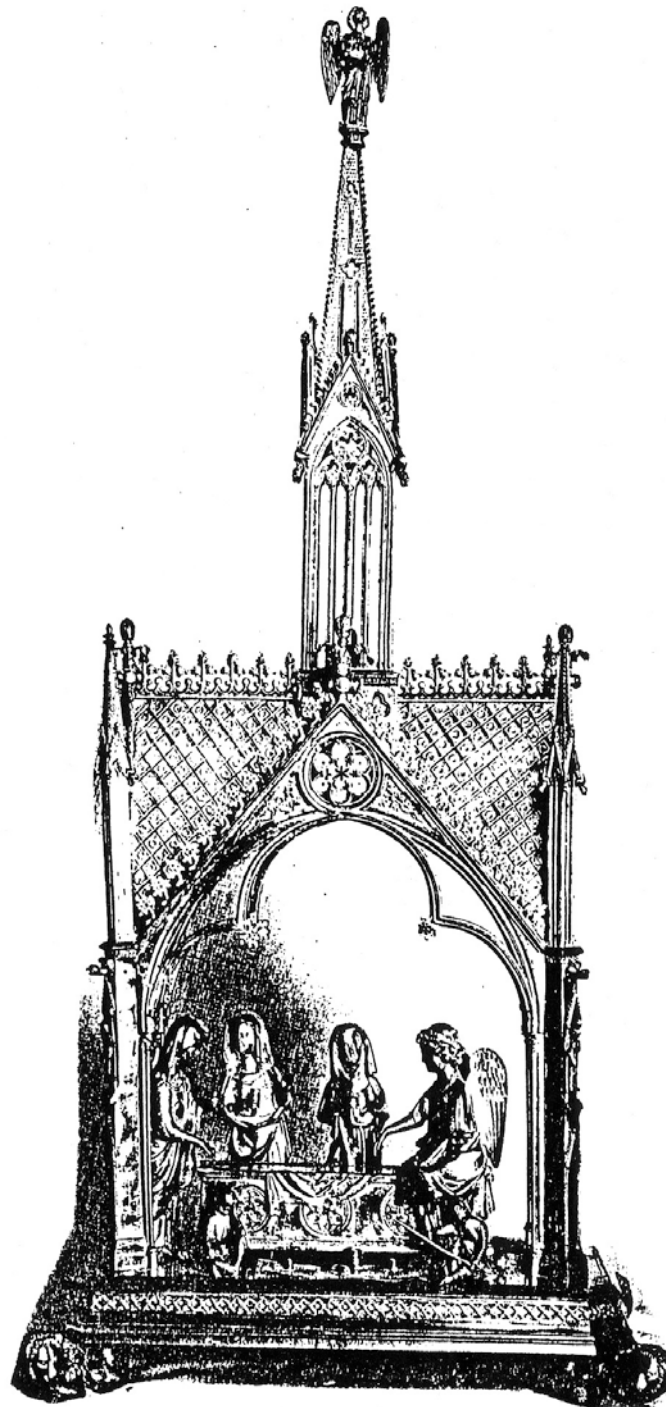




SHROUD NEWS

A NEWSLETTER ABOUT THE HOLY SHROUD OF TURIN
edited by REX MORGAN, Author of several books on the Shroud
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THE SEPULCHRE
RELIQUARY AT
PAMPLONA,
SPAIN. BRITISH
SHROUD
RESEARCHER,
IAN DICKINSON,
BELIEVES
THIS MAY HOUSE
MISSING PIECES OF
THE HOLY SHROUD
AS HE EXPLAINS IN
HIS
MAJOR ARTICLE
IN THIS ISSUE

EDITORIAL

This Christmas issue contains a very important research report by Ian Dickinson of Canterbury, England. Whilst the report is longish for inclusion in *Shroud News* I thought it to be of such significance that readers would appreciate having it as soon as possible. Dickinson has followed up leads suggesting that missing pieces of the Shroud may be in Spain and his research continues. His report will be of interest, I think, to many of the historians who read *Shroud News* and, when you come to think of it, there must be enormous scope for checking out all the reliquaries in Europe, of which there are thousands, to see whether possible Shroud related objects are preserved in them. So, often, as Dickinson has indicated, what is actually in reliquaries differs from what is formally recorded in inventories. Pieces of the Shroud have always been a matter of discussion amongst Shroud researchers and one day a book could probably be written on the number of (scandalous) stories which circulate about just who has possession in the 20th century of alleged pieces or threads of this precious relic. One could name half a dozen people who are reputed to have actual pieces of it in their possession!

The past year has been unremarkable for public notice of Shroud matters but the work has continued in every discipline, all over the world. Researchers are toiling away in their fascinating areas of expertise or interest (and sometimes both) although the number of Shroud newsletters and journals seems to be reducing as they go out of existence or issue less frequently. I am pleased that although sometimes late, *Shroud News* has kept up its six per year and new subscribers continue to emerge from many countries.

And so, in the aftermath of a dreadful year in the world: the Los Angeles Riots, the civil wars in many countries, the world recession, the attacks upon the British Royal Family, steps towards schism in the Anglican Church and the undermining of the ecumenical movement, to mention but a few matters of concern, as we gather with our families for Christmas where, for a fleeting moment perhaps the closeness of our children and the joyful sounds of our grandchildren, together with the magnificence and inspiration of the Christmas music of the Christian Churches, will help us to put into perspective the concerns of the world as we thank God for our own salvation and blessings in the celebration of the birth of His Son whose image appears on the Holy Shroud of Turin.

REX MORGAN

WHY PARTS OF THE SHROUD ARE MISSING:
THE RELIQUARY OF THE HOLY SEPULCHRE, PAMPLONA
AND THE GREAT SHRINE OF STE-CHAPELLE, PARIS

--by IAN W. DICKINSON, Canterbury, England

The Holy Shroud, as it is seen today, has many signs and indicators from its past history over nearly 2,000 years of handling. One of the more telling indicators of this history is how the cloth has been tampered with in various ways, especially in the areas at the ends of the side strip.

Obviously, pieces of this lateral strip of cloth have been cut away, leaving frayed edges, and depleting from an area that originally completed a rectangle of precisely 8 by 2 Jewish cubits.

That this is what happened can now be substantiated by the existence of three examples of the Jewish and Assyrian cubit rod from around the Graeco-Roman era. The average calculated length of these three rods is c. 21.25 inches, giving the length of 8 cubits as c. 170 inches, and width of 2 cubits as c. 42.5 inches - which matches the Shroud's recorded parameters. Cf. the 1988, Gabriel Vial's measurements of 169.29 inches by 42.52 inches; as a textile expert he probably took the longitudinal reading from the seam.

Two of these rods are kept in the Petrie Museum, and a third is on loan to the Science Museum, London. One owner of c. 2,000 years ago has left his name incised in Greek on his cubit rod, he was - Anouti. (A considerable amount of data and evidence has been collected on the cubit and will eventually be published, leaving no doubt that the Jewish cubit was used to measure the Shroud cloth.)

Clearly then, the Shroud was not made up with two corners missing. One cut out corner measures c. 14.75 inches by 3 inches and the other, on the frontal image end, c. 6.25 inches by 3 inches. Why are these two portions missing? The only logical answer is the same reason why the Shroud lies today in a reliquary casket: the corners were removed to be kept as relics, in new reliquaries, specially created by those who desired to possess such a memento, by those who wished to be as close to their Lord as possible, and who wanted to keep part of the Shroud close to them. For the first disciples, the Shroud was the first relic of the risen Lord. For those who removed the corners, these were their personal relics. History abounds with this sentiment, which came to prominence in the then centre of mediaeval Europe, Paris, in the person of St Louis [King Louis IX of France] during the 13th century, in a most significant way.

In 1204, Constantinople held the greatest and most venerated relic collection in Christendom; and it was from this treasury that Louis acquired the Crown of Thorns and other relics of the Passion. For these he determined to create the finest reliquary he could, the Sainte-Chapelle in Paris. In 1248 the Chapelle was ready to receive these relics, and amongst them is recorded - a part of the Shroud.

THE PAMPLONA RELIQUARY AND THE STE-CHAPELLE (cont'd)

The well-known document of cession that presupposes that a Shroud relic was placed in Sainte-Chapelle [Paris], is dated June 1247¹. The important words are, '*partem Sudarii quo involutum fuit corpus eius in sepulchre*', 'part of the Shroud in which his body was wrapped in the sepulchre'. It is clear that Louis recognised what he possessed, for in a letter of May 1248², which lists relics sent to Toledo in Spain, he states, '*de Sindone qua corpus ipsius sepultum iacuit in sepulchre*', i.e. a small part 'from the Shroud in which his body lay buried in the sepulchre'; Louis declares he acquired this from the imperial treasury of Constantinople.

Now it is more than probable, that what Louis received to keep in the Sainte-Chapelle from the imperial treasury, was a Byzantine reliquary, which contained part of the Shroud; and this links with the reliquary described below in the Great Shrine, as having an identification of Greek rite usage for Shroud i.e. *Sindon*, probably Latinised from a Greek inscription; and at times understood and called by the Latin rite *Sudarium*, as reflected in the above cession document of 1247.

It can be noted at this juncture that evidence indicates that a cutting from the Shroud was amongst the relics of the Passion in the imperial Chapel of the Boukoleon Palace, well before the crusaders plundered Constantinople in 1204. This explains why there are duplications found in relic lists e.g. that of c. 1190 by an anonymous writer who lists together '*pars Linteaminum*' and '*Syndon enim*'³. In fact, it is possible to follow various divisions as: 1, the Shroud; 2, the 6.25 inch corner; 3, the 14.75 inch corner; 4, various divisions of the removed corners; and all of these possible combinations occurred before 1204.

The circumstantial evidence for the cession document of 1247 and Louis's letter accurately identifying part of the Shroud is very strong. The Shroud was in Constantinople before the crusaders arrived, and Louis was careful to check relic authenticity very thoroughly. But another determining factor that indicates he may indeed have had an authentic relic lies with the dimensions. The piece possibly received by Louis was the larger corner of 14.75 inches; and this can be supported by the engraving in Fig. 1, which shows the Shroud reliquary, Label No. 17, in the 'Grande Châse'⁴, the 'Great Shrine', which Louis had made to house his important relics of the Passion. The Shrine was raised on a baldachin at the east end of the Chapelle, and Fig. 1 is an engraving that records these relics as preserved in the 17th century. And it is known from Joinville⁵, that this Shrine, probably planned c. 1248, was well established before 25th March, 1267, for on that day King Louis had 'gone up to the relics in the gallery and was having the True Cross brought down'⁶; this relic is represented in Fig. 1, as No. 2. It is also of significance to note item No. 18, '*une Ste Face*', 'a Holy Face', which lies in a shallow casket⁷ on the altar under a cross; this Face must have been important to rank with the relics of the Passion in the Shrine.

THE PAMPLONA RELIQUARY AND THE STE-CHAPELLE (cont'd)

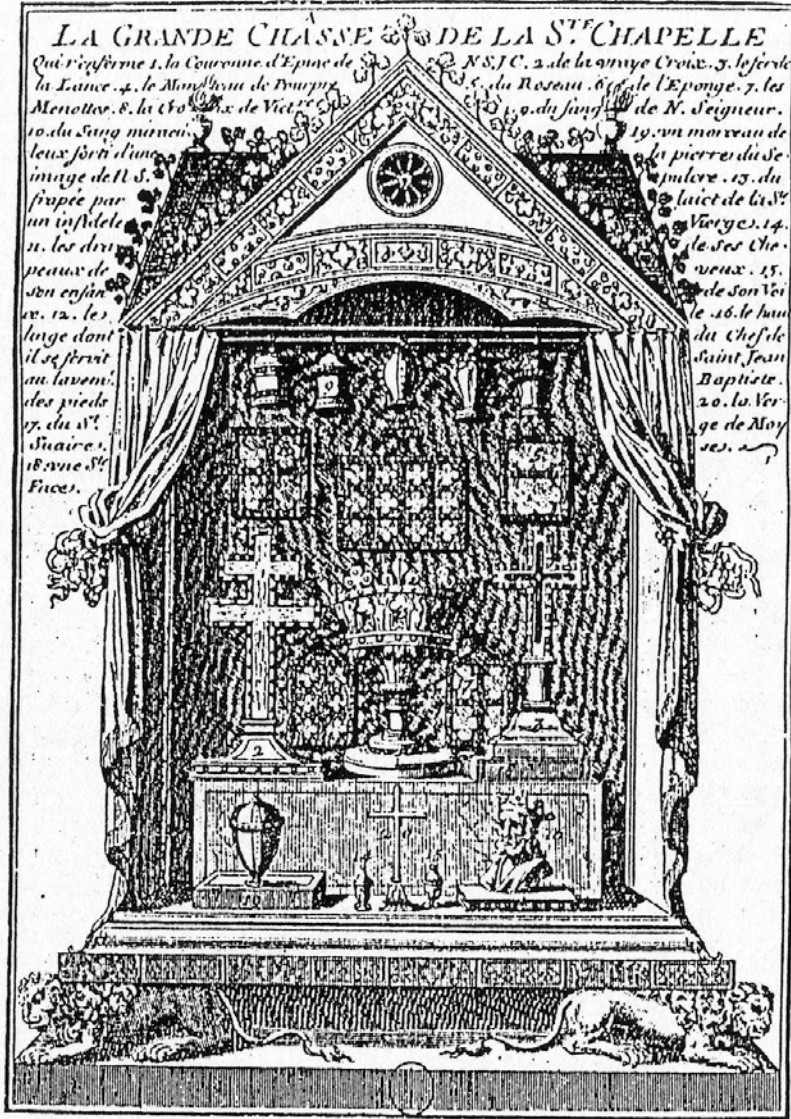


Fig. 1 The Great Shrine and its relics in Sainte-Chapelle, Paris, 17th century engraving. Bib. Nat. Cabinet des Estampes.

Guide	10	9	7	13	6
to			8		
Relics	12		11		5
	2	4	1	17	3
					18
	19	14	20	15	16

THE PAMPLONA RELIQUARY AND THE STE-CHAPELLE (Contd)

The Shroud reliquary, No. 17, is shown as a small picture frame, which is estimated to have been around 11 inches high and 9 inches wide, judging from the engraving and an inventory description made in 1740⁸, before the dispersion of the relics during the Revolution⁹. The cloth could be seen through the four crystal windows, and an inscription was given as: DE SINDONE DOMINI' i.e. 'from the Shroud of the Lord'. This gives the key word Sindon, and identifies this relic with the fragment 'de Sindone' that Louis sent to Toledo. Inside the reliquary was probably inserted the 14.75 inch by 3 inch strip, or parts thereof, which would have to have been cut into at least two sections to lie side by side, thereby utilising the design of the reliquary, and this fits well with the dimensions of the frame; also, the inventory does record the plural 'reliques'. This is taking the extreme length of 14.75 inches. The reliquary could of course have housed smaller parts if they were so taken from the Shroud, according to its frayed edging; and evidence indicates small pieces were used for other reliquaries. More data will be gained by a closer examination of the Shroud edges.

If the other missing corner of c. 6.25 inches was not accommodated in this reliquary, and it is unlikely that both corners were, then there is evidence to intimate that parts of this off-cut may exist elsewhere. The length of c. 6.25 Inches matches exactly half the common Greek foot of 12.45 inches, i.e. 6.225 inches. This connects the cutting with Constantinople and the centuries before 1204, wherever the Greek rite and culture controlled the Shroud¹⁰.

It is, of course, a pity that the corners were ever removed from the Shroud, but like other damage, they have left historical dating. Fortunately, aided by its clandestine history, the Shroud was not the most sought after relic - if it had been, then it could have followed the way of the True Cross and suffered more divisions. Because the Cross was seen by the Church as the central relic, the Shroud was preserved. With some analogy, the Shroud remains unrecognised - until the truth is finally revealed.

The above is a brief account of subjects in their own right, and they are part of the line of research that led to 'The Reliquary of the Holy Sepulchre', also called 'The Reliquary of St Louis', kept at Pamplona Cathedral, Navarra, Spain.

Louis was generous with his relics and gave samples, which included fragments of the Shroud, to various communities as well as to Toledo Cathedral. So it is not surprising to find a connection with Pamplona - Louis's daughter, Isabel, married the King of Navarra.

THE PAMPLONA RELIQUARY AND THE STE-CHAPELLE (cont'd)

Having been cognisant since 1989 that a fragment of the Shroud side strip could still exist, then the more obvious place to look was — at collections of relics and reliquaries; the subject has always interested me for their associations, when credible. The more art- treasure reliquaries are generally referred to in art publications, being of interest to the art world; their relic contents, however, are only incidental and usually only vaguely reported. And so, in a book on Gothic Cathedrals¹¹, the Pamplona Reliquary of the Holy Sepulchre is seen in this context, with its tableau in close- up, with the traditional date of 1258 (since adjusted to 1255 for the wedding of Isabel) and said to have been a gift to the Cathedral from St Louis. What the reliquary contains is described as — a fragment of stone from the Holy Sepulchre. There is no mention of cloth relics; just the hint in the tableau, with the metal portrayal of the Shroud draped over the side of the tomb, suggesting an overflow of the contents.

However, a very much more detailed and illuminating account is given by Marie Gauthier¹². Here, the contents of the Lord's sarcophagus are mentioned — 'relics of the Holy Shroud', that are placed in a casket inscribed round with the words, 'DE SUDARIO DOMINI', which could be understood as, 'from the Shroud of the Lord'. There is no mention of a stone. From the style of the statuettes, and the enamels, the reliquary itself is given a date of c. 1290.

This undoubtedly important reliquary could concur with its being designed for a royal chapel, with its association with St Louis as a gift to his devout daughter Isabel, and son- in-law Theobald V of Champagne, King of Navarra. And the striking fact, the model reliquary is a manifest copy of the Great Shrine in Sainte-Chapelle; Paris was the centre for silver and goldsmiths. Also, Louis had donated a piece of his most coveted relic to Theobald, a thorn from the Crown of Thorns. Theobald had pleaded for this relic, and then gave it to Pamplona Cathedral, and a feast day of the Holy Thorn was instituted by Bishop Pedro. Later, Urban IV (1261-1264) granted indulgences¹³.

Clearly there was connection between Constantinople, the Paris Sainte-Chapelle and Pamplona for relics of the Passion; and it appeared possible, that at some point, the Reliquary of the Holy Sepulchre had followed this line from Sainte-Chapelle, and possibly contained a piece from the Shroud relic in Louis's Great Shrine.

By late summer of 1991, there was enough circumstantial evidence to prompt me that an examination of the contents of the Sepulchre reliquary may indeed reveal a piece of the missing Shroud corners, with one implication being, that it would further confound the erroneous radiocarbon dating. So contact was made with Pamplona, and this produced some information in Spanish.

THE PAMPLONA RELIQUARY AND THE STE-CHAPELLE (cont'd)

In 1973, Uranga and Iñiguez¹⁴ say in their book that Moret¹⁵ attributed the Holy Sepulchre reliquary to St Louis; and here enters some confusion with the Thorn relic. In the 1978 catalogue, García and Heredia¹⁶, under the title, 'Reliquary of the Holy Sepulchre or of St Louis', have the contents as 'Lignum Crucis', i.e. the Wood of the Cross. In the latest catalogue of 1986, Maria Heredia¹⁷ gives some very informative and detailed history. There is direct inspirational evidence that connects the Sepulchre reliquary's style with Poissy and Reims etc., and with French silversmith work that produced the St Louis reliquary of the church of St Dominic, Bologna. This was ordered by Philip the Fair of France to preserve relics of his grandfather, who was canonised at the end of the 13th century. Philip married Joan of Navarra in 1284, so it is suggested that this could have been the occasion that inspired the Holy Sepulchre reliquary. The circumscription DE SUDARIO DOMINI is here interpreted as relics of the Holy Sudarium, which is logical enough considering the ambiguity, and various Interpretations, of 'Sudario'.

The confusion of the Sepulchre with the Thorn relic seems to be responsible for the c. 1255 date given to the Sepulchre reliquary, but there is still some historical confusion to sort out. It is also possible that at some time the Thorn was attached to the Sepulchre reliquary; and there is even a thought that the Thorn was kept in the reliquary's tomb, after its original reliquary was destroyed. In the second half of the 19th century, Madrazo records that Señor Mercader took out the tube that contained the Thorn - from the Sepulchre i.e. the reliquary tomb. Heredia thinks it was rather attached to the Sepulchre reliquary; and there are two redundant holes in the base of the reliquary.

This relates some of the details from Pamplona sources on the reliquary's involved history¹⁸.

The obvious similarities between the Paris Great Shrine and the Reliquary of the Holy Sepulchre (cf. plate) are reproduced in the 17th century engraving in Fig. 1: the tomb-altar, the lioncel feet, the general architecture, and a good idea of the original design can be seen in the restored Shrine that now stands in the Sainte-Chapelle¹⁹. But there are also additional salient connections to help source the reliquary's features. There is an almost mirror image of the Sepulchre tableau scene in the 13th century Ingeburge Psalter, on the lower half of folio 28 (Musée de Chantilly). The picture is entitled - The Sepulchre; the holy women are holding spice jars which are similar, as are the hand postures, to the Sepulchre reliquary figures; again, the angel points to the empty Shroud. Another illustration, this time in the same sequence as the Holy Sepulchre reliquary, is the tableau scene of the late 13th, or early 14th century, on the Cope of St Louis d'Anjou²⁰, in the basilica of St Maximin, Provence. This is embroidered on a linen background, with the angel pointing, seated on the tomb on the right, as in the Pamplona model; and it is in Pamplona

THE PAMPLONA RELIQUARY AND THE STE-CHAPELLE (cont'd)



Ian Dickinson's excellent photograph of the Pamplona crystal-topped reliquary taken on 9th April 1992 which he believes may house missing pieces of the Shroud
(View above image horizontally)

THE PAMPLONA RELIQUARY AND THE STE-CHAPELLE (cont'd)

that this tableau is again found, on a Cathedral mural, now in Navarra Museum, and dated 1330²¹. The mural has the Shroud being lifted by the angel with the right hand, while pointing to it with the left. Nearby is the Risen Christ with the Shroud related face, and even more so in another face from the 13th century, in a Christ in Majesty mural, in the same museum, originally from Olite.

With the arrangement of the figures in the Sepulchre reliquary, there is a close harmony with the Gospel of Mark. Several of the Sepulchre reliquary commentators refer as a generalisation to 'Three Marys' at the tomb, but as the figures in the tableau can be identified with Mark Ch. 16: 1-6, the three holy women can be seen as representing: 'Mary Magdalene, and Mary the mother of James, and Salome, bought spices they saw a young man sitting on the right', the angel in the reliquary is pointing, 'see, the place where they laid him'. Coincidentally, St Mark was important for King Louis, he was born on St Mark's day; and in 1254 Joinville says Louis was also reborn on that day, because of his escape from danger.

By early 1992, communications with Pamplona had progressed, and I was in contact with the Archbishop's house, with the Director of the Diocesan Museum and member of the Cathedral clergy, Jesús Maria Omeñaca. He gave me every assistance and also expressed an interest in the contents of the reliquary. Arrangements were made to visit Pamplona, and on the 9th and 11th of April, I was able to examine the reliquary in an adjoining chapel (the Cathedral and Museum were shut for repairs). What lay visible through the crystal top could now be inspected, Fig. 2. The crystal top area measures 4.7 inches by 1.4 inches. The reliquary itself, from the 1986 catalogue, is 88 cms high, and 38.5 by 24.5 cms at the base (height 34.6 inches, base 15.1 by 9.6 inches).

The tomb certainly contained more than printed records indicated: three pieces of the cloth are purple; one of these is a heavy and probably plain woven cloth, obscured in the centre casket, which has the circumscription of DE SUDARIO DOMINI. This inscription would appear to identify the piece of purple cloth contained in this casket - so SUDARIO does not directly label a piece of linen here (but there is linen in the reliquary). On the left is another piece of purple cloth, of a fine weave, situated between two parchment labels. Just above this cloth is a piece of stone. On the right of the centre casket, in a circular band of metal, with an inscription that cannot be seen properly, another piece of fine purple material²².

Along the back of the tomb can be seen a folded manuscript. At first sight, could easily be read the French, 'mon' and 'le jour' (just to the right of the centre casket). The script for these three words would not look out of place in the last century. Palaeography would give some general chronological idea for the hands used in the MS and labels. And from photographs containing only incomplete and obscured images, the

THE PAMPLONA RELIQUARY AND THE STE-CHAPELLE (cont'd)

Department of Manuscripts of the Bibliothèque Nationale, Paris, suggest the manuscript could be a script of the 16th century, with the interesting diversion that the characters resemble Italian usage. Also, from a macro photograph of one of the parchment labels, is given the reading 'La Pyerre...!', 'The Stone...!', and this could have been written in the 14th century, possibly just after 1350. There are several labels in the reliquary to be eventually transcribed and identified with items.

Clearly, the original purpose of the Sepulchre reliquary was to hold cloth relics associated with the burial of the Lord the empty Shroud draping over the side of the tomb echoing this theme, while the angel points to what is important inside the tomb; and below this pointing finger, just beneath the crystal top, is a piece of linen cloth. This is a piece of fine linen, of similar colour to the cloth in Turin, but there is no twill weave pattern on the visible surface. But directly obscured behind this, is what looks like another piece of linen cloth, rolled up, which may or may not be the same as the other linen, but from what could be seen in such a recess, it looked worth obtaining a better view of its weave. So it remains to be seen what this roll of linen looks like²³. There is also a label directly beneath the pointing hand, and one word that can be clearly read on the original parchment is 'Sepulc...': this label with 'Sepulc...' is close to the piece of rolled-up linen

However, most of these unanswered queries should soon have some answers. When examining the reliquary, I took a look at the underside of the flanged base, and this revealed how the reliquary was constructed. There was a problem of opening the tomb without damage, the crystal top being in question. There was only a wire tie securing two wedges that held the tomb to the base; and no ecclesiastical seal, but one may exist concealed in the space between the tomb and base. But the important point was, that access to the tomb could be gained from its underside, when it had been detached from the base plate.

After my return to Canterbury I wrote to Jesús Omeñaca, and now, thanks to his work, a way has been found to open the tomb and the contents are being examined. At the time of writing I await details from Pamplona.

The inscriptions on the parchment labels should now reveal what the relics were thought to be, and the manuscript may hold some interesting history on the contents and the reliquary itself; and it should now be clearer as to what linen the Reliquary of the Holy Sepulchre holds.

Whatever can be determined in the span between 1255 and the 16th century, or even later, will help illuminate what is a major reliquary, inspired by cloth relics and the Shroud from the Holy Sepulchre of Jerusalem.

Canterbury, September, 1992

THE PAMPLONA RELIQUARY AND THE STE-CHAPELLE (cont'd)

NOTES AND REFERENCES

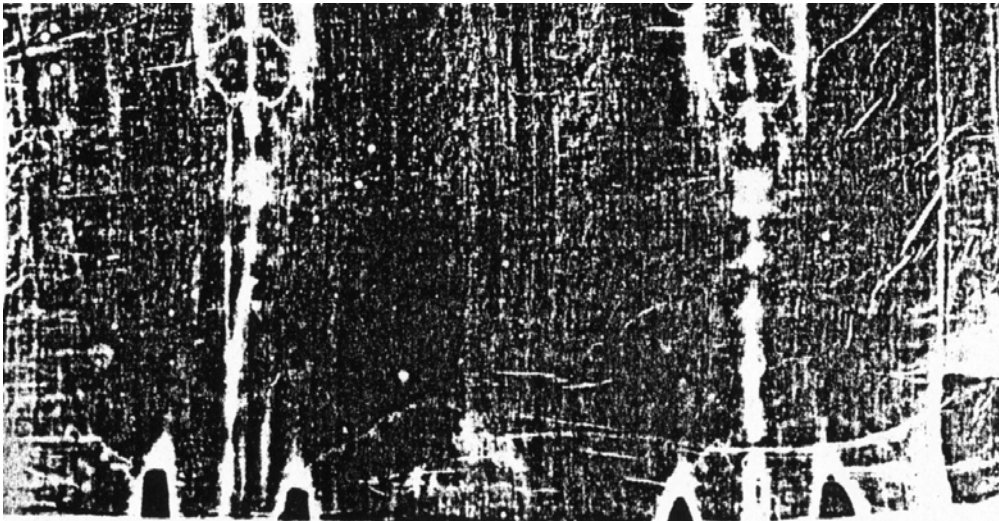
1. Riant, P.E.D., 'Exuviae Sacrae Constantinopolitanae', Geneva, 1878, II, pp. 133-5.
2. Ibid., pp. 137-8.
3. Ibid., pp. 216-7.
4. Morand, S.J., 'Histoire de la Sainte-Chapelle Royale du Palais', Paris, 1790, pp. 24-5, engraving p. 40.
5. Joinville, John of, 'The Life of St Louis', London, 1955. Trans. R. Hague, p. 212.
6. Ibid., p. 182.
7. Cf. 'sanctam Toellam tabule insertam', in cession document of 1247, Riant, op. cit., p. 135. This is identified in an inventory of 1534, 'La sainte trelle inserée à la table (où est la face de Nostre Seigneur Jesus Christ)', Vidier (see Note 8) Vol. 35, p. 190; and on pp.191-2 'Et au regard du huitieme article, contenant la trelle inserée à la table, après plusieurs difficultés, a esté finalement trouvée en un grand reliquaire et tableau garny d'argent surdoré, où y a apparence d'une effigie, ladite trelle comme consommée contre ledit tableau, autour, environ et dans ladite effigie. Ibid., p. 297, in an inventory of 1740, 'Une autre boette, de vingt deux pouces de long sur quinze pouces de large, aussy couverte de lames d'argent et garnye de quelques pierres précieuses; au dedans de la ditte boette, le fond est revêtu de lames d'or dans tout le contour, et dans le milieu est la représentation de la sainte face de Notre Seigneur, ou la Véronique'. (22 by 15 pouces = 23.38 by 15.94 inches.) The calculated dimensions of this casket i.e. c. 23.5 by 16 by 3 inches, could make a reliquary to accommodate the Shroud, folded so as to display the Face; more details on this aspect are in another article on how the Shroud was kept pre-Lirey.
8. Vidier, A., 'Le Trésor de la Sainte-Chapelle', Inventaires in 'Mémoires de la Société de l'Histoire de Paris et de l'Ile-de-France', Vol. 35, 1908, pp. 295-6, 'Un autre reliquaire de forme presque carrée, de neuf à dix pouces de long et de large, le dessus fermé par quatre cristaux de roche, avec des enchâssures et certissures d'or, les costez et le derrière de vermeil doré, ornés de bas reliefs émaillez, et sur le derrière est représenté en reliefs le tombeau de Notre Seigneur; dans lequel reliquaire sont des reliques, avec cette inscription: "DE SINDONE DOMINI". (9 or 10 pouces = 9.56 or 10.62 inches.) There are also other listings of Sindone/Suaire and Veronique in various inventories of Ste-Chapelle, Vols 34 to 37 (1907-1910). These inventory descriptions of relics of the Passion are an important source for identifying what was once recorded and kept in Constantinople. See also, Paul de Gail, S.J., 'Histoire Religieuse du Linceul du Christ', Paris, 1974, p. 108.

THE PAMPLONA RELIQUARY AND THE STE-CHAPELLE (cont'd)

9. Fig. 1, No. 19, represents the box-shaped Byzantine reliquary of the Stone of the Sepulchre. Part of this reliquary casket (the top) survives, and is displayed in the Louvre Museum, Paris, dated first part of the 12th century. The embossed tableau shows two holy women at the tomb, and the angel pointing to the empty Shroud, a theme that is to reappear in France and Pamplona. Also, from the proportional size of this casket in the engraving, Fig. 1, can be calculated the size of the Shroud reliquary. The extant top is given as 42 cm by 30 cm i.e. 16.5 inches by 11.8 inches. The Shroud reliquary height is c. 0.68 of the 16.5 inch casket top. This gives c. 11.25 inches for the height and c. 9.25 inches for the width of the Shroud reliquary; and this matches 1740 inventory estimate (adjusted proportionately) of c; 11 by 9 inches. Also, cf. description of the Stone reliquary in Vidier, op. cit. Vol. 35, p. 297.
10. The Shroud is recorded in Athens c. 1205, so this could be included as one possible location for a cutting to have been taken - but unlikely, as the Shroud was in Latin hands and in transit; so the weight of evidence stays well prior to 1204 for this cutting. There are other references to relics of the Shroud to be taken into account for pieces of the two missing corners, such as amongst the Oviedo relics, which tradition sources to the beginning of the 7th century, when they left Jerusalem; recorded, as well as the Sudarium, is a relic - De Sindone.
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12. GAUTHIER, MARIE-M., 'Highways of the Faith: Relics and Reliquaries from Jerusalem to Compostela' Fribourg, 1983. Trans. J.A. Underwood, 1986, Secaucus, New Jersey, pp. 154,5.
13. GOÑI GAZTAMBIDE, J., 'Historia de los obispos de Pamplona, Siglo IV-XIII', Pamplona, 1979, p. 646.
14. URANGA GALDIANO, J.E., and IÑIGUEZ ALMECH, F., 'Arte Medieval Navarro', V, Pamplona, 1973, p. 251, pls 352-4.
15. MORET, S.J., JOSE DE, 'Annales del reino de Navarra', Pamplona, 1684-1704, t. III, p. 89. In 1890 Ed. pp. 337, 391-2.
16. GARCIA-GAINZA, M.C., and HEREDIA MORENO, M.C., 'Orfebrería de la Catedral y del Museo Diocesano de Pamplona', Pamplona, 1978, pp. 48-9, pls 105-6.
17. HEREDIA MORENO, M.C., and ORBE SIVATTE, M., 'Orfebrería de Navarra. 1. Edad Media', Pamplona, 1986, pp. incl. pls, 26-9.

THE PAMPLONA RELIQUARY AND THE STE-CHAPELLE (cont'd)

18. This large reliquary seems to have escaped investigation in Shroud related works; however, by coincidence, the Editor of *Shroud Spectrum International*, Dorothy Crispino, had also lighted upon this Sepulchre reliquary, so it would not have remained isolated for long.
19. GAUTHIER, op. cit., see pp. 160-4 on Ste-Chapelle and view of restored Shrine. It is also of interest that the former refectory area (dated early 1300s) of Pamplona Cathedral, is imitative of the architecture of Ste-Chapelle.
20. There is an illustration in an article by Georges de Nantes and Bruno Bonnet-Eymard in 'The Catholic Counter-Reformation in the XXth century', May 1989, No. 219, p. 22.
21. SWAAN, op. cit., pp. 276-7, has an illustration of this refectory mural.
22. I was also shown, by Jesús Omeñaca, a large piece of framed Mantle of the Lord (cf. Fig. 1, No. 4), accompanied by an even larger framed manuscript, labelled as the authentication (dated 1400) for the Mantle, and Wood of the Cross.
23. To help assess any linen cloth, I had with me a large piece of Shroud replica linen. This was obtained for me some time ago by the late John Tyrer, textile expert from Manchester, who will be deeply missed.



THE VISIT OF PROFESSOR JEROME LEJEUNE TO CARDINAL SALDARINI, BISHOP OF TURIN

(From *La Lettre Mensuelle du C.I.E.L.T.* - November 1992)

Freely translated by REX MORGAN

(C.I.E.L.T. - The Centre International D'Etudes sur le Linceul de Turin is the French Shroud Group, organisers of the 1989 Paris Symposium and the 1993 Rome Symposium)

During the month of May Professor Lejeune, a member of our Scientific Committee, gave us an account of his visit with Cardinal Saldarini, a few days before.

We present below a brief report of his discussion with the Cardinal, Custodian of the Holy Shroud. This account was presented to members of the Symposium Committee at the Tour de l'Odeon on 27th May 1992.

Professor Lejeune said:

The meeting which had been arranged with Cardinal Saldarini lasted three quarters of an hour on a one to one basis on Sunday 24th May 1992. As I had been instructed, I had replied to his Eminence's invitation, worded in Italian, in the same form as the circular letter which accompanied it. The Cardinal was extremely interested and greatly impressed by the proximity of our next Congress. Obviously the Cardinal knew what was going on concerning our activities and showed me the letter which had been delivered to him on the subject of CIELT.

The conclusions which may be drawn from our discussion are that the Cardinal seems very open to research and very interested in a scientific congress; the most important point for him is, in reality, the conservation of the Shroud. It is clear, as indeed it is with us, that he wishes that in no sense should the involvement of the clergy be allowed to disturb the cordiality of discussion; as to relationships with the mass media he did not know, as he said to me, that Cardinal Ballestrero had spoken other than for

PROFESSOR LEJEUNE AND CARDINAL SALDARINI (cont'd)

scientific publication. He was also unaware that we had held the congress in Paris. At the time of the putting of the seals on the containers of Shroud fragments, three people were present in the private room and not two as reported in the article in *Nature*. In his defence, he was not unaware of the difficulties of the weights and the problems of cutting the samples.

I posed the following specific question to the Cardinal: Who has custody of the remaining fragment? At the time of sample-taking it had been cut in two. There is therefore a remaining fragment which was not delivered to the laboratories. What has happened to this piece? The Cardinal replied by saying only: "It is not in my possession."

Our meeting was conducted in a very frank atmosphere; the Cardinal exhibited considerable goodwill and showed a lively interest in the forthcoming symposium.

Secondly, I comment on a different matter: my personal feeling on the presentation of the Shroud. Arriving at night I was taken directly to visit the Holy Shroud. The impression is one of absolute desolation. In the side chapel in Turin Cathedral, the giant transparency is on permanent display and it is illuminated. An exhibition concerning different examinations which have been carried out over the course of time are also on permanent exhibition. Certainly the whole thing has the atmosphere of being somewhat neglected but it appears that nothing has been taken away. As for the remarkable chapel, built specially to house the Shroud, and within which is the enormous reliquary, one is no longer allowed to enter it, and this has been the case for the past two years. The door is secured with great iron bolts and the bad news written up: During the work no one is allowed in. One is able, in the meantime, to cast a carpenter's eye through a glassed and grilled door. One sees the altar on which is a kind of glass coffin. It is all extremely sombre, dusty and neglected.

In the interior of this chapel the principal architectural work is surrounded by an enormous scaffolding. I am not a specialist in public works but the layers of dust on the scaffolding and the absence of any trace of activity leads me to think that there are not many workers who come here to work on this scaffold! All this filth does not seem to have been disturbed for months. This apparent junk yard gives a frightening impression of dereliction. I said this to the Cardinal. His reaction was: "I know and I have planned, as I have said, a new reliquary; for I am going to relocate the Shroud in the cathedral and no longer in the chapel. To achieve this object, it is necessary to continue these rotten works all the time." A very interesting response.

PROFESSOR LEJEUNE AND CARDINAL SALDARINI (cont'd)

Apparently the Arts Commission are working "with extreme care", dragging it out with extreme slowness; this gives an appearance of total abandonment of the relic. And it is abandonment without a cause, simply to move the Shroud elsewhere in the same cathedral. "I think it is going quickly enough." states the Cardinal.

I was not instructed by CIELT to ask the Cardinal to give us his patronage, knowing that a similar formal request will probably be made. But I was permitted to tell him that we would be extremely happy if he would honour one of the sessions of his choice with his presence. This possibility was by no means out of the question and was noted by him.

I convey best wishes from my many Turinese friends. You cannot imagine the battle which surrounds the Shroud in the city of Turin: It is said that if you propose anything about the relic the Devil comes out with a machine gun! "You do not know what you are getting involved in." All the people I saw are extremely respectful of the Holy Shroud and are deeply committed - but their deep commitment is not proof - of its importance, of its origin, or of its authenticity: but, as they say, this matter incites extraordinarily strong feelings in that city.



Head of Christ from mid thirteenth century Bible Moralisee
(pic: *The Temple and the Lodge*, 1989)

The following letter from Father Peter Rinaldi in Turin is reproduced from the July 1992 Newsletter of the Holy Shroud Guild, New York

FROM THE TURIN FRONT

At The Cathedral - Springtime comes early in Turin. When I arrived there on April 29, the trees that line the city's main avenues were all in bloom. By four o'clock that sunny afternoon, I was at the Cathedral, warmly welcomed by the pastor, my good friend, Father Felix Cavaglia.

I noticed immediately that the Royal Chapel, in which the Shroud is enshrined, was locked. It has been so for several months due to repairs on its dome, with scaffolds all over the place, but hardly any semblance of work being done.

"We never did go through with the transfer of the Shroud from the Chapel to the Cathedral sanctuary, as planned," Father Felix explained. He added: "Actually, the new reliquary in which the Shroud will be placed, will not be ready until the Fall."

Later in his office at the rectory, Father Felix showed me an artist's view of the reliquary as it will look when completed behind the main altar of the Cathedral. Made entirely of thick shatter-proof transparent glass, the free-standing reliquary resembles a massive, elegant safe in which the silver chest, that contains the Shroud, will be suspended as if in mid-air, perfectly visible to the visitors as they circle around it in the Cathedral's spacious sanctuary.

I could not help but remark that, for a temporary arrangement (the Shroud will be returned to the Royal Chapel once the repairs are completed), the new reliquary and its surroundings are indeed extraordinary. "Security," Father Felix explained, "plays an important part. All sorts of devices will be provided to safeguard the Relic." We might note, too, that repairs in the Royal Chapel will be a long-term process. It may be years before the Shroud is returned to the Chapel. Incidentally, by then a totally new arrangement may make it possible for the visitors to see not just the chest, in which the Shroud is kept, but the actual Relic, something the devotees of the Shroud have wished and prayed for through many years.

At The International Shroud Center - Meeting with the officers and members of the Turin International Shroud Center is always a very pleasant experience. Both the President, Prof. Bruno Barberis, and the Secretary, Signor Gino Moretto, were most truly cordial and pleased to exchange news and views on recent Shroud developments. Once again, during our conversation, the importance that action be taken by the competent authorities on the conservation of the Shroud and on further research was stressed. We agreed that unless the appeals and proposals that reach Turin from qualified experts are heeded, Shroud friends throughout the world will be sadly disappointed.

Shroud groups all over the world, our Holy Shroud Guild among them, owe the Turin Shroud Center a great debt of gratitude for the leadership its officers and members have exercised through many years in promoting the cause of the Shroud.

What The Cardinal Said - My visit to the Archbishop of Turin on Monday, May 25, was the key event of my sojourn in the City of the Shroud. I had met Giovanni Cardinal Saldarini three times

since he was appointed Archbishop of Turin. This visit was by far the longest and the most cordial.

I found the Cardinal well informed on all recent Shroud developments. He spoke about the numerous proposals (he had some of them on his desk) that had reached him from the Shroud experts. He had evidently examined some of them as I could tell from his questions.

When I asked him what the next step might be, the Cardinal did not go into details. He seems to think that a start could be made with a few (he stressed the word "few") well qualified experts, individuals rather than groups, who could examine the Shroud and make recommendations, particularly on its conservation which he termed "his immediate concern."

The conversation veered to the International Symposium on the Shroud to be held in Rome in June 1993. The Cardinal mentioned the fact that the day before, he had met Prof. Jerome Lejeune of the Pontifical Academy of Sciences, well known for his interest in the Shroud. They had evidently spoken about the Symposium, an event that will doubtless advance the cause of the Shroud.

Before I left the Cardinal, I conveyed to him the regards of our American Shroud friends. His parting words: "Tell them I am grateful for their active interest in the Shroud and do assure them of my blessing."

Stopover in London - For this my latest visit to Italy, I had planned a stopover in London. I was pleased that I did so. There I met two dear friends of mine, who have worked mightily for the cause of the Shroud, Mr. Ian Wilson and Mr. David W. Rolfe.

Mr. Wilson's name will be associated with the Shroud for generations to come. His books (some of them best-sellers), his lectures and the activities of the British Society for the Holy Shroud, with which he has been connected since its foundation, testify to his extremely objective and balanced approach to the complexities of the Shroud.

David Rolfe's contribution to the cause of the Shroud was born of his vision and courage to give the world what is unquestionably the finest full-length documentary on the Turin Relic, The Silent Witness. Produced some fifteen years ago, this splendid documentary (recipient of several awards) is still the most valid and popular documentary on the Shroud. It was a joy to discuss past and current Shroud matters with these two good friends and to explore some possibilities for the future.

I returned with a feeling that all is not gray in this post-carbon 14 era of the Shroud. There are hopeful signs for the future. Our prayers can help usher in a brighter dawn of better things to come.

Father Peter M. Rinaldi, S.D.B.
Vice-President
Holy Shroud Guild

PRESERVATION OF THE SHROUD

- **Revd Albert (Kim) R. Dreisbach, U.S.A.**

My purpose is to hail Ian Dickinson's letter (*SN* 69) to Pope John Paul II. Though its effectiveness may be questioned such is not the case with its intent. Undoubtedly you have been following the press coverage of the attempts to save the Sphinx. It would seem to me that if "antiquities authorities ... (can invite) 30 experts" from many different fields including "specialists from the United States, Canada, England, France, Italy, Germany, Switzerland, Japan and Egypt", then the Shroud's rightful owner and custodian in Rome and Turin respectively should be able to swallow their pride and effect a similar project for the Shroud. Fascinating as the Sphinx may be, it pales into insignificance when compared to the potential authenticity of the Holy Shroud and the unique moment in history which it records. At best, the Sphinx reflects **a structural achievement of man**. On the other hand, if authentic, the Shroud is a **textile *acheiropoietos* witnessing to the salvation of mankind by God**.

The Vatican has already restored the Sistine Chapel to preserve the work of Michelangelo. Certainly it should pursue a similar course with the Holy Shroud. Even without making a claim for authenticity, like Pascal's "leap of faith" it is a wager whose potential gain far outweighs its inconsequential risks. Should it prove false - unlikely as that possibility appears to those who have studied it most thoroughly - all that will have been sacrificed is an inconsequential amount of time and money. But if it is authentic, then those who were responsible for its conservation/ preservation will well deserve the praise and gratitude of countless future generations who will be forever grateful to a Church which not only discerned the will of God, but which also was courageous enough to risk public ridicule to proclaim its faith rather than possessing sufficient moral backbone to stand firm when asked to bow to the false god of public opinion.

What the Shroud's custodians need at this moment in history is a modern day Gamaliel to remind them that "if this plan or undertaking (i.e. of the Shroud's conservation/ preservation) is of men it will fail; but if it is of God, you will not be able to overthrow them. **You might even be found opposing God!**" (Acts 5:38-39 RSV).

It just may be that such a "scientific Gamaliel" has emerged in the person of STURP's Dr Alan Adler. Writing in *Shroud Spectrum International* No 40, Dec 1991, Yr X, p 5, Adler concludes his article on the "Conservation and

PRESERVATION OF THE SHROUD (cont'd)

Preservation of the Shroud of Turin" with the following caveat:

"How serious are these problems? Could the quality of the Shroud's appearance seriously deteriorate within the next decade or so? It is not impossible and unfortunately there is some evidence that it is progressing right now. If we are remiss in undertaking conservation/ preservation studies and measures on the Shroud of Turin, future generations will have every right to castigate us for failing to meet our responsibilities in these matters. History will not be kind to us! *Mene Tekel Upharsin!* [Daniel 5:25-28]."

The larger Christian community will care little who has the "proper" or "legal" authority to initiate such measures. All they will remember should the Shroud fail to survive and/or its Image(s) be needlessly damaged is that self-proclaimed and titled successors to the Apostles were judged not to be Christians in this matter but merely men "wearing the garments of Patience as a cloak for Cowardice and calling Sloth [Responsibility] and Fear [Prudence]." (Adapted from Khalil Gibran. *The Voice of the Master*. New York: The Citadel Press, 1958, p 90).

Enough from me but, being in a penitent mood on this Ash Wednesday, I had the feeling if it were more widely shared by those in authority with respect to the Shroud man might be prevented once again from allowing to perish the burial linen of His Son which God has worked so hard to preserve since that initial Easter when it was first seen by the Magdalene, Peter and John.



"Kim" Dreisbach (left)
with
Fr Adam Otterbein,
President of the
Holy Shroud Guild

HISTORY, SCIENCE, TECHNOLOGY AND THE SHROUD
- ST LOUIS, MISSOURI, 1991 SYMPOSIUM PROCEEDINGS

-- notice by Rex Morgan

The Proceedings of the Symposium: *History, Science, Technology and the Shroud* held in St Louis, Missouri, in June 1991 have been published in book form. The symposium was reported with photographs in *Shroud News* 67 (October 1991).

This 360 page paperback is excellently produced and its first-class printing method has enabled the inclusion of well reproduced photographs and diagrams throughout. The authors of the seventeen papers included are very fortunate (and I was one of them) that a far-seeing and competent committee handled the collation, editing and publication of the proceedings so efficiently and quickly. I can think of several past conferences which either never published the papers given or are still scratching their heads and thinking about it.

The book has a balanced and non-controversial Foreword by the splendid Fr Aram Berard, Chairman of *The Man in the Shroud Committee of Amarillo*, Texas. Regrettably the publishers have omitted to give the book an ISBN or Library of Congress number which will limit its accessibility to bibliographers and data bases worldwide (not to mention that it is unlawful in most countries to omit such a reference number).

The fifteen authors of the papers in the book are: Bro Bruno Bonnet-Eymard; Dr Philip Callahan; Revd Dr Robert H. Dinigar; Revd Albert R. Dreisbach; Dr John Jackson; Paul Maloney; Dr David T. Mayschak; Rex Morgan; Dr Mario Marino; Isabel Piczek; Dr Daniel Scavone; Revd Kenneth Stevenson; Barbara Sullivan; Frank C. Tribbe; Dr Alan and Mrs Mary Whanger.

The book is highly recommended as a signal contribution to current Shroud research. It is, perhaps, the best Shroud book produced in English in 1992.

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(This information correct at April 1992)



A Greek Orthodox monk stands on the ruins of the church destroyed by the Jerusalem Municipality because it was built without a permit. In the background is the Mosque of Omar on Temple Mount.

(Reuter - *Sydney Morning Herald* 25 July 1992)

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*) 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 it is written and produced and the information disseminated more quickly than most news-sheets of a similar kind or the more prestigious Shroud publications. 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 and this has given 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 with numerous Shroud researchers in many countries. His quest for Shroud information became, as he described it, "a passionate hobby". He brought 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 600,000 visitors. The exhibition was subsequently donated by Brooks Institute 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). He has made several original contributions to the research of the Shroud, has presented papers at international conferences, has written many articles and given numerous broadcasts and telecasts on the subject in many countries.

The list of *Shroud News* subscribers continues to increase internationally and the publication has been described many times as one of the best available. Its production is obviously privately subsidised as we still request a subscription in Australia of only \$6 for six issues posted. *Shroud News* comes out six times per year. The USA subscription 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 except the famous 50th issue which is \$3 plus post.

Please encourage those of your acquaintance to take out their own subscription rather than borrow your copies since the more genuine subscribers we have the more we can improve the bulletin and the longer it is likely to survive.

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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