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A NEWSLETTER ABOUT THE HOLY SHROUD OF TURIN
edited by REX MORGAN
Author of PERPETUAL MIRACLE and SHROUD GUIDE



CRUSADER PERIOD PAINTING OF CHRIST IN THE CHURCH
OF THE NATIVITY, BETHLEHEM. ANOTHER COPY FROM THE SHROUD?
Pic: Sr Damian of the Cross (Dr Eugenia Nitowski)

EDITORIAL

The last issue of *Shroud News* was well received in the many countries it now reaches. In the past few years the number of regular newsletters and magazines on the subject of the Shroud has increased as more and more people in different parts of the world come to grips with the inescapable fact that Sindonology - the study of the Turin Shroud - is more than a passing fad or an interest for a few scientific specialists or religious fanatics. Indeed most people in most places now know something about the Shroud as a result of its rather sensationalised recent history since 1978 and particularly since the far from satisfactory carbon-dating tests which took place last year. Thus study groups are still springing up and some of them produce regular communications. Amongst those received at the *Shroud News* office are the new Belgian Soudarion which is a large format, well printed magazine in Flemish. Another new American news-sheet is *Friends of the Shroud Newsletter*, a quarterly mimeographed series of notes and offprints of press items.

Amongst the more prestigious and authoritative journals, *Shroud Spectrum International* No. 30, March 1989, contains two important papers: one on medical aspects of the arm-position by Dr Gilbert Lavoie and yet another intriguing historical debate by the indefatigable Dorothy Crispino who has also presented on the front cover a rare and beautiful miniature painting of Geoffroy I de Charny. Ian Wilson's *British Society for the Turin Shroud Newsletter* No 22, May 1989, contains, amongst other important items, a summary of the Bonnet-Eymard attack on Tite following the C14 dating and the Roman Shroud Group's *Collegamento Pro Sindone* for May/June 1989 is sixty pages packed with scholarly articles and reviews.

One of the most significant newly created publications is the long-awaited *ASSIST Newsletter*. ASSIST, the New York-based Association of Scientists and Scholars International for the Shroud of Turin, has become significantly involved in research and future testing proposals. The first edition of its newsletter reveals publicly for the first time that ASSIST has acquired the entire collection of the late Dr Max Frei's materials including all his pollen samples from the Shroud. The collection was obtained from Madame Frei-Sulzer in Zurich on 15 July 1988 and the entire handing over procedure was televised and recorded by Dr Alan Whanger. Then on 23 July 1988 a diverse group of Shroud scholars and investigators gathered in Philadelphia, USA, to verify the contents of the collection. The instigator of this important coup, Paul Maloney, had invited me to be present at that historic meeting last year but commitments precluded my

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attendance at the time. Amongst other things that happened were that Dr Walter McCrone and Dr Alan Adler (a nicely polarised duo *vis-a-vis* the Shroud) verified, in televised proceedings, that the materials were, indeed, those of Frei and that there were numerous pollens present on the sample tapes. On that brief occasion they discovered far more floral pollens on the slides than had been realised before and this lends support to the theory that flowers were placed on the burial sheet. ASSIST has a programme for detailed examination and evaluation of all Frei's materials and work and will be reporting progressively to the world.

In September 1989 the International Paris Symposium on the Holy Shroud will take place. This has drawn a large attendance and a wide variety of papers will be given by Shroud experts from many countries and many fields of research. It has the potential for great interest with both Tite and Hedges expected on the platform. I hope to bring *Shroud News* readers a resume of the proceedings of that conference in the October issue.

Amongst the recent encouraging letters from all over the world expressing appreciation of *Shroud News* I was delighted to receive, via the hand of Rome's Professor Emanuela Marinelli, a certificate from the Mexican Centre for Sindonology awarded for my "collaboration and support in publicising knowledge of the Shroud". This Diploma is under the sign manual of the Archbishop of Mexico and major sindonologists of that country.

The main part of this *Shroud News* is devoted to two very important contributions from the German historian, Professor Werner Bulst. The first consists of his own follow-up comments on the French Bonnet-Eymard accusation of sample substitution last April (suggesting that it was not the Shroud which was carbon-dated at all) and the second is a series of historical matters which shows (as most Shroud *cognoscenti* already believe) that the Shroud cannot possibly be medieval. I hope you enjoy this issue.

REX MORGAN

SOME COMMENTS ON THE TURIN SHROUD AFTER THE CARBON TEST**Prof Dr Werner Bulst, SJ, Darmstadt, Germany, 20 July 1989**

Edited by Rex Morgan

At the Bologna Symposium in May 1989 I had given a lecture on some examples of historical facts which establish the existence of the Shroud between the 6th and 12th centuries, long before the date fixed by the carbon test. Concluding the lecture I frankly confessed that I do not believe the published results of the carbon testing and there was wide agreement with my view.

Since then I have received many letters expressing the same agreement. But some questions have also been asked. Therefore I have written the following paper.

A. A SUMMARY OF MY ARGUMENTS CONCERNING THE CARBON TEST

1. The most important persons in the testing were extremely biased: Tite, Hall and especially Sox (who named himself as the "initiator" of the test).

In 1981 Sox had already written a book to prove the Shroud to be a "fake". In the same year Prof Dubarle stated in his review of the book: "L'auteur accumule toutes les difficultes qu'on peut opposer a l'authenticite, sans donner une place equivalente aux sens contraire... L'auteur ne conclut pas, mais laisse entrevoir sa conviction negative" (*Sindon* 30, 1981, p 92) Contrary to the official agreement that each of the three institutes was to work without contact with the others, Sox maintained intensive contact between London, Zurich and Tucson. For example, Prof Wolfli, the Zurich tester, opened the containers which he had received in Turin on 21 April, on 9/10 May in the presence of Sox(!) Wolfli was "delighted" to hear that Sox did not have contact with STURP. From the dialogue between them a statement reveals their attitude: Zurich, the city of Zwingli, is the right place to unmask the Shroud

The partiality of Tite, Hall and Sox was revealed when they published prematurely on 13 October 1988, four months before the official publication on 16 February 1989, and without any concrete statistics, the result of the test with the triumphal expressions: "Fake!", "The Greatest Forgery of All Time" (The title of Sox's new book which had been printed long before the publication of the results. Indeed the preface had been written in August 1988 (!)

There are some scandalous indiscretions in this book: Sox published the certificate, signed only by Cardinal Ballestrero and by Tite. He had seen it in Zurich (p 136) and he published some internal details of the Tucson activities.

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2. The exclusion of all other scientists - against the explicit agreement (!) Not even Prof Gonella, the representative of the Cardinal, had been informed. In the German magazine *Der Spiegel* he spoke frankly about the anti-Catholic "conspiracy". Hall (as reported in *British Society for the Turin Shroud Newsletter*, No 21, Jan/Feb 1989, p 7 ff) revealed his opinion of STURP and ASSIST in a lecture in Oxford, one day before the official publication of his results in *Nature*: They are "automatically biased" (sic), STURP is "particularly culpable for giving the Shroud some false scientific credibility" (sic). The evidence advanced in favour of the Shroud is "pathological".

3. The sample of the Shroud was evidently taken from an extremely contaminated corner. In the official publication, however, one reads: "After the first set of measurements revealed no evidence of contamination" (*Nature*, 16 Feb 1989, p 613). Wolfli wrote the same to me. That sample cannot have been a piece of the Shroud!

At the time when Libby dated a piece of linen from Qumran I gave a seminar on the historical problems of Qumran. Shortly afterwards I had the opportunity to propose the carbon test in a personal conversation with ex-King Umberto who was then visiting the landgrave of Hassia. Libby refused the test because of the extreme contamination of the Shroud ...Certainly the cleaning methods have been perfected in the meantime, but "no evidence of contamination" -- that is incredible.

4. Suspicions.

a. A number of problems is caused by the so-called control samples. In *Nature* (p 614), thanks are given to five persons and the Egypt Exploration Society for the procurement of two (or three) small samples ... which were really of no use - unless to mask the actions. Certainly the Curator of the British Museum could have found enough samples in the immense storehouses of the Museum if his sole intention was, as he claimed, that the test would be "blind". Indeed there was nothing blind about it.

b. Dr Tite continually named only two "control samples". Yet in the certificate, signed by the Cardinal and Tite (as published by Sox) three containers are enumerated 1, 2, 3 which had been prepared by Tite. In a photograph he is to be seen with the 3 x 3 containers on a tray. Also in the London premature publication in October 1988 the third control sample was concealed. For what reason? I note, too, that ASSIST is of the opinion that there were only two control samples (letter 3 November 1988)

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c. The third control sample (from the cape of Louis of Anjou c1297) was brought to Turin, at the time of the Shroud sampling, by the textile expert Prof Vial of Lyon, who himself had procured it in the Provence. Doubtless it had been ordered by Tite, otherwise I see no motive for it.

d. The most critical point in the whole matter was the placing of the samples into the containers. Tite, with the Cardinal, retired into a separate room. There exists no documentation, no independent witnesses. Many Shroud experts who consider the carbon date result as impossible, think that the containers were changed during a moment of inattention of the Cardinal. This is not impossible.

5. To make clear the importance of the documentation of such activity: In 1973 new photographs (UV, IR etc) were made of the Shroud, a matter of relatively small importance. All of the procedures were, however, witnessed and documented by six experts: one specially appointed by the Court, another a State registered notary. Prof Evin, the director of the radio-carbon center of Lyon, wrote to me: "The mystery-mongering of Tite was a stupidity." Was Tite so stupid? I think it was, more probably, a trick.

6. A further critical point not observed until now, as far as I know, is that in *Nature*, 337, p611 ff, four months after the theatrical London announcement when the official results were published, there were some remarkable surprises:

a. Firstly: Also in Oxford the (concealed) third control sample had been tested (!!!)

b. Secondly: The calendar date ranges of sample #1 (allegedly from the Shroud) and of sample #4 (from the cape of Louis d'Anjou) are practically the same: "A very narrow calendar range" (*Nature*, p 614):

Sample #1: AD1273 - 1277 (68%), resp 1262 - 1312 (95%)

Sample #4: AD1268 - 1278 (68%), resp 1263 - 1283 (95%)

c. Thirdly: This dating accords with the dating desired by Sox (and others), deduced from the memorandum of Pierre d'Arcis (which indeed is historically worthless). And on this basis Hall and Tite proclaimed the Shroud to be a "fake", Sox: "The Greatest Forgery of All Time"!

7. The samples from the cape were in the form of threads. The excellent workshops of the British Museum were certainly capable of fabricating from such threads, samples in the mini-format of postage stamps in the same structure as the Shroud. Of course this is a hypothesis. But the mystery of the contacts between the participants and the exclusion of all others including the representative of the Pontifical Academy, other alternatives cannot be excluded.

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8. A further surprise: Shortly after the "finish" the three central persons left their positions: Cardinal Ballestrero (who shortly before had stated that he would remain); Prof Hall who subsequently received a grant of 1 million pounds Sterling (to found a professorship at the Oxford institute); and then he was succeeded by Dr Tite.

Summary:

The whole sample and testing matter is so obscure and dubious that Prof Heller rightly judged the value of that test: It is "nothing"... Whoever wants to accept this carbon dating, must believe strongly in incredible things.

B. OTHER WAYS TO DATE THE SHROUD

The carbon test is not the only, and by no means the best, way to date objects like the Turin Shroud. I give a short summary of some other ways.

1. The textile

Prof Vial, who had procured the third "control sample", is certainly one of the most experienced experts in textiles, the technical secretary of the world famous Centre International d'Etudes des Textiles Anciens (Lyon). He wrote to me that he had not seen, in more than fifty years (!), a European textile like the Turin Shroud. In ancient Syria, however, textiles of the same structure have been found. I have seen some examples, e.g. from Palmyra (1st to 3rd century AD) in the collection of Prof Geilmann (Mainz) at the Roman-German Central Museum. Textiles were a main export article of Syria through the commercial centre of Jerusalem, especially during pilgrimage times. No European painter of the middle ages has used such a textile.

2. The pollens

Also by the pollens on the Shroud we have a contribution to the dating problem. Over many years I collaborated (as an historian) with Dr Frei who detected and identified the pollens on the Shroud. The enormous majority of them is from the Near East, not from Europe. Consequently the Shroud could not have been made about 1300 in Europe where it has been continuously since that time. Prof Danin (Jerusalem), who for twenty years explored the deserts of Israel and the Sinai, and Prof Horowitz (Tel Aviv), the leading palynologist of Israel, informed me of their

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conviction, that the Shroud had been made in Jerusalem(!) (My article in *Shroud Spectrum International*, #27, 1988, pp12 ff.)

3. The Pilate coins on the Shroud

In the three-dimensional projection of the Shroud Prof Jackson detected small objects like buttons on the eyes. Prof Filas interpreted these as coins. All Numismatists I have consulted (including those in Israel!) agree that these marks, especially on the right eye) are from coins which were minted only by Pilate. It was also possible to identify the year: 29/30 AD. After 31 AD Pilate was no longer allowed to mint coins. Dr Kindler, numismatist, director of the Museum Ha-arez (Tel Aviv), informed me that by the Dead Sea a skeleton had been found with denars of Hadrian in the eye-sockets.

4. The crucifixion. The burial.

Crucifixion was a Roman method of execution. According to the Roman Law a crucified person remained on the cross as food for birds of prey. (Mommsen, *Romisches Strafercht*, 1899, p 987 ff). The practice of burial of a crucifixion victim was confined to only a small region of the Empire and only for a very short period. In 6 AD Augustus removed the Jewish king Archelaos (son of Herod I) and installed a Roman procurator for Judea and Samaria who had the authority of the death sentence. (John 18,31: The Jews to Pilate: "It is not lawful for us to put any man to death"). At the same time, however, the Jewish government was still in existence, which required burial before sunset according to Jewish law. This exceptional double rule was finished by the Jewish War in 66 AD. Consequently we have certain dating for the Shroud of between 6 AD and 66 AD.

5. The most exact dating

Given the fact that the Shroud is the shroud of a crucified man one must see and judge the numerous exceptional markings: e.g. a) the many puncture wounds around the head, certainly caused by something like a "crown of thorns". b) the side wound with "blood and water" (= serum), which has been proved chemically and immunologically. (One of the testers[!] who saw the Shroud for the first time on 21 April 1988, wrote to me that he had instantly seen that the "blood" on the Shroud could not be real blood. What ignorance in an allegedly scientific research!) c) Most importantly: The fact of the burial of this crucified person in a costly sheet which must have been lying almost flat under and over the body. We

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do not know of any burial of that kind with one exception: The burial of Jesus by a rich man (who must have had access to the Roman procurator), in the exceptional conditions immediately before the beginning of the sabbath, and in a rock tomb chamber.

It is a great error for this point to be regarded as a religious question from which the scientist must desist. Indeed, it is first an historical question and the Shroud is obviously an historical fact. To "believe" in Jesus in the religious sense is a further, personal act. This distinction has already been made in 1902 by the famous scientist Yves Delage, an agnostic, in his lecture to the French Academy!

* * * * *

The following passage appeared in the prestigious *Shroud Spectrum International* #30 recently:

From this murky bombast [a comment on David Sox's new book], it is refreshing to turn to the 50th Issue of *Shroud News*, December 1988. Rex Morgan wrote his first issue in September 1980 and has faithfully kept the paper coming, and improving, ever since. Easily, 67 pages were filled with encomia from readers around the world. As is only right, the jubilee issue is dedicated to the man who has celebrated his jubilee in the cause of the Shroud: Father Peter M. Rinaldi, SDB, whose congratulatory letter is the first of dozens. The whole issue was good reading and a reunion of sorts with many friends in sindonology.

It was a delightful surprise to see the top of *Spectrum's* cover, including the *Vexilla Regis* reproduced beneath our few words extending warm greetings and best wishes to the gallant paper from Down Under. Let us take this occasion to reiterate those sentiments.

SOME IMPORTANT DATES IN THE EARLY HISTORY OF THE TURIN SHROUD

Prof Dr Werner Bulst, SJ, Darmstadt, Germany, 20 July 1989

Edited by Rex Morgan

INTRODUCTION

The Turin Shroud is not only an object of science; it is equally an historical fact.

1. It is regrettable, and of grave consequence, that most opponents of the authenticity of the Shroud know little, or only certain excerpts, of its history. Especially they quote an excerpt from a French document by which they attempt to prove that the Shroud is a fake of the 14th century. This document, a memorandum sent by Pierre d'Arcis, bishop of Troyes, in 1389 to the (anti-)pope Clement VII, has, however, for a long time been proved to be worthless.

In fact the bishop contends that the owners of that cloth, the canons of Lirey (near Troyes) and their patron Geoffroy de Charny are swindlers. They particularly propose to collect money from the numerous pilgrims who come "from the whole world" to see the Shroud. And, in what seems to be decisive, Pierre claims that his fourth predecessor as Bishop of Troyes had already proved the forgery. The painter himself had confessed that he had painted the image in a "usually human manner". This memorandum is a very extensive document, written in a furious style, but usually a small excerpt (sometimes an excerpt from another excerpt!) is quoted.

Some arguments reveal the worthlessness of this document.

a. Pierre d'Arcis had never seen the Shroud of Lirey. For good reasons the canons concealed it from him. Pierre tried to get the Shroud for a church of Troyes; he also tried it through the king of France and through the pope, but in vain.

b. We know nothing about an examination of the Lirey Shroud by the fourth predecessor of Pierre, Henry of Poitiers. On the contrary, at the time when this examination, according to the memorandum, would have been made, Henry consecrated the church of Lirey, praising the great piety of Geoffroy de Charny.

c. Through the expositions of the numerous relics at Troyes enough money had

SOME IMPORTANT DATES (cont'd)

been collected from pilgrims to construct the grandiose Gothic cathedral at Troyes. Pierre d'Arcis feared the rivalry of the church at Lirey in the next neighbourhood of Troyes and, what is more, he believed that he himself possessed a part of the Shroud, perhaps a "contact" relic. Such relics were in common use as photography did not yet exist but by no means were all such "secondary" relics intended as "fakes".

d. The decisive argument against the memorandum of Pierre d'Arcis is that he contends that the painter himself had confessed that he had painted the image on the cloth in the usual human manner. ("humano ope factum, non miraculose ... concessum"). Today no-one, not even the opponents of authenticity, think that the Shroud image is a customary painting.

2. For experts in the history of the Shroud there is no doubt that it existed during the first millennium in the Byzantine Empire. Most of today's authors, however, ignore the Byzantine world, nor are they able to read Byzantine texts. An additional difficulty is the different terminology for the object which is today named "Shroud" or "Sindon". Sometimes an historian must also consult specialists ...

3. Indispensable aids for the interpretation of Byzantine texts are the numerous Christ images in their historical context.

4. In the following article only some of the more important examples can be mentioned in a concise manner. The history of the Shroud in the first millennium is presented in great detail with numerous illustrations and references in

W. Bulst, S.J. and H. Pfeiffer, S.J., *Das Turiner Grabtuch und das Christusbild*, vol 1, Frankfurt, 1987, pp 87 - 145. The second volume will follow in 1990.

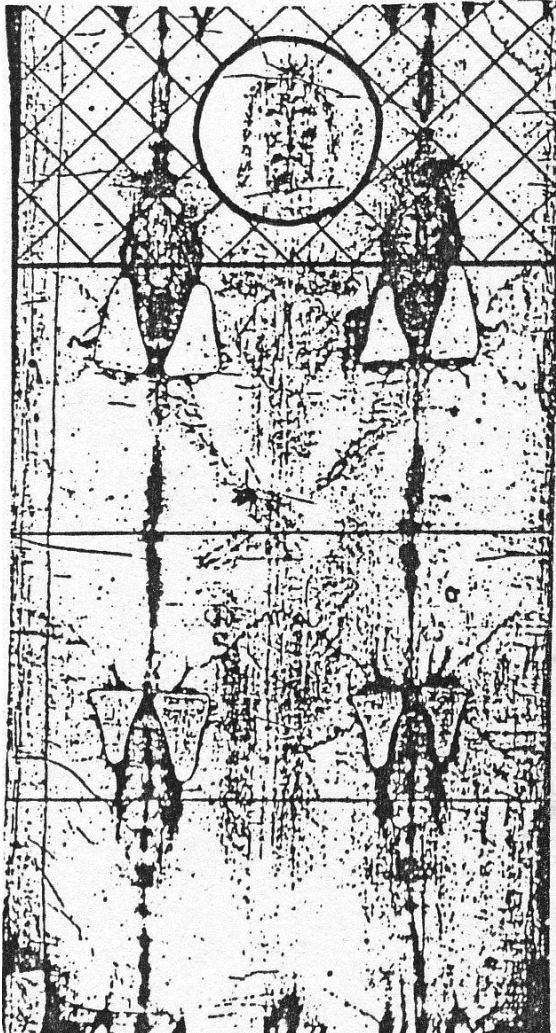
Preliminary remarks:

In the new dispute on the Shroud, its early history is most important. If it can be established that the Shroud already existed in the first millennium, the carbon-dating must be false. A complete documentation is neither possible nor necessary. In the Jewish period of the Church it was impossible to show the Shroud. It was equally impossible whilst crucifixion was in use, i.e. until the time of Constantine. It must be appreciated that a cloth of more than 4 metres (171 inches) can be preserved only folded when it is in a box. Hence those who saw the Shroud did

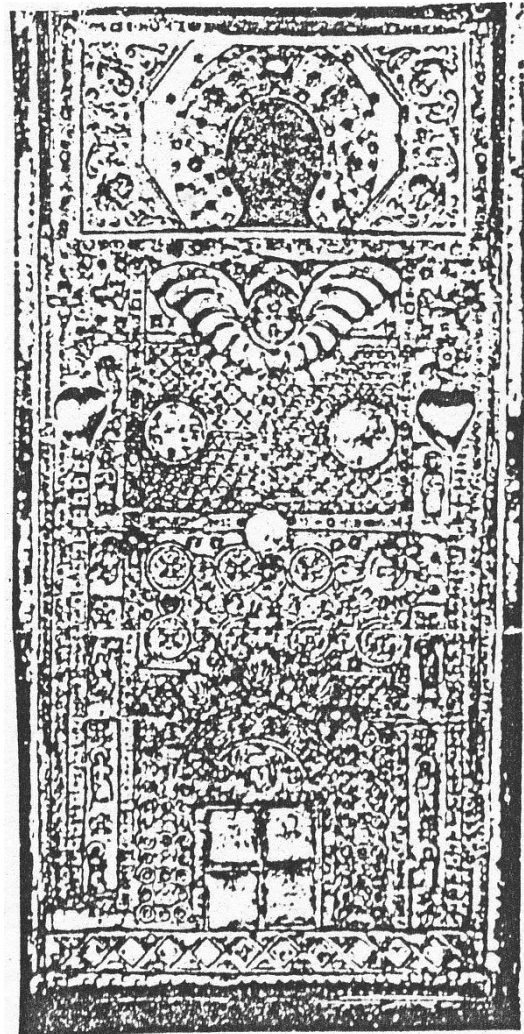


Detail

Christ image in the apse
of the Lateran Basilica



The front half of the Shroud. The folding lines have been drawn. The upper eighth part corresponds to the Mandylion.



The oldest copy of the Mandylion, Rome; Lateran, first mentioned in 753. Above is a door to kiss the feet.

SOME IMPORTANT DATES (cont'd)

not necessarily see the whole cloth but perhaps only a part.

1. The earliest Christ images were of symbolic style, like the Good Shepherd. The first image of portrait character, in a public room, is the mosaic in the apse of the Lateran Basilica constructed by Constantine about 320 AD, named by Constantine himself "Basilica Salvatoris". The basilica has been destroyed and reconstructed. Only the image of Christ, enclosed in a travertine frame has always been fixed by iron cramps in the same place. This image is unmistakable: a beard not curled; centre-parted smooth, shoulder-length hair; totally frontal. Amongst the immense number of Hellenistic and Roman portraits it is absolutely unique. And, what is more, precisely in these exceptional features, it accords with the face on the Shroud. The dependence cannot be denied.

2. A certain early date for the Shroud is the defence of Edessa against the Persians in 544. The victory has been ascribed to an image of Christ on a cloth, regarded as the *acheiropoieton* ("not-made-by-hands"). The discovery of it in the fortifications of Edessa is surrounded by many legends. Its existence, however, henceforth, is indubitable. The strange name *Tetradiplon* (= 4 x 2), which was never used to describe any other object, indicates that the cloth was folded. It was concealed in a golden shrine, showing on the top side nothing but the classic face of Christ. Ian Wilson first detected its probable identity with the Shroud. His thesis is confirmed by some important images of Christ in churches founded or consecrated by the emperor of the time, Justinian I (527 - 565) who was not only extremely interested in the defence of Edessa but was also a great venerator of holy images. The Justinian Christ images accord with the Shroud face even in their proportions and in some strange details like the swollen left cheek, which in later times was to become a special feature of the imperial Christ images.

3. In 639 Edessa was conquered by the Arabs. Three centuries later, in 943, the Byzantines, reinforced, besieged the town. The unique condition of their retreat was the delivery of the holy image which was, in 944, translated to the relics chapel of the imperial palace of Constantinople. Two exceptional facts of that time confirm its identity with the Shroud:

a. Gregorios, the archdeacon of the Hagia Sophia, identified the image with the Edessa original. His speech, quite recently found again in the Vatican in a manuscript of the tenth century describes also the reverse side of that part which could be seen in the shrine, precisely according to the corresponding part of the Shroud. He recognized the side wound and the blood and water. (This discovery

Examples of famous Justinian Christ images



The encaustic icon in the Sinai monastery, 6th century



Face of Christ amidst the great cross in the apse of S. Apollinare in Classe (mosaic), consecrated in 549, Ravenna.

Examples of copies of the Mandylion



Gradac (Serbia), 12th century (fresco)



Studenica (Serbia), 1235 (fresco)

SOME IMPORTANT DATES (cont'd)

was published by G. Zaninotto)

b. At that time only a few selected persons of the court could inspect the Holy Face, "removing the covering". They were badly disappointed: "I see nothing" - "eyes" "a face" (?)

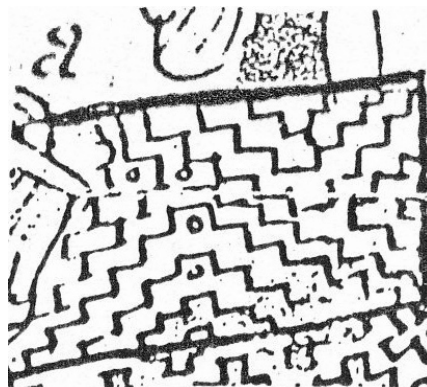
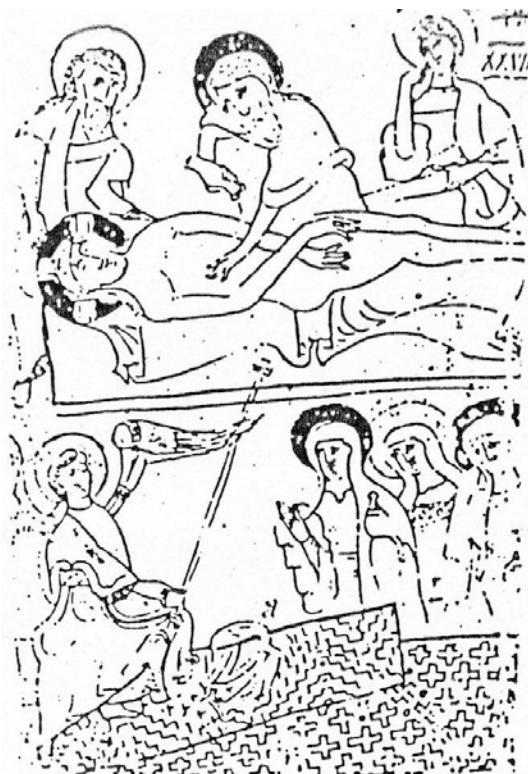
A millennium later (1978) the scientists in the Turin palace had the same experience: only from a greater distance can the image on the cloth be discerned, a consequence of the unique physical features of this image.

In Constantinople the old Edessa image was named *Mandyllion*, a Grecized Arabic word which denotes a towel meaning in the form of a folded cloth and the opinion that Jesus had dried his face with this cloth. *Sindon* (= Shroud) and in Constantinople are other things, especially evident from the famous speech of Nicholas Mesarites, the custodian of the relics chapel (1203). Many sindonologists cite the list of relics in this speech but, shamefully to say, always only an excerpt, ignoring the most important section where Mesarites particularly speaks of the Mandyllion. This omission is one reason for the confusion about the Shroud in Constantinople. One must also consider the "multiplication" of relics in earlier times, especially by contact. By no means were all these "secondary relics" "fakes". A famous example is that Pope Pius V gave to Juan of Austria a copy which had been placed in contact with the Shroud before the Battle of Lepanto (1571). Therefore Christ images are often important for the interpretation of documents.

A striking proof for the existence of the Shroud long before the carbon dating is an illustration in the Budapest Codex Pray (1192). This is evidently a representation of the Shroud image: it has the same position and the complete nakedness of the body, the missing thumbs, as on the Shroud. Overwhelming is the representation of the older burn-holes, regularly disposed, which are also carefully painted in the Shroud copy of 1516 (A. Dürer). For what reason could such an image come to be in a Hungarian book? The Byzantine Empire was then in a precarious position and so the Emperor Manuel I (1143 - 1180) intended a union with Hungary. He gave his daughter in marriage to the successor to the throne of Hungary, Bela III. The Pray Codex is from that time.

Already from 1164(!) there exists a fresco with the same subject as the Codex Pray in Nerezi (Macedonia). In the light of such facts, precisely dated, the carbon dating appears absurd.

4. After the 4th Crusade (1203/04) the Mandyllion came into the Occident. However, until the middle of the 14th century we hear nothing about it. Then it was exposed for the first time in the Church of Lirey near Troyes. The route to



Detail of the illustration (from the lower half): The four small circles are disposed like the burnt holes on 'the Shroud, and on the copy of 1516

(probably: A. Dürer)

Cod. Pray, fol. 27v.

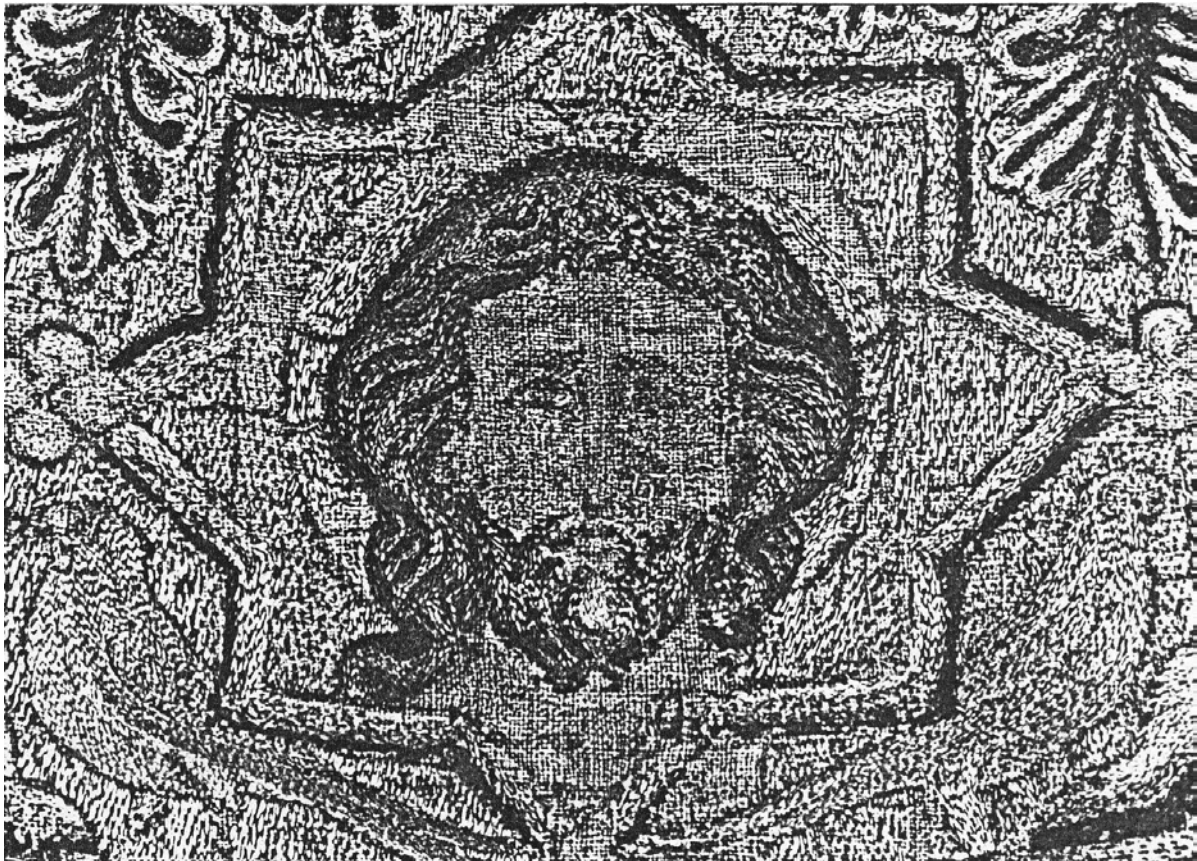
Ca. 1192,5



Professor
WERNER BULST

SOME IMPORTANT DATES (cont'd)

the Occident has been discussed. Probably we have a solid argument: in a letter of 1247 Balduin II, the last "Latin Emperor", assigned many relics to the French king Louis IX. Three of these relics are emphasised as "holy": the crown of thorns, the great relic of the cross and the "Holy toella", the precise Latin translation of Mandylion. In the 14th century Geoffroy I of Charny, the standard bearer of the king, founded the church and convent of Lirey where the Shroud, some years later, was exposed in public. Most important is that the king himself had subsidized the church by the enormous amount of about 100 kgs of gold and, in addition to that, he promised great annual subsidies for the church and convent of Lirey. He must have had a personal interest in that enterprise.



Detail from an embroidered cope now in the Museo Civico Medievale, Bologna, Italy. It was embroidered in England at exactly the time of the Templecombe Panel. Note similar decorative frame and typical image features of the likeness of Christ.

BOOK REVIEW by REX MORGAN

THE CROSS AND THE SHROUD - A MEDICAL INQUIRY INTO THE CRUCIFIXION
By Dr Frederick T. Zugibe, MD, PhD.

Published by Paragon House, New York. ISBN 0 913729 75 2. Hard cover. 236 pp liberally illustrated.

It is sometimes helpful, when reviewing a book, to know the author personally. Dr Frederick Zugibe is a very skilled and highly qualified physician. He has been Medical Examiner (Coroner in English and Australian usage) in New York State for many years and deals daily with the bodies of victims of accidental death, suicide and murder committed by every means and thus has a vast experience in examining freshly deceased human beings -- more, probably, than the majority of surgeons or physicians. And Fred Zugibe is, by character, blunt, forthright and eminently practical in his attitude and approach.

As we might expect, then, this bluntness is evident throughout his book and yet is always backed by thorough medical, scientific and historical argument. This new book is an updated and greatly expanded version of his earlier widely accepted work of a similar title.

Zugibe describes an extraordinarily detailed series of examinations and theories covering every medical aspect of death by crucifixion in general and the death as indicated by the image of the man in the Shroud in particular. Beginning with a medical appraisal of the gospel accounts of the Agony in Gethsemane, we learn what hematidrosis (sweating blood) is and its effect on mental state and its consequences in the apparent early death of Christ on the cross.

Having then explored the medical implications of scourging, the crown of thorns and a survey of methods of crucifixion Zugibe investigates the facts of the apparent form of crucifixion of this victim and the type of cross and nails used. He then reconstructs from a medical and anatomical viewpoint the precise state in which Christ would have been after walking to the crucifixion site and a detailed description of the nailing of the hands to the cross. With results of his own experiments described and illustrated in detail and supported with mathematical data and anatomical diagrams he then disposes of Barbet's well-known theory of the nails having passed through the Space of Destot and demonstrates that they would have entered the upper part of the palm obliquely and emerged through the wrist as shown in the Shroud which is, in fact, the theory put forward in the

BOOK REVIEW (cont'd)

earliest book written on the Shroud, *Esplicatione del Sacro Lenzuolo Ove Fu Involto Il Signore*, by Alfonso Paleotto in 1598. Zugibe also describes how the most favoured theory of the nailing of the feet involves a nail in each foot.

He moves on to the cause of death and disposes of the asphyxiation theory giving detailed descriptions of his own experiments by suspending volunteers from a cross and commenting on the effects of this exercise on the respiratory system, heart and blood vessels to show that asphyxiation is not tenable. Indeed, after considering eleven theories of the cause of death he presents the opinion that it was caused by cardiac and respiratory arrest as a result of shock.

In further chapters Zugibe describes the history of the Shroud, facts about the image on it and an interesting demonstration that the bifurcation of the arm bloodflows had nothing to do with the two positions on the cross. He also disputes the Barbet proposition of the flexed thumb.

On the image production process Zugibe properly dispenses with McCrone and Nickell early in the piece and disposes, indeed, of all contact hypotheses. He supports the possibility of the Volckringer process and does not rule out some form of scorch by radiation such as the voltage discharge theories of Benson and Scheurmann, the Coote earthquake energy theory or the Carter X-Ray theory. Unfortunately he bases his dismissal of the Kohlbeck/ Nitowski hyperthermia theory only on the preliminary experiments conducted by them rather than on the extensive test programme undertaken by their team (of which this reviewer was a member) in an ancient tomb in Jerusalem. This is not to say that Zugibe's argument would not be the same if he had, but in his section on blood he also appears not to be aware of the enormous work done by Nitowski on the blood and other particulate samples taken from the Shroud in 1978.

In discussing the textile itself he accurately anticipates the problems of C14 dating any sample close to the Raes site (which is precisely where the 1988 sample was taken) and properly warns of the danger in assuming that any C14 test would be accurate vis-a-vis contamination.

In this splendid book Zugibe has given us a comprehensive overview of much Shroud information and is clearly inclined towards authenticity rather than fraudulence. Leaving aside one or two minor inaccuracies such as the spelling of Geoffrey Ashe's name as Asche, and mine as Moran (in the index and in at least one place in the text) he has presented an authoritative and tightly argued scenario for his fascinating theories. It is notable that he has dropped the headline-catching Marfan's Syndrome proposal which became the notorious aspect of his first book. This new volume is the valuable product of a long-experienced medico and Shroud scholar and deserves to be in every Shroud student's library.

BOOK REVIEW by REX MORGAN

THE SHROUD OF TURIN - OPPOSING VIEWPOINTS

By Daniel C. Scavone

Published by Greenhaven Press, San Diego, 1989. ISBN 0 89908 061 8. Hard Cover 112 pages.

Daniel Scavone, Professor of History at the University of Southern Indiana, is one of the most erudite historians in the English-speaking world currently involved with research on the Shroud of Turin. He is an historian's historian: everything he writes is laboriously researched, he has the ability to ferret out obscure documents and references in the many languages at his command and he does not seem to suffer from the quasi-authoritative arrogance of the journalist, the over-pious intrusions of some writers nor the ingenious supposition of those with narrow or no fields of specialisation.

In this superb book, purportedly written for young people, Scavone takes us, in a relatively short space, through the history of the Shroud and through the scientific testing which has taken place. This is all accomplished in the first half of the book, the whole of which is profusely illustrated with photographs and diagrams, and furnished with perceptive marginal summary quotations and opposing views put both by experts and by people like skeptics Nickell and Schafersman. Even halfway through the book it is clear to the reader that the authority and low-key reasonableness of the comments of highly qualified scholars and scientific experts far outweighs the outrageously pundit-like statements of McCrone and his fellow skeptics which have generated massive popular media coverage over the past few years.

By chapter six the real purpose of Scavone's book begins to take shape: in the field in which he is eminently qualified to comment he reveals a proper historical perspective of what is known about the Shroud which implies very clearly that it cannot be a fourteenth century artifact as the one C14 test of 1988 purports to suggest. With the marginal quotations jostling each other from opposing viewpoints it is made quite clear that some statements made by those against the possibility of authenticity are talking arrant nonsense as Scavone takes us through the Wilson/ Mandylion theory, the Templar possession theory (including non-dismissal of the Morgan/Templecombe theory, I was pleased to read) and

BOOK REVIEW (cont'd)

concludes for the moment that the Shroud was, in fact, in Besancon during the intriguing years between 1208 and 1349 since there is no documentation for its being anywhere else.

In a final discussion about the C14 test of 1988 Scavone leaves his readers with the key questions of historical reference to an object now claimed to post-date many of them, a situation which is obviously impossible.

Despite being promoted as a book for children, Scavone has skilfully provided a very readable and convincing book suitable for readers of any age, allowing the evidence of the Shroud to build its own persuasion imperceptibly on its firm historical (and scientific) base.

This excellent book should be in every Shroud student's library.



Dr Daniel Scavone, Professor of History, University of Southern Indiana

A BRIEF BIBLIOGRAPHY OF SOME RECENT BOOKS ACQUIRED OVER THE PAST FEW MONTHS. THIS MAY BE HELPFUL TO SERIOUS SHROUD STUDENTS. In each case I have given the author, title, publisher, date, ISBN, and a brief comment. By REX MORGAN

Silliato, Maria Grazia, *Il Mistero della Sindone*, Edizioni Piemme, Monferrato, Italy, 1989. ISBN 88 384 1363 X. Hard cover 334 pp.

Very up-to-date survey (post Oct 88) of scientific tests, history and discussion of the wounds. No text illustrations but 6 page coloured pull-out at back. Well produced.

Sendler, Egon, *L'Icona Immagine dell'invisibile*, Edizione Paoline, Milan, Italy, 1988. ISBN 88 215 1612 1. Hard cover 252 pp.

Discussion of iconography with comprehensive coverage of the geometry, pigments and other technical aspects. Numerous illustrations in colour and b/w. Very well produced.

Pfeiffer, Heinrich, *L'Immagine di Cristo Nell'arte*, Citta Nuova Editrice, Rome, Italy 1986. ISBN 88 311 7001 5. Hard Cover, large format, 104 pp. The Italian translation of Pfeiffer's original German title, *Gottes Wort im Bild - Christusdarstellungen in der Kunst*, 1986.

A lavishly illustrated handbook of icons from earliest times to the 20th century. Comprehensive annotations. A scholarly work superbly produced.

Cardoso de Menezes, Euripides, *O Santo Sudario A Luz da Ciencia*, Edicoes Loyola, Sao Paulo, Brazil, 1987. No ISBN. Soft cover 70 pp.

A brief background, mainly anatomical aspects based on Barbet. Standard photos reasonably reproduced in b/w. Not impressive.

Marinelli, E., Masini. N., Romito, P., *La Sindone: Una Presenza!*, Edizione Giovinozza, Rome, 1989. No ISBN. Soft cover 48 pp.

Three monographs; historical by Massini; scientific by Marinelli and religious corroboration by Romito. A few standard b/w pics. Well produced.

Lipsio, Giusto, *Il Supplizio della Croce (de Cruce)*, Edizioni Giovinezza, Rome, 1987. (original edition 1952). No ISBN. Soft cover 226 pp.

A history of crucifixion from its beginning until its discontinuation. An extensive introduction to this edition by Gino Zaninotto. A scholarly work, extensively footnoted and sourced. Well produced

SOME RECENT BOOKS (cont'd)

Ivanov, Vladimir, *Il Grande Libro delle kone Russe*, Edizione Paoline, Milan, Italy, 1988 (2nd Ed). ISBN 88 215 1422 6. Hard cover, large format 228 pp.

A lavishly illustrated and comprehensive survey of Russian Christian icons from the 10th to the 20th century. Suit scholar's library or coffee table. Superbly produced.

Centro Internazionale de Sindonologia, *La Sindone, La Storia, La Scienza*, Centro Stampa, Turin, Italy, 1986. No ISBN. Casebound in silk, very large format, 192 pp + 64 full page colour plates.

A magnificent limited library edition printed on art paper and containing papers by 16 authors presented originally at the 1981 Bologna conference. The coloured plates match or excel any in Shroud literature. The whole published as a memorial to Don Piero Coero Borga.

Bonnet-Eymard, Bruno, *La Sainte Suaire - Preuve de la Mort et de la Resurrection du Christ*, Le Contre-Reforme Catholique, St Parren-les-Vaudes, France, 1986 (2nd Ed 1988), No ISBN. Hardcover, large format, 160 pp.

A compilation, on good quality paper with many illustrations of Bonnet-Eymard's papers previously published on a variety of aspects of Shroud study. Well produced.

Moretto, Gino (Ed), *Iconografia Sindonica*, Centro Internazionale di Sindonologia di Torino, Turin, Italy, No date 1988?. No ISBN. Soft cover. Horizontal format 32 pp.

A book version of panels of an exhibition of general coverage of the topic. Text in English, French, German, Italian. Alternate pages full illustrations. Nothing new in it but well produced.

Dubarle, A.M., *Storia Antica della Sindone di Torino*, Edizione Giovinezza, Rome, 1989. Translated by Nereo Masini and edited by Gilberto Frigo and Iona Farkas. No ISBN. Soft cover 176 pp + 8 pp b/w plates.

This is the Italian version of Pere Dubarle's *Histoire ancienne du Linceul de Turin jusqu'au XIII siecle*, first published by OEIL, Paris, 1986.

Rodante, Sebastiano (Ed), *La Sindone, Indagini Scientifiche*, Edizioni Paoline, Milan, Italy, 1988. ISBN 88 215 1603 2. Soft cover 442 pp.

The proceedings of the Fourth National Congress on the Shroud at Siracusa, Sicily, October 1987. A most important reference work containing the full text with many illustrations in b/w and colour of the 32 papers presented with brief summary of each in English. Very well produced.

Rodante, Sebastiano, *Le Realta Della Sindone*, Editrice Massimo, Milan, Italy, 1987. ISBN 88 7030 469 8. Soft cover 298 pp + vi + 8pp Coloured plates.

A comprehensive account of Dr Rodante's reflections on the problem of the Shroud from a medical point of view including a description of his own experiments with image formation.

B/w illustrations throughout, comprehensive bibliographies and appendices. Very well produced.

SOME RECENT BOOKS (cont'd)

Malantruccio, L., and Saginario, G., *La Sindone - Testimonne della nostra Redenzione*, Nuove Frontiere Editrice, Rome, 1988. No ISBN. Soft cover 208pp

A brief history and scientific survey followed by theological and liturgical material with b/w illustrations throughout. Well produced.

Tessitore, Giorgio, *Promuovere la Conoscenza di Cristo Mediante La Sindone*, Edizioni Centro Volontari della Sofferenza, Rome, 1986. No ISBN. Soft cover 112 pp. No illustrations in text. Appendix of coloured and b/w plates.

A brief overview of scientific work and comment on religious significance. Well produced.

Coero Borga, P and Intrigillo, G (Eds), *La Sindone - Nuovi studi e Ricerche*, Edizione Paoline, Milan, Italy, 1986. ISBN 88 251 10700. Soft cover 438 pp. Many coloured plates.

The proceedings of the 3rd National Conference of the study of the Shroud at Trani, 1985. Full text of 27 papers. Brief summary of each in English. A most important reference work. Very well produced.

Wilson, Ian, *The Bleeding Mind*, Weidenfeld and Nicolson, London, 1988. ISBN 0 297 790994. Hard cover 164 pp + 16 pp b/w plates.

Wilson's controversial book on the stigmata. Brief reference to Shroud. Very well produced.

Bortin, V.G., *Image of a Man*, Delacorte Press, New York, 1983. ISBN 0 385 29264 3. Hard cover 420 pp.

A novel about the history of the Shroud based on much of the historical and scientific evidence including some thinly disguised characters based on real persons in the modern drama of Shroud study. Well produced.

Sevin, Henri, *L'Enigme des Templiers et le Saint-Suaire*, Editions J. M. Collet, Brussels, Belgium, 1988. No ISBN. Soft cover 168 pp.

A history of the Templars and description of their lifestyle and activities and their connection with the Shroud. 16 pages of b/w plates containing some rarely published photos. Well produced.

Bulst, Werner and Pfeiffer, Heinrich, *Das Turiner Grabtuch und des Christusbild*, Knecht, Frankfurt, 1987. ISBN 3 7820 0560 0. Hard cover 188 pp. Many b/w illustrations through text.

As one would expect from two of the world's great Shroud scholars, meticulously researched commentary on the history and scientific study of the Shroud with particular reference to iconography. Extensive footnotes, bibliography, timelines, etc. Very well produced.

SOME RECENT BOOKS (cont'd)

Riggi di Numana, Giovanni, *Rapporto Sindone* (1978 - 1987), 3M Edizioni, Milan, Italy, 1988. No ISBN. Soft Cover, large format. 176 pp.

A very well illustrated with colour and b/w summary of scientific work from 1978 up to and including description of C14 sample taking in April 1988 which was conducted by the author. A very well designed and produced book.

SOME COMMENTS ON SN #53

Congratulations! Sincere thanks! Your *Shroud News* #53 was mailed June 15th and arrived in Esopus, NY, USA on June 19th! But the congratulations are for the Editor! The photos are great and the reproduction of the photos great! I really enjoyed seeing the people. It was very interesting reading and very informative.

-- Fr Adam Otterbein, CSSR, President, Holy Shroud Guild

Your June issue of *Shroud News* was superb. I stand in awe of your ability to retain and accurately condense all that transpired [at Bologna].

-- Revd Albert R. Dreisbach, Director, Atlanta Center for Shroud Study

Especially fascinating with the many photographs of luminaries at the Bologna Shroud Conference. It was much like a photographic Who's Who in Sindonology. Thank you for giving us the comprehensive report of the Bologna conference. It makes the reader feel he was a participant.

-- Harold Nelson, Editor of Torch, USA

Ricevo in questo momento il numero 53 di *Shroud News*. Ne sono molto ammirato e Le faccio i più vivi complimenti per l'ampia presentazione del Congresso di Bologna. Nessuna rivista o giornale italiano è stato così ampio e preciso nel riferire sull'avvenimento.

-- Don Luigi Fossati, Shroud Scholar, Turin

BOOK BY Fr CHARLES FOLEY

There have been several references to Fr Charles Foley over the years in *SHROUD NEWS*. Fr Foley is a well-known sindonologist in England where he is still, at a great age, parish priest of Bovey Tracey in Devon, England. Over the years he has presented papers at various conferences and has recently produced a reprint of his book *The Holy Shroud - Mirror of Christ*.

In a recent letter Father Foley mentions that he hopes to sell more copies of the book to finance his major book on the Shroud. *SHROUD NEWS* readers are therefore encouraged to buy the book. It is a well produced 45 page paperback with a good summary of some of the scientific aspects of the Shroud together with some pertinent comments about C14 dating written well before the event took place last year. It is not widely known that Fr Foley was involved in the Josie Woollam episode (in which Leonard Cheshire arranged for a terminally ill girl to be taken to the Shroud in the fifties, after which experience she lived many years) and Foley describes this matter in detail in his booklet.

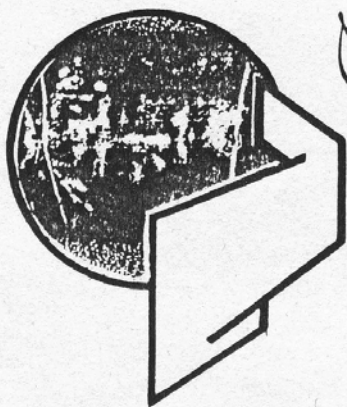
The book is 2 English pounds. Postage (airmail) is about 1 pound and may be obtained direct from:

Rev Fr Charles D. Foley, The Presbytery, Ashburton Road, Bovey Tracey, Devon, TQ13 9BY, England



This picture appeared in the June 1989 issue of *30 DAYS*. It shows sindonologists at the Bologna Conference in May 1989. Seated (1 to r): Claude de Cointet (France); Bro Bruno Bonnet-Eymard (Fr); Pere Andre Dubarle (Fr); Rex Morgan (Australia); Fr Georges Drobot (USSR); standing: Dr Gino Zaninotto (Italy)

El Centro Mexicano de Sindonología, A.C.



Otorga el presente

Diploma

A:

REX MORGAN

*por su colaboración y apoyo en el conocimiento
y la difusión de La Sábana Santa de Turín.*

1983-1988.

Ernesto Carr. Corripio
Excmo. Sr. Cardenal Corripio Almonada
Presidente Honorario

Dr. Enrique Rivero-Borrrell Vázquez
Presidente Efectivo

Francisco Escobar

Pbro. Faustino Ferrnandes Ibarrola
Asesor Eclesiástico

SHROUD NEWS began in 1980 when Rex Morgan, author of three books on the subject of the Holy Shroud (PERPETUAL MIRACLE -SECRETS OF THE HOLY SHROUD OF TURIN, SHROUD GUIDE and THE HOLY SHROUD AND THE EARLIEST PAINTINGS OF CHRIST) started putting together a few notes about current developments in sindonology (the study of the Shroud of Turin) for a small circle of interested people in his home country of Australia. He didn't expect it to go beyond a few issues.

The bulletin now reaches subscribers all over the world and because of its relatively simple method of production it can be written and produced and the information disseminated more quickly than most news-sheets of a similar kind or the more prestigious journals. It contains information, news, articles and illustrations gathered from sources of Shroud study worldwide through Rex Morgan's extensive personal connections with what has been described as the "Shroud Crowd".

Rex Morgan is a frequent traveller overseas and thus has the opportunity to keep abreast of latest developments in Shroud study and research. He was present at the world media preview of the Shroud itself in August 1978 in Turin, Italy and has met with numerous Shroud researchers in many countries. His quest for information about the Shroud has become, as he describes it, a "passionate hobby". He brought the world-famous Photographic Exhibition created by Brooks Institute, California, to Australia, New Zealand, Hong Kong and Macau and during its tour it attracted more than half a million visitors. The exhibit has now been given 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 member of the Board of Directors of the USA 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 (The Environmental Study of the Shroud in Jerusalem).

Our list of SHROUD NEWS subscribers continues to increase. We request a subscription in Australia of \$6 for six issues posted. SHROUD NEWS comes out six times per year. The USA subscription for 6 issues is \$US 6 (posted surface mail) or \$US 12 (posted airmail). Postage to other countries varies. ALL back issues are available at \$1 (US or Aust) each plus postage charges.

Please encourage those of your acquaintance to take out their own subscription rather than borrow your copies. The more we have the more we can improve the bulletin.

All information and opinion in this newsletter is published in good faith. It is edited (and mainly written) by Rex Morgan and published by:

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