

The material in this paper is drawn largely from *The Coming of the Quantum Christ*. If after reading you are interested in the book, information on ordering a copy may be found at: <http://johnklotz.blogspot.com>

CNN's *Finding Jesus* loses Him.

by John C. Klotz, author of *The Coming of the Quantum Christ*

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Introduction

Teilhard de Chardin in *The Phenomenon of Man* anticipated a convergence of science and religion leading to a scientific analysis of the actions and direction of God in creating the existence that we know. Nowhere is that convergence more evident than in the study of the Shroud of Turin. There is a trio of intellectual disciplines that must be included in any analysis: Science, History and Theology. Any one who attempts to address the issue of the Shroud's authenticity who doesn't understand this trio is akin to one of the blind men describing an elephant: It's a snake, no it's a tree, no it's a wall.

Anyone seeking to comment on the Shroud must not just nod to the trio, he or she must develop some understanding of each as it relates to the Shroud. Unfortunately, the first episode of CNN's "Finding Jesus" broadcast Sunday, March 1, that addressed the issue of the authenticity of the Shroud of Turin, was a concoction of largely blind men (and women) defining an elephant.

The fact that Jesus Christ was wrapped in a linen cloth provided by Joseph of Arimethea when entombed is recorded in all four Gospels. Peter's finding the linen burial cloth in the empty tomb on the following Sunday morning is specifically reported in the Gospels of John and Luke. But what happened to the burial cloth? The issue today is whether that shroud found by Peter is the linen cloth known as the Shroud of Turin. If it is, then it is arguably the most important object on the face of the Earth with the possible exception of nuclear weapons. In my book, *The Coming of the Quantum Christ*, I explain why.

However, an authentic Shroud of Turin is one thing that some scientists and academics can not accept. They escape the issue of authenticity by referencing carbon dating tests conducted in 1988 by three labs. Those tests that dated the Shroud to 1260 CE at the earliest. Later studies that included photographs at resolution as high as 3650 dpi demonstrated that the area tested was anomalous and not representative of the Shroud as a whole are largely ignored by skeptics.

A. CNN and Professor Goodacre Lose Christ

Most prominent of the CNN experts who appeared in the first episode of *Finding Jesus* was Professor Mark Goodacre of Duke University. He concluded that Shroud was inauthentic based upon results of a 1988 carbon dating of the Shroud that gave a dated the Shroud in a period of 1260 to 1390 and opined that there was no evidence of the Shroud of Turin's existence prior to its exposition in Lirey France circa 1355. In a blog post on March 9 about the program, he dismissed the work of those scientists and other experts who have demonstrated that the samples cut for the carbon dating were anomalous as "special pleading." When it comes to the Shroud he gets two of the disciplinary trio, Science and History, dreadfully wrong.

Professor Goodacre may be a fine theologian but he is not a scientist. Also, his knowledge of the history of the Shroud is notably deficient. As I will explain, he is wrong on all counts. Any theologian who ventures an opinion about the authenticity of the Turin Shroud must go deep into the scientific study of the Shroud and its history. In that history, contrary to the statement of Professor Goodacre, the Shroud can be still be discerned prior to 1355 in Lirey. Indeed, the Shroud left fingerprints. Even if some of them are smudged, they can still be read.

In a blog posting on March 9, he explained his position in response to a question about the reliability of the carbon dating:

"Actually, carbon dating is an excellent way to ascertain the date of an artifact. Many are disappointed, not surprisingly, that the shroud dated to between AD 1260 and 1390. I recall my own disappointment (but not surprise) on hearing the results back in 1988. But the scientists doing the carbon dating were not amateurs, and the samples were tested in three separate labs. Moreover, the carbon date cohered with other evidence that the shroud was a medieval forgery, *like the fact that there is no evidence of its existence until the 14th century.*" (Emphasis added)

In response to a question about the effect of purported repairs on the carbon dating of the Shroud, he responded:

"No, that's not been established. Those who defend the authenticity of the shroud often say the sample might have been taken from a part of the shroud that was *repaired after it was damaged by fire* in the 16th century. But this is *special pleading*. The scientists who took the sample knew what they were doing. Professor Christopher Ramsey noted that the unusual weave on the sample matched the weave on the rest of the shroud perfectly." (Emphasis added)

Prof. Goodacre is wrong on both points. First, it is not the contention of the scientists who investigated the reliability of the carbon dating that the anomalies they found were the result of being "repaired after it was damaged by a fire in the 16th century." The reweaving had nothing to do with any fire. The sample section that was repaired was in the upper right hand corner of the Shroud (left as viewed) that was tightly gripped by bishops who held the Shroud when it was displayed for public viewing. It frayed and needed repair. There was a fire in 1532 and patches by the Poor Sisters of St. Clare added 1534 were a prominent feature of the Shroud until eliminated in a controversial restoration of the Shroud in 2002. They were not relevant to the issue of the reweaving of the carbon samples.



Courtesy of Carlos Evaristo - Vigário, Delegação Portuguesa Ordens Dinásticas Casa Real de Saboia

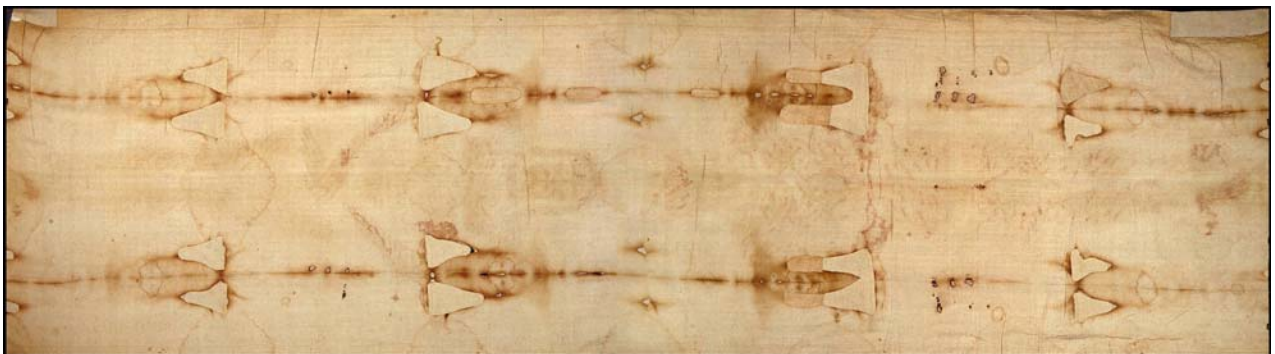
This is a miniature from a prayer book of Savoy Duchess Margaret of France. It shows an exposition of the Shroud by three Savoy Bishops.¹ Although Margaret's prayer book is dated from 1559, the artist was copying another work for his miniature. That work predated the 1532 fire. Note the absence of the patches of the Poor Sisters of St. Clare who had repaired damage to the Shroud in 1534. There are also four repetitious patterns of red dots that are an apparent replication of four burn holes. Those small burn holes predate the 1532 fire but also 1260 CE, the earliest date allowed by the carbon dating.

On the right (left as viewed) the Bishop's hand is shown tightly clamped on the corner of the Shroud from which the carbon dating samples were cut four centuries later. Also, mysterious "burn holes" appear as spots of red paint.

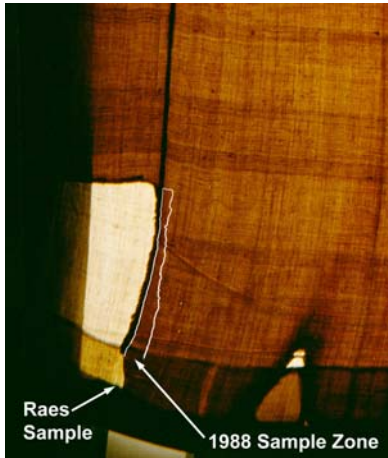
Those burn holes are among the fingerprints of the Shroud.

B. Fingerprints of the Shroud

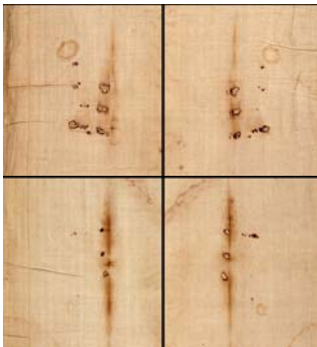
In 1978, a team of scientists called the "Shroud of Turin Research Project" (STURP) was given 120 hours of unprecedented access to the Shroud for the conduct of scientific experiments to determine among other things the nature of the image of the Shroud and its chemical composition including red stains that appeared to be blood. Barrie Schwartz was STURP's documentary photographer. This is a photograph of the Shroud taken by Schwartz rotated to its position when viewed in the frequent medieval ostentations (displays for public viewing) of the Shroud



The small irregular right triangle that abuts the rectangle in the upper left corner (as viewed) is the place where a sample was removed for study by Gilbert Raes in 1973. In 1988, a portion adjacent to the Raes sample was removed for carbon dating.



In this illustration of the lower left ventral corner of the Shroud is rotated vertically. The large white rectangle is the Holland cloth backing of the Shroud and indicates an earlier cutting away of a piece of the Shroud. The clear white triangle adjacent to the Holland cloth is the piece removed by Raes in 1973, immediately adjacent to it is the area removed from the Shroud for the carbon dating samples in 1988.



There is a repetitious pattern of the four small burn holes that form an "L" that changes from right to left configuration twice, indicating that the Shroud was folded in four parts when the burning incident (whatever it was) occurred. The configuration is less distinct on the bottom layers.

©1978 Barrie Schwartz

Note that each of the burn holes is surrounded by a black ring. The rings are charred material created as the burning instrumentality burned its way from the top layer to the lowest layer.



In this enlargement of two of the burn holes on the Shroud, we can see the charred circle surrounding the hole and underneath the pattern of the Holland cloth add as a backing to the Shroud circa 1534. It is not charred

The burn holes predate the 1532 fire. There is this: a drawing of the Shroud with the burn holes that predates the earliest time allowed by the carbon dating.

C. The Pray Codex and the four burn holes.

There is in the National Library of Budapest a manuscript referred to as the "Pray Codex" named for Jesuit priest György Pray, who discovered it in 1770. The Pray Codex contains a drawing modeled on the Shroud. The Pray Codex is the oldest example of Hungarian literature in existence and was produced circa 1192-1195 CE.² The drawing is not a great work of art. However, it is an important marker in the history of the Shroud for it establishes the existence of the Shroud years before the earliest date allowed by the controversial 1988 carbon dating. Ian Wilson described it in *The Shroud*:



“[N]ot only do we yet again see the awkward arm crossing, this time, most unusually, Jesus is represented as totally nude, exactly as on the Shroud. Again exactly as in the case of the Shroud, all four fingers on each of Jesus’ hands can be seen, but no thumbs. Just over Jesus’ right eye there is a single forehead bloodstain. Delineated in red, this is located in exactly the same position as that very distinctive reverse ‘3’-shaped stain on Jesus’ forehead on the Shroud that we noted earlier. Exactly as in the case of the Shroud, the cloth in which Jesus is being wrapped is of double body length type, the second half, as known from other versions of the same scene, extending over Joseph of Arimathea’s shoulder. *If all this is not enough, the cover of what appears to be the tomb is decorated with a herringbone pattern in which can be seen four holes in an identical arrangement to the so-called ‘poker-holes’...*”³

(Emphasis added)

©National Szecheny Library Budapest Hungary

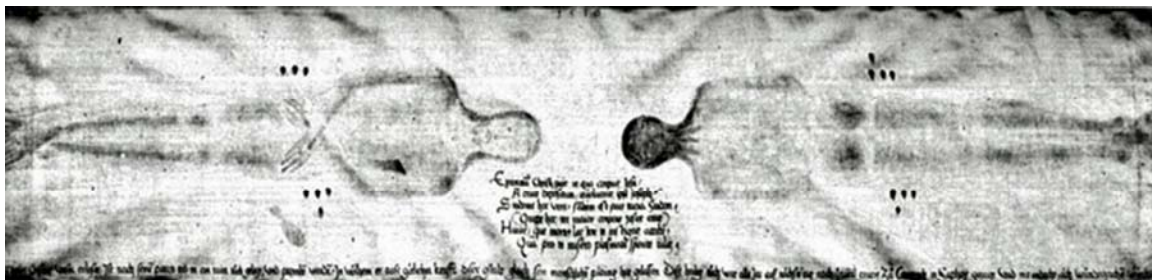


The origin of the four burn holes is a mystery for others have discerned that they are not “poker holes.” It has been suggested that the Shroud was subjected to a trial by fire. Others hypothesize that they may have resulted from burning incense having dropped on the Shroud at some point in time. Whatever that point of time is the Pray Codex necessarily predated the time frame claimed by the carbon labs which dated the Shroud to 1260 at the earliest.

The Lier Shroud

There are also other paintings of the Shroud which depict the burn holes. One of those was first displayed in Lier, Belgium in 1516, 16 years before the fire that damaged the Shroud.⁴ It is a painting on cloth. The Lier painting does not purport to be the real Shroud of Christ, rather a copy of it. It represents the burn holes in red paint (the illustration is in black white). It does not contain any representation of the charred edges of the burn holes of the Shroud.

Lier Shroud



No painted representation of the Shroud contains burn holes with actual charred edges. The painted representations of the Shroud are copies of an original or copies of copies. The holes in the Shroud are clearly real holes in the linen cloth encircled with a charred ring from the instrumentality that caused the burn holes. That original Shroud is the shroud now in Turin. The burn holes are the Shroud's fingerprints. The "finger prints" on the Pray Codex predate the time period for the existence of the linen determined by the carbon dating. They are evidence of the Shroud's existence before 1260 the earliest time compatible with the carbon dating.

Evidence of the Shroud's existence before 1260 was marshaled by David Gibson and Michael McKinley in the printed version of their book *Finding Jesus* which was the basis for the CNN television series. Gibson and McKinley are the co-creators and consulting producers to the CNN *Finding Jesus* series.⁵ Multiple other sources place the Shroud in Constantinople not later than 944 CE. (Ian Wilson and Dan Scavone)⁶ and as early as early as 574 CE. (Jack Markwardt)⁷

Both Markwardt and Wilson describe the dramatic change that depictions of Christ underwent in the sixth century. According to Markwardt:

"In the late sixth century, the portrayal of Jesus as a mature and bearded man suddenly achieved ascendancy over all other depictions of him, and two eminent scholars, completely without any reference to the Turin Shroud, concluded that this ascendant portrayal derived from an archetype image. Hans Belting, an eminent modern art historian, believes that this archetype was selected from "a convenient repertory" of extant Jesus images and that its unremarkable origin was concealed behind legends of miraculously-produced *acheiropoiotos* [not made by the hand of man] images.¹⁰² On the other hand, the estimable eighteenth-century historian, Edward Gibbon, believes that this archetype was itself a recently-discovered *acheiropoiotos* image which was propagated by Christians, desirous of establishing a standard likeness for Jesus, "in the camps and cities of the Eastern empire"¹⁰³ This archetype is identifiable through artistic and textual evidence."

The new artistic portrayal of Jesus depicted him as a mature and bearded man having parted hair flowing in two different directions, with one part coming to rest on a shoulder and the other disappearing behind his neck – one of hallmarks of the Shroud.

"With regard to art, the new "Pantocrator Type" portrayal of Jesus depicted him as a mature and bearded man having parted hair flowing in two different directions, with one part coming to rest on a shoulder and the other disappearing behind his neck. The most notable examples of such portrayals have Constantinopolitan roots, including an icon located in the St. Catherine Monastery" (Citations omitted)⁸



Byzantine Emperor Justinian II caused a coin to be minted, one face of which was a depiction of Christ that exhibited the same unique markings that appear on the Shroud. Note the flow of the hair in two different directions.⁹



There is more: an eyewitness account of exhibitions of a linen shroud that is more than arguably the Shroud of Turin. The witness was a French knight who participated in a siege of Constantinople during the Fourth Crusade which ended with the "Christian" knights looting Constantinople and stripping it of all its cherished relics that could be carried away. Among them was the linen cloth that was the Shroud of Turin.

This is how Gibson and McKinley described it in their book *Finding Jesus*:

"In 1203, a Flemish knight named Robert de Clari, fighting with the Fourth Crusade then camped in Constantinople, noted that a church within the city's Blachernae Palace put on a very special exhibition every Friday. On display wasn't just the holy image of the face of Jesus, but the actual cloth in which Christ had been buried. In 1205 de Clari composed a more detailed account: 'There was a Church which was call[ed] My Lady Saint Mary of Blachernae, where there was the shroud (syndoinēs) in which Our Lord had been wrapped, which every Friday, raised itself upright so that one could see the form (figure) of Our Lord on it, and no one either Greek or French, ever knew what became of this shroud (syndoinēs) when the city was taken [by the Crusaders].'"¹⁰

What happened to the Shroud after Constantinople was looted by the French? Wilson has favored the idea that it came into possession of the Order of the Knights Templar in France. The Order was suppressed in 1307 by French King Philip the Fair. On March 19, 1314, its Grandmaster, Jacques deMolay along with the Order's Master of Normandy Geoffrey de Charny were burned at the stake.¹¹ That Geoffrey *may* have been related to the Geoffrey de Charny who was the documented *owner* of the Shroud in 1355.

However, Gibson and McKinley echo another view that has achieved some currency. One of the French knights who participated in the sack of Constantinople was Orthon de la Roche who performed outstanding service and was named the Lord of Athens. He later returned to France. Jeanne de Vergy was a descendant of Orthon. She became the second wife of the 1355 "owner" of the Shroud Geoffrey de Charny. Gibson and McKinley hypothesize that the Shroud was a part of her dowry when she married Geoffrey¹²

This is not a complete recitation of the reported history of the Shroud prior to 1532. When Professor Goodacre baldy states that there is *NO* evidence of the Shroud's history before Lirey, he is simply wrong.

In my opinion that is not his most egregious error. Perhaps it's excusable as only his opinion. However, his statement that the critics of the carbon dating were engaged in *special pleading* is not just wrong but, in my opinion, reprehensible.

D. Who are guilty of special pleading: The scientists and experts who have documented the anomalous nature of the carbon sample area or Professor Goodacre?

The charge of "special pleading" by an academic is a serious one. It means that the object of the charge is guilty of sloppy research or reasoning dictated by pre-existing bias. However, unlike Prof. Goodacre's view which seems dependant on a statement by Dr. Christopher Ramsey, the current head of the Oxford radio carbon lab, the proponents of the reweaving hypothesis base their conclusion on scientific research that reveals conditions that the Oxford failed to investigate fully: the existence of cotton intertwined with linen in the Oxford sample. Carbon dating critic Ray Rogers never disputed the quality of the carbon dating labs procedures, only the quality of the samples they tested. Perhaps Rogers was being too generous.

There was actually an obscure reference to the sample quality in an acknowledgement listed in the article published by the carbon labs in the February 16, 1989 issue of *Nature* magazine: "Oxford thank P. H. South (Precision Process (Textiles) Ltd, Derby) for examining and identifying the cotton found on the shroud sample..."¹³ That was the only mention of "cotton" in the entire article.

An explanation of the cotton reference appears in an item by editor Ian Wilson that appeared in the September-October 1990 issue of the BSTS Newsletter entitled "Cotton On The Oxford Carbon Dating Sample."¹⁴

"Kindly brought to our attention by the Revd. Kim Dreisbach of Atlanta is a hitherto unnoticed report in the journal *Textile Horizons* of December 1988 concerning the Shroud sample supplied to the Oxford radiocarbon dating laboratory. Apparently the British company Precision Processes (Textiles) Ltd of Ambergate, Derbyshire was asked by the Oxford laboratory to help identify certain 'foreign' fibres observed, isolated and extracted from the Shroud sample prior to its destruction during the carbon dating process.

"According to Precision Processes managing director, Peter South:

"It was while the sample was undergoing tests at the radiocarbon acceleration unit in Oxford that Professor Edward Hall noticed two or three fibres which looked out of place. He mentioned this to his friend Sir James Spooner, chairman of Coats Viyella, to which our firm belongs. Consequently, after several telephone calls, the minute samples, which looked like human hair, were sent to us.'

"Magnified two hundred times by a Precision Processes microscope the fibres became immediately identified as cotton. *This might have been explicable as merely from the cotton gloves worn by members of the STURP team in 1978, but for the subsequent information imparted by Peter South:*"

'The cotton is a fine, dark yellow strand, possibly of Egyptian origin and quite old. Unfortunately it is impossible to say how it ended up on the Shroud, which is basically made from linen. It may have been used for repairs at some time in the past, or simply became bound in when the linen fabric was woven.'

"This is not the first time that cotton strands have been identified on a Shroud sample. The Belgian Professor Gilbert Raes observed the same on the sample he studied in

1973, and he deduced that this was a strong indication of Middle Eastern manufacture. Clearly it could be of great interest to learn more both of the age of this cotton, and of the exact reason for its presence on the Shroud." (Emphasis added)

There were four principal individuals who would tug at that cotton thread and they were a disparate group: Joseph Marino and his wife, Sue Benford; a Jewish photographer, Barrie Schwartz; and an irascible scientist with a quick temper, Ray Rogers. Benford and Marino, using photographs of the carbon samples, approached several textile experts and asked them for their opinion of the weaving of samples. They did not inform them that the photographs were of the Shroud of Turin. The experts they consulted all identified the samples as an "invisible" repair using a French method that dated to medieval times.

They reported their findings to a Shroud conference in Orvieto, Italy in August 2000. The report caused a sensation. In January 1996, Schwartz had founded Shroud.com and it had quickly become the number one research tool for those interested in the Shroud. He published the Benford-Marino paper on Shroud.com and he had an immediate angry reaction from Ray Rogers. Rogers had been the principal analytical chemist on the STURP team but had accepted the carbon dating results. He was still monitoring the research on the Shroud from afar.

"Unwrapping the Shroud" is a television program broadcast by the Discovery Channel about the Shroud of Turin carbon dating controversy. A DVD can be purchased from Amazon.¹⁵ The central figure in the DVD is Ray Rogers. One aspect of Rogers' scientific method was his constant reaching out to colleagues to verify his work. As a result, although Rogers passed away in 2005, his work and the work of his colleagues survive.

Rogers had access to both Shroud fibers from the Raes sample *and* fibers from the actual carbon dating sample area from that part of the sample retained by Turin. At the 2014 St. Louis conference on the Shroud, Thibault Heimburger presented a Power Point presentation documenting how Rogers obtained sample Raes fibers and carbon dating samples. See *The Origin of Rogers' Raes and C14 Samples*. The text is located at <http://www.shroud.com/pdfs/stlheimburgerpaper.pdf> and the slides at <http://www.shroud.com/pdfs/stlheimburgerppt.pdf>

In 1978, Rogers had also retained fibers from the main body of the Shroud. He determined that both the Raes sample and the carbon sample were anomalous and not representative of the Shroud's main body. Among other things: (a) There was cotton interwoven with linen; (b) The linen itself in the sample areas was different from the linen in the main body of the Shroud and appeared to be of medieval European manufacture; (c) The fibers from the sample area showed a positive reaction to a test of vanillin, a byproduct of lignin. After approximately 1,300 years the vanillin dissipates completely. Fibers tested from the main body of the Shroud were negative for the presence of vanillin; (d) The interwoven cotton was dyed yellow. Linen does not dye easily and interweaving the dyed cotton gave the interwoven linen-cotton fiber its yellow color to match the color of the main body of the Shroud. (e) There was a disparity in the weight of the sample threads and the threads in the main body of the Shroud.

Rogers was not content with just his own observations and sought verification from other scientists. One of them was John Brown, a renowned materials expert at Georgia Tech who actually had a Scanning Electron Microscope ("SEM") in the dining room of his home.

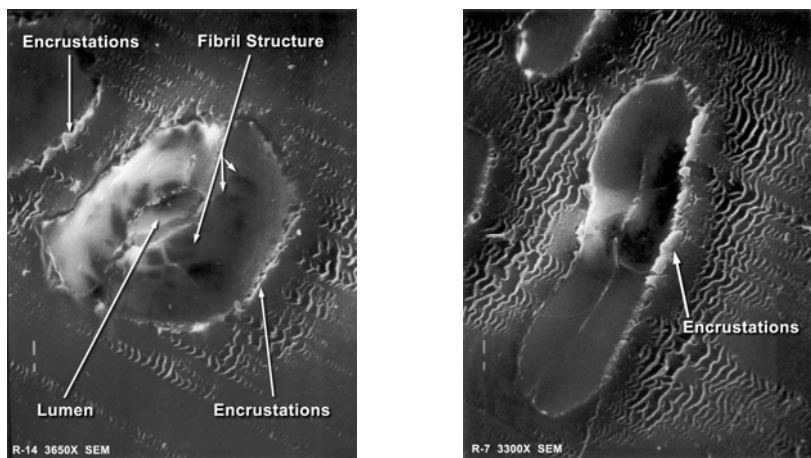
In late 2004, the late Rev. Alfred "Kim" Dreisbach and a group of Shroud experts and scientists including Brown and Schwartz gathered for dinner in Atlanta. At the dinner, Brown showed the group photographs he had taken of Raes fibers with his SEM at 3000+ dpi. Schwartz immediately recognized their intrinsic value and Brown agreed they could be published on Shroud.com. It would accompany the same story reporting on Roger's publishing his results in *Thermochimica Acta*, a peer reviewed scientific Journal.¹⁶

On January 21, 2005, Shroud.com reported the publication of Rogers' paper. At the same time it published John Brown's paper "Microscopical Investigation of Selected Raes Threads From the Shroud of Turin."¹⁷ Included were seven of Brown's remarkable photographs. Four of them follow. They demonstrate both the interwoven cotton and encrustations from dye. Nowhere else on the Shroud did these phenomena occur – except of course on the carbon samples taken from the area immediately adjacent to the Raes samples.

These two microphotographs are of individual cotton threads at 315X magnification.¹⁸



These two were taken by a Scanning Electronic Microscope at magnifications of 3650X and 3300X respectively.¹⁹



In February, Rogers met with colleagues from the Los Alamos Laboratories organized by Robert Villarreal to do additional research on the fibers. Rogers gave them one of the Raes fibers. However,

five weeks later Rogers passed away and it was more than two years before Schwartz discovered that Villarreal had one of the fibers and was waiting for instructions.

So it was beginning in the fall of 2007, Villarreal began working with Benford and Schwartz. Schwartz was eager to utilize the expertise of Villarreal and his colleagues. Among other things he supplied Villarreal with additional samples from the Rogers' collection. The result of their collaboration was made public at a conference held at Columbus Ohio in 2008. They confirmed Rogers' findings.

Prof. Goodacre cites a statement purportedly by Christopher Ramsey that: "[t]he unusual weave on the sample matched the weave on the rest of the shroud perfectly." There is a problem with that for it does not appear that Ramsey was ever in a position to physically examine the entire Shroud either before or after the samples were cut for carbon dating. Before the carbon samples were cut in 1988, the last chance for a close personal examination of the Shroud was 1978. Ramsey was not a part of the team of scientists who examined the Shroud at that time. He did not attend the cutting of the samples in 1988 and I am informed he had remained at Oxford making preparations for the carbon dating. That would mean that his statement was made on the basis of Shroud photographs and as we shall see in the next section, the physical examination of the Shroud photograph of the Oxford sample by a textile expert does not support his statement as reported by Prof. Goodacre.

Similarly, at least eight times art historian Charles Freeman has cited a statement by Mechtild Flury-Lemberg a textile expert that she had examined the Shroud and that it was "all the same in composition." Harry Gove was one of the pioneers of the carbon dating method used to date the Shroud. According to Gove, Flury-Lemberg made that observation in September 1986 when she attended a conference on protocols for carbon testing in Turin. It was her introduction into the world of the Shroud and she had not had an opportunity to personally examine the Shroud itself. She stated that: "[t]he cloth is the same from one end to the other. There is no need to take samples from various places. One could take strips from the edges of the main cloth from any place and it would be the same."²⁰

During a later break in the conference the late Al Adler, one of the STURP blood experts, remarked to Archaeologist William Meacham that Flury-Lemberg "obviously knew nothing about chemistry of the cloth."²¹

It appears that Flury-Lemberg did not have an opportunity for an in-depth examination of the Shroud until 1998 when she assisted sewing a new backing for the Shroud. That was a decade after the carbon samples were cut and the Shroud she examined did not contain the carbon dating sample area that had been cut away. After 1988, the sampling area was long gone.

Edwin Prior, Joseph Marino and Emanuela Marinelli

The study of the carbon dating fiasco never stopped. Shroud.com continued to provide an avenue for publication of valuable research. In November 2008, Physicist Edwin Prior and Joseph Marino published "Chronological History of the Evidence for the Anomalous Nature of the C-14 Sample Area of the Shroud of Turin" and followed shortly there after with an addendum.²² The Chronological History presents an exhaustive compendium of material relevant to the carbon dating.

In April, 2012, at a Shroud conference held in Valencia, Spain, Professor Emanuela Marinelli delivered a detailed analysis of what went wrong in the carbon dating of the Shroud: "The setting for the radiocarbon dating of the Shroud."²³ Among other things, she explained that carbon dating is not the "rock solid" procedure it is claimed to be. She gave examples:

Besides, radiocarbon scientists themselves admit it: "The existence of significant undetermined errors cannot be excluded from any age determination. No carbon dating method is immune to processing grossly incorrect dates when unknown problems may exist with the sample at the collection site. Our results illustrate that this situation can occur frequently. A combination of at least two independent dating techniques is indispensable for the highest level of confidence". One of the cases of problematic radiocarbon dating is that of the mummy 1770 of the Manchester Museum (UK). The Egyptologist Rosalie David wrote in 1988: "The carbon dating provided different dates for the bones and the bandages of the mummy (the bones were approx. 800-1000 years «older» than the bandages), which led us to speculate that the mummy had been rewrapped 800-1000 years after death. An alternative, of course, is that the resins and unguents used in mummification may affect the bandages and bones in ways which affect the carbon dates. (...) From our experience, carbon dating of mummified remains and their associated bandages has produced some unexpected and controversial results". In a subsequent dating the difference between bones and bandages was reduced to 340 years. Two other cases many people discuss: those concerning the Lindow Man and the Lindow Woman, human remains found in Lindow Moss (UK). In 1983, the Lindow Man was dated by Harwell back to the fifth century A.D., by Oxford to the first century A.D. and by the British Museum to the third century B.C., while the Lindow Woman, believed by the Police and by an expert in facial reconstruction to be a victim of a murder by her husband in the 60s, was dated by the Oxford laboratory back to 400 A.D."²⁴ (Internal footnotes omitted)

Pamela Moon and Donna Campbell

Whatever the source of the Ramsey statement cited by Professor Goodacre, Christopher Ramsey has remained open to further study. In March 2008, in response to a theory suggested by Dr. John Jackson, co-founder of STURP, he published a statement on the Oxford Radio Carbon web page which concluded:

"There is a lot of other evidence that suggests to many that the Shroud is older than the radiocarbon dates allow and so further research is certainly needed. It is important that we continue to test the accuracy of the original radiocarbon tests as we are already doing. It is equally important that experts assess and reinterpret some of the other evidence. Only by doing this will people be able to arrive at a coherent history of the Shroud which takes into account and explains all of the available scientific and historical information."²⁵

That particular Jackson theory (pollution by atmospheric carbon) didn't prove out and he has now advanced other possible explanations. However, in 2014, Pam Moon, wife of an Anglican Vicar struck another blow at the already discredited carbon dating of the Shroud.

Pam Moon has been a student of the Shroud since adolescence when she and her mother viewed David Rolfe's award winning Shroud film *Silent Witness*. As an adult, Pam founded "The Shroud of Turin Exhibition" in Great Britain.²⁶

In 2014, Pam obtained photographs of the complete Oxford carbon sample taken before it was cut apart and totally consumed in the carbon dating process. She referred them to textile expert Donna Campbell of Thomas Ferguson Irish Linen. Ms. Campbell's report is dated August 20, 2014. It is a detailed analysis the carbon sample and includes relevant photographs. It has been posted to the Internet.²⁷

Among other things, the Report found that there were signs of mending and reweaving. It concluded under the heading "Hidden Secrets" that:

"From the sample it is clear that the fabric of the Shroud is not uniform. How the weave structure behaves is a fundamental component in the Shroud's aesthetics. The intricacies of the fabric structure within such a small piece of fabric reveal many possible stories. Locked within its fabric's architecture and composition, the Shroud of Turin could reveal many hidden secrets."

Once again, nine years after his death, the accuracy of Rogers' findings is corroborated.

On December 9, 2014, Pam Moon published her own paper as a follow-up to Campbell's.²⁸ In it she documents the extensive repairs that Blessed Sebastian Valfre made to the Shroud circa 1694. To the consternation of the Poor Nuns of St. Clare who assisted him, he used black thread to secure the repairs. Black thread was found in the Oxford carbon dating sample.²⁹

In *The Sign*, Thomas de Wesselow wrote:

"The carbon dating of the Shroud will probably go down in history as one of the greatest *fiascos* in the history of science. It would make an excellent case study for any sociologist interested in exploring the ways in which science is affected by professional biases, prejudices and ambitions, not to mention religious (and irreligious) beliefs."³⁰
(Emphasis added)

"Fiasco" is an understatement.

E. The Apocalypse of Selfishness

Scientists, historians or theologians seeking to address the issue of Shroud authenticity can neither confine their approach to their single expertise nor casually accept opinions proffered by others from concurrent disciplines. The stakes are too high to play blind men and the elephant. All must be holistic in their approach.

The evidence is that the Shroud is the burial cloth of Jesus Christ. But so what? Here's what: Humanity faces an Apocalypse of Selfishness. It needs the authentic Shroud.

Despite some criticisms from conservative elements in the Church, Pope Francis has not retreated from his elevation of the environment to a religious issue. On May 21, 2014, Pope Francis told an audience; "If we destroy creation, creation will destroy us." Is Francis right? Was his statement hyperbole or prophecy? Creation destroying us! Is he prophesying an Apocalypse?

Nietzsche, an apostle of selfishness, declared that "God is dead." It's not God that is endangered now; it is humanity. The issue is whether humanity can overcome the selfish instincts that drove evolution or yield finally to them and lose itself in an orgy of selfish conduct. It is the advances of science that have propelled humanity forward, but it is selfish abuses of the gifts of science to humanity that are now driving humanity to extinction. Science appears as both Christ and Antichrist.

Advances in the study of consciousness and the quantum are opening the door to new realities of existence. Scientists have found intriguing, and to some inexplicable, relationships between consciousness and existence. *Quantum Christ* defines God as the primordial consciousness from which our existence sprang. We can theorize God's existence but left to ourselves we cannot truly comprehend it. We can comprehend the existence of Jesus Christ for he was a real human being who shared in our existence. His existence also opens a pathway through the quantum to the primordial consciousness, which He also shares, that is God. That pathway is love, because simply put, God is love.

The power of the selfish conduct which drove humanity forward through evolution is now driving humanity to extinction. It is in our power to resist that, but our resistance must be through acts of selfless love both collectively and individually. That love is epitomized by Christ's Crucifixion and Resurrection.

Tom Merriam is an American author and scholar resident in Great Britain who has read *Quantum Christ*. In an E-Mail to me he related what his father, Carroll Fuller Merriam, a Harvard trained engineer, told him 35 years ago: "Selfishness is more dangerous than the nuclear bomb."

Humanity may survive another 100 years or perhaps another 100 million. Because of the triumph of selfishness, it may end when the world becomes a poisonous, toxic rock unsuitable for any habitation. A recent Op-Ed essay in the *NY Times* predicted just such a result and hypothesized that perhaps millions of planets where conscious life evolved have met such a fate through the inevitable selfish exploitation of their environments.³¹

Or, humanity could be extinguished when a massive meteorite or asteroid plummets to earth starting a chain of events that will render human life untenable. Whether we, collectively or individually, find our lives overwhelmed by selfish power, we can survive no matter how beleaguered we may feel or become, remembering always that God is love.

Every human being is gifted with a reflective consciousness that removes us from the mundane and opens the path to the eternal consciousness. That will never change. And we have the Shroud that in the words of Fr. Delessi, is "God's love letter in linen to all mankind." In this time of peril, let us embrace it.

Joyfully!

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- ¹ Carlos Evaristo, *The Untold Story of the Holy Shroud*, The Foundation for Religious Research, (Portugal, 2010) Illustration courtesy of Carlos Evaristo - Vigário, Delegação Portuguesa Ordens Dinásticas Casa Real de Saboia
- ² De Wesselow, Thomas, *The Sign: The Shroud of Turin and the Secret of the Resurrection* (Penguin Group New York, 2012) (p. 172).
- ³ Ian Wilson, *The Shroud*, pp 183-184 (Bantam Press, Great Britain, 2010)
- ⁴ Remi Van Haelst, "The Lier Shroud: A Problem in Attribution" *Shroud Spectrum*. Issue #20, September 1986 <https://www.shroud.com/vanhels2.htm>
- ⁵ Gibson, David; McKinley, Michael, *Finding Jesus: Faith. Fact. Forgery: Six Holy Objects That Tell the Remarkable Story of the Gospels* pp. 212-221 (St. Martin's Press. Kindle Edition 2015)
- ⁶ Wilson, p. 159; Daniel Scavone, Phd., "Constantinople Documents As Evidence Of The Shroud In Edessa," <http://www.shroud.com/pdfs/stlscavoneabstract.pdf>
- ⁷ Jack Markwardt, "Modern Scholarship and the History of the Turin Shroud," p. 24 <http://www.shroud.com/pdfs/stlmarkwardtpaper.pdf>
- ⁸ Markwardt, p. 29-30
- ⁹ Markwardt p. 43
- ¹⁰ *Finding Jesus*, pp. 219-220; see also Markwardt, p. 64-65
- ¹¹ Wilson, pp. 207-208
- ¹² *Finding Jesus*, p. 221
- ¹³ *Nature*, Vol. 337, No. 6208, pp. 611-615, 16th February, 1989
- ¹⁴ BSTS Newsletter No. 26 - September/October 1990 (<https://www.shroud.com/pdfs/n26part6.pdf>)
- ¹⁵ <http://www.amazon.com/Unwrapping-Shroud-Ray-Rogers/dp/B0031TXKQI>
- ¹⁶ Rogers, Raymond N., "Studies on the radiocarbon sample from the shroud of Turin," *Thermochemica Acta* Volume 425, Issues 1-2 , 20 January 2005, Pages 189-194
- ¹⁷ Brown, John L., "Microscopical Investigation of Selected Raes Threads From the Shroud of Turin," <http://www.shroud.com/pdfs/brown1.pdf>
- ¹⁸ Each of these photographs are © 2005 John Brown Collection, STERA, Inc.
- ¹⁹ Idem
- ²⁰ Harry E Gove. *Relic, Icon or Hoax?: Carbon Dating the Turin Shroud* (Kindle Locations 2201-2202). Kindle Edition.
- ²¹ E-Mail from Prof. William Meacham to the author, Sunday, March 15, 2015.
- ²² <http://www.shroud.com/pdfs/chronology.pdf>; <http://www.shroud.com/pdfs/addendum.pdf>
- ²³ <https://www.shroud.com/pdfs/marinelliv.pdf> ("Marinelli Valencia")
- ²⁴ Marinelli Valencia, pp.3-4
- ²⁵ <http://c14.arch.ox.ac.uk/embed.php?File=shroud.html>
- ²⁶ http://www.shroudofturinexhibition.com/Shroud_of_Turin_exhibition/Home.html
- ²⁷ http://www.shroudofturinexhibition.com/Shroud_of_Turin_exhibition/Thomas_Ferguson_files/Updated_report_on_the_Consideration_to_the_Uniformity_and_Effects_of_the_Fabric_in_the_Shroud_of_Turin-5-1.pdf
- ²⁸ http://www.shroudofturinexhibition.com/Shroud_of_Turin_exhibition/Three_threads_files/BL%20Sebastian%20for%20website%201.pdf
- ²⁹ Idem
- ³⁰ De Wesselow, Thomas, *The Sign: The Shroud of Turin and the Secret of the Resurrection* (p. 172). (Penguin Group New York, 2012)
- ³¹ Adam Frank, "Is Climate Disaster Inevitable," *NY Times*, January 21, 2015 (<http://nyti.ms/1xCDeLC>)