

Name: Jack Markwardt, Attorney, Historian, Author, U.S.A.

Questions:

1. **When** and **how** did you first hear about the Shroud?

While attending Catholic grammar school, I heard mention of the Shroud, but no photographs were shown and it was not presented as being a genuine or significant Passion relic. In 1985, I obtained a Holy Shroud Guild calendar, featuring photographs of the relic and reciting only a portion of the Shroud's modern history.

2. What interested you about the Shroud?

The details of the calendar's photographs, reflecting a brutal scourging, crowning of thorns, and crucifixion, were convincingly consistent with Gospel accounts and seemed, on their face, to establish the relic's authenticity. As a Christian, I was at a loss to understand why the Church had not employed the Shroud in its teachings and preaching. As a student of history and religion, I was perplexed as to how such an awesome and important artifact could have gone unmentioned in ancient historical records and Church chronicles. As an attorney, I was astounded that no one had cited the Shroud as tangible proof of the Passion of Jesus Christ and, in the absence of a plausible scientific explanation of image's formation, as tangible proof of his resurrection. These photographic images and a desire to obtain satisfactory answers to my own questions spawned my initial interest in the Shroud of Turin.

3. Do you believe the Shroud is likely the burial cloth of Jesus Christ, a fake relic, or are you uncertain what to believe?

Both the quantity and quality of various kinds of evidence cumulatively support a rational case for the Shroud's authenticity; however, until the carbon-dating testing results of 1988 have been satisfactorily explained away or until new tests should date the age of the cloth to the first century, it simply cannot be asserted, with any virtual certitude, that the Shroud is the likely burial cloth of Jesus Christ and, at the present time, I view any such claim to be almost entirely faith-based.

4. What, if any, actions did you take after you first encountered the Shroud (e.g., conduct research, contact people involved with it, etc.)?

I contacted the Holy Shroud Guild, obtained additional information and materials, subscribed to all available Shroud periodicals, and, over the next

several years, read everything that had been written about the Shroud. I undertook historical research related to the relic's possible whereabouts immediately prior to its appearance in mid-fourteenth century France and began a lengthy correspondence with Dorothy Crispino, who encouraged me to publish and present my findings and theories at international Shroud conferences and symposia.

5. Have you ever seen the Shroud at any of the exhibitions? If yes, which years?

Yes, at the Turin Shroud Exhibition of 1998.

6. What did you experience when you were in the presence of the Shroud?

I immediately felt an inner calmness and peace, as well as an assuredness that Jesus had bequeathed this remarkable object to the world so that future generations could appreciate the nature and extent of his sacrifice.

7. Have you ever been involved in any scientific study of the Shroud? If yes, please describe **what motivated** your work and **why**.

Although I have been involved primarily in the historical study of the Shroud, I am greatly interested in, and I attempt to keep current regarding, Shroud studies of a scientific nature, particularly those involving image-formation, carbon-dating, and the source of markings on the cloth.

8. Have you ever written anything about the Shroud, either factual or fictitious? If yes, please describe **what motivated** your work and **why**.

Yes, my published writings to date are listed below. I have always believed that, if the Shroud is indeed genuine, the conduct of diligent and open-minded historical research, coupled with a deep appreciation for relevant periodic religious customs and considerations, will permit it to be traced back to the first century, thereby obviating the need for a purely scientific solution to the relic's authenticity and provenance.

9. Do you favor or believe any of the current theories on how the image got onto the cloth? If so please name the theory.

In view of the multiple identified properties of the image, I do not believe that any of the current theories, in and of themselves, have come close to establishing the manner of its formation. As the image is entirely unique in all of the world, if a natural process may truly account for its formation, much more attention must be focused upon the uniqueness of the person portrayed, the uniqueness of the cloth on which the image appears, the uniqueness of the ointments, lotions, or other materials applied to the body

or the linen, and the uniqueness of the manner in which the cloth was preserved and maintained by its successive custodians until its full-body image was definitively identified in approximately the tenth century.

10. Do you feel that you have a calling or vocation to be involved somehow with the Shroud? If yes, please describe **what motivated** you to make a commitment to the Shroud and **why**.

Through its presentation of an image of the crucified Jesus, the Shroud initially calls out to the Christian faithful and, through its presentation of many unsolved mysteries, the Shroud also calls out to the intellectually curious who do not subscribe to Christianity. Because the ultimate solutions to its mysteries may implicate an affirmation or a refutation of traditional religious dogma, the Shroud is both loved and hated, revered and feared, praised and condemned. Only open-minded objectivity, an objectivity which rejects the extremes of blind faith and blind denial, can provide honest answers determinative of the relic's true historical, scientific, and religious significance. I am motivated by my intellectual curiosity to seek honest answers and committed to pursue my research with an objectivity completely devoid of any prejudice either for or against Christian tenets.

Please describe below any other *personal* reflections, experiences, insights, or thoughts about the Shroud of Turin that you would like to share.

Having found much fulfillment and personal satisfaction in the study of the Shroud, I would heartily recommend it to anyone with a sincere interest in the mysterious and seemingly inexplicable. If the relic is, in fact, genuine, it is far too important an object to disregard or minimize, irrespective of whether one believes in the divinity of man whose image it portrays.

Writings/Websites/Blogs:

Ancient Edessa and the Shroud: History Concealed by the Discipline of the Secret, Proceedings of the Columbus International Conference, publication pending; ohio-shroud-conference.com (2008).

The Conspiracy Against the Shroud, Proceedings of the 2001 2nd Dallas International Shroud Conference, publication pending; British Society for the Turin Shroud Newsletter, Issue 55, pp. 13-27 (June 2002).

The Cathar Crucifix: New Evidence of the Shroud's Missing History, Proceedings of the Orvieto Worldwide Conference-Sindone 2000, publication pending; Shroud Library, www.shroud.com.

Antioch and the Shroud, Proceedings of the 1999 Shroud of Turin International Research Conference, Richmond, Virginia, Walsh, Bryan J., ed., Magisterium Press, pp. 94-108 (Glen Allen, Virginia 2000); Proceedings of the 1998 Dallas Symposium, Adler, Alan D., Piczek, Isabel, Minor, Michael, eds., pp. 296-319, Alexander Books (Alexander, NC 2002); Shroud Library, www.shroud.com.

The Fire and the Portrait, Proceedings of the 1998 Third International Congress for the Study of the Shroud of Turin, publication pending; Proceedings of the 1998 Dallas Symposium, Adler, Alan D., Piczek, Isabel, Minor, Michael, eds., pp. 320-334, Alexander Books (Alexander, NC 2002); British Society for the Turin Shroud Newsletter, Issue 48 (December 1998); Shroud Library, www.shroud.com.

Was the Shroud in Languedoc During the Missing Years?, Acts of the Third International Scientific Symposium of CIELT-Nice-1997, pp. 177-182 (Paris 1998); Shroud Library, www.shroud.com.