

Recently Published Papers & Articles

June 30, 2021

[The Earliest Pilgrim Badges Produced for the So-Called 'Shroud of Turin'](#) by **Ian Wilson** - *Peregrinations: Journal of Medieval Art and Architecture*, 7, 3 (2021): 174-211 - May 1, 2021. Here is an excerpt from the article: "...As far back as the 14th century, two high-level French ecclesiastics claimed the Shroud to be a forgery and in 1988 these allegations seemed proven when a carbon dating test 'conclusively' dated its fabric to between 1260 and 1390. The last four decades of this period coincided with the Shroud's earliest known public showings in France, and this study focuses on the only two known examples of Shroud souvenir badges which date from this period: the first a badge proper, and the second a recently-discovered mold from which a badge of slightly different design would have been cast. It will be shown that the badge proper dates more than three decades later than has previously been supposed, whilst the badge represented by the mold was the one which was created for the earliest known showings..."

[Environmental influence on blood serum detection using ultraviolet 365](#) by **Kelly Kearse** – *Journal of Forensic Science and Research*, 2021; 5: 030-036 – March 26, 2021. Here is an excerpt from the abstract: "The major use of alternative light sources (ALS) in the evaluation of bloodstains has been primarily focused on detection of whole blood, with relatively little attention to visualization of blood serum. Serum may become separated from blood pools during clotting, and because it is relatively invisible on certain backgrounds, go undetected by a perpetrator attempting to clean up a crime scene. Recently, Ultraviolet 365 (UV 365) was shown to be an effective tool in blood evaluation, useful for detection of even minute quantities of blood serum. Here the effects of environmental conditions on blood serum stain appearance were evaluated, including temperature, pH, protease sensitivity, solubility, and aging..."

[On Cleaning Methods and the Raw Radiocarbon Data from the Shroud of Turin](#) by **Larry Schwalbe** and **Bryan Walsh** – *International Journal of Archaeology* 2021; 9(1): 10-16 – March 12, 2021. Here is an excerpt from the abstract: "Among the more recent of coordinated studies of the Shroud was a radiocarbon dating of excised samples. The results, published in 1989, place the origin of the cloth to sometime in or around the 14th century. The objective of the present study is to survey the cleaning methods (or pretreatments) that were applied to the samples removed for the radiocarbon study. Specifically, we explore the extent to which these methods may have given rise to a peculiar structure in the "raw" radiocarbon data published in 2019."

[What is the Catholic Church's Official Position on the Shroud of Turin? Pronouncements from the Vatican and Turin](#) by **Joseph G. Marino** – *Academia.edu* – March 1, 2021. Here is an excerpt from the introduction: "One fact that both proponents and skeptics of the Shroud's authenticity can agree on is that there is a reasonably-clear historical documentation of the cloth from the 1350s onward, when it first exhibited publicly in the French town of Lirey about 1357 by the Shroud's first known owner, Geoffrey (I) de Charny. The Catholic Church has always been involved with the Shroud, but didn't become the legal owner until 1985, after the last King of Italy, Umberto II, willed in 1983 the cloth to the living Pope. People today often ask what is the Church's official stance regarding the Shroud. It's not a simple answer."

[**The Ongoing Historical Debate About the Shroud of Turin: The Case of the Pray Codex**](#) by **Tristan Casabianca** – *The Heythrop Journal* – February 27, 2021. Here is an excerpt from the introduction: “...we focus on a specific point in the ongoing historical debate: the alleged relationship between the Shroud of Turin and the Pray Codex, the first illuminated manuscript in Hungarian named after the eighteenth-century Jesuit György Pray (1723–1801). Scholars have often compared the characteristics of a miniature in the Pray Codex (folio XXVIIIr), commonly dated circa 1192–1195, with the features of the Turin Shroud...”

[**Is the Turin Shroud Compatible with a First Century Jerusalem Burial?--Some Jewish Perspectives**](#) by **Joe Marino** – *Academia.edu* – 2020. Here is an excerpt from the introduction: “If the Turin Shroud (TS) is authentic, i.e., the burial cloth of the historical Jesus, it would have had to originate in first century Jerusalem, all the time and place of Jesus’ death. Oceans of ink have been spilled explaining how the Shroud matches (or doesn’t) to the gospel accounts of the burial as well as the known Jewish burial customs at the time...”

[Editor’s Note: I recently became aware of a number of older Shroud papers that I believe are very important, so I am including them here and am also adding them to the [**Website Library**](#) and [**Scientific Papers & Articles**](#) pages of this website].

[**New Light on the Leptons**](#) by **Hugh Farey** – *Skeptics and Seekers Wordpress.com* – 2019 – Here is the introduction: “Much has been written concerning the possibility that marks derived from coins over the eyes of the man in the Shroud prove that it must be an authentic first century burial cloth. Those who think them genuine have identified an unusual version of a specific coin, minted only in a specific year, and claim to have discovered coins still extant carrying the same imperfections. Others think that the marks are insufficiently clear for positive identification. Until now, the question has been one of individual perception, and thus difficult to prove either way, but a recent study of the area of the right eye as photographed by Haltadefinizione has settled the question beyond doubt.”

[**Digital colorimetric analysis of the Turin Shroud**](#) by **Christian Privitera** - *EDP Sciences*, 2015 – This is a somewhat older and rather technical paper, but I believe it includes important information. Here is an excerpt from the abstract: “By using the data collected in previous colorimetric studies, a quantitative digital image with $\pm 4\%$ uncertainty relative to the color values, has been made. This goal was achieved by colors correction of a digitalized photograph performed through comparison with some published measurements in CIE XYZ color space. Starting from that image construction, a simply color measurement method was performed by using a common photographic software, and consequently allowing the construction of a colorimetric database of the main observable details of the Turin Shroud...”

[**Was the Coin-on-Eye Custom a Jewish Burial Practice in the Second Temple Period?**](#) by **Rachel Hachlili** and **Ann E. Killebrew** – *Biblical Archaeologist* – 1983 - Here is an excerpt from the article: “We were prompted to write this article in reply to the recent controversy that has arisen from the discovery of four coins inside two Jewish tombs of the Second Temple period at Jericho and their relation to Jewish burial customs of the period. The Jericho coins have been cited as evidence that the placement of coins over the deceased's eyes was a prevalent Jewish burial custom of the first century A.D. (see, for instance, Bortin 1980: 112). This unfounded belief has been used by some to support their claims that the images of objects appearing over the eyes on the Shroud of Turin are coins...”