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Hugh is a cradle Catholic, and has been teaching general science continuously since 1974, first as a school-teacher, now as a private tutor. He became aware of the Shroud in 1972, and wrote his first article for the British Society for the Turin Shroud (BSTS) newsletter in 1995, of which he was editor from 2013-2017. He became persuaded of the medieval origin of the Shroud about ten years ago, and is now one of the most prominent advocates for this.

ABSTRACT**The Vignon Markings, according to Paul Vignon himself**

Paul Vignon's book, *Le Saint Suaire de Turin devant la Science, l'Archéologie, l'Histoire, l'Iconographie, la Logique*, published in France in 1939, introduces the possibility that the Shroud may have stimulated an entire, and entirely new, New Testament iconography. However it has never been translated into English, and, as will be shown, does not claim that the markings on the Shroud became solely Christological indicators. Instead, Vignon demonstrates, with copious illustrations, that some of the anomalous discolourations on the face of the Shroud image, such as the marks of the forehead, cheeks and chin, appear gradually throughout the whole of Christian imagery, on Christ, the apostles, other saints and clerics. Vignon himself did not think that any of his 'markings' applied exclusively to images of Christ, as he found them so often on other people. This tends to dilute the idea of a one-to-one relationship between the Shroud and images of Christ.