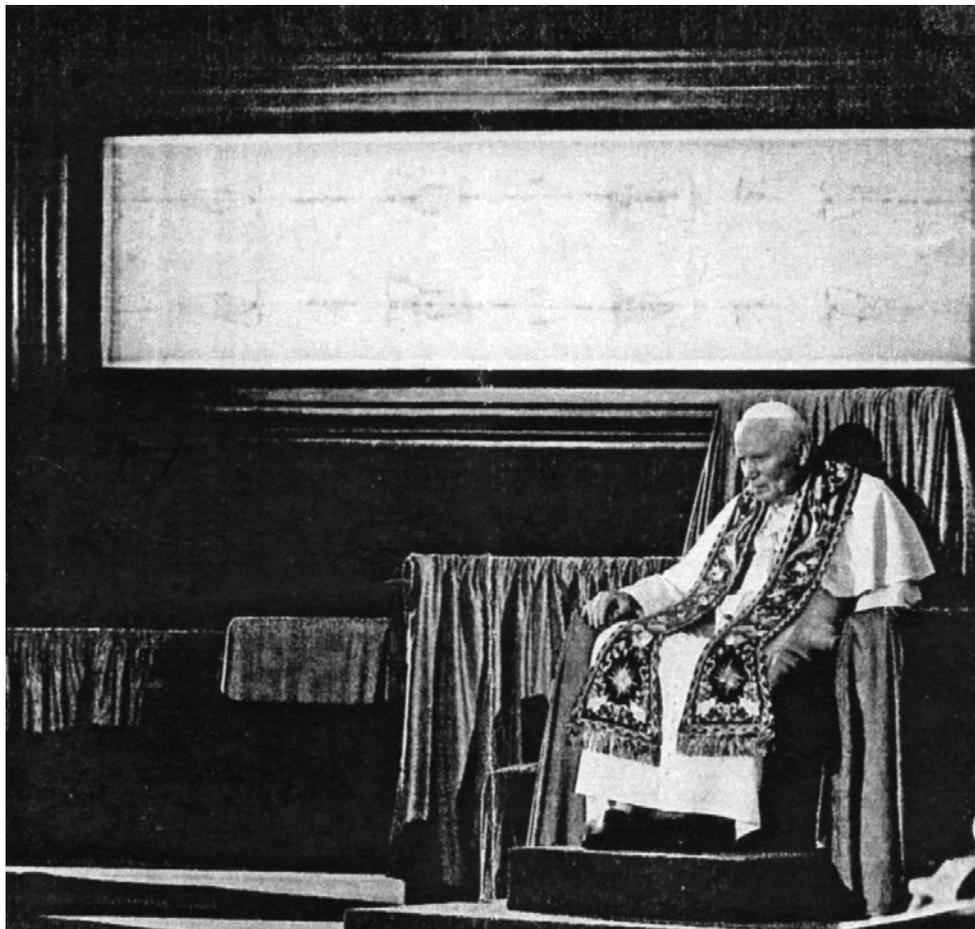




A NEWSLETTER ABOUT RESEARCH ON THE HOLY SHROUD OF TURIN
The most frequent Shroud-related publication in the English language
published in Australia for Worldwide circulation since 1980
edited by REX MORGAN, Author of several books on the Shroud

Issue Number 117

JANUARY 2001



The Pope in front of the Holy Shroud on display in Turin Cathedral
(Photo courtesy *L'Osservatore Romano*)

EDITORIAL and MISCELLANY

Another year has passed and, for the first time in 20 years since this publication began, no issue of *Shroud News* appeared during it. At least this will avoid the unrelenting, someone said paranoid, jibes of Iona Farkas as she writes in the otherwise splendid Italian newsletter *Collegamento pro Sindone* and takes great delight in listing anyone else's apparent latenesses, any typographical errors or any misconceptions due to misleading Italian announcements. The two latter certainly deserve criticism, or at least reprimand, but the former is none of her business; she doesn't even pay for her copies as far as I know. How much more pleasant a volunteer's life might be if, upon receiving a free *Shroud News* late, one were to say how grateful one was to get it rather than, perhaps, be told that it had ceased publication. But you cannot please everyone in this world and there probably needs to be evidence of bitterness from time to time in order to accentuate the mostly good things of being a part of the worldwide Shroud circle.

JUBILEE YEAR CONFERENCE IN TURIN

During the year 2000 a great deal happened on the Shroud front. A remarkable conference was held in Turin, sponsored by the Turin authorities, as a curtain raiser to the Exposition of the Shroud itself later in the year. Most reports of the conference expressed surprise at its short notice, at some of the participants, at its efficiency and, for once, its apparent transparency, and the positive way in which it was conducted. Another surprising aspect was the publication of its proceedings in first-class substantial book format just prior to the Exposition itself and in time to be strategically offered for sale at the International Shroud Conference held in Orvieto.

COPPINI'S BOOK

One cannot help but compare the immediacy of the Turin publication within months with that of some of the proceedings of the Bologna Conference of 1989 which had taken the late Professor Lamberto Coppini ten years to accomplish. But then one has only to consider who was funding the Turin publication and what its objectives were. So, amongst the numerous Jubilee Year Shroud publications we have a splendid report of the most important conference of experts for some time and another attractive hardcover book about iconography.

EDITORIAL AND MISCELLANY (cont'd)

LUIGI GONELLA RETURNS

It was very pleasing to read that even Professor Luigi Gonella, cast as the Machiavelli of the C14 tests of 1988, and virtually excommunicated from the Shroud community, had been invited to be part of the March colloquium. Nonetheless he was later criticised for dwelling on the past rather than looking to the future but no doubt a ten year gap in his involvement left something of an involuntary void in his Shroud researches. Considering that I had appealed in *Shroud News* No 111 (Dec 1998) for just such a reinstatement of this man whose contribution and presence has been vital to the Shroud I was pleased indeed to read of his inclusion by the powerful forces behind the Shroud movement.

NEW ARCHBISHOP OF TURIN

It has also been very pleasing to note that during Jubilee year the ailing Cardinal Saldarini retired after giving much to the cause of the Shroud in his quiet and reflective manner. He has been replaced by a vital energetic 66 year old Archbishop Severino Poletto who, it is believed, will be a great mover and shaker for the Shroud.

EXPOSITION AND CONFERENCE

The Exposition of the Shroud itself, the second in two years, an event which in itself surprised the Shroud world when the Pope made that decision, was again a success. Attracting, understandably, less visitors than in 1998 it again gave us the opportunity to see the cloth in reality and to meet with others interested in this great mystery.

The Conference held at Orvieto, Italy, irrespective of who actually organised and ran it, was a great success and well worth attending. Emanuela Marinelli had been described in the blurbs as the "coordinator" and my interpretation of this as meaning organiser seems to be an obvious one. My observations of who was doing much of the work on the ground at Orvieto has not changed my view. A goodly gathering of international figures made the journey to this magnificent and beautiful medieval city and some new ideas and approaches were floated. I hope to bring you a full review of this important conference in a forthcoming issue of SN. In the meantime an item published on EWTN news service summarises the situation and announces the next public exposition for the new generation.

EDITORIAL AND MISCELLANY (cont'd)

EXPOSITION IN 2025

"A million people have visited the Holy Shroud of Turin during the 72 days of the present Holy Year's exposition. Pilgrims from more than 170 countries have come to this exposition, the longest in history. Archbishop Severino Poletto of Turin, Pontifical custodian of the Shroud, stated during a recent press conference that the next exposition will take place 'probably in 2025, date of the following Holy year, unless exceptional events take place.'"

SHROUD NEWSLETTER

I have been very impressed with the development of Ian Wilson's *Newsletter of The British Society for the Turin Shroud*, now carrying the very original banner title *Shroud Newsletter*. Perhaps Ian has more time than he used to, in the wilds of Queensland, to write articles of exceptional quality and to comment in his uniquely personal style on many aspects of current Shroud activity throughout the world, drawing on his own years of contact with every Shroud personality, activity and theory, his own expert knowledge of the subject and time to read the internet.

BAD BOOKS

But it was sad to read in Ian's journal that a new book he and Barrie Schwartz created and heralded as the next great Shroud coffee table book, so good would be the colour photographs, was, in fact, a dismal failure. This was caused by alleged incompetence of the London publishers who apparently produced a book with colour so distorted that Barrie's photographs had been ruined and neither author will have anything to do with the book. Wilson has strongly recommended not buying it. I must say that in my case it becomes a must for my Shroud collection nonetheless, just because it is the fruit of another Shroud scandal.

I am reminded of an earlier attempt by Wilson to collaborate with another of the original 1978 STURP photographers, Vernon Miller, when the same publisher (!) produced a very poor quality book called *The Evidence of the Shroud* in 1986. Indeed, I remember being so sorry for Ian and Vern that I bought up an armful on a remainder table to save them the embarrassment of being remaindered. Perhaps I shall be able in due course to do the same with *The Turin Shroud: the Illustrated Evidence* (London, Michael O'Mara Books).

EDITORIAL AND MISCELLANY (cont'd)

SMALL-TIME PUBLISHING

Perhaps, after all, there is something to be said for small-time publishers who have to follow each step of the production process themselves without the panoply of highly paid, partying editors and frivolous design and production people who decorate the major publishing houses. I have never heard of disappointment in the colour reproductions in any of the Runciman Press books. (For example: Morgan, Rex, : *The Holy Shroud and the Earliest Paintings of Christ*, 1986; Morgan, Rex, *Shroud Guide*, 1983; Volkringer/Harper, *The Holy Shroud: Science confronts the Imprints*, 1991, or the Runciman Monographs of Lennox Manton.) The grave disadvantage is certainly that we small-timers simply cannot get distributed against the heavy competition of the activities of the monopoly cartels of the "publish, flog it fast then remainder it or pulp it" world of most booksellers and publishers these days.

BATHURST CONFERENCE 2002

During the Orvieto Conference I announced that the proposed Shroud Conference at Bathurst, Australia scheduled for 2001 had been postponed until 2002. Australia is celebrating the Centenary of its Federation into one Commonwealth during 2001 and as Bathurst was a key city in that operation 100 years ago much is already happening. As soon as final dates are fixed information will be circulated as widely as possible. It is planned for the September/October period of the year 2002 and promises to be quite an event.

THE SAVOY FAMILY

A surprise during 2000 was an exhibition and lectures arranged in Melbourne by the Ian Potter Museum of Art and the Italian Institute of Culture in September and October. I had been advised by HRH Princess Maria Gabriella of Savoy, daughter of the late King Umberto, owner of the Shroud until his death, that she would be in Melbourne during 2000. It was only when I was entertaining some international journalists here to cover the Olympic Games that I heard that the princess had, in fact, brought part of the magnificent Savoy Collection to Melbourne for exhibition. She gave a public lecture on the history of the Savoy family and its long connection with the Shroud. A few weeks later Professor Georgio Campanaro, Director of the Italian Institute of Culture and himself a Turinese gave a lecture in Italian.

EDITORIAL AND MISCELLANY (cont'd)

It was interesting to note that in 1999 a sale in London by Sotheby's included some items originally owned by the Savoy family and claimed at the time by Italian investigators to be national treasures of Italy. The items had been bought from King Umberto's Portuguese villa and their recent export to London sparked rows in the Italian parliament. The proceeds of the sale which fetched many millions of pounds was donated to Italian charities.

Another item of news about the family was the offer by Emanuel Filiberto, grandson of Umberto and son of the current heir, Victor Emanuel in exile since 1948, to "apologise" for the "faults of his ancestors" which action might lead to the family being allowed to re-enter Italy.

MELBOURNE

Another Melbourne event reported to *SN* by Paul Smith was an exhibition of photographs about the Shroud at St John Vianney's Church in North Springvale. This was brought to Australia by Bro Marcel Chapeleau FSG to promote the English translation of his book, *Who is this Man? Science and Faith Face the Shroud of Turin*.

DEATHS

There have been more deaths in the Shroud Crowd, notably in March 1999, Rodger Apple, founder of the Albany Centre for the Turin Shroud; Bro Michael Buttigieg of Malta in 1999 who had steered the English translation of Marinelli and Petrosillo's *The Enigma of the Shroud*; Professor Lamberto Coppini in February 2000; Anna Hulbert, English medieval painting conservator in May 2000; Dr Alan Adler in July 2000 and most recently Don Lynn of STURP in October 2000. I have included some of their obituaries in this issue.

AMERICAN SHROUD SINGERS

A familiar figure at Shroud conferences, especially in America is Robert Johnsen who, with his wife Dorothy, was in Sydney in June as part of the Arizona State University Choral Union Choir which performed in St Mary's Cathedral. Fortunately I was in Australia, and Sydney at that time and enjoyed a superb performance of Haydn's *Creation* and other works prior to catching up with the Johnsens for supper.

EDITORIAL AND MISCELLANY (cont'd)

ELVIS PRESLEY

I note that Ian Wilson recently printed an item concerning an article on Elvis Presley's death [in 1977] featured in an April 2000 edition of the London *Times*. This item reported that Presley had died reading a book about the Shroud. Ian speculates that it might have been Robert Wilcox's *Shroud* which had just been re-issued in 1977. Some *SN* readers will recall that I published similar information in *Shroud News* No 9 (September 1981) in which I cited a report from the *Times* quoting the magazine *New Idea* as having suggested the book was Ian's own *The Turin Shroud*. This, of course, was not possible as Ian's book came out in 1978. Another possible contender for the claim of being read at death by Presley might be *Proceedings of the United States Conference of Research on the Shroud of Turin* published in 1977. Elvis's attention to scientific reports may, however, be unlikely since Goldman described him in his Penguin biography as "a hopelessly addicted junkie, a delusions paranoid and a bloated, dysfunctional and frequently sick man with a vast range of symptoms." [It was *A Scientific Search for the Face of Jesus* by Frank Adams published in 1972]

A MISTAKE

A Shroudie in England has pointed out an error in *Shroud News* No 114 (June 1999) on page 15. We have described a photo I took in the Basilica of the Cross of Jerusalem in Rome as "a part of the True Cross". In fact the superscription in Latin, *Pars Crucis Boni Latronis* means "part of the cross of the good thief." Apologies for the error.

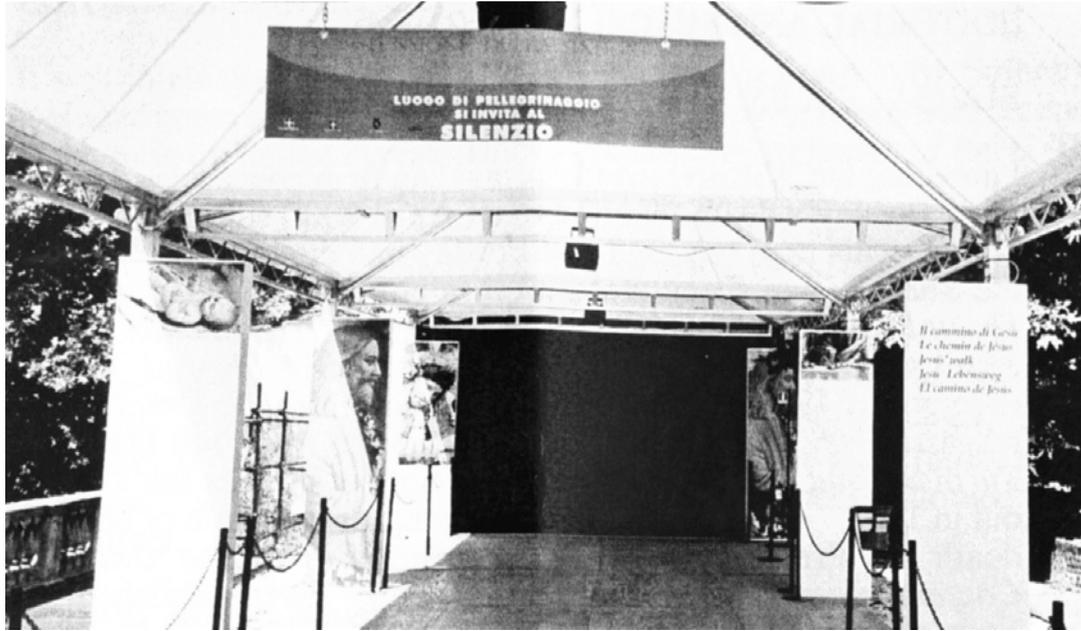
SHROUD MEDAL

There are thousands of examples of Shroud face medals and reproductions in existence but a quite dignified little one made of aluminium is being distributed in Australia under the auspices of O'Brien's Aluminium. Its accompanying sheet says that it is being given to millions of children around the world.

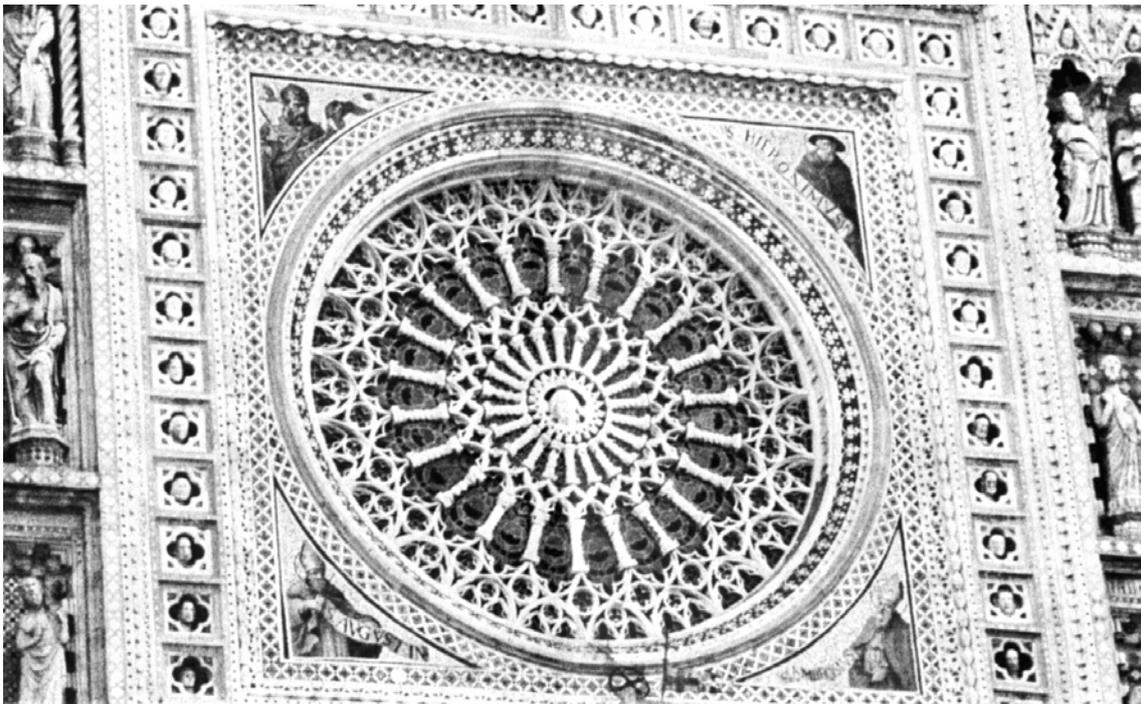
RECENT BOOKS

The *Shroud News* desk has more than 200 Shroud related books acquired over the past two years since the 1998 Exposition. I hope to produce a list and thumbnail review of these valuable resources in a forthcoming issue as well as full reviews of the more substantial ones of which there have been several in the period. We also have about fifty videos awaiting review and comment

REX MORGAN



The deserted entrance to the Turin Cathedral in August 2000 on a quiet day. It was much easier to visit the Shroud than at earlier expositions of 1998 and 1978



The magnificent window in one of the finest medieval buildings in Europe, the cathedral at Orvieto, Italy, where the International Shroud Conference was held in August 2000

IN MEMORIAM: RODGER APPLE

I first met Rodger Apple, and his wife Connie, when I re-visited the Atlanta Center Exhibit of Kim Dreisbach's in 1985. Rodger and Connie had come from New York specially to meet me and to help Kim move his exhibit into spectacular new premises. Rodger was one of the Shroud's most enthusiastic proponents. Already a Shroudie for forty years by 1985 he had founded the Albany Shroud Center and spent his life giving lectures and attending Shroud conferences. He and Connie were familiar figures at every one of them, no matter where.

The following year Sister Damian of the Cross (Dr Eugenia Nitowski) formed the Environmental Study of the Shroud in Jerusalem group which went to Jerusalem to carry out extensive tests in a rock tomb in the same cliff face as Christ must have been buried. Her theory was that the image on the Shroud could have been formed by action of the unguents and body exudations together with the effect of the ambient conditions of humidity and temperature. It was during that week in Israel, as a member of the team that I got to know Rodger Apple very well. We spent many hours of many days together both working on the experimental protocols in the tomb complex under the École Biblique next to Gordon's Tomb and in visiting various archaeological sites all over Israel with eminent archaeologists as guides. Many of the towns we visited are now names daily rehearsed on the world news counting the number of victims of the Arab Israeli war. The Apples had given their wholehearted support to Damian as she worked on this project. Every day Rodger would unselfishly carry the buckets of heated water we needed to fill the specially made mannikin in the tomb (after all he was a fireman). He was also unstinting with manual work of any kind as the experiments developed.

Rodger died in New York in March 2000 and his contribution to the Shroud crowd was his tremendous enthusiasm, his unflagging religious faith and his friendly New Yorker sense of humour. He had lived all his life in Albany, New York and for thirty years was a Fire Captain. One of my lasting memories of him will be the day we went together to the Palace of King Herod to examine the ruins. His cheerful disposition and down to earth attitude to life were an inspiration to all with whom he came into contact and he kept this up through handwritten letters to his friends almost to the time of his death.

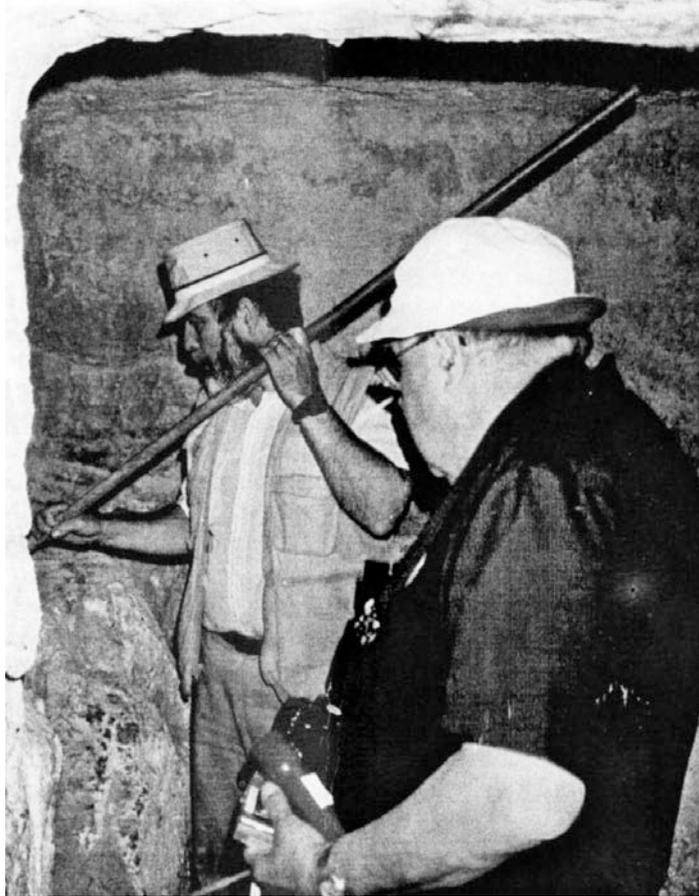
REX MORGAN



Rex Morgan meets Rodger Apple in Atlanta 1985



Rodger makes a point to Fr Aram Berard in 1993



Rodger in a rock tomb chamber assisting at the Environmental Study of the Shroud in Jerusalem 1986



Rodger 1989



Rodger 1991

THE CLOTH OF OVIEDO

An interview with MARK GUSCIN by LINDA MOULTON HOWE

(Courtesy of *Earthfiles*)

6/21/99 Richmond, Virginia - Over the June 18-20 weekend in 1999, I attended the International Conference on the Shroud of Turin in Richmond, Virginia. The Shroud is a piece of linen cloth about 14 feet long that has the front and back images of a crucified man thought by many of the medical and scientific people at the Richmond Conference to be extraordinary photographic images of the crucified Jesus Christ.

Along with the Shroud of Turin, there is another part of the Christ crucifixion history that has rarely been presented to western audiences. It is called the Cloth of Oviedo. In Jewish tradition, at the moment of death a cloth is placed over the deceased's face and head. It is called a sudarium, a Latin word for face cloth. One of the presenters at the Richmond Shroud conference has traced the Cloth of Oviedo from John in the New Testament on to Alexandria, Egypt and several cities in Spain: Seville, Toledo and finally by the 7th Century A. D. to Oviedo in northern Spain. There it has long been revered as the cloth that wrapped the head of the crucified Christ to blot up the blood and serum running from his nose and mouth and wounds in the back of his head. In John, Chapter 20, Verses 3 through 7, it states:

"We ran to the tomb to see. I (John) outran Peter and got there first, and stooped and looked in and saw the linen cloth lying there, but I didn't go in. Then Simon Peter arrived and went on inside. He also noticed the cloth lying there, while the swath that had covered Jesus's head was rolled up in a bundle and was lying at the side."

English scholar Mark Guscin now lives in Spain where he has studied ancient texts about the Cloth of Oviedo in association with the Centro Español de Sindonologia. Mr. Guscin is convinced that the head cloth mentioned in by John in the New Testament is the same as the Cloth of Oviedo now kept at the Camara Santa 9th Century church in Oviedo.

The blood type on the Shroud of Turin and the Cloth of Oviedo are both AB negative. Further, when photographs of the blood on the back of the head in the Shroud of Turin are overlaid with the blood on the back of the head in the Cloth of Oviedo, there are identical matches of the blood clot shapes. You can see that comparison in the photos below:

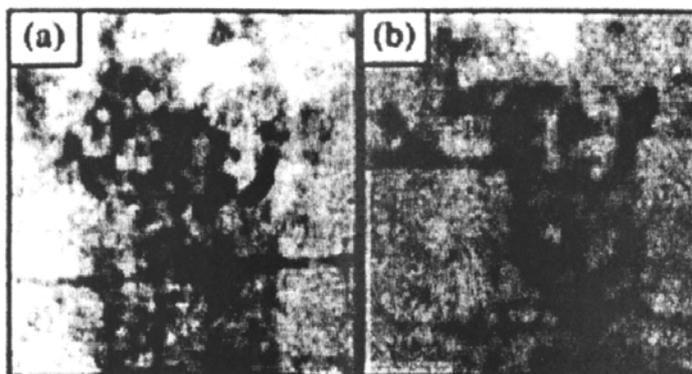


Figure 3. Comparison of dorsal head wound marks on the Shroud of Turin (a) and the Cloth of Oviedo (b).

THE CLOTH OF OVIEDO (cont'd)

I asked Mark Guscini why a cloth that may have wrapped the head of the crucified Jesus Christ and has a traceable history back to at least the 7th Century A. D. in Jerusalem has not been more acclaimed by both the Catholics and the Christians?

Mark Guscini, Centro Español de Sindonología, Spain: "No one has really publicized it until we went in there. The Cathedral authorities even today - they don't realize the full extent of what they have. They find it strange that some people want to go in and look at this old blood stained cloth. But they aren't aware of all the results of our studies, not because we don't make them available, but because they don't read it. They aren't aware in themselves of the great treasure they have in there.

BUT DON'T THEY ASSOCIATE IT AS BEING THE VERY BLOOD OF JESUS CHRIST ON THIS CLOTH?

It's a question I often ask myself because if they did, their attitude would surely be different. But they don't seem to. They know it's something special. They know it's awakening an interest in the world over now. And they find it strange when people have been over from the States to go and visit the cloth and they have actually asked me then without these people listening, 'Have they really come from the United States just to see this?'

WHY WOULD ANYONE INSIDE OF THE CHURCH ANYWHERE NOT BE COMPLETELY AND TOTALLY PASSIONATELY OBSESSED WITH THESE CLOTHS?

I really wish I knew, but it always seems to be the question that its people who are not 100% involved with the church who get passionately involved and realize what we have. I mean, we're talking about something that was in contact, physical contact, with Jesus Christ. It is incredible! Now, why they don't realize that and stand back and think, 'Wow, we've got this here!' is absolutely beyond me.

COULD YOU PLEASE DESCRIBE THE VERY FIRST MOMENT THAT YOU WENT INTO THE CHURCH AND THE CLOTH OF OVIEDO WAS HANDED TO YOU TO HANDLE AND TO EXAMINE?

It was a very moving and emotional moment. I had driven over from where I live in the morning about four hours drive away. I was nervous is the word really. I was very much looking forward to the moment. I went into the cathedral. There were a lot of other people who were there that I needed to meet, but I ignored them and sent to Jorge - one of the other members of the team - 'Take me to it. Let me see it.' And I just stood there for ten or fifteen minutes in front of it just trying to realize - I knew it was there, I knew what it was - but just trying to realize in myself and in my heart exactly what this is. You know, if this is six inches away from my face - I've got the actual blood of Christ! It was an incredible moment. Something I'll never forget.

AND THEN DID YOU PICK THE CLOTH UP?

No. We try to do that as little as possible. And when we do touch it, it's always with rubber gloves to avoid more contamination. Although, having said that, nobody can resist the temptation - at least the first time - of either touching it with fingers without gloves on to just get that historical contact. And I did do it as well.

THE CLOTH OF OVIEDO (contd)

AND WHEN YOU DID, DID YOU HAVE A SENSE OF SOMETHING EVEN MORE DIFFERENT BEYOND LOOKING AT IT?

Not really, no. I thought I would, but I didn't. I touched it. I still knew what it was, but it didn't make too much difference touching it physically because it was just a literal touching it with the tip of a finger. That's all. Nothing more.

IF JESUS CHRIST WAS A REAL HUMAN BEING WHO HAS HAD THE KIND OF IMPACT ON THIS PLANET THAT HE APPEARS TO HAVE HAD FOR 2000 YEARS AND EVERYTHING SURROUNDING THE HISTORIES THAT ARE WRITTEN IN THE GOSPELS IS A MAN WHO DIED IN A HORRIBLE, PHYSICAL PAINFUL WAY. BUT THEN SEEMED TO DISAPPEAR AS HE SAID THAT HE WOULD IN A MIRACULOUS WAY CONSISTENT WITH CALLING HIMSELF THE SON OF GOD. IN YOUR WORK, FROM A STRICT FORENSIC POINT OF VIEW, IS THERE ANYTHING THAT HAS AFFECTED YOU AS BEING MIRACULOUS?

Well, I always say that you can get to a certain point with forensic studies, chemical studies, physical studies, study of manuscripts and history - you can get to a point where you say, 'Up to here it's fact and you can't deny this.' Some people try to, but they can't. But you do reach a point - I mean, I don't think the Shroud or the Oviedo Cloth prove the Resurrection. I don't think they can ever do that. Some people say they can. I really don't think they can. You reach that point where from there on, it depends on your own personal faith.

Some people who are convinced that the Shroud is genuine - you heard them in the Conference they are not professing Christians and may not even believe in the Resurrection. But you can reach a point with the Shroud where you say, 'This is science and you can't deny that.'

And then there is a point where it comes to deeper spiritual things.

NOW, CAN YOU EXPLAIN TO A RADIO AUDIENCE WHO HAS NEVER HEARD THIS BEFORE ABOUT THE EXPERIMENTATION THAT YOU DID CONCERNING THE VARIOUS ANGLES THAT THE BODY MUST HAVE BEEN IN TWO DIFFERENT TIME PERIODS TO CREATE THE BLOOD, THE SCAB WOUND, AND THE FLUID SERUM THAT IS THERE ON THE CLOTH OF OVIEDO?

All right, I'll try. These studies were forensic studies done by a professional forensic doctor. What he did was make a model head with all the tubes to pass the liquid through them so that it would come out through the nose of the head. In other words, all the stains were reproduced in the laboratory and can be reproduced again. It's a scientific experiment that can be repeated any time, as many times as anybody could wish.

Now, the first group of stains - in order to reproduce those, the head and body would have to be in a vertical position with the head tilted 70 degrees forward and 20 degrees to the right. And it would have been in that position for between 45 minutes to one hour.

AND THE ASSUMPTION IS THAT THE BODY WAS HANGING ON THE CROSS FOR THAT PERIOD OF TIME TO HAVE PRODUCED THAT ANGLE THAT THE HEAD WAS FORWARD AND SLIGHTLY TO THE RIGHT?

After death. We're talking about that time after death. The body would have been hanging on the cross for that time once Jesus - that's who we're talking about really - had expired.

THE CLOTH OF OVIEDO (contd)

AND WHAT HAPPENS IN TERMS OF THIS WRAPPING OF THE CLOTH OF OVIEDO AT THAT POINT?

Well, we suppose that the original idea was to wrap it all the way around the head. But with the head being tilted to the right, that would bring the cheek in contact with the right shoulder on top of the arm which would have impeded the cloth going all the way around. So what actually happened was when whoever was wrapping reached that point, they just folded the cloth back over on itself over the face which is why on the cloth you have these symmetrical stains that when you open it out again, you've got stains on each side - they are the same stains, basically.

BECAUSE THEY COULDN'T GET THE CLOTH AROUND HIS ARM THAT WAS STILL HANGING ON THE CROSS?

That's exactly right, yes.

SO HE'S HANGING THERE FOR MAYBE 45 MINUTES TO AN HOUR WITH A CLOTH PARTIALLY WRAPPED AROUND HIS FACE ABSORBING WHAT AT THAT POINT WOULD BE CLOTTED BLOOD?

No, not only clotted blood. This is a liquid that was coming out very slowly, while the body was still hanging, through the nose and mouth which is one part blood and six parts serum or the liquid that collects in the lungs when you die from asphyxiation.

IS THAT IN TERMS OF FORENSIC MEDICINE CLEARLY THERE ON THE CLOTH OF OVIEDO?

Yes, that is very, very clear. In itself, you can't link that 100% and say, "Oh, yeah, you've got this liquid crucifixion." What it does imply is that the person died in a vertical position asphyxiated. Now, that same torture, for example, was used by the Nazis in the Second World War, but they would just hang people by the wrists and the person in a few minutes would be dead because you can breathe in, but with that kind of pressure when you've got your whole body weight hanging, you can't breathe out again. Which is also why that the chest on the Shroud of Turin this time - you can see it's a bit swollen. The muscles swell, the lungs swell, because you can't breathe in that position.

AND THAT IS THE ASPHYXIATION DEATH?

That's right.

NOW, SOMEBODY COMES AND TAKES HIM DOWN WITH THE CLOTH STILL PARTIALLY AROUND THE HEAD. FROM YOUR EXAMINATION, WHAT APPEARS TO HAVE HAPPENED NEXT?

Well, the next thing that would have happened - and this is from the stains that would be in the area that corresponds to the forehead - the body was then laid on the ground with the arms in the same position. Now whether that means they were still nailed to the horizontal bar of the cross or not, we don't know. But the arm was still in that position. And then the liquid was flowing out through the nose and down the nose up to the forehead collecting in the eyebrows which is where the forehead stains were - again, for about the same period of time: 45 minutes to one hour.

THE CLOTH OF OVIEDO (cont'd)

AS IF THE BODY WERE LYING ON THE GROUND AND SO THE CLOTH WOULD BE ABSORBING MORE FLUID THAT WOULD BE COMING FROM THE MOUTH AND NOSE AND SEEPING UP ONTO THE FOREHEAD. WHAT APPEARS TO HAVE HAPPENED NEXT?

Next, the arm must have been moved down into a different position. What was impeding the cloth going all the way around the head, this impediment was removed somehow. If that was the arm, all that was involved was just turning the arm away. The cloth was then wrapped all the way around the head and tied in a knot at the top. Now, in releasing the arm from that position, what you are actually doing is releasing all the pressure on the lungs and chest muscles. So, that's when the liquid really started to spurt out through the nose, not just dribble, but it was really spurting out. That was also helped by the body movement. And at that moment, the body was being moved for between five to ten minutes when we can presume that the body was picked up and taken from there to the tomb. You can actually see on the cloth, stains in the shape of fingers. In other words, somebody was holding the cloth to the nose and actually pressing it to try to stop the liquid coming out and to try to absorb what did come out.

Now, we know that it can't have been left on the head and then the Shroud put over the top of it. Why? Because there is no image on the Oviedo cloth and there is on the Shroud. Now, whatever caused the image - whatever the image formation was - it didn't leave anything on the Oviedo cloth and it did on the Shroud. So, that means that the Oviedo cloth was not involved, was not in contact with the body when the image was formed on the Shroud of Turin. It must have been taken off before that and just left to one side.

NOW TALK ABOUT HOW THE BLOOD IN THE BACK OF THE HEAD ON THE SHROUD OF TURIN AND WHAT APPEARS TO BE DORSAL BLOOD ON THE CLOTH OF OVIEDO SEEM VERY CLOSELY TO MATCH.

They do. Again, this is much better described in a visual aspect, but what we can say is that all the blood on the front stains - the ones I've just described (are) the post mortem blood on the Oviedo cloth - but on the area that corresponds to the back of the head (it) has blood that was shed in life. And you can actually calculate that it was shed, it was still bleeding about an hour before death. Now these stains - they are exactly the same stains in the same area on the Shroud of Turin. And when you do an overlay, then the stains just fit in perfectly. And it's the same kind of blood, its the same group of blood as well: AB.

GIVE A BRIEF SUMMARY IF YOU WERE TRYING TO TRACK FROM THE CAVE UP TO 1999, WHERE DID THE CLOTH OF OVIEDO APPEAR TO GO FROM THE TOMB?

OK, according to all the documents that talk about the history, it was in Jerusalem up to the year 614 A. D. which was when the Persians invaded Jerusalem. Lots of Christians fled the city and they took books, manuscripts, relics, personal possessions with them. There is a document written in the year 570 A. D. by some Italian pilgrims who did actually go to the cave where the sudarium was kept in Jerusalem. OK, so from there, it goes across the north of Africa and into Spain which was a great cultural center in the 7th Century. It enters Spain through the port of Cartagena. It would go from there to Seville and from there to Toledo which was the capitol of the kingdom and then when the Arabs invaded Spain in the year 711 A.D. - again we have this mass exodus of Christians and all their possessions right up to the north of the peninsula. According to all these documents as well, the sudarium and the other things (relics) it was with were in the mountains around Oviedo - well, Oviedo did not actually exist as a city then - it was in the mountains between 45 to 50 years. Once the city of Oviedo was built by King Alfonso II, he built a church, San Salvadore, especially for the sudarium and the other relics that were with it.

THE CLOTH OF OVIEDO (cont'd)

THE ONE DOCUMENT YOU SAID WAS THE OLDEST AND THAT IT WENT BACK TO PERHAPS THE 9TH CENTURY OR 10TH CENTURY A.D. COULD YOU DESCRIBE A LITTLE MORE ABOUT HOW THAT DOCUMENT WAS FOUND AND WHAT EXACTLY IT IS AND WHAT IT SAYS SPECIFICALLY ABOUT THE SUDARIUM?

Well, it's a manuscript in northeast France. That brings us on to another relationship. For some reason, there are four manuscripts in northeast France and Belgium which is all the same area which are interested in this story of the sudarium. Now, the link - there are various theories - it's all on the pilgrim's road to Santiago. That's something that needs more investigation. This manuscript is the oldest one. What it does is give a list that the sudarium passed through. It's not a detailed history. And they've got those cities on it. They've got Jerusalem and from there to what they call Africa and what we suppose they mean by that is Alexandria in Egypt. And then into Spain and through those cities we have mentioned.

WHO SUPPOSEDLY WROTE THIS PARTICULAR DOCUMENT?

All of these documents are anonymous. Obviously, it was somebody with a great deal of interest in Oviedo and its history and the relics contained, but none of them are autographed, none of them are signed and we have no idea who wrote any of them.

HOW MANY DOCUMENTS HAVE YOU STUDIED THAT DESCRIBE THE SUDARIUM AND DESCRIBE ESSENTIALLY THE SAME ROUTE FROM JERUSALEM TO OVIEDO?

There is about ten or eleven documents ranging from the 10th to the 12th and 13th Centuries. I've seen all of them personally and studied them. I've had photographs and slides taken of all of them so they can say, "OK, it's here. I'm not inventing this."

BUT IF IT HAD BEEN PROTECTED SO CAREFULLY ALL OF THOSE CENTURIES, THERE WERE PEOPLE AFFILIATED WITH THOSE VARIOUS CHURCHES AND ROUTES THAT ALSO SEEMED TO UNDERSTAND THAT THIS IS AFFILIATED WITH CHRIST. WHY WOULDN'T THIS HAVE PENETRATED OUT TO THE GENERAL WORLD MORE?

That's a good question because people did see it. It's always been known as the sudarium of the Lord. It's never had any other name. People went to Oviedo when they were on the Pilgrim's road to Santiago. They saw it and wrote about it. But it's never really caught on. I really don't know why it hasn't become better known because it's a very important part of the history of the church.

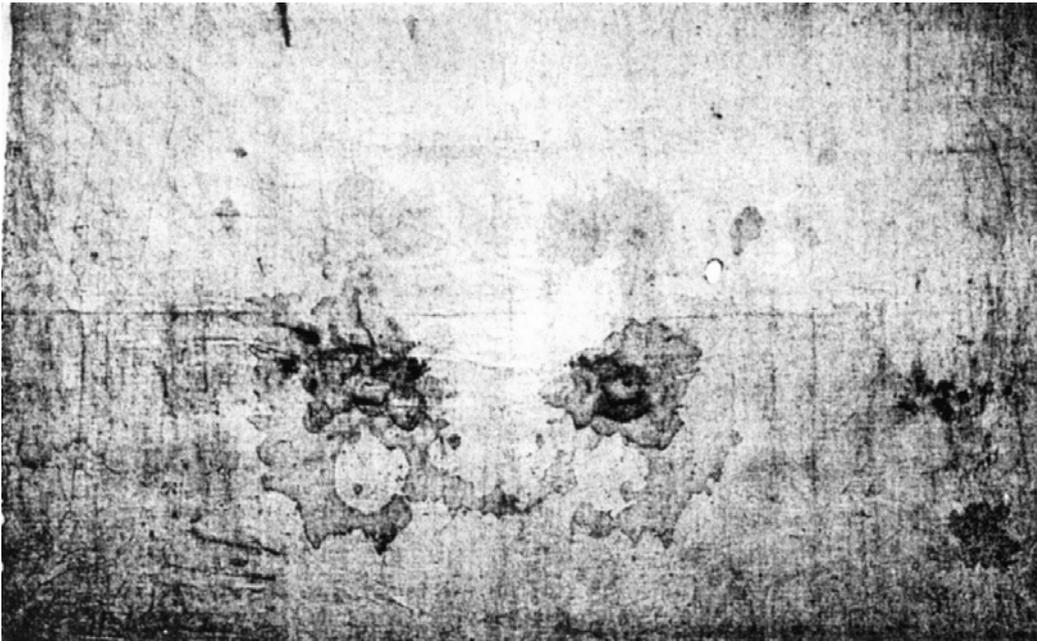
AND A LOT OF PEOPLE TODAY AT THE END OF THE 20TH CENTURY WHEN THEY THINK OF BLOOD, THEY THINK OF DNA. AND THERE IS THIS QUESTION ABOUT BEING ABLE TO CONFIRM WHAT THE DNA POSSIBLY OF JESUS CHRIST WAS. IS ANYBODY DOING ANY DNA TESTS ON THE BLOOD THAT'S FRAGMENTED ON THE CLOTH OF OVIEDO?

It has been tried, but it is very, very difficult. It's difficult, first of all, with old blood. Second, according to some people, you can actually leave DNA through sweat, through saliva, so even if you did extract - on the Oviedo cloth there are hundreds of DNA chains. That's a fact. Why? Because it's been kissed, it's been touched, it's been handled all over the centuries. There are female DNAs in there - it's been in the hands of nuns, they've all kissed it and left saliva on it. Your hands might be sweaty when you touch it. There are so many DNAs on there. You would actually have to get something out of the actual blood and if you could get one that coincided with the Shroud, well that would be fairly definitive proof. But it's very, very complicated to do that.

THE CLOTH OF OVIEDO (cont'd)

SO THE MOST IMPORTANT COMPARISON POINT IS THE FACT THAT THE BACK OF THE HEAD BLOOD MARKS THAT APPEAR TO HAVE BEEN FRESHLY BLEEDING FOR A PERIOD OF TIME SO CLOSELY MATCH THE BACK OF THE HEAD ON THE SHROUD OF TURIN?

Well, that's the most obvious visual point that's easy to show and easy to appreciate. But there's the other things like the blood group, the blood type. When I'm talking here about postmortem blood and blood shed in life - they coincide between the two cloths. The type of death. Everything coincides with it. Everything that we have discovered on this cloth matches with the Shroud of Turin. And with what we know of Christian history."



The Cloth of Oviedo

Mark Guscini, author and scholar
of the Shroud and the Cloth of Oviedo.
He lives and works in Spain





Colombian leads Good Friday rites

A Colombian man dressed as Jesus Christ carries a cross up the 800-metre Monserrate Hill in Bogota on Friday during Good Friday celebrations. The man pictured here says he has been performing this ritual for 15 years. - AFP

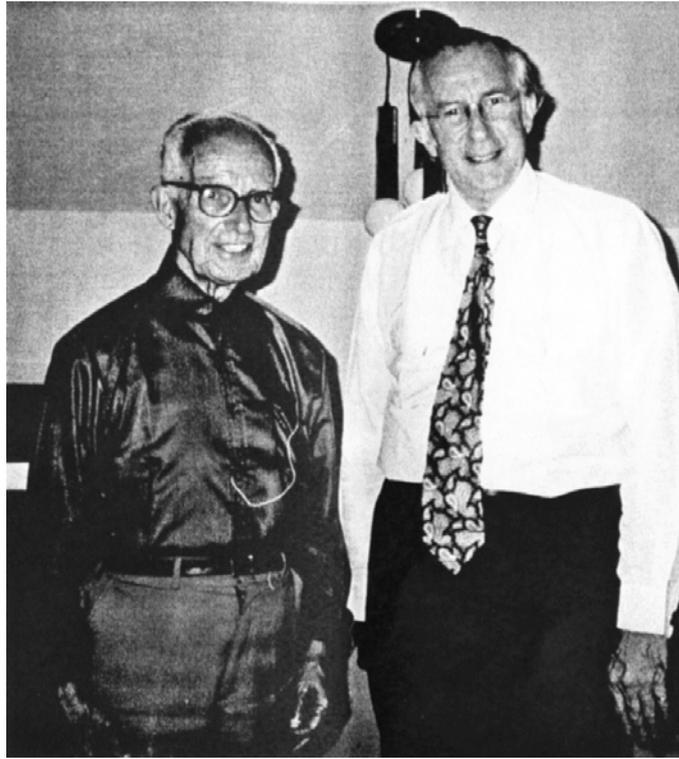
IN MEMORIAM Bro. MICHAEL BUTTIGIEG of MALTA

Brother Michael lived and worked at Stella Maris College at Gzira on Malta GC. He had relatives in Australia as do many Maltese and I first met him in the early nineties during a visit to Sydney. I had always pressed Emanuela Marinelli to produce an English translation of the excellent book she and Petrosillo wrote *The Enigma of the Shroud* which contains an expose of some of the nonsense which went on in 1988 as well as other important material. There were all kinds of difficulties with such a project but as early as 1990 when Orazio Petrosillo visited Malta as a member of the Pope's entourage, discussions had been raised between Bro. Michael and Petrosillo about an English version of the book. Subsequently Bro Michael signed publisher's contracts which were unsatisfactory but in the end a Malta publisher PEG was willing to produce it.

Buttigieg got Louis Scerri to translate the work into English and over a period of two years in the mid nineties asked me to edit the whole thing. This was a difficult task as I made an average of about twenty corrections to every page of the manuscript and then never saw the final result before it was printed. For those two years Michael and I sent copy back and forth between Australia and Malta and in the end it was published. To this day I have only ever got my hands on one copy and this I bought from the current distributor in the USA. I think the Malta company had little idea of marketing or organising themselves.

Brother Michael was a pious and gentle man. His life was devoted to his profession and his one aim in latter years was to see his dream of the English language version fulfilled before he died. He turned eighty in 1996 and the same year the book came out. He also contributed articles for *Shroud News* [February 1995 and February 1996] amongst which was the sincere rebuttal of a farcical theory of image production proposed by a South African scientist [art professor Nicholas Allen] who then [December 1995] set about Michael with a vengeance hard to believe and which he did not deserve. Brother Michael Buttigieg was one of those devoted Shroudies although not widely known who made a quiet but significant and determined contribution to the dissemination of Shroud information. He died on Malta early in 1999.

REX MORGAN



Bro. Michael Buttigieg with Rex Morgan in Sydney



Dr Orazio Petrosillo



Prof. Emanuela Marinelli

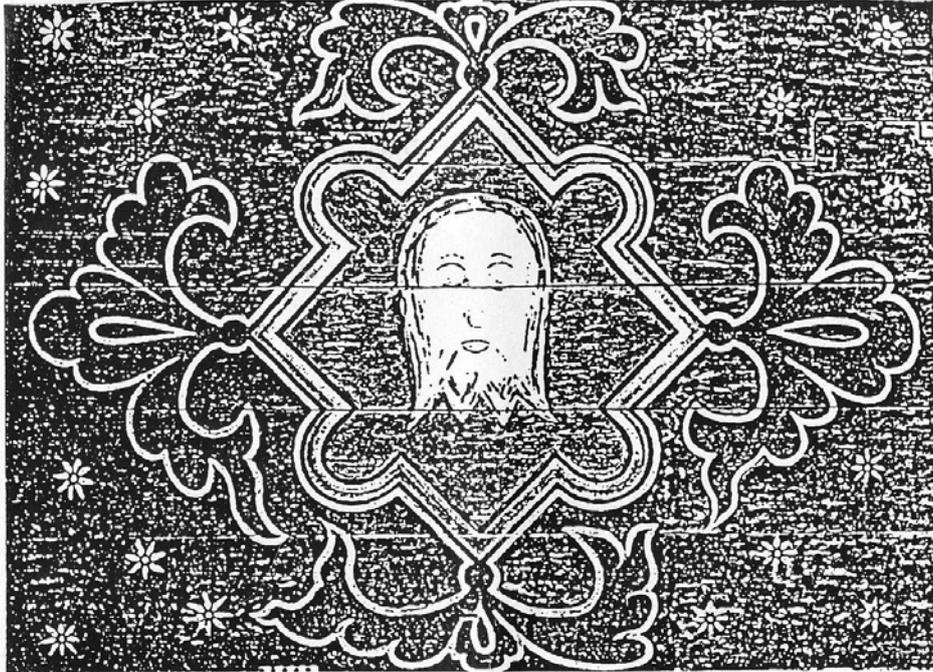
IN MEMORIAM ANNA HULBERT

The death was reported recently at the age of 55 of Anna Hulbert, the British expert in the conservation of medieval wall paintings in England's churches. Hulbert was also a Shroudie and gave a lengthy interview to an American newspaper in 1988 during the period just before the official release of the C14 test results and when leaks and rumours were rife. She defended the position that the Shroud could not have been painted. Hulbert was also instrumental in giving conservation advice about the Templecombe panel in Somerset. The connection between the Shroud and this panel had been discovered by Ian Wilson and later work by Audrey Dymock Herdsman and Morgan have established that the wooden panel was probably the lid of a box in which the Shroud could have been transported from France to the Templar preceptory in Temple Combe during the period of the thirteenth century when many theories of its whereabouts abound. The Morgan theory has not been disputed and is accepted as one of the possibilities.

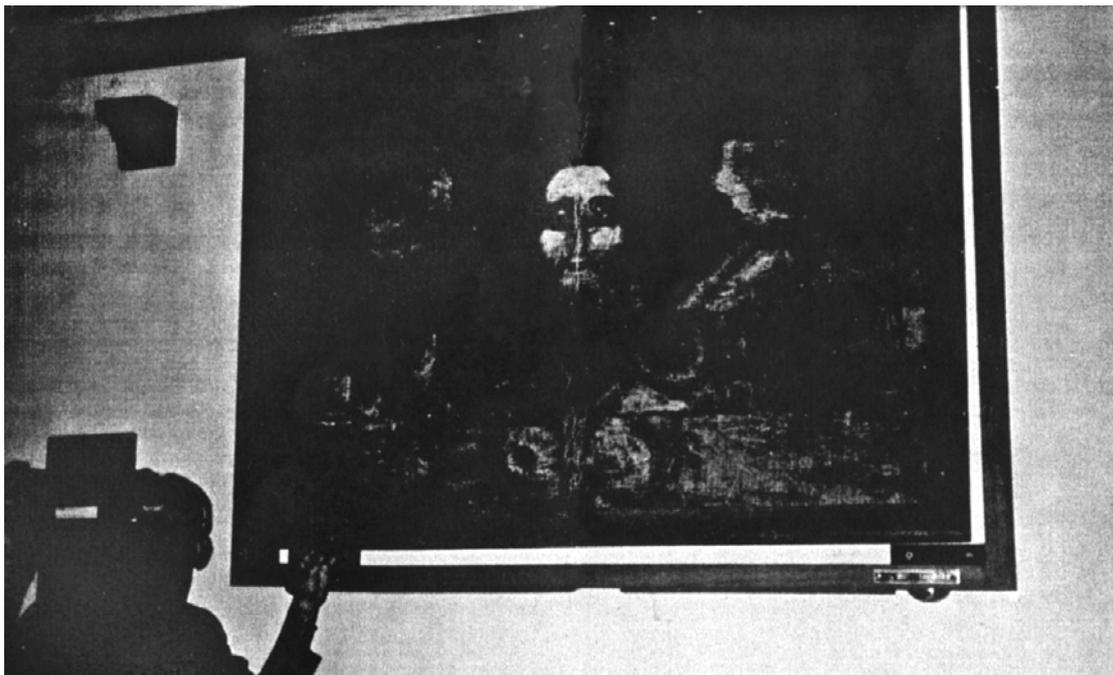
Anna Hulbert gave a very important lecture on her study of the Templecombe Panel to the British Society of the Turin Shroud in January 1988 and the large amount of information contained in this lecture was used by us as the basis for our reconstruction of the Templecombe Shroud box. It was Hulbert who determined that very little paint remained on the panel picture but it carried very high quality pigment and the panel itself was very skilfully made. She agreed that if it had been used as a door it could not have retained the blue azurite (described by the witness who found it before the paint had been scrubbed off). And she was able to give detailed descriptions of the colours and pigments which were originally on the painting.

Anna Hulbert was regarded as one of the foremost experts on medieval church paintings and she believed that the enormously skilful and detailed work performed in the middle ages on roof bosses and tombs was a result of the painters' faith in God. For her last project she rode on horseback in 1999 to each of 36 monasteries in Romania which had been built by a 15th century prince on the sites of battles which had repelled the advance of the Turks. She was well known for not charging small parishes what her conservation services were worth simply because they did not have the funds to pay her properly.

REX MORGAN



The Christopher Morgan reconstruction of the lid of the Templecombe Box based on Anna Hulbert's advice



Work in progress in 1989 for the Morgan/Nitowski scientific investigation of the back of the Templecombe Panel

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

THE RUNCIMAN PRESS, POB 86, MANLY, 2095, NSW, Australia
(24 hour Fax No: 61 - 2 - 9982 9956)