

Paper (Behind paywall): Sarah Bollanti, Paolo Di Lazzaro, Daniele Murra, and Massimo Aquilini, "LED array to simulate the solar near-ultraviolet spectrum outside the Earth's atmosphere," *Appl. Opt.* **65**, 4189-4194 (2026) – <https://doi.org/10.1364/AO.593041> - Published online April 21, 2026 – [Editor's Note: One of the co-authors, Paolo Di Lazzaro, said in an email that while this isn't specifically on the Shroud, "one might consider using this new LED lamp to test the UV photooxidation of the linen and the change in the chromophore of bloodstains deposited on the linen by UV photons."

Paper (Behind paywall): P. Di Lazzaro: "The mind's eye and the digital filter: perceptual bias in the identification of putative features in religious relics" *Human Arenas* (2026). <https://doi.org/10.1007/s42087-026-00571-9> - Published online March 23, 2026 – Abstract: Several mechanisms, in particular top-down processing and pareidolia, underlie the illusory perception of contours and writing. We analyze how these illusions are catalyzed by the observation of objects that generate strong emotional involvement, using the low-contrast image on the **Shroud of Turin as a primary case study**. This study illustrates the factors that make perceptual illusions more likely when observing religious artifacts and underscores the necessity of scrutinizing the "ghost" features, such as inscriptions and contours of objects that appear after image contrast enhancement, through the lens of digital image processing and cognitive science. A review of the available data indicates that illusory effects are amplified by the brain's predictive coding framework, where prior beliefs and emotional involvement act as cognitive priming that fill the informational void of degraded data. The analysis of the influence of top-down processing, pareidolia, context, expectations, emotional involvement and emotional relevance highlights confirmation bias and advocates for methodologically rigorous approaches, such as automated pattern recognition, to decouple objective visual signal from individual interpretive fallacies."

Paper (Open Access): [A Scientist's Perspective on the Intertwining of Science, Faith, Free Will, and the Message of the Shroud of Turin](#) by Paolo Di Lazzaro and Daniele Murra – *Scientia et Fides* 14(1)/2026.

Paper (Open Access): [Analysis of textile fragments from the 1988 radiocarbon samples of the Turin Shroud](#) by Rachel Freer-Waters & A. J. Timothy Jull - *Heritage Science*, 2026. Abstract: "The Turin Shroud is a widely studied textile bearing the image of a human figure. Since the radiocarbon (^{14}C) dating conducted in 1988 by three accelerator mass spectrometry laboratories, which yielded a date range of 1260–1390 CE, the results have been the subject of ongoing debate. Various hypotheses have been proposed to challenge the validity of these dates. Here, we present a brief overview of the controversy surrounding the ^{14}C measurements and report a textile analysis of two fragments removed as samples for ^{14}C dating by the University of Arizona. These are compared with control textiles distributed to the participating laboratories. The results indicate that the analyzed fragments are consistent with the main body of the Shroud and show no evidence of contamination. These findings contribute to ongoing discussions regarding sampling integrity and provide further insight into the textile characteristics of the Turin Shroud."

[The 1988 Radiocarbon Dating of the Turin Shroud: A Comprehensive Evaluation of the Positive Evidence for the Repair Hypothesis and Its Limits](#) by **Otangelo Grasso** / [academia.edu](#) – April 20, 2026.

Paper (Open Access): [Commentary on “Holy Shroud in Turin: Bloodstains on the Neck’s Nape and Possible Traces of Myrrh”](#) by **Giulio Fanti and Theodora A. Pappas** - *Medical & Clinical Case Reports Journal*, 2026, 4(2) – Published online April 6, 2026.

[DNA Traces on the Shroud of Turin: Metagenomics of the 1978 Official Sample Collection](#) by **Gianni Barcaccia et al.** Preprint published on March 31, 2026.

Paper (Behind Paywall): The Mind’s Eye and the Digital Filter: Perceptual Bias in the Identification of Putative Features in Religious Relics by **Paolo Di Lazzaro** / *Human Arenas* - <https://doi.org/10.1007/s42087-026-00571-9> - Published online March 23, 2026 – Abstract: “Several mechanisms, in particular top-down processing and pareidolia, underlie the illusory perception of contours and writing. We analyze how these illusions are catalyzed by the observation of objects that generate strong emotional involvement, using the low-contrast image on the Shroud of Turin as a primary case study. This study illustrates the factors that make perceptual illusions more likely when observing religious artifacts and underscores the necessity of scrutinizing the “ghost” features, such as inscriptions and contours of objects that appear after image contrast enhancement, through the lens of digital image processing and cognitive science. A review of the available data indicates that illusory effects are amplified by the brain’s predictive coding framework, where prior beliefs and emotional involvement act as cognitive priming that fill the informational void of degraded data. The analysis of the influence of top-down processing, pareidolia, context, expectations, emotional involvement and emotional relevance highlights confirmation bias and advocates for methodologically rigorous approaches, such as automated pattern recognition, to decouple objective visual signal from individual interpretive fallacies.”

[Multiple Dating of the Turin Shroud: Data Synthesis and Comments](#) by **Giulio Fanti** - *Advance Research in Sciences*, 2026, 4(1). Summary: “This paper summarizes and comments on the various results obtained regarding the age of the Turin Shroud or Holy Shroud (TS) since 1988 when a radiocarbon dating declared that results provided “conclusive evidence” of its mediaeval age. This result, far from conclusive, has been debated for several decades also because it may influence religious aspects. In fact, if the Relic were dated to the 1st century A.D., it would validate everything written about Jesus Christ, up to His Resurrection. On the other hand, if dated to the Middle Ages, it would indicate that it is an artifact, albeit one produced in a way that remains scientifically inexplicable up to now. Therefore, the great interest in determining the age of the TS has led to various datings, also using alternative and, in some cases, entirely innovative methods that produced an age of the 1st century AD. In this article, the discordant results are discussed, also considering the lightness detected in the 1988 result (because the selective radioactivity of the TS was not evaluated), incompatible with other chemical-physical and mechanical results, proposing a solution that could reconcile all the apparently heterogeneous results and leading the TS to a probable age of the 1st century AD.”

[The Shroud of Turin as Residual Signature of a Transformative Light Event](#) by **David D. Zelenka** / [researchgate.net](#) – March 2026. Abstract: “The Shroud of Turin is one of the most studied and most contested artifacts in history. This paper assumes, as a working hypothesis, that the cloth is the burial shroud of Jesus of Nazareth and that the photonegative body image was produced by a brief, highly ordered electromagnetic (EM) burst coincident with a resurrection event. Working within the speculative framework of Fabric Theory, in which reality is understood as light threading itself into coherent geometry through agency, we reframe the image-formation question as a special case of the more general principle: light heals by restoring latent coherence. We develop three interlocking hypotheses: (i) the image as surface photochemical record of a UV/deep-UV burst, (ii) resurrection as the transition $\delta(M_{\text{latent}} \rightarrow M_{\text{active}})$ in which latent embodied form-memory is reimposed on a dead body by a higher-order agency A, and (iii) the compatibility of this picture with the Fabric Theory substrate ontology in which particles are topological knot excitations of a primordial light substrate. A binary decision tree maps the evidential structure. All mechanism claims are explicitly speculative; the paper is offered as a research template and philosophical framework rather than a proof.”

[Hidden in Plain Sight: The Image-Bearing Shroud and Its Cryptic Presence in the New Testament](#) by **Larry Stalley** / [academia.edu](#) – February 24, 2026 – Abstract: “What if the New Testament is not silent about the Shroud at all? This paper argues that several biblical authors left veiled, symbolic, and typological clues pointing to a sacred, image-bearing burial cloth preserved by the earliest Christians. From John’s ‘water and blood’ to Paul’s ‘visual portrayal of Christ crucified,’ from Hebrews’ mysterious ‘greater and more perfect tent’ to Matthew’s ‘sign of Jonah,’ the evidence forms a surprising pattern. The Shroud’s image may be the hidden thread woven throughout the canon — a divine witness hiding in plain sight.”

[The Shroud of Turin: The Image That Nobody Can Explain](#) - [unbekoming.substack.com/](#) - February 19, 2026.

[A Quick Bible Study Vol. 307: Interview With a Distinguished Professor About Her Shroud of Turin Book](#) by **Myra Kahn Adams** / [townhall.com](#)– February 15, 2026.

[Holy Shroud in Turin: Bloodstains on the Neck’s Nape and Possible Traces of Myrrh](#) by **Giulio Fanti, et al.** *Medical and Clinical Case Reports Journal*, 2026, 4(1):1581-1588. Published online February 5, 2026.

[What Is the Shroud of Turin? Facts & History Everyone Should Know](#) by **Myra Adams, Russ Breault and Joe Marino** / [christianity.com](#) – January 8, 2026.

[Answering Objections to the Authenticity of the Shroud of Turin](#) by **Robert A Rucker**, January 5, 2026. [# 45]

Pensamiento: Vol. 81 Núm. 317 (2025): SERIE ESPECIAL N.º 12: **López, Jesús Díaz-Ropero** [Comparación entre el Sudario de Oviedo y la Síndone de Turín](#) (in Spanish); **Gil, César Barta**. [Dating of the Shroud](#) (in English)

Casabianaca, Tristan, *et al.* “Commentary on the Article ‘Image Formation on the Holy Shroud—A Digital 3D Approach’ by Cicero Moraes. *Archaeometry*, 2026:0:1-3. Abstract:

“The partial digital reconstruction of the Shroud of Turin by Moraes does not substantiate the low-relief hypothesis, medieval or otherwise. The study relies on ambiguous aims, methodological flaws, and fallacious reasoning. By omitting essential features of the artifact, it fails to advance understanding of the image formation process.” Moraes countered with “Response to the Comments of Casabianca et al.” <https://doi.org/10.1111/arc.70112>. Abstract: “The response to the comments of Casabianca et al. aims to clarify interpretive misconceptions and reaffirm the methodological coherence of the study Image Formation on the Holy Shroud—A Digital 3D Approach. The presented criticisms disregard the declared scope of the research, which is strictly methodological in nature, focused on evaluating morphological deformation in the projection of the body onto fabric. The exclusive use of the frontal region, the choice of visual sources, and the historical contextualization based on tomb effigies are consistent with the proposed objective and find precedent studies. The response emphasizes the transparency of the data, the replicability of the experiment, and the legitimacy of the adopted scientific approach, refuting the allegations of conceptual or historical flaws.” Both papers are behind pay walls.]

[The Role of Pectins in the Body Image Formation on the Turin Shroud](#) by **Jan Stefan Jaworski** / [International Journal of Archaeology](#), 2025, Vol. 13, No. 2, pp. 178-184.