

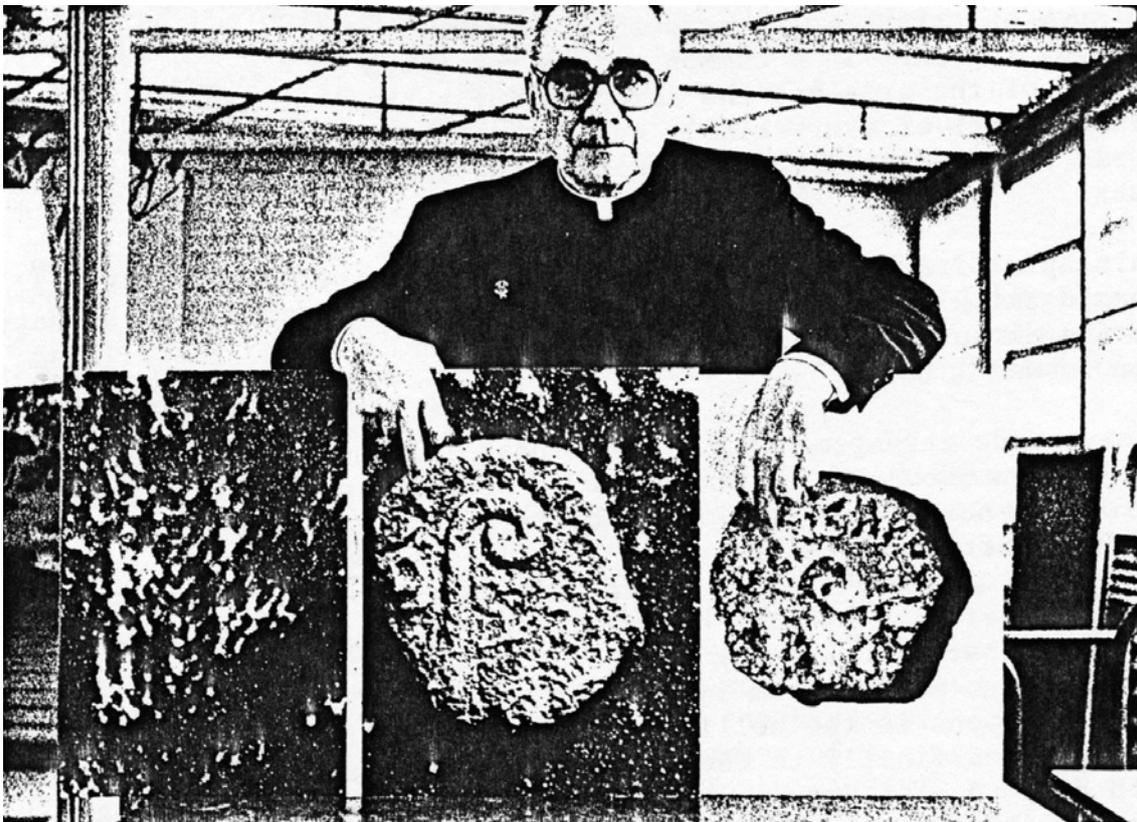
SHROUD NEWS

A NEWSLETTER ABOUT THE HOLY SHROUD OF TURIN
By REX MORGAN - Author of PERPETUAL MIRACLE



ISSUE NO. 28

APRIL 1985



EMERITUS PROFESSOR THE REVD FATHER FRANCIS L. FILAS, SJ, CHAIRMAN OF THE FACULTY OF THEOLOGY AT LOYOLA UNIVERSITY, CHICAGO; VICE-PRESIDENT OF THE HOLY SHROUD GUILD; COIN IDENTIFICATION EXPERT; LECTURER, AUTHOR, BROADCASTER AND CONTROVERSIAL SHROUD RESEARCHER WHO DIED 15th FEBRUARY 1985

EDITORIAL

I write from my home in Bathurst, Australia where we have been in the grip of drought conditions once again until last week when rains have caused the phenomenal overnight growth which characterises the extremes of climate in this district. The last few weeks before winter will give us, it seems, that essential ground cover before the frosts begin, usually at about Easter time. And I write on Good Friday of 1985 and reflect that this day brings to mind events of nineteen and a half centuries ago without which there would have been no Shroud for us to ponder over today. What other object has caused men and women to engage their minds and talents to such an extent in the course of history? What other object has brought together in a common search for truth so many diverse people of the arts and the sciences, of technology and research, of religions of every kind? What other discipline has bridged the world and ensnared so many devotees who share the common link of quest?

This April issue 28 brings us a tribute to Father Francis Filas, Donald Smith's plea for carbon dating and a Belgian's view of part of the Shroud's history. There is also included the first Index for issues 1 to 25.

I have made arrangements for the Brooks Institute Photographic Exhibition about the Shroud to be in New Zealand later this month. Through generous sponsorship of certain New Zealand companies the exhibit left Sydney a few days ago. It will open in the prestigious Canterbury Society of Arts Gallery in Christchurch on 24th April after an official opening by Ernest Brooks the night before. It closes in Christchurch on 5th May and moves to Dunedin where it will open in the Otago Museum from 14th to 28th May. Then to the North Island where it opens in the Wellington Cultural Centre from 24th May to 5th July and finally to the Auckland War Memorial Museum from 17th July to 31st July. These venues were arranged by eminent New Zealand photographer Brian Brake who is also host to a worldwide gathering of photographers this month: FOCUS ON NEW ZEALAND. Then the exhibition will visit Hong Kong and perhaps Japan and other Far Eastern countries from which a good deal of interest is being shown.

Another great year looms for bringing knowledge of the Shroud to the world.

REX MORGAN

EMERITUS PROFESSOR THE REVD FRANCIS L. FILAS, SJ

This issue of SHROUD NEWS brings the sad tidings of the death of one of the Shroud's great researchers, Father Francis Filas of Chicago. Filas is a familiar name to readers of SN for, over the years, he has been one of the most prolific publicists for the Shroud generally and for his own, at times controversial, theories and research.

Francis Filas was born in June 1915, was ordained a Jesuit Priest in June 1945 and died peacefully in his sleep at the age of 69 on 15th February 1985. Throughout his life as a priest and professor of theology he pursued three main interests and wrote much material about them all: wholesome family life, St Joseph in Roman Catholic Theology and the Holy Shroud. He lectured all over America and at the time of his death it was estimated that he had addressed close to a million people at his lectures. He had written eleven books, recorded six LP albums, fourteen audio cassettes and fourteen videotapes and filmstrips on biblical geography and archaeology and the Holy Shroud.

His own interest in the Shroud began in 1947 and he was the first person in history to make a telecast on the Shroud, on Good Friday 1951 in Chicago. He then made annual telecasts on state and national television as well as appearing in numerous other media presentations on the subject of the Shroud.

He was a member of the Faculty of Loyola University of Chicago from 1950 until his death at which time he was Emeritus Professor of Theology where he had been Chairman of the Department for eight years. He was a Vice-President of the Holy Shroud Guild of New York, a Vice-President of the North American Society of Josephology, a member of the Catholic Biblical Association of America and of the Mariological Society of America. He was a charter member of the Shroud of Turin Research Project (STURP) and served during the Exposition of the Shroud at Turin in 1978. He was also a member of the Association of Scholars and Scientists for the Shroud of Turin (ASSIST) and had been awarded the Diplome Ateno Pro Pace by the Peace International Center of Brussels and Turin for his research work.

Filas's most controversial contribution to Shroud studies was his worldwide publicity in late 1979 and early 1980 when he published his claims that the Shroud image shows coins over the eye areas and that he had tentatively identified one of them as a lepton of the time of Pontius Pilate thus adding to the arguments for authenticity.

Francis L. Filas (contd)

His well-researched and well documented publication was widely received with acclaim but also attracted a number of critics who based their early opposition on the fact that the inscription Filas claimed to have discovered was misspelt in that the word KAISAROS (Caesar) was spelt with a "C" instead of a "K". Many articles and academic arguments later, another researcher actually found an extant example of a Pontius Pilate lepton with the error "C" instead of "K". Filas had always maintained that such minting errors occurred and his work in fact led to the first known identification of such a coin. Several other examples subsequently came to light in numismatic collections in various parts of the world.

In the meantime Filas collaborated with other researchers to produce the first three-dimensional projection of the enlarged coin area through a VP8 image analyser, the results of which only confirmed the clear indication of the inscription on the coin and that such images could only have been produced by the presence of solid objects at the time of image formation. He subsequently released results of work in which he had superimposed the Shroud image on the markings on an actual Pilate coin which showed a high degree of match. In 1982 Dr Alan Whanger followed this work with his polarizing overlay technique and established 74 points of congruence between the coin and the image. Further evidence of Filas's theories came with two independent identifications of the actual date of the Pilate coin as being 29 AD.

During 1983 several numismatists argued that Filas had still misidentified the coin on the Shroud image but he continued to support his views with further scientific tests whilst other scientists began, as a result of his work, to consider the possibility of image-formation in terms of electrical discharge, a line of hypothesis and research which still commands increasing attention.

The next step in the coin work was a collaboration with Dr Robert M. Haralick, Director of Spatial Data Analysis at Virginia Polytechnic and through a series of studies using advanced digital enhancements through computers Haralick confirmed the features of the coins being evident in both the 1931 photographs of the Shroud image by Enrie and those taken by Miller in 1978. Haralick's work led to further hypotheses including the presence of a "modesty cloth" over the pelvic region of the Shroud man and the possibility of evidence for a Jewish phylactery placed on the man's forehead. Later studies by Whanger appear to support this conjecture. The most recent confirmation of

Francis L. Filas (contd)

Filas's work, to appear just before his death, was a substantial paper by Arden H. Brame, a Pilate coin authority, who, writing in THE AUGUSTAN late in 1984, confirmed "beyond a doubt" that the coin over the right eye is a Pontius Pilate dilepton and that over the left eye is a Julia dilepton.

To Rex Morgan Thanks for the warm writeup in your April 23 issue.	From (REV.) FRANCIS L. FILAS, S. J. Loyola University 6525 NORTH SHERIDAN ROAD CHICAGO, ILLINOIS 60626 Phone: (312) 274-3000
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MESSAGE

SUBJECT Rex, in addition to the material in the enclosed comp copy of the new Monograph (and publication rights are free -- if you would want to reproduce it in Australia, since airmail is so expensive to purchase the printed material here, you are free to do so, as far as I am concerned -- all I ask is accurate reproduction.):

DATE 6/2/82

I have received another UCAI coin in my possession now owned by an attorney in Texas: looks like this:

I'll try again (Constant)

UCAI *Pilate* *UCAI* *Julia* *UCAI From 2 to 4 d'clerk!*

Looks like a C. Her *Blab* *expect that it is* *UCAI* *UCAI*

SIGNED *Clear!*

DATE *K.F.*

Let's agree! I am not an artist!

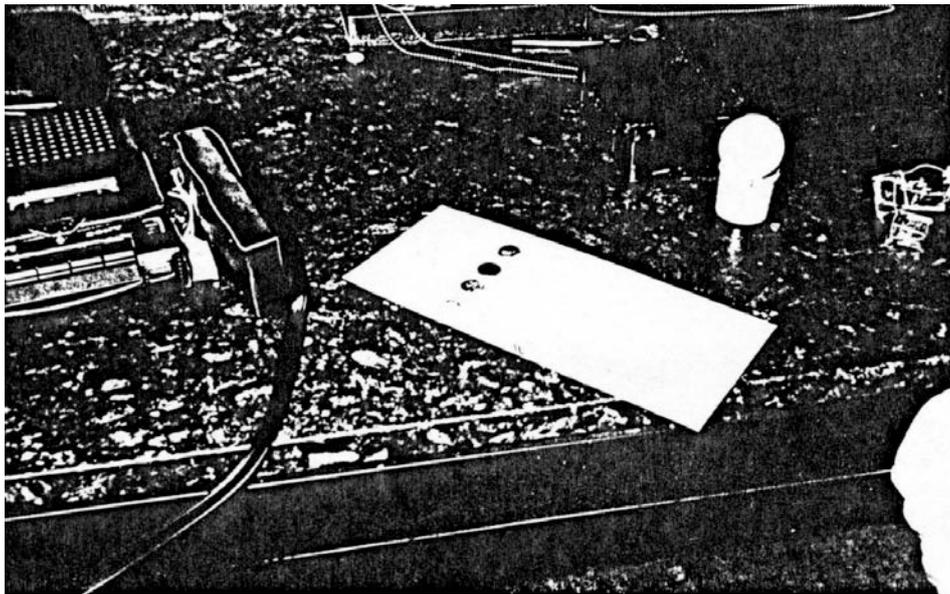
A TYPICAL LETTER FROM FRANK FILAS

Frank Filas was a great enthusiast with enormous energy, physical, mental and spiritual. I met him only twice in person but maintained considerable correspondence with him over a period of five years.

Francis L. Filas (contd)

He lived at the Jesuit College within the Loyola University in Chicago where he was surrounded with his files and Shroud photographs, tapes and filmstrips. He was generous with his material and I was always amongst the first to receive any new publication or press story he had prepared. I stayed with him again during my Chicago visit in 1983 and was subjected to several hours of vigorous dissertation late at night after my arrival from the other side of the world. He had, in fact, met me at the airport in his big old limousine and from the moment we greeted each other he described in detail all that had happened since our last meeting as we bounded through the terminal, he carrying my bag and I struggling to keep up with him. [He amused me by telling me that he had spent the hour awaiting my delayed arrival by collecting the discarded baggage trolleys outside and returning them to the pay machines for 25¢ a trolley to "pay the parking meter charges"].

I recall with pleasure the day we visited his bank vault in downtown Chicago where he showed me all his examples of the various Pontius Pilate coins with and without the "C" error.

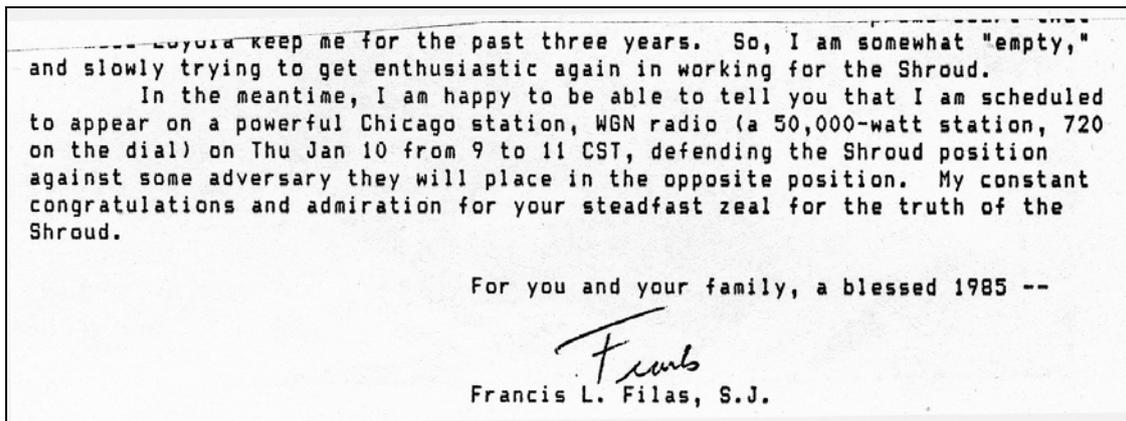


FOUR OF FILAS'S PONTIUS PILATE LEPTONS DISPLAYED FOR THE AUTHOR IN THE VAULT OF THE FIRST NATIONAL BANK OF CHICAGO. AUGUST 1983

Francis L. Filas

(contd)

Frank was supposed to have been at the Durham Shroud Symposium in August 1984 but the death of his brother prevented him from joining us. The last letter I had from him in January this year indicated that he had been in the doldrums since that time and he had applied for retirement from the Faculty a semester earlier than normal.



PART OF FATHER FILAS'S LAST LETTER (JANUARY 1985) TO REX MORGAN

In my reply (which he never received) I made the unfortunately prophetic statement: "You have spearheaded so many lines of research and made such a remarkable contribution to the literature that you can't just fade out of it."

And so, with Frank Filas's uncharacteristically quiet departure from this life, Sindonology has lost one of its greatest enthusiasts, one of its most controversial researchers and a wonderful human being.

I am glad to know, from Father Adam Otterbein, that Filas willed all his Shroud material to the Holy Shroud Guild and so it will be preserved for the future generation of researchers who, as more and more of the "old guard" are leaving the scene, become of greater importance to the cause of the Shroud.

I had looked forward to another meeting with Frank Filas this year and his death reminds us of the urgent need to get done what you plan to do immediately, especially if it concerns meeting with other people.

REX MORGAN

Francis L. Filas (contd)



PROF FRANCIS FILAS AND REX MORGAN STUDYING THE PROOFS FOR FILAS'S 1985 SHROUD CALENDAR IN CHICAGO, AUGUST 1983. THE CALENDAR SOLD 900,000 COPIES

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NOTES FOR NEW READERS OF SHROUD NEWS

SINDONOLOGY is the term applied to the study of the Holy Shroud generally. Hence a SINDONOLOGIST is one who studies the Shroud.

STURP is the abbreviation for SHROUD OF TURIN RESEARCH PROJECT. This group was founded in the USA to promote proper scientific study of the Shroud. It is funded only by donations. It has a membership drawn from the most eminent practitioners of each academic discipline from a number of countries. STURP conducted the major scientific work at Turin in 1978 in association with Italian scientists. STURP has recently published its new proposals for additional testing to be performed on the Shroud when next the authorities make it available. Members of STURP continue to publish papers based on the results of their research in 1978.

THE BRITISH SOCIETY FOR THE TURIN SHROUD is the British association of Shroud scholars and scientists. Headed by historian and author Ian Wilson the Society holds regular meetings in the London area and it has spearheaded some of the important events in recent Shroud history.

DONALD M. SMITH'S THESIS OF OBLIGATION

Donald M. Smith of California, USA, was widely reported in the world press in 1984 when he published, in book form, THE LETTER, which is addressed to the Pope in connection with the scientific work on the Holy Shroud. He followed THE LETTER with another document THESIS OF OBLIGATION which we reproduce in this issue. Mr Smith personally delivered the THESIS to the Vatican's representative of the Secretariat of State, Monsignor Carlo Maria Vigano on 29th June 1984 at the Apostolic Palace. The United States Ambassador to the Holy See, Honourable William Wilson also arranged for a copy of the THESIS to be delivered to the Vatican in July 1984.

The document itself is extensively referenced with authoritative footnotes which, for reasons of space, we cannot reproduce in SHROUD NEWS.

THESIS OF OBLIGATION OBLIGATION TO DATE THE SHROUD OF TURIN

Respectfully submitted to His Holiness Pope John Paul II, this 29th day of June in the Nineteen Hundred and Eighty-Fourth Year of Our Lord and Savior, Jesus Christ.

* * * * *

The scientific community has joined together with medical opinion to form a unity of testimony to the fact that, whatever the substance of the image on the Holy Shroud of Turin, it is genuinely the image of a human being who did in fact suffer the agonies of crucifixion.

If the carbon-dating test was allowed to be conducted on the Shroud of Turin and it was actually determined that the life of the flax which was used to manufacture the linen of the Shroud was terminated centuries after the era of Christ, then two conclusions must follow:

1. The linen of the Shroud of Turin was manufactured after 33 A.D. and after the crucifixion of Jesus of Nazareth.
2. The human being whose image is shown on the Shroud of Turin was not Jesus of Nazareth.

If the carbon-dating test proved the manufacture of the linen of the Shroud occurred after the era of Christ, it would in *no way change* the medical and scientific conclusions that a real human corpse

Thesis of Obligation (contd)

which had suffered the agonies of crucifixion was used in some way to create the image that appears on the Shroud of Turin.

Because of the *following two reasons*, it is indeed perceivable an evil, cruel and sinful act occurred. A human being could have actually been made to go through the *exact* same torture and agonizing death as suffered by Jesus and as reported in the Holy Bible for the sole purpose of producing a valuable relic. The whole goal of such an act would be to produce and possess a *counterfeit* likeness of Christ:

THE REASONS

1. The Holy Bible reports that eight irregularities were present in the torture, crucifixion, death and burial of Jesus Christ. The evidence as shown on the Holy Shroud also testifies to the fact that the man who appears as an image on the Shroud actually suffered *the exact same* eight irregularities as reported in the Holy Bible.

2. The chance of probability (based on statistical analysis) that two human beings *condemned* to death by crucifixion would actually suffer the *exact same* eight irregularities of torture, crucifixion, death and burial would practically *be nil*.

Therefore, if it was determined (by means of carbon-dating) the linen of the Shroud was manufactured centuries after the crucifixion of Christ, the *conclusion* could very well be as follows:

VICTIM

The image that appears on the Shroud could actually be the image of a human *victim other than Jesus* who was not only robbed of his life but who was forced to undergo the *same unique combination* of torture, crucifixion and death as suffered by Jesus and reported in the Holy Bible for the sole purpose of producing and possessing a *counterfeit* likeness of Christ.

GREED

The eminent historian Mr Ian Wilson has written that during the Middle Ages relics of the passion of Christ were worth a king's ransom.

FIRST COMMANDMENT

"Thou shall not make unto thee any *graven* image..." [Exodus 20:4]



DONALD SMITH AT THE VATICAN IN JUNE 1984 HOLDING HIS THESES OF OBLIGATION AND THE LETTER PRESENTED TO THE POPE

Thesis of Obligation (contd)

CRUCIAL

Therefore (even if there is only a reasonable possibility a real human corpse was once enwrapped in the Holy Shroud, I can't help but believe how *crucial it should be* for those in the highest authority to determine the truth concerning the age of the linen of the Holy Shroud of Turin.

STATEMENT OF TRUTH

His Eminence, Anastasio Cardinal Ballestrero, Archbishop of Turin, has made the following *statement of truth* concerning the Holy Shroud of Turin:

"Christianity does not stand or fall with the Shroud."

PERSONAL CONVICTION

It is not right to *venerate* an object if that object was created by evil means and for the motive of greed.

CONCLUSION

Because of the above reasons and the *very real* probability the *origin* of the linen of the Holy Shroud *did in fact* come from the *era of Christ*, I *deeply believe* there is indeed an obligation to carbon-date the linen of the Holy Shroud of Turin;

THEREFORE:

I humbly petition, entreat and *beg* Your Holiness to grant permission for the commencement of this most crucial dating procedure - thereby resolving the origin of the HOLY SHROUD.

Respectfully submitted,

Donald M. Smith

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With an earlier edition we sent out (to subscribers in Australia only) an order form for Frank Tribbe's PORTRAIT OF JESUS? The consignment has arrived and we have a limited number of copies still available. (See enclosed order form). This excellent book is otherwise unavailable in Australia

THE SHROUD IN THE ARTHURIAN LEGENDS

REMI VAN HAELST is a Belgian petro-chemist and freelance writer. Historical aspects of the Holy Shroud are his special interest and most of his work is published in Flemish. He is noticed in SINDON 1983 and 1984.

* * * * *

The "palladium" of "divine relics" is well-known throughout the history of man. One of the oldest Christian relics veiled with a palladium is the Mandylion of Edessa, once the amulet of King Abgar. This Mandylion is believed to be the Shroud now kept in Turin.

The palladium of the Mandylion preserved Edessa many times from all kinds of calamities. In times of sieges the Mandylion was carried in procession along the city walls and the sight of the relic disheartened the enemy. This is a possible explanation of the legends of the "divine signs" seen by several heathen kings and emperors on the eve of important battles.

Lactanius, praeceptor of Nicodemia wrote the history of the battle at Mount Milvis (312 AD). At that time the future emperor Constantine the Great saw "a divine sign of the cross" and gave orders for all shields of his army to be marked with a red cross. The divine promise, "Hoc signo vinces" (With this sign you shall win) became a reality; the army of Maxentius was beaten.

Bishop Eusebius of Caesarea confirmed this report with the addition "that there was a shining cross in the sky" and Augustine became a Christian. The same miraculous occurrence happened to the Frankish king Clovis. He, too, became a Christian after his shattering victory over the Alamanes. He became the first of the "most Christian kings", the honorary title of the French kings until the French revolution of 1792.

The image of Jesus Christ was taken to England by St Augustine. This missionary is said to have carried "a miraculous image of Jesus Christ" as a special gift from the Pope to King Ethelbert. Another source indicates Joseph of Arimathea as the importer of the miraculous image of Jesus Christ as he had with him the "shroud in which Our Lord was buried." Joseph of Arimathea founded the monastery at Glastonbury in Somerset. In this monastery lies the grave of King Arthur and his wife Guinevere. In the oldest romantic legends about this famous king and his Knights of the Round Table,

The Shroud in the Arthurian Legends - Van Haelst (contd)

the concept of the GRAIL and the SYDOINE are almost synonyms.

Poetry by Tennyson did much for the revival of the Arthurian legends but he paid attention only to the GRAIL. The history of King Arthur and the legends about Joseph of Arimathea are so closely mingled together that it is impossible to tell what is reality and what is fiction. Many of these tales are related to the primeval age of the Druids and the strange cult of nature-worshipping. The ruins of Glastonbury Abbey are the meeting place of King Arthur and Joseph of Arimathea.

One day Joseph of Arimathea was preaching to the heathen Britons at Wirral Hill. To show his miraculous power, Joseph planted his pilgrim's staff into the ground. Before the very eyes of the astonished crowd the staff burst out into a blossoming thorn-bush. The "Holy Thorn" was venerated by many faithful. By the foundation of Glastonbury Abbey the Holy Thorn was replanted in the garden of the convent where it is still flowering.

Local legend tells that a very strange tombstone in St Catherine's Chapel covers the grave of Joseph of Arimathea. King Arthur found its final resting place in the shadow of the Holy Thorn. The Arthurian sagas and legends are mostly found in Wales and are part of the Celtic cultural heritage.

Sir Thomas Malory wrote his work "Morte d'Arthur" during the XVth century and his poem "Sir Gawain and the Green Knight" is one of the most beautiful in medieval poetry. In the XII and XIII centuries the "French" adventures of King Arthur and the Knights of the Round Table were translated into English by Layamon. In this book, in which the Roman is called Brut, the foundation of the Round Table is told. Geoffroy of Monmouth wrote in 1130 a précis of all the legends, sagas and tales about King Arthur, the leader of the Britons against the Saxons at the end of the Vth century.

Chrétien de Troyes wrote in 1147, his first "Tale of the Grail" after his return from the Holy Land. There, he noticed some legends about the "palladium of the Mandylion kept in Edessa." So King Evalak was protected by the awesome spectacle when the red cross on his white escutcheon turned into the flaming face of Jesus Christ. This image has been given all kinds of forms from the face of Jesus Christ to the devil himself. In one of the oldest tales even the brave Sir Galahad began to tremble when he first saw this "face with lightning eyes."

The Shroud in the Arthurian Legends - Van Haelst (contd)

Robert de Boron speaks in his "Roman de l'estoire du Grail" separately about "the Grail in which Christ made his sacrament" and of a "Sydoine of verrine on which the face of Christ was represented".

In the Grail story "Perlesvaus", Percival, is not on a quest for the Grail but for "the most holy linen". His sister found this linen upon an "aitre perilleuse" (dangerous graveyard) hidden in a small chapel. The "linen for which she looked was so old and so divine that nothing on earth could be a match. The girl tried in vain to reach out for the linen but a mysterious force tilted it up above the altar-cross." Only Percival was able to recover the "blood-drenched linen".

Many of the "legendary particularities" of the Round Table became customary practices by the Knights Templar.

REMI VAN HAELST

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NOTES FOR NEW READERS OF SHROUD NEWS

ASSIST is the abbreviation for ASSOCIATION OF SCHOLARS AND SCIENTISTS FOR THE SHROUD OF TURIN. This is a body of scientists and scholars drawn from worldwide who offer expertise in many fields. Their object is to act a peer-review group who will assess to work of all Shroud researchers. They are also preparing their own proposals for new testing of the Shroud and these will be published in due course.

THE CENTRO INTERNAZIONALE DI SINDONOLOGIA is situated in Turin, Italy. The Centre publishes the most authoritative journal in existence on Shroud matters. This is the annual publication SINDON. The Centre also houses the Shroud Museum containing an irreplaceable collection of original documents and other items connected with the Shroud's history (such as Pia's original camera).

THE HOLY SHROUD GUILD is centred in New York and acts as the vehicle for co-ordinating all Shroud matters in the USA. It owns the very comprehensive Wuenschel Library on Shroud matters and also distributes Shroud materials, literature, slides, etc. Its President is Fr Adam Otterbein who attends almost every Shroud related activity in America.

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SHROUD NEWS

Shroud News began in 1980 when Rex Morgan, author of PERPETUAL MIRACLE - SECRETS OF THE HOLY SHROUD OF TURIN started putting together a few notes about current developments for a small circle of interested people in Australia. He didn't think it would go beyond a few issues.

The bulletin now reaches subscribers all over the world and because of its relatively simple method of production it can be written and produced and the information disseminated more quickly than most news-sheets of a similar kind.

It contains information, news, articles and illustrations gathered from sources of Shroud study world-wide through Rex Morgan's extensive personal connections with what has recently been called the "Shroud Crowd".

Rex Morgan is a frequent overseas traveller and has the opportunity to keep well abreast of latest developments in Shroud matters. He was present at the preview of the Shroud itself in August 1978 in Turin and has since met with numerous Shroud researchers in many countries. His quest for information about the Shroud has become, as he describes it, a "passionate hobby" and he has since written SHROUD GUIDE (December 1983) and is writing another major book on the subject.

Our list of subscribers continues to increase. We request a subscription rate in Australia of \$4 for four issues. Shroud News comes out approximately 6 times a year. Overseas postage is by negotiation according to country.

Please encourage those of your acquaintance to take out a subscription. The more we have the more we can improve the bulletin.

LECTURES

Rex Morgan is happy to lecture (free of charge) to any group interested in the Holy Shroud. Contact SYDNEY (02) 981 4633

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

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