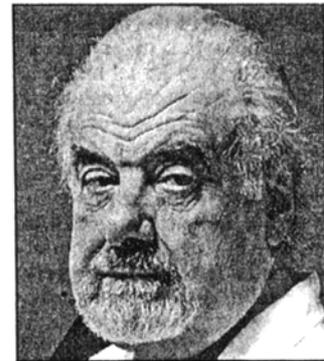
The clue is Christ's death-cry of anguish: "Lord, Lord, why have you forsaken me?" In the light of his earlier condition, Baima Bollone believes it shows that he suffered a heart attack, probably a coronary thrombosis in which a clot forms in a branch of either of the coronary arteries, resulting in its obstruction.

After the last supper, in the gardens of Gethsemane on the site of the Mount of Olives, an anxious Jesus is said to have broken down as the apostles fell asleep around him. According to biblical accounts, he sweats, wishes to flee, feels afraid of death and falls to the ground all classic symptoms of a panic attack as defined by modern science.

By the time he was crucified, Christ was exhausted and dehydrated, and his blood was short of oxygen. The psychological strain he had suffered, including fear and frustration linked to the shame of arrest, was compounded by episodes of physical torture: soldiers beat him about the head and he was whipped 39 times. His agony on the cross lasted only three hours because of his weakened state.

"The apostles show great rigour in describing Christ's condition. Luke had medical knowledge and it's almost as if they had read our modern medical tomes," Baima Bollone said. "There is enough material to issue regular medical bulletins."

Sunday Times
6/6/99



Bollone: examined evidence

The book's findings have been favourably reviewed in the Italian Catholic newspaper *Avvenire*, which likened it to the professor entering the Holy Sepulchre and examining Christ's body before a rock was placed across the entrance.

Professor Bernard Knight, a former director of the Forensic Medicine Institute in Cardiff, is sceptical, however. "The data is too poor to say that Jesus died of a heart attack and of asphyxiation, or that he died faster than was normal for a crucifixion," he said. "Scientifically, if you haven't got any basic data you can't draw conclusions. It's like saying the moon is made of green cheese."

(Reprinted from a recent issue of the British based publication
INTELLIGENCE DIGEST, The Stoneyhill Centre, Brimpsfield, Gloucester,
GL4 8LF, UK)

Easter: mass delusion, or the foundation stone for a revival?

It is Easter; and around 30% of the world's population believe (nominally at least) that a miraculous event occurred in Jerusalem some 1,970 years ago, namely the resurrection of Jesus Christ following his execution by the Roman authorities three days earlier. Are these people poor superstitious creatures whose children, if not actually themselves, will eventually come to see the error of their beliefs through education and the general advance of scientific materialism? Or is there a possibility that the testimony given by the Christian Evangelists in the New Testament is accurate, and that an eventual revival in Christian faith cannot be ruled out? We see no reason why this question cannot be addressed in as logical and as dispassionate a way as any of the other major world issues we look at each week.

The principal objection to the story of the resurrection, and one of the most important reasons why active belief in Christianity has declined with the rise of rationalism, is that general human experience suggests that miracles don't happen.

But is this lack of a general experience of miracles sufficient reason for dismissing, without further enquiry, the testimony of those who say they witnessed a miracle? Not according to the 18th century English theologian William Paley. His arguments are seldom heard in modern pulpits, but they are, nevertheless, worth revisiting.

On the general believability of miracles, Paley argues as follows:

- 1) Just because miracles do not happen so regularly as to be a normal part of human experience cannot mean that they have never happened in specific or exceptional circumstances.
- 2) The reverse is more likely to be true because, if there is a creator of the universe with the power to upset the normal course of nature, he would surely do so only on very exceptional occasions, particularly if he wanted a part of his creation to retain any measure of free will.

EASTER (cont'd)

3) If there is a God, and, logically, it is at least as likely that there is one as that there isn't, then miracles are believable.

4) They are believable because it must be reasonable to suppose that a supreme creator of the universe would have the power to alter the normal course of nature should he wish to do so.

5) The probability of miracles ever happening is no more nor less than the probability that a God exists who from time to time seeks to communicate with his human creation.

Paley is *not* arguing here that God exists, therefore miracles have happened. He is simply saying that miracles are not so improbable that any human testimony given in support of miraculous happenings must be dismissed, from the outset, as imaginings or lies.

We agree with this logic.

But if that is correct, then the spotlight has to be switched onto the testimony upon which professing Christians rely, namely the New Testament.

The first point that arises in this context is that it seems incredible that a significant number of men (too many to be collectively deluded) would voluntarily change their lives completely and put themselves through immense sufferings (with no hope of material reward for their efforts) in order to propagate a supernatural story they knew to be false.

This point is not conclusive, and there are other questions the well-informed sceptic can raise, including whether the account present-day Christians rely upon for the events of 2,000 years ago in Jerusalem is the same account for which Christ's first followers changed their lives and suffered.

There is no space here to investigate the evidence on this point, but what can be stated without fear of controversy is that there is no *prima facie* case against the authenticity of the New Testament.

EASTER (cont'd)

So if, as Paley argues, there is no logical reason why miracles in general should be considered impossible, and if the received testimony on those 2,000-year-old events in Jerusalem is so powerful as to be believable in the absence of strong contrary evidence, it would seem (at the very least) that the onus of proof lies more heavily on the sceptics than on the believers.

But if that is so, then why (one might ask) are the Churches so on the defensive? The most logical explanation is that they have suffered an unnecessary loss of nerve. They have conceded a case, albeit tacitly, they need not have conceded so readily, and they have put themselves on the defensive when the more logical strategy would have been to take the fight to the sceptics.

If our analysis is right, then there is no good reason why this should remain a permanent state of affairs - and, of course, if there ever were to be a revival, that would be a world event of some significance. **JdeC.**



Prof Emanuela Marinelli (centre) organiser of the Orvieto Congress 2001 with Dr Gil Lavoie and Rex Morgan in Richmond, Virginia, June 1999

INTERNATIONAL CONFERENCE IN ITALY IN 2000

The worldwide congress SINDONE 2000 will be held in ORVIETO in the Umbria region of Italy 100 kms from Rome 27 to 29 August 2000 commencing the day after the Shroud Exposition opens in Turin on 26 August 2000

The congress is the brainchild of Prof Emanuela Marinelli and she has gathered a strong international Committee with her.

The address for registration information is:

Promeeting, Vicolo del Popolo 1, 20 - 05018 ORVIETO ITALY

Phone: 39 0763 344890 Fax: 39 0763 344 880

Email: pro@orvienet.it

Registration cost is 250 Euro per person

The congress will be held in the Orvieto del Popolo Conference Centre and there are many good hotels in the city

The preliminary programme indicates the official opening on Sunday 27 August followed by High Mass in Orvieto Cathedral and a welcome Dinner. On Monday 28 August the day will be taken up with working sessions finishing with a tour of St Brizio's chapel and an organ recital. The congress will work all day Tuesday 29 August and conclude with a Gala Dinner.

Orvieto is one of the most historic cities in Italy. Situated on a plateau it has been inhabited since the Iron Age but the Etruscans were the first to settle there and create a city between the 7th and 3rd centuries BC. It abounds in historical sites, archaeological wonders, museums, galleries and buildings surviving from every period of its habitation. It is also a place for good wines and classical cuisine.



Article reprinted from *Carmelite Digest* (Vol 13 No 3 Summer 1998). The interview was written by Father Giuseppe Caviglia OCD who was secretary to Cardinal Anastasio Ballestrero, Archbishop of Turin at the time of the 1988 C14 sampling. The interview gives an important insight into Ballestrero's thinking

The Shroud of Turin, A Fascinating Enigma

by Fr. Giuseppe Caviglia, OCD

In the long and busy life of Cardinal Ballestrero, there are many "events" that deserve to be remembered. Among these, the "event" that certainly rides the crest of the waves is that having to do with the carbon 14 dating of the Shroud of Turin, which took place in 1988 when he was archbishop of Turin and custodian of the Holy Shroud.

I was always close to the Cardinal during the long period of preparations for the scientific texts. He had as his scientific consultant the indefatigable Professor Luigi Gonella of the Polytechnic Institute of Turin, his collaborator in this task ever since the 1978 exposition of the Shroud.

I can witness to the long hours he spent consulting about the various steps to be taken, the direct and very frequent consultations that he had with the [Vatican] secretary of state

A FASCINATING ENIGMA (Cavaglia) (cont'd)

as well as personally with the Holy Father. I can affirm with all tranquillity that the Cardinal cannot be found at fault for any of this. As I look over all the polemics of these years, I sort of think, along with a Jesuit friend, that all these ups and downs, all the hubbub, is part of the sense of humor of the Lord who wants to help us in this way to grow in our faith.

A personal memory: it was I who personally brought to Cardinal Agostino Casaroli, the secretary of state, the results of the examinations made by the three institutes. One high-ranking prelate who knew of the contents said to me, "And now?" with a tone of voice that was a little frightened. And I replied, "And now comes the good stuff! How will scientists be able to provide a solution to the mystery of the Shroud?" I really don't know what he might have thought about the friar [who spoke to him like that]!

It happens that everyone says they believe the faith is still standing on its own two feet, even if the Shroud is not authentic, because they say the faith belongs to another level. But then a lot of them act as if, when the authenticity of the Shroud is in doubt, the faith itself should be in doubt or in danger.

In this interview [with Cardinal Ballestrero], which is very rich in humanity and in wisdom, I would like to help the reader enter serenely into the topic of the Shroud.

Your Eminence, it is said that the scientists who carried out the carbon 14 tests might have deliberately confused things in order to discredit the Church. What do you think?

I don't think that there could have been any falsification in the three analyses that were done by the three institutes that were chosen. I am rather of the opinion that the

A FASCINATING ENIGMA (Cavaglia) (cont'd)

necessary procedural diligence that was agreed upon was not observed. These tests, in fact, are terribly affected by all the treatment that an [archeological] find has received down the ages. If I submit to examination a find that has just been uncovered, that was left buried for centuries, the find will be free of secondary contamination. It is as it is. But when a lot has happened to a find during the passing ages, as in the case of the Shroud, which has been moved from place to place, was burnt in a fire, was boiled, and was exposed to cult and therefore to the smoke of candle and of incense, and to different atmospheric conditions (humidity, heat, light, ...), then one can see that these events have indisputably left their traces on the find that is the Shroud. Therefore, it was necessary that, before going ahead with an analysis of the sample, the sample should be carefully decontaminated of [the results of] all the successive handling it was subjected to by using analytical procedures that are possible to do. But perhaps these researchers went ahead without giving that enough thought because of an excessive trust in their techniques. And that, according to the opinion of not a few persons, would render the results of the tests unreliable.

But so many of the tests that have been carried out, for example the test for pollen, have been in favor of the authenticity of the Shroud, don't you think?

The discussion about the authenticity of the Shroud has many chapters. There is first of all a biblical chapter. And here we know that the biblicists in general exclude the authenticity of the Shroud. They say, in fact, that the Gospel texts do not speak of a Shroud [sic]; they speak of bandages, and they speak of a *sudarium* [sweat cloth or kerchief], and the Shroud is neither a bandage nor a kerchief. The biblicists say: in our opinion, the ancient manner of burying the dead was that of wrapping them in bandages like the Egyptian

A FASCINATING ENIGMA (Cavalglia) (cont'd)

mummies. At most, the face was covered with a kerchief. In the case of Jesus, if the Shroud is authentic, they would have used a different system. They would not so much wrapped him in a sheet as placed him on a sheet extended behind him and then pulled over him: a very long sheet. It measures 4.7 meters [about 15 feet]. This cloth, however, cannot be called a kerchief because the kerchief was used for the face. The Gospel speaks instead of bandages, *lineamenta* [sic], in the plural. Therefore there is a deformity of a biblical character in the traditions regarding burials.

Those who support the authenticity of the Shroud say that the holy women in their haste, since they had to bury him before sunset, wrapped him in a sheet instead of wrapping him in bandages. It could be so. However, the Gospel says that in the tomb they found the bandages. Note the plural.

That plural is a real pain from the interpretative point of view. Off to the side there is a kerchief, it is true, but the kerchief is only for the face. Here instead we have a sheet that abundantly wraps all of the body, front and back. For that reason, the biblicists do not see it as at all certain.

Another chapter: the historical documentation. The historians are the most doggedly against the Shroud, because the documentation regarding its existence is very late. If we really stretch the data, we cannot go back any further than the ninth century. For nine centuries, the Church would have guarded this relic of relics without anyone knowing about it and without leaving a trace of cult!

In contrast, the ones that are so much in favor of its authenticity are the scientists! It is a bit paradoxical because ordinarily science denies everything on the subject of religion. [But] the reason that science is inclined to accept [the Shroud] as authentic is because all the analyses made in order

A FASCINATING ENIGMA (Cavalgia) (cont'd)

to give a scientific explanation to the origin of the image do not hold up. The image is there, and no one has succeeded in explaining how it was made. So then, willingly or unwillingly, they go so far as to say, "Evidently a man came back to life inside there We don't know anything about resurrection, but the image is made in such a strange way that it could have come about that way." How it came about, however, they do not know. And then the research on the pollen, on the blood, on the fluids, the textile studies about the cloth, all of these arrive at conclusions that place the burden of proof on whoever denies the authenticity of the Shroud.

How did this image come about? No one knows. The phenomenon of the negative image like the phenomenon of the three-dimensional quality of the image are inconceivable facts.

This is the reason that scientists asked to subject the find to a radiocarbon test, in order to establish whether or not the date of the cloth was contemporary with the Gospel or not. If it was from the same period, there would still be no scientific explanation for it, but the supernatural explanation would gain credit. But for the present, we have no proof that it is from that period, and now what? It is really a very fascinating problem.

What is your opinion, Father, about the Holy Shroud?

I so instinctively think that it is authentic that I also understand well how science is searching for a way to explain the "how" of it.

The problem is that nowadays to carry out other analyses, at the present state of science, it would be necessary to destroy other parts of the find. And how could we do that?

A FASCINATING ENIGMA (Cavaglia) (cont'd)

However, there are already tentative reports about other analytical methods, which would make it possible to work directly on the Shroud without cutting or destroying any part of it. Let's hope we reach that point. For the present moment, science has lost a battle but not the war.

Some German scientists mentioned to me that we carried out the carbon 14 tests during the period when we were experiencing the full radioactive effects of the Chernobyl explosion. It is a sensible point. The glass covering does not protect the Shroud from certain kinds of radiation.

But could a little radioactivity have skewed the date by almost twelve centuries?

The events that surround the Shroud are so many and mostly unknown to us.

Today a lot of people propose as an explanation the physical fact of the resurrection of the Lord, this renewal of life in a cadaver, which was certainly a physical phenomenon, of transcendent origin surely, but physical, because the flesh of a dead man became the flesh of a living one. And, so they say, the power that restored life to the flesh also made the cloth in which it was wrapped into something young. It is a fascinating idea, no?

The technical analysis of the cloth is striking. There is no doubt that as far as the weaving technique and the spinning are concerned, it is of the same period of time as Christ. That is not news. Those who maintain that the Shroud is not authentic say the forger was so able that he repeated in both the spinning and the weaving the techniques of that period.

A FASCINATING ENIGMA (Cavaglia) (cont'd)

Would a forger have known how to render the negative and positive [images] on the cloth?

The fact of the negative [image] no one can deny. But how to explain it? Those scientists are right who say: whoever denies the authenticity of Shroud has to explain to us by means of what procedures was this hypothetical forger able to obtain a negative in times when nothing was known about negatives. As for the three-dimensional quality, it is even worse [for them].

Furthermore, there is the striking fit between the Gospel descriptions of the passion, of the torture, of the crown of thorns, of the crucifixion, of the piercing of the side with the data of the Shroud: that itself is a great "miracle."

In all of this affair, is it possible that Freemasons were involved? Or outside pressure?

Unquestionably! How is it possible that someone not acting in bad faith or with bad motives could have thought that what I did [in subjecting the Shroud to these tests] I did on my own initiative? There were four full years of negotiations, of planning, that were followed personally by the Holy Father, who was kept informed day by day. Toward the end of the affair, Cardinal Casaroli, the secretary of state, said to me, "Well, when you die you will have the right to be wrapped in the Holy Shroud for at least 48 hours."

Outside pressures! One has to see what you mean by pressures. When the Shroud was exhibited in 1978, there were a dozen centers of sindonology in the world; and all of them, except one, were centers that had the devotional purpose of propagating the cult of that image, of that Face. With the examinations that I permitted right after the solemn

A FASCINATING ENIGMA (Cavalglia) (cont'd)

exposition, science cut loose; and centers of sindonology, no longer devotional but scientific in character, multiplied themselves beyond measure. If I am not mistaken, there are over 150 in the world today. It is interesting to note that these mostly appeared in Protestant areas: England, the United States, Australia; and New Zealand. And the strongest requests for the radiocarbon examination came precisely from that context. Interest rose, and, in step with it, the requests for the tests and pressures for the tests rose, too. There was even a campaign of grave calumny that got under way against the Church: some called it the enemy of science because it was fearful of truth, concerned about not losing relics that make money, etc. The discussion was moving in a very heavy direction that, in a climate like our own, especially with its ecumenical repercussions, was not going at all well.

At this point I held it my duty to inform the Holy Father. And the first time I talked to him about it, the Pope said to me: "But how can we do it? It is relic! Can one subject a relic to an analysis that technical, that material?" "Your Holiness," I replied, "the choice is yours." Months and months passed. Finally I received a letter from the secretary of state that informed me that the Holy Father, after a long period of reflection and after consultations, had decided in a positive sense and held that the tests did not pose a risk either for the faith nor constitute a lack of respect for the relic. Therefore, we should go ahead with them. Go ahead! I hardly knew what to do! I then asked that they allow me to consult with the Pontifical Academy of the Sciences. There, in fact, I thought I would find ironside [sic] scientists in that field and that I would be well protected on my flanks. Once I got the go-ahead, I spoke with the president of the academy and asked him to indicate to me specialists that belonged to the Pontifical Academy. But the president, to my great surprise, said to me: "No, I'll take care of it." I lost heart, because he was a biologist. And in that

A FASCINATING ENIGMA (Cavaglia) (cont'd)

way, the first series of problems began. Discussions, memoranda ... In the end I decided to meet at Turin with the directors of the seven laboratories existing in the world to update me about the rigorously scientific procedure to be followed. They came to Turin, and after three days of meetings and discussions, great problems arose because all seven wanted to do the tests. It was a real headache and one that made me enemies enough when I decided that, in order not to ruin too much the Holy Cloth, we would only choose three laboratories. The Holy Father confirmed the decision, and that is how it was carried out. The laboratories that were chosen were the ones with the greatest experience in the field by reason of the number of tests they had already carried out. They were also international in character: one Swiss, one English, one American.

The first task to carry out was that of taking a sample, and there the problem was to guarantee tests that could be controlled as a scientific procedure. Therefore these scientists planned on enlarging their analysis to three samples: that is, it would be agreed that every laboratory would have received three samples. One was to be from the Shroud, and two would be of other cloths whose date was known. In this way, subjecting the three samples to the same analysis and knowing the certain date of two of them, if the three analyses came up with the dates known for two of the samples, one would conclude that the third date was also valid. And that is what they did.

A technician from France's national agency for textiles, who is one of the most famous experts in the world, and another from the Colonetti Institute of Turin were a real help in identifying with the greatest precision possible where we could cut the Shroud without causing grave damage. That is how we began. And ... the gossip began immediately! The

A FASCINATING ENIGMA (Cavaglia) (cont'd)

directors of the laboratories that were not chosen set up a siege around the three that were chosen, bad omen that it was, one of them caved in and soon rumors and indiscretions were circulating. Meanwhile, I was supposed to receive all the reports, and I did not get any information! Finally, after speaking out many times to the director of the British Museum, who was the coordinator of the whole operation (the British Museum of London is the organism that is most competent in the field), finally the report arrived, which I published. Meanwhile the gossip! The Church won't publish it, the Archbishop of Turin doesn't keep his word, and when you publish it...!

I am happy that I brought this ship to port, because now science will have to interest itself seriously and with real application to this "mystery." The game is not over! And then there is another motive that is personally close to my heart, even if now it is no longer my responsibility to look after it. All the analyses carried out since the exhibition of 1978 have confirmed the absolute need to provide for the conservation of the Holy Cloth in a scientific manner. In fact, the research carried out in 1978 has brought to light the fact that the tissue of the Shroud is inhabited by living microorganism that will slowly destroy it. There are great problems, but I know that my successor, Cardinal Saldarini, will face up to them; I ask the Lord that they may be resolved favorably.

By way of conclusion, which will summarize in a clear way the thought of the Cardinal, I publish the text taken from an interview in "The Voice of the People of Turin." The interviewer asked the Cardinal why he trusted science.

Here is my reply. Because science asked for trust. It is easy to be aware that the accusation of science against the Church has always been that the Church is afraid of science because

A FASCINATING ENIGMA (Cavaglia) (cont'd)

the "truths" of science are superior to the "truths" of the Church. So it seems to me to have given science a hearing is a gesture consistent with Christian principles. To live according to the principle that it is better not to trust is not Christian. I would like to stress that the Church has not accepted blindly the results.

The Church has decided to give a hearing to science, partly in order to be free of the accusation that it is afraid and cowardly. Science has spoken, and now science will judge the results. No one has made me say that I accept these results. I haven't said it, and I will not say it because it isn't my responsibility, for I am not a judge of science.

That having given a hearing to science didn't cost the Church anything is not true. But the Church is serene, and it has repeated and repeats that the cult of the Holy Shroud should continue; for this reason, the sacred linen remains one of the treasures of our Church. And I stress once more that which I have said so many times: if the Shroud has entered into the liturgy of the Church, that is a good indication of its importance and of its validity.

The discourse of science goes along its own road. It is very clear that we are far from hearing the last word regarding this disturbing cloth or Shroud that evokes the Face of Christ and not only the Face but also the mystery of the passion, death, and resurrection. And this is the reason for my serenity even if, evidently, the interpretation given to the publication of the results has been sometimes read as the "consensus of the Church," which in reality the Church has not given, could not give, and should not give.

INTERNATIONAL CONFERENCE IN AUSTRALIA

THE SOUTH EAST ASIA RESEARCH CENTRE FOR THE HOLY
SHROUD (SEARCH)

announces a proposed international Shroud Conference to be
held from 17 to 21 September 2001
in BATHURST, NSW, AUSTRALIA

at the Charles Sturt University

For many years international Shroudies have been urging Rex Morgan to
organise a conference in Australia. In Rome this year he took up the challenge
and announced the firm intention when he was giving a paper in Richmond,
Virginia.

Details are still on the drawing board but it can be said that Bathurst is
Australia's oldest inland city and has many natural and tourist attractions.
It has an equitable climate in September and is 1000 metres above sea level on
the Western Plains west of the famous Blue Mountains.

The University is a magnificent modern campus and the Conference Centre is
state of the art and several levels of accommodation are available on campus
which have already been reserved for the anticipated number of delegates.

The conference fee will be announced during 2000 and will be based on an all
inclusive cost of the venue and its facilities, meals, resources etc, plus choice of levels for
accommodation.

The conference will include a full exhibition of the Brooks Photographic
Exhibit from 1978 augmented by Rex Morgan's collections of Shroudiana over
more than 20 years. Also included will be a Civic Reception by the Mayor of
Bathurst and a special reception at famous Abercrombie House, regarded as one
of Australia's finest stately homes.

All subscribers to *Shroud News* will be mail-listed for further information but anyone else
should indicate interest by writing to:

SHROUD AUSTRALIA 2001
c/o Christopher Morgan
POB 280 BATHURST 2795
NSW Australia

24 hour FAX: 61 263 319 723

A REAL STUDY OF THE SHROUD PARTICLE SAMPLES

A recent publication of Dr Eugenia Nitowski

reviewed by Rex Morgan

Back in 1985 I was privileged to examine under the microscope samples on glass slides taken from the Shroud during the scientific study in 1978 conducted by the STURP group and which generated all the subsequent scientific and other studies carried out.

The slides had been loaned to famous archaeologist Dr Eugenia Nitowski who was at the time living in a Carmelite Monastery in Salt Lake City where, between bouts of serious illness, her research into many aspects of archaeology and the Shroud continued sporadically.

Nitowski is one of the world's best experts on rolling stone tombs having spent many years in the field in the middle eastern sites. She was also the leader of the Environmental Study of the Shroud in Jerusalem (ESSJ), an expedition on which I joined her, and later she twice visited the Templecombe panel site with me in pursuit of my work on this artefact which I believe to be the lid of a box which housed the Shroud in the thirteenth century. On our subsequent study expedition we took particulate matter samples from the rear of the panel. We have yet to publish the sensational findings of this work.

She set out to make microphotographs of every slide from the Shroud and having covered every part of every glass slide, thus capturing on film the greatest coverage of all particulate matter gathered from the Shroud's surface. She had set up hundreds of coloured photographic slides of far greater detail than was ever done by the STURP group.

Over the years she had begun to identify some of the particles on the samples and I have many letters in my files in which she told me of exciting new discoveries as they were made. Now, under the banner of the Ariel Museum she has at last published the first volume of her work: *Through the Microscope: A Study of the Shroud of Turin in Photomicrographs*.

The book, spiral bound, and home-produced, but of very high quality, is a definitive work containing 106 colour photos of her microscopic observations of magnifications ranging from 100X to 650X. The report is divided into body parts, blood, burial spices, contaminants, image, calcium, pollens and fibres. There is no narrative commentary or opinion but simple descriptions of each particle illustrated. There is also a colour pullout of the frontal and dorsal image identifying each particle site on the Shroud.

PARTICLE SAMPLES (cont'd)

This book is of extraordinary importance and can be readily understood by the lay person as well as providing, no doubt, immense possibilities for the expert to consider. It can be obtained direct from Ariel Museum, 1427 Alder Road, Salt Lake City, Utah, 84123, USA. Price \$45 US includes shipping and handling.



Dr Eugenia Nitowski (then a Carmelite novice) examining the samples taken from the Shroud of Turin in the 1978 scientific examination



Rebecca and John Jackson dining with Rex Morgan in Rome 1999. See next page for announcement of the Jacksons' excellent set of videotapes

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- **Tape 4**
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- **Tape 6 and Tape 7**
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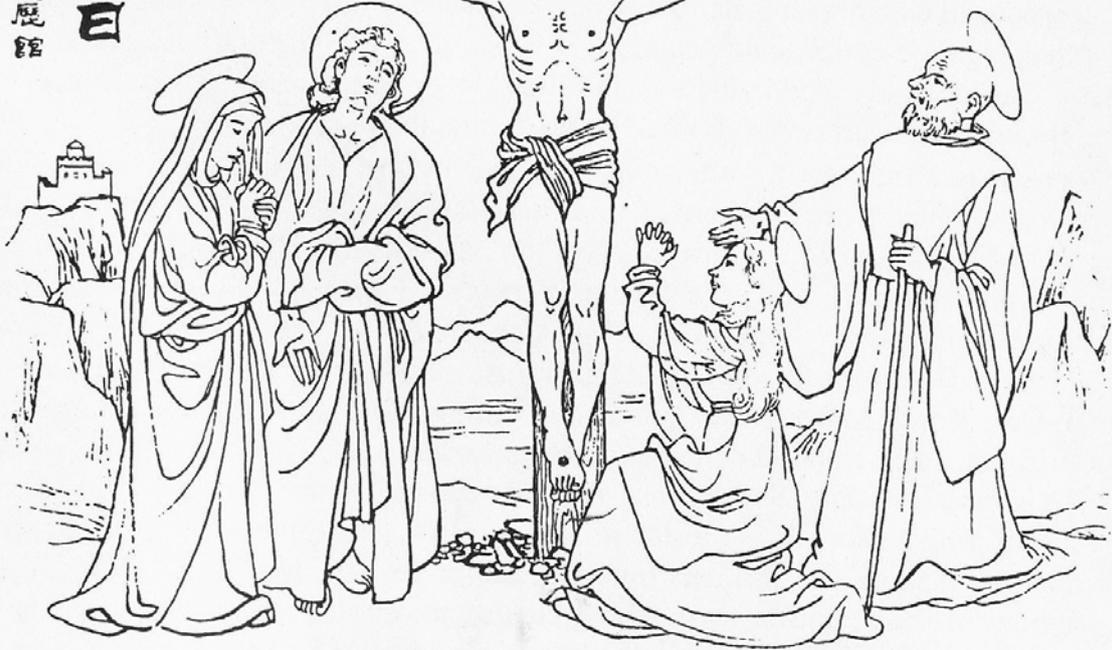
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四月

李憲章通勝館
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2



FRIDAY

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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.

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