

SHROUD NEWS

A NEWSLETTER ABOUT THE HOLY SHROUD OF TURIN
edited by REX MORGAN
Author of PERPETUAL MIRACLE and SHROUD GUIDE

ISSUE No. 43

OCTOBER 1987



NOT TO BE CONFUSED WITH THE FRONT COVER OF SHROUD NEWS 42. OWING TO POOR REPRODUCTION IN SOME COPIES OF No 42 WE REPRODUCE AGAIN THE HITHERTO UNPUBLISHED PHOTOGRAPH OF THE TEMPLECOMBE PANEL PAINTING. THIS WAS TAKEN A FEW DAYS AFTER THE DISCOVERY OF THE PANEL IN SOMERSET IN 1944 AND BEFORE IT HAD BEEN "RESTORED" OR "CLEANED". IN THE LAST ISSUE REX MORGAN UNCOVERED FASCINATING NEW EVIDENCE TO SUGGEST THAT THE HOLY SHROUD WAS ONCE IN ENGLAND

EDITORIAL

Some readers will have received their copy of the August issue of SHROUD NEWS with the photographs badly reproduced. I invite anyone who requires a reprinted copy with clear pictures to kindly drop us a line so requesting. This was particularly frustrating in relation to my article on the Templecombe panel painting in which we reproduced for the first time a hitherto unknown photograph of it taken just after it was discovered in the 1940s. That article has already had repercussions around the world. Ian Wilson (who first made the connection between the panel and the Shroud) regards my piece of such importance that he is arranging for it to be re-published in the British Society's forthcoming newsletter and he and I will be keeping in close touch over new developments concerning the Templecombe matter.

I am also able to report that I have now received a copy of the carbon dating report on the Templecombe Panel which confirms what I reported to you in August. The Lab report says in part: " The dates are thus entirely compatible with the wood being cut in the period, say, AD 1280 to 1310 ..." Several other Shroud scholars have reacted with interest to my speculation that the Shroud itself was once in England and we await more comment and discussion about that possibility.

Let me correct one matter I mentioned in the August editorial. From correspondence with Don Luigi Fossati who, amongst other scholarly achievements in sindonology is the author of the complete catalogue of all known copies of the Shroud, has pointed out that the Shroud copy which Remi Van Haelst and I saw at St Truiden, Belgium, is, in fact, an etching of which there is at least another copy in England at Sherborne Castle and which is perfectly reproduced following page 146 in the original English edition of Wilson's THE TURIN SHROUD.

Nereo Masini of Rome continues to send translations of articles from COLLEGAMENTO PRO SINDONE, one of which appears in this issue. We also have more information about the carbon dating programme.

I am proud to quote from the September Newsletter of the Holy Shroud Guild (New York): "(Shroud News) ... is probably the most informative letter published in any country"

REX MORGAN

THE IDENTIKIT OF JESUS by LUIGI MALANTRUCCO

(First published in COLLAGEMENTO PRO SINDONE [Rome, May/June 1987] translated into English by NEREO MASINI, adapted by REX MORGAN)

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In a recent article by Professor Luigi Gonella published in Collegamento Pro Sindone (March/ April 1987), once more we find, and well emphasised, this claim: "Scientists maintain that the Shroud authenticity problem is beyond the possibilities of physics since we do not have an identikit of Jesus Christ and, therefore, we could (Italian - potremmo) never say whether He is the Man of the Shroud."

Unless the double "mm" (1) is a misprint we are faced with a conditional which allows every door to stand open with regard to possible identification. We ought to make it clear, however, that the eventual impossibility is evidently referred to physical sciences (the so-call quantitative or hard sciences), although definition is rather ambiguous. Had we a reliable identikit of Jesus, indeed, we would know with approximate certainty his height, his constitution, the shape and colour of his eyes, the length, style and colour of his hair, the same for his moustache and beard and even the type of his nose, feet, etc.

But it is also true that on the basis of the Shroud we cannot determine hair, beard and moustache colour, nor is the colour of his eyes appraisable, nor, taking into account the swellings on his face, is it easy to describe the true likeness of his face and the same applies to the type of his nose or the shape of his eyes. Everyone knows, moreover, how difficult it is to define the exact height of the man in the Shroud. After all, had we even the real identikit of Jesus it would hardly be useful; identification depends upon an outstanding number of details that cannot be accurately determined.

But anyone who has a minimum of experience in forensic medicine knows that very often quantitative sciences are not very useful for identifying corpses. Most useful, and often determinative, are accurate necroscopic analyses, pointing out meaningful details such as scars, tattoos, the outcome of earlier operations or traumatic injuries, marks of prostheses, or even mutilations, small or severe, or marks of known unhealthy processes. And this is often sufficient to give a name to corpses otherwise unrecognisable even by their closest relatives.

The Identikit of Jesus - Malantruccio (cont'd)

Now here, before the Shroud, we are facing a corpse (unless we want to doubt even this, as one sometimes hears stated). It would be excessive to expect physics to give it a name but it would be very wrong to claim that, only for this reason, it is impossible to reach identification.

Were we facing only a scourged and crucified man we would surely be bewildered, but having before us a true burial shroud, this proposes a considerable question: Why did it not decay with the corpse from which comes the impression? The question appears to me obvious and legitimate, unless we hypothesise a subtle forgery: the Shroud could have been created by another corpse, at an unspecified time, on which the signs indicating the passions of Christ would have been caused deliberately.

Beyond the technical impossibility of such an enterprise which has been proposed by some scientific researchers from what they have deduced, but above all from what they have not been able to detect, there is the fact that the Shroud, if accurately analysed, tells a history which is not only identical, in every known detail, with Gospel history, but it enriches the latter by means of details never mentioned by the gospels but which agree with the juridical and administrative reality of that historical epoch.

And, should this not be enough, there is, in the right hemithorax wound, a wealth of biological and clinical items, and so precisely an exegetic correspondence, to cause the identification of the Shroud personage with Jesus to be ultimately certain.

Stating then, as we read in some magazine or newspaper articles, that the identification of the man of the Shroud is only a problem of faith, is essentially incorrect, reductive and unrightful with regard to historic-archaeological sciences as well as to the correct use of reason: such a problem is surely not one for quantitative sciences, but a correct correlation between clinical investigation and exegesis offers accurately, all the items for giving a precise answer.

There arises, afterwards, even a problem of faith; but it is subsequent to the problem of the authenticity of the "thing"; and on

The Identikit of Jesus - Malantruccio (cont'd)

that matter not even the much extolled and eagerly awaited C 14 dating method, however accurately carried out, will be able to yield the ultimate data.

The "truth" of the Shroud, overall, is inside the very object: only by taking into account that scientific equipment is a means suitable only for providing the human mind with data for making judgements and are never, by themselves, sources of truth, shall we come to a solution, so far as it is possible, for the Shroud problem.

In his recent letter to the priests (Good Thursday 1987) John Paul II, referring to the Gethsemane prayer states:

"Yet, with regard to this suffering of a man, no-one is able to express its adequate measure by the sole means of human criteria. At Gethsemane, indeed, he who prays to the Father is a man, who simultaneously is God, consubstantial with the Father."

Perfectly in line with this statement could be added that whoever expects to be able to understand the Shroud, resorting only to scientific equipment (although needed for a physical interpretation of many of its features) is undertaking an absurd and essentially useless enterprise.

(1) Italian: "noi non potremmo mai dire = we would never be able to say..."

"noi non potremo mai dire = we shall never be able to say..."

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SUPERIMPOSED SHROUD PORTRAIT

Runciman Press expects delivery shortly of a small consignment of the Agemian portrait of Christ superimposed on the Shroud face by the lenticular system. These cards beautifully produced in Japan are the best quality lenticulars we have seen. They will be made available to readers of SHROUD NEWS at about \$3 each, postcard size.

THE TUNIC OF ARGENTEUIL - A BRIEF NOTE

In the basilica of St Denys in Argenteuil, now an outer suburb of Paris, there is a relic claimed for centuries to be a garment worn by Christ on the day of the crucifixion and one of those pieces of clothing over which the Roman soldiers drew lots for possession. This item has a documented history back to 800 AD and numerous probable references to it prior to that time for several hundred years more.

It was last exhibited fully in 1984 placed on a specially constructed mannikin covered with a silk garment-like arrangement which is now also on display at the St Denys basilica. Prior to 1984 the tunic has been on exhibition only in 1934, at which time photographs were taken of it, and in 1894 at about which time the first scientific interest in it began.

The historical tradition is strong and well documented that the garment passed into the hands of the emperor Charlemagne in 800 AD and he in turn gave it to his daughter, a nun at Argenteuil, who subsequently assured its preservation during periods of difficulty such as the Norman invasions. It is said that the several persons of high rank, such as Charlemagne, would have had little to do with such a relic unless they had been convinced at the time of its authenticity. In 1156 the Charter of Hugues was issued on the order of Hugues d'Amiens, archbishop of Rouen. Hugues arranged for the first known public exhibition of the relic, in the presence of Louis VII, and the charter, which is extant in St Denys today, claims officially that the relic had been there since time immemorial and that it was genuine. We have well-supported evidence of its many adventures through the middle ages and more recently amongst which are that several pieces of it were cut off and given away and the entire garment was cut into five at one time so that it could be hidden. These pieces were ultimately reunited on a backing-cloth which today holds what remains of the tunic together.

As early as 1882 a scientific examination of the relic was undertaken. In February 1893 the director of the Gobelins Textile Manufacturing factory issued the first proper technical opinion of the textile itself in which he concluded that the fabric had been woven on a very primitive hand-worked spindle device such as would have been found in a modest home of the time of Christ. Later studies have

The Tunic of Argenteuil - A brief note (contd)

confirmed this opinion which matches the age-old tradition that the garment was woven by the mother of Christ. Gobelins also confirmed that the cloth was originally dyed purple and later chemical tests indicate the sources of the coloration as ancient identifiable pigments used 2,000 years ago.

Amongst the earliest scientific reports one of 1892 from a chemical analyst confirms the presence of blood characteristics on the cloth. Amongst other references which indicate the presence of blood are the infra-red photographs taken in 1934 by an engineer known to Dr Pierre Barbet and reported by him to show large bloodstains in-the shoulder areas as well as many other stains which tally with the historical accounts of the injuries traditionally associated with the crucifixion.

Barbet describes the infra-red photographs as follows:

"1. There are several moderate-sized stains on the outer half of the collar bone, the acromion and the right sub-scapulary region. 2. There are some small stains spaced out at regular intervals on the spines of the vertebrae, starting from the seventh cervical (which always protrudes). 3. There is a very large stain on the lower part of the point of the left shoulder blade, extending to the right a little beyond the mesial line. 4. There is an important mass at the back part of the left iliac crest. 5. Further down and on the inner side are to be seen a group of stains where would be tie left sacral region."

Textile experts have repeatedly stated that the garment is seamless (as in the tradition) and further chemical tests of 1934 substantiate the presence of blood.

The Tunic of Argenteuil was little known in the English literature until it was thrust upon the popular press of the world in 1984 when it was stolen from the basilica by French anarchist terrorists and was ultimately returned.

In recent times the relic has commanded the interest of Shroud scholars with the significant correlation which appears to exist between the bloodstains on it and on the Shroud of Turin. Studies are under way at the moment in America to clarify this issue and if any firm

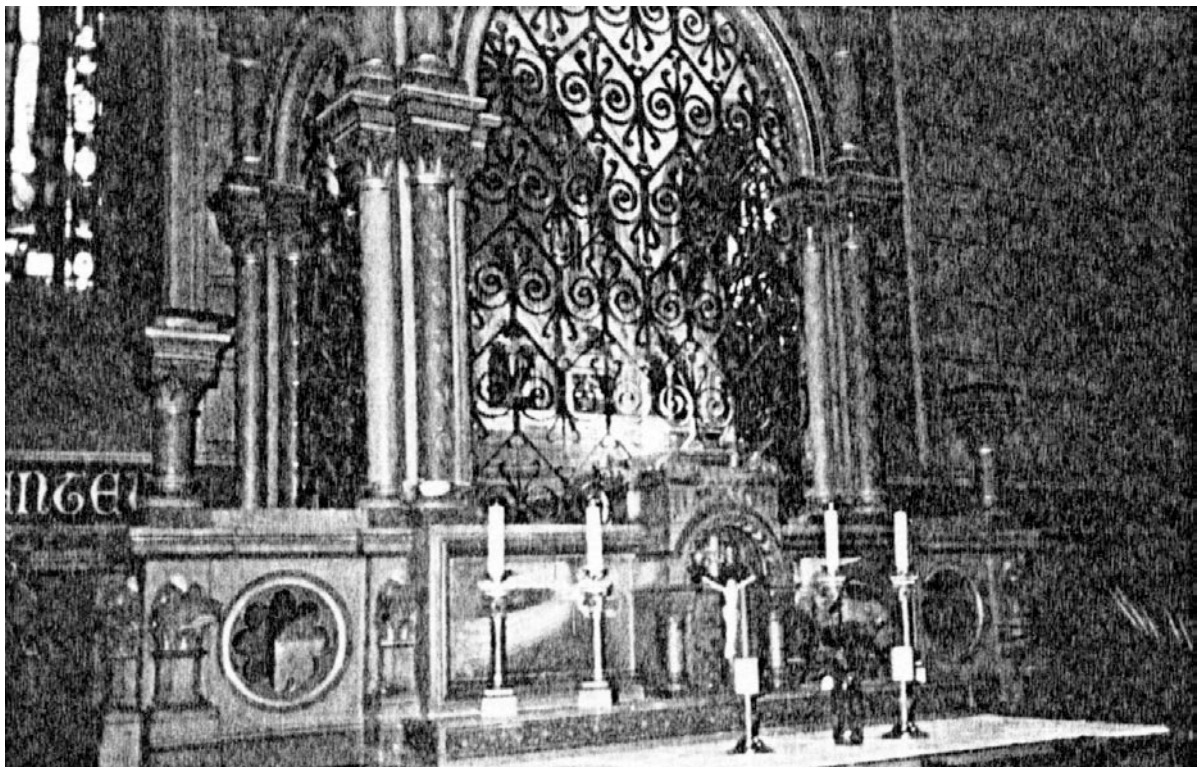
The Tunic of Argenteuil - A brief note (cont'd)

conclusions are reached the claims for the authenticity of both items must be enhanced along with correlations of such cloths as the face-cloth of Oviedo in Spain.

I visited Argenteuil in August this year and was able to see the Tunic in its reliquary. A small glass window section of the reliquary allows visual access to a small part of the cloth by which one can clearly see that the fabric is a russet-brown colour and that it is in poor condition. It is difficult to photograph on account of its height above floor level and the various obstructions between one's camera and the object. But with the help of a French research colleague I was able to make considerable progress in some particular investigations on behalf of the USA and in due course I expect to devote a major part of one of my forthcoming books to the connection between the Tunic of Argenteuil and the Shroud of Turin.

REX MORGAN

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THE SIDE-CHAPEL ALTAR WHICH HOUSES THE RELIQUARY OF THE HOLY TUNIC OF ARGENTEUIL AT THE St DENYS BASILICA, ARGENTEUIL, FRANCE.

[Pic: Rex Morgan]



THE TUNIC OF ARGENTEUIL PHOTOGRAPHED IN 1984. THIS IS THE BACK OF THE GARMENT, THE WHOLE OF WHICH HAS BEEN ATTACHED TO A BACKING-CLOTH. FOR THIS PHOTOGRAPH IT HAS BEEN HUNG ON A CROSS MEMBER.



A RARE PHOTOGRAPH (TAKEN IN 1984) OF AN ENLARGED DETAIL OF THE TUNIC OF ARGENTEUIL. THIS SHOWS THE UPPER RIGHT HAND CORNER OF THE BACK AND SHOWS HEAVY BLOODSTAINING FROM THE RIGHT SHOULDER AREA OF THE GARMENT.

CARBON DATING THE SHROUD -- UPDATE

The latest comment to be published on the current state of play in the Carbon Dating plan comes from Fr Adam J. Otterbein, CSSR, President of the Holy Shroud Guild of New York in the Guild's September 1987 Newsletter:

"Representatives of six or seven C 14 labs had met in Turin last September and had drawn up a Procedure which was submitted to the Vatican. The Cardinal in Turin announced that permission for the C 14 test had been given. It was hoped that the results of the test could be announced at Easter 1988.

"Many people assumed that the Procedure had been approved by the Vatican and the samples would be taken in 1987, possibly during the summer. Months passed and there was no announcement of dates for the new tests and sample taking. Apparently some concern had arisen at the Vatican about the number of samples which had been requested for the Carbon dating. A request had been made not only for samples of the cloth, but also for samples from the image area and from the blood area. The question then arose: How many samples of each type of area, and for how many laboratories?

"It was suggested that the samples be taken from the scorched area and thus limit the visible damage to the cloth, but some people questioned the advisability of this suggestion. Others questioned the number of laboratories needed in order to obtain accurate and acceptable results. It is easy to conjure up many allied questions and hence to understand the delay in setting definite dates for the testing.

"Dr Garman Harbottle, a senior chemist with Brookhaven National Laboratory in Upton, NY, pointed out that 'even if the Roman Catholic authorities agree to the protocol in principle, there is another factor that may complicate or hold up the start of the tests. The authorities want data to help them formulate proper conservation procedures. However, tests to collect such data were not included in the protocol submitted last Fall.'

"Hence the only definite news that I can give you at this time is the fact that we are still awaiting definite information about the dates for the new testing. We have no indication or reason to suspect that the tests will be cancelled. We have been told that, if the samples are taken before the end of this year, the final

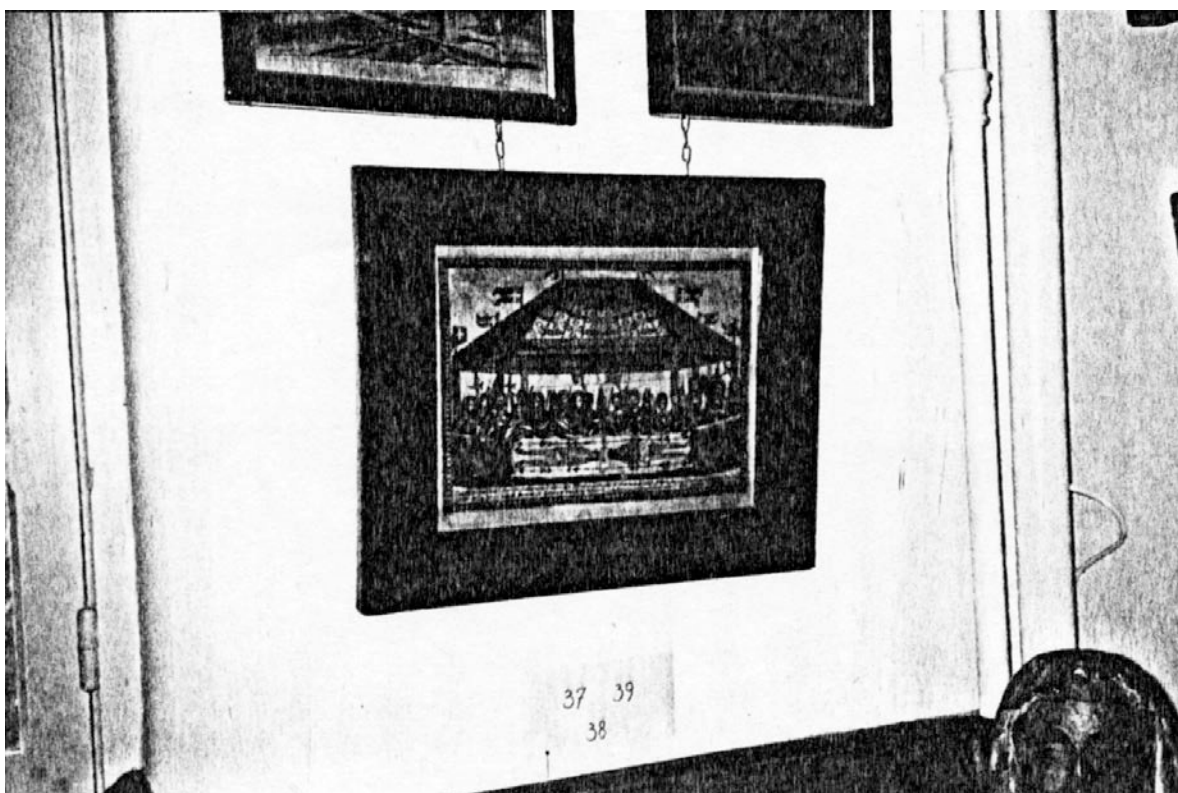
Carbon Dating the Shroud - Update (cont'd)

"results could be available by Easter 1988. However, as each month passes, the pressure will increase to meet that deadline and I am sure that Cardinal Ballestrero is more interested in accurate test results than in keeping the Easter deadline.

"Our sympathy goes out to the scientists and those preparing to participate in the tests. They have been working for months to organize teams and to evaluate their test programs. After spending many hours experimenting and discussing the evidence collected in Turin nine years ago. They are anxious to try again to solve the mystery: How was the image on the Shroud formed?"

ADAM J. OTTERBEIN, C.S.S.R

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A HITHERTO UNRECORDED COPY OF AN ETCHING ON SILK OF A SEVENTEENTH CENTURY EXPOSITION OF THE HOLY SHROUD. KEPT IN THE TREASURY OF THE MONASTERY AT ST. TRUIDEN IN BELGIUM AND BROUGHT TO NOTICE BY REMI VAN HAELST

[Pic: Rex Morgan

CREATING A NEW CARBON DATING CONTROVERSY

It is interesting that a lively exchange of correspondence has been taking place in *NATURE*, the prestigious scientific journal which, we are informed, has studiously ignored the issue of the Holy Shroud for the whole of this century.

NATURE VOL. 323 9 OCTOBER 1956

Shroud to be dated

THE Roman Catholic Church is about to see one of its most famous relics submitted to the obvious test: pieces of the Shroud of Turin are to be taken to seven laboratories around the world for radiocarbon dating. Given the sensitivity of current techniques, less than 5 milligrams of cloth can yield a date with an accuracy of ± 60 years or so. By grouping all the laboratory results together, the statistics should be considerably better.

The Pontifical Academy of Sciences, which is responsible for the exercise, has selected five centres able to carry out dating by tandem accelerator mass spectrometry: the universities of Oxford, of Arizona in Tucson and of Rochester, New York; ETH Zurich; and the Centre pour Faibles Radioactivites at Gif-sur-Yvette, France. This technique, in which samples are pyrolyzed, ionized and accelerated to yield sensitive detections of relative isotope abundances, will be complemented by more conventional dating to be carried out at Harwell (United Kingdom) and the US Brookhaven National Laboratory.

The results of the tests will be available by Easter 1988. Typically such dating can be carried out in less than a month. A sampling room is to be built at Turin, however, and the investigators are also giving themselves enough time to handle their samples with the care appropriate for such rarities.

Philip Campbell

NATURE VOL. 327 7 MAY

Still shrouded in mystery

SIR—Like most observers keen to know the historical provenance of the Shroud of Turin. I welcome the decision to subject the relic to radiocarbon dating. However, clouds loom on the horizon, in the form of confusions about the protocols for the tests. The procedures as so far understood involve a number of samples of the shroud which are to be divided among as many as seven laboratories. These laboratories will be asked to date dummy samples along with the shroud, and none will even know which of their samples are from the Turin relic. This blind procedure will avoid any possible taint of prejudice on the part of the testing laboratories.

However, such a protocol leaves serious unanswered questions about the possibility of tampering with the samples themselves. How are independent observers to know whether any of the samples which testing laboratories receive are in fact actual linen fragments from the shroud? Are we simply to take the Vatican's word for it? Repeated enquiries in this matter made by me and by the US Committee for the Scientific Investigation of Claims of the Paranormal have so far elicited no satisfactory answers. One prominent shroud authority, Father Peter Rinaldi, has given assurances that the British Museum is acting as "guarantor" of the tests. But the relevant person in the

British Museum, who was in fact present at the meeting in Turin last autumn which recommended the testing procedure, has declined to divulge any information about testing protocols because of 'confidentiality'. He has referred correspondents to Cardinal Ballestrero in the Vatican and to the Pontifical Academy of Sciences. Inquiries there have so far gone unanswered.

The situation as it now stands is most disturbing. After years of discussion, there is agreement to go forward with ^{14}C tests on the Shroud of Turin, but apparently so far without due regard for an open disclosure of procedures for taking the samples. Evidence for or against the authenticity of a relic of such widespread veneration involves deep religious passions: for some people there is a great deal potentially to be lost. So there must be no hint that, for example, fibres of mummy linen might have been supplied to the laboratories, rather than actual shroud samples. If those conducting the tests wish the results to be taken seriously, they must offer their procedures to open inspection by independent observers. "Confidentiality" is out of the question.

DENIS DUTTON

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NATURE VOL. 327 11 JUNE 1987

Turin shroud

SIR—I first wish to assure Denis Dutton (*Nature* 327, 10; 1987) that all the institutions involved in the proposed radiocarbon dating of the Shroud of Turin are fully aware of the crucial need to ensure that the 'chain of evidence' remains unbroken. It was to meet this need that the British Museum accepted the invitation to act as 'guarantor' and independent observer.

The purpose of the meeting in Turin last autumn was to devise procedures for every step of the sampling and testing, procedures which could and would be, monitored at every stage by the three certifying institutions, the British Museum, the Pontifical Academy of Sciences and the Archbishopric of Turin, to preclude any possibility of tampering with the samples.

These procedural steps have yet to be finally agreed by the Pontifical Academy of Sciences and the Archbishopric of Turin so I am not at liberty to divulge their details. But, I can reassure Dutton that should the proposed procedures be amended to introduce a possibility of tampering with the samples, the British Museum would decline to act as a certifying institution. Nor would the radiocarbon dating laboratories then necessarily be willing to participate in the project.

M.S. TITE

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NATURE VOL. 327 25 JUNE

- CORRESPONDENCE -

Turin Shroud

SIR-I can assure Denis Dutton (*Nature* **327**, 10; 1987) that all the participants in the workshop on "Radiocarbon Dating of the Turin Shroud" are acutely aware that the operation must be completely credible.

The workshop at Turin from 29 September to 1 October last year, chaired by Professor Carlos Chagas in his capacity as president of the Pontifical Academy of Sciences, involved representatives of the seven laboratories that will make the measurements, the British Museum, the Archbishopric of Turin and a representative of the Abegg-Stiftung in Bern, who will remove the sample from the shroud.

I presented the conclusions and procedural steps agreed to at the workshop as a poster at the International Symposium on Accelerator Mass Spectrometry at Niagara-on-the-Lake, Ontario, on 27-30 April. It will be followed by a paper to appear in *Nuclear Instruments and Methods*.

The procedures recommended are clearcut and straightforward. Although the testing laboratories will follow blind carbon-dating procedures, there will be no possibility of "tampering" with the

shroud samples except as a result of collusion by a number of organizations including the British Museum, the Pontifical Academy of Sciences and the Archbishopric of Turin. The removal of the shroud sample by a noted textile expert from the Abegg-Stiftung in Bern, Switzerland, will be witnessed by representatives of the seven carbon-dating laboratories. A representative of the Pontifical Academy, the British Museum and the Archbishopric of Turin will supervise the shroud samples from their removal to their delivery, together with a dummy sample and control samples, to each representative of the seven laboratories. Equally careful procedures will attend the final analysis of the results from the seven laboratories. Six of the seven laboratories have already participated in blind inter-laboratory comparison measurements supervised by the British Museum.

It is clearly important that the most significant scientific test on the Shroud of Turin, radiocarbon dating of the cloth, should be carried out in a manner that will convince people like Dutton that the results, whatever they may be, are believable. The only interest of the participating carbon-dating laboratories in "confidentiality" is that they be able to carry out the measurements under reasonably serene conditions.

HARRY E. GOVE

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NATURE VOL. 328 16 JULY 1987

Dating the Shroud

SIR—My first reaction to the letter from Denis Dutton (*Nature* 327, 10; 1987) was one of satisfaction that concern should be expressed about the protocols for the tests to carbon-date the Shroud of Turin.

However, on reflection I realized that his remarks were a gross insult to the 22 experts who met in Turin between 29 September and 1 October 1986 to work out the procedure to be used in carbon-dating the Shroud. The remarks also cast a shadow on the integrity of the guarantor from the British Museum and the seven laboratories taking part in the tests (*Nature* 323, 486; 1986). It implies, too, that the 40 scientists involved in the STURP investigations of 1987 would stand by and allow their credibility to be sacrificed by some sleight-of-hand trick with the samples.

Then I recalled that the US Committee for the Scientific Investigation of Claims of the Paranormal has a long history of hostility to the claims made for the Shroud of Turin. Unfortunately, the committee can hardly be regarded as having a reasonable and open-minded approach to the subject.

The problem facing Dutton and the US committee is that they fail to realize that proving the shroud to be a mediaeval forgery no more disproves the existence and claims of Jesus Christ than does the discovery, for instance; that a particular lock of hair could not have come from Napoleon would disprove that he existed.

However, if the Shroud is shown to be a mediaeval forgery, science will still be left with the question of how a mediaeval artist produced a three-dimensional photographic image of a body in an advanced state of *rigor mortis* complete with anatomical details that can be recognized by physicians and forensic pathologists:

Thus whatever the results of the carbon-dating of the shroud, there will be much work for dedicated scientists, as distinct from stage magicians, to carry out to resolve the mystery, of the shroud. Whatever the result, I feel that the "deep religious passions" will be displayed by the Denis Dutton school of thought and not by the scientific community, whose aim is to establish the truth.

P.R. SMITH

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A SHROUD GUILD FOR BELGIUM

A new group has been formed in Belgium under the title LIJKWADE GENOOTSCHAP. The group is headed by Fr Roger Reuse, a Brugge-born Capuchin priest who became professor and Rector Emeritus of the Interdiocesan Theological College in Bwamanda, Zaire, in Africa. For some twenty years he has been active in the Ecumenical movement locally, nationally and internationally.

Belgian Shroud scholar and author, Remi Van Haelst, is also a leader of the new group and took me recently to meet Father Reuse and to see the remarkable headquarters into which the group is about to move.

Brugge (or Bruges) has always been one of my favourite cities in the whole of Europe and on many visits I have enjoyed this ancient town, steeped in history and beauty with its numerous cobbled streets, canals, medieval buildings and excellent restaurants.

The new Belgian Shroud group has had the good fortune to be given the use of the Jerusalem Church, also known as the Holy Sepulchre Church. It was built by the Adorni family in the 15th century and is modelled on the Church of the Holy Sepulchre in Jerusalem. Amongst its interesting features the church has, beneath the upper sanctuary, a crypt containing an exact replica of Christ's Tomb in Jerusalem as well as a fragment of the Holy Cross.

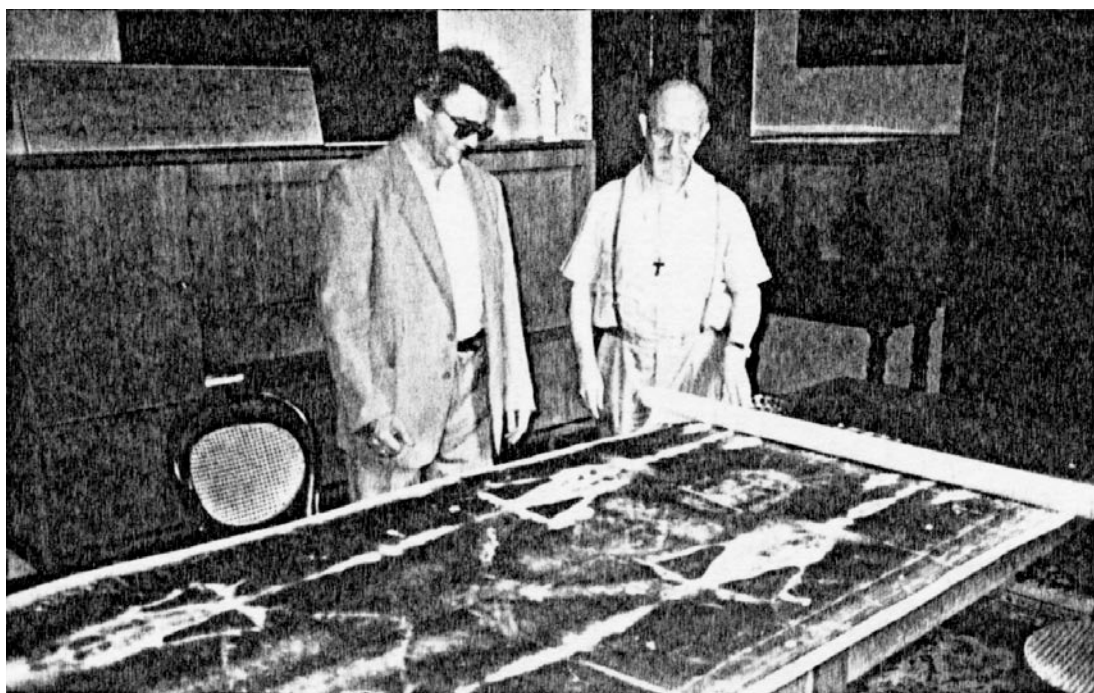
The beautiful interior of this unusual church will become the venue for the Belgian group's permanent exhibit of Shroud memorabilia. Amongst the items collected so far is a fullsize negative print from the Enrie photograph of the Shroud.

Shroud groups all over the world will wish the Belgians well in their endeavours.

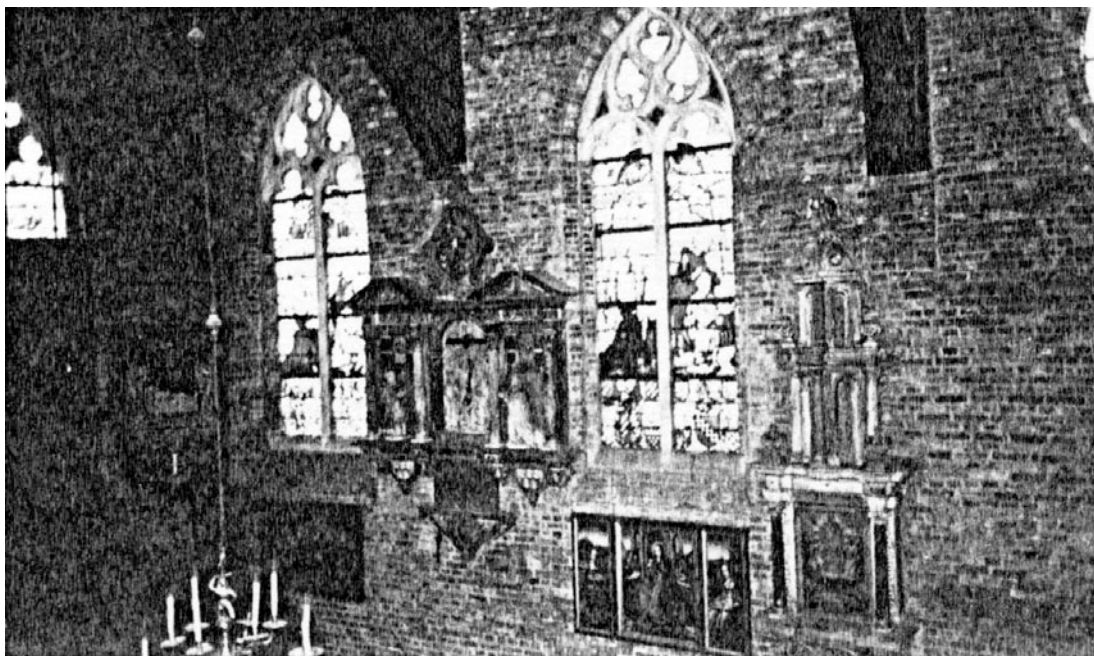
REX MORGAN

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REMI VAN HAELEST AND Fr ROGER REUSE IN BRUGGE, BELGIUM, EXAMINING THEIR NEWLY ACQUIRED NEGATIVE PRINT FROM ENRIE'S PHOTOGRAPH OF 1933 [Pic: Rex Morgan]



PART OF THE BEAUTIFUL CHURCH OF THE HOLY SEPULCHRE IN BRUGGE, BELGIUM WHERE THE NEW GROUP LIJKWADEGENOOTSCHAP WILL HAVE ITS HEADQUARTERS [Pic: Rex Morgan]

«Spoetnik van de Lijkwade» op doorreis in Antwerpen

Van onze redacteur

Rex Morgan is een globe-trotter, schrijver en journalist uit Australië die al verschillende exploten op z'n actief heeft, ondermeer een expeditie naar het wrak van het door de Janners getorpedeerde Britse vliegdek-schip «Hermes» in de Golf van Bengalen.

Sedert hij in 1978 in Turijn (Italië) het voorrecht kreeg de fameuze Lijkwade te zien, is hij fataal in de ban geraakt van deze merkwaardige relikwie, waarin volgens de overlevering het gelaat van Christus is afgedrukt. Ondertussen heeft hij al twee boeken over de Lijkwade

gelaat van Christus. De Lijkwade van Turijn». Met Van Haelst bracht hij o.m., een bezoek aan het klooster van de minderbroeders te Sint-Truiden dat een merkwaardige tekening bezit uit 1692 die de uitstalling van de Lijkwade voorstelt voor pelgrims van het huis van Savoye.

In Brugge legde Morgan contacten met pater Reuse, rector van de Oecumenische Kapel, één van de initiatiefnemers van het Lijkwadegenootschap dat op 19 september officieel in Brugge wordt opgericht. Het genootschap zal volgend jaar in 15 Vlaamse steden een rondreizende tentoonstelling organiseren, met als blikvanger een getrouwe reproductie op ware grootte van de Lijkwade. Voor deze tentoonstelling zal Rex Morgan exclusief fotomateriaal ter beschik-

The Antwerp-based GAZET VON ANTWERPEN recently published an article about Shroud author REX MORGAN under the headline:

"SPUTNIK OF THE SHROUD PASSES OVER ANTWERP"

The title of Sputnik of the Shroud was originally conferred on Morgan by Professor Emanuela Marinelli of Rome on account of his frequent and speedy trajectories on Shroud business.

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We have heard of yet another Shroud Centre being set up. In Bandon, Oregon, United States, Dr MICHELINA Le MARGIE has formed IMAGO CHRISTI: A SHROUD INTEREST GROUP INC., which will have its own display centre and resource facility. Dr Le Margie is author of Imago Christi: Image Projection and Comparison during the Renaissance.

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Sister Damian of the Cross, leader of the Environmental Study of the Shroud in Jerusalem (ESSJ), and world's foremost rolling-stone tomb archaeologist, has made a travelling exhibit under the title of ARCHAEOLOGY/MICROSCOPY AND THE SHROUD OF TURIN which is now touring parts of America.

SHROUD NEWS began in 1980 when Rex Morgan, author of three books on the subject of the Holy Shroud (PERPETUAL MIRACLE -SECRETS OF THE HOLY SHROUD OF TURIN, 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 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 or the more prestigious journals. It contains information, news, articles and illustrations gathered from sources of Shroud study worldwide through Rex Morgan's extensive personal connections with what has been described as the "Shroud Crowd".

Rex Morgan is a frequent traveller overseas and thus has the opportunity to keep abreast of latest developments in Shroud study and research. 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 information about the Shroud has become, as he describes it, a "passionate hobby". He brought the world-famous Photographic Exhibition created by Brooks Institute, California, to Australia, New Zealand, Hong Kong and Macau and during its tour it attracted more than half a million visitors. The exhibit has now been given 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).

Our list of SHROUD NEWS subscribers continues to increase. We request a subscription in Australia of \$6 for six issues posted. SHROUD NEWS comes out six times per year. The USA subscription for 6 issues 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.

Please encourage those of your acquaintance to take out their own subscription rather than borrow your copies. The more we have the more we can improve the bulletin.

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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