

AROUND THE INTERNET

Reference has already been made to the individual websites of David Rolfe, Andrew Silverman and Pam Moon, all of which are well worth a visit. Barrie Schwartz has updated www.shroud.com several times since the June Newsletter, adding several newly scanned editions of Shroud Spectrum International, as many papers as he could from the three conferences this year, and several other independent papers published at www.academia.edu and elsewhere. Of particular interest are half a dozen papers on the Veil of Manoppello, which, like the various Veronicas, the Sudarium of Oviedo and the Guadalupe Madonna, seem to have attached themselves to the periphery of Shroud studies over the years.

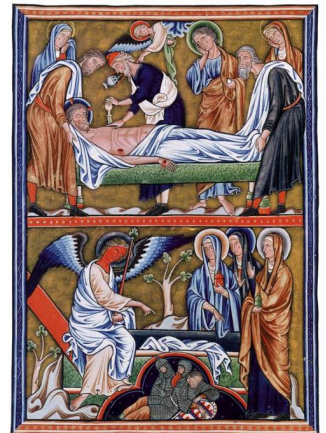
The principal discussion forum on the Shroud, shroudstory.com, has been as active as ever, with particular emphasis recently on Charles Freeman's History Today article, but with some detailed discussion of various old topics, which, although they inevitably involve a certain amount of restatement of position, often bring out new aspects and inspire new research. Ironically, in view of later events, the early Summer was spent relating the famous Pray manuscript to the iconographic tradition of



Anonymous 1140
(mariamagda.free.fr)



Ham of Fecamp 1180
(manuscripts.kb.nl)



Lorenzo Marco 1396
(roughplacesplain.tumblr.com)

the Quem Quaeritis scene; the three Marys, carrying spices, approaching the empty tomb, and an angel usually perched on the improbably angled lid of a sarcophagus containing nothing but a couple of crumpled grave-cloths. Dozens of such paintings were examined, from the 4th century onwards, and a coherent progression of iconographic motifs developed.

Another examination of artistic tradition was put in train by a comment from Colin Berry, that the Shroud might have been intended to represent the cloth in which Jesus was covered and carried, as he was taken down from the cross, and not the final burial cloth as is usually supposed.

Colin also stimulated a series of experiments using 3D visualisation software (ImageJ) similar to that used by the VP-8 Image Analyser used by some of the STuRP team, in which the realism and accuracy of the Shroud's alleged coded three dimensional information could be thoroughly re-assessed.

Another long discussion concerned the archaeological probability of there being coins, specifically leptons from the time of Pontius Pilate, over the eyes of the man in the Shroud. References from the works of several prominent Israeli archaeologists were trawled, and comments received from Joe Zias, long-serving Curator of Archaeology for the Israel Antiquities Authority. The outcome seemed to be that such a circumstance would be extremely unlikely, but not wholly impossible.

Colin Berry is a retired biochemist who has been investigating various properties of the Shroud and its image on and off for some time. His findings are usually reported on shroudstory.com, but need to be read in detail clearly to follow the development of his ideas. His website is at colinb-sciencebuzz.blogspot.fr, although not all his posts are about the Shroud.