



A NEWSLETTER ABOUT RESEARCH ON THE HOLY SHROUD OF TURIN
The most frequent Shroud-related publication in the English language
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Edited by REX MORGAN, author of several books on the Shroud

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The Late Revd Fr Dr Adam Otterbein, STD, CSsR, who died in 1998.
He was a leader in Shroud studies for 52 years, a Redemptorist for 62
and President of the Holy Shroud Guild for 40 years.
His obituary is amongst several in this issue

EDITORIAL

I have not been able to bring you obituaries of several recently deceased Shroud personalities and so this issue contains five of them. Hilda Leynen of Belgium aged 75; Baron Francois van der Straten Waillet of Belgium aged 88; Revd Fr Adam Otterbein of New York aged 82; Cardinal Anastasio Ballestrero of Turin aged 85 and Molly Drew of Templecombe aged 85. I knew or had met all of these Shroud people and I have included some pictures with the obituaries. Still to be eulogised are Bro Michael Buttigieg of Malta and Rodger Apple of New York. The interesting aspect of the five deaths noted in this issue is their relatively great age (average 83), which is encouraging.

Following the extraordinary announcement in Turin last year that there would be no international conference associated with the year 2000 exposition, news has come of one being organised in Orvieto, Italy, to coincide with the dates of the Exposition of the Shroud in late August 2000. The Coordinator of the Promoting Committee is Professor Emanuela Marinelli and the Secretary of the Scientific Committee is Professor Angelo Russi.

There is also to be an international conference in Rome in early May for which we received an invitation only in the middle of April. The conference is entitled *Della Passione alla Resurrezione: 2000 anni di silenziosa testimonianza* and is to be held at the Pontifical University of the Lateran in Rome. Urgent plans have been made for me to be there. A further conference this year is to be held in Richmond, Virginia, USA.

The great city of Bologna, host to past Shroud conferences, has announced the display of a new sculpture based on the Shroud: *Il Corpo dell'uomo della Sindone* by Professor Luigi Mattei, which will be shown throughout 2000 in Bologna, Italy.

All the excellent Shroud journals such as *Linteum* from Spain; *Collegamento pro Sindone* from Rome; *Revue Internationale Du Linceul de Turin* from France; *CSST News* from Durham, USA; The *British Society for the Turin Shroud Newsletter* from UK; *Soudarion* from Belgium; *Il Telo - Giornale Italiano di Sindonologia* from Rome (the best produced in the world at the moment) and others, keep arriving. My Shroud desks (well, actually, it's a whole two rooms) are filled with so much material that it is difficult to absorb it all. And then the invention of email has led to pages and pages arriving per day. How different it all is from that day back in 1980 when I wrote the first *Shroud News*.

REX MORGAN

OBITUARIES

Over the past eighteen months or so sindonology has lost a number of its adherents but there has not been the opportunity to acknowledge the lives and contributions of these people in *Shroud News*. Accordingly in this issue a number of them appear.

HILDA LEYNEN (died 20 August 1997 aged 75)

Hilda Leynen of Belgium had the following obituary published in the Belgian Shroud journal *Soudarion*. We are indebted to Mr Kim Hoekman of Sydney for its translation from the Dutch:

"Mrs Leynen, born in Antwerp in 1922, was a multi-talented woman. In the course of her life she followed two paths. Firstly the mystery of the missing panel from the *Lamb of God* kept her preoccupied.

"Later, like many others, she was intrigued by the Shroud of Turin. Especially in the historical area her diligence and powers of observation helped her search for the conclusive history of the Shroud. Her discovery of the cloth in the Sainte Chapelle of Louis the Holy which must have been kept there was of great importance. To support her research and using her talents she reproduced a shroud of equal scale.

"The misleading C 14 results drew out of her an inexhaustible energy to find answers and to research important missing links to reveal what had really happened. From the beginning of her association with the Shroud she made it her life's work which, amongst others is evident from the list of 18 articles published in *Soudarion* alone.

"Mrs Leynen lived from a deep belief and loyalty to the Church. Her work and study of the Shroud and her faith were strongly intertwined. It is from this background that she suddenly and unfortunately concluded her association with the Shroud. She did not support that the Shroud was passed into the hands of private theologians who, according to her, did not support the gospel of the Church. Undoubtedly, with pain in her heart, she chose to be faithful to her Catholic belief to choose this path, which has earned her understanding and respect."

HILDA LEYNEN (cont'd)

Rex Morgan writes:

I met Hilda Leynen in 1985 at Lier in Belgium. The Belgian sindonologist and author, Remi Van Haelst had arranged for me to have a private showing of the famous Lier copy of the Shroud dated 1516 and attributed to Albrecht Durer. I had tried to see the copy once before but did not have the necessary contacts. Accordingly Mr Van Haelst had also invited two or three eminent Belgian sindonologists to be present at this historic private event and Hilda Leynen was one of them. I recall that she made a meticulous examination of the cloth taking measurements and making drawings.

The cloth is remarkable in that, pre-dating the Chambery fire, it does not show the burn marks but does show (as drops of blood in Durer's interpretation) the "poker holes" which have been found in much earlier depictions. The cloth was commissioned by Margaret of Austria one of the Savoy family. Interestingly the cloth was taken to Turin in 1998 by Princess Maria Gabriella of Savoy to form part of the exhibition of her father's collection of Shroud treasures.

Hilda Leynen was a formidable character and we corresponded on various matters subsequently. She wrote in perfect English and was a generous admirer of *Shroud News*. She was proud of the fact that she never subscribed to it but always borrowed a copy to read. She sent me valuable information about the "Umbrella of Pope John VII" used during the C14 tests. When I published it she was critical of me for so doing! Hilda Leynen was an impressive scholar and made considerable contribution to Belgian sindonological work.



In 1985 Hilda Leynen
discussing the Lier Copy
with Baron Van der Straten
Waillet during the private showing

H. E. BARON FRANCOIS XAVIER VAN DER STRATEN-WAILLET (Died 15 February 1998 aged 88)

In a strange coincidence Baron Van Der Straten Waillet died shortly after Hilda Leynen in Belgium and I had originally met them both for the first time on the same occasion at Lier for the private viewing of the Durer Shroud copy.

His Excellency Baron Francois Xavier Van Der Straten Waillet was the Belgian Ambassador to several countries. When he was a minister in the Spaak government after World War II he was one of the government members who resigned upon the abdication of the King. Baron Straten Waillet was a well known sindonologist and devoted much of his life to the study of the Shroud and was a well known figure amongst members of the Belgian Shroud Centre. He had an extensive Shroud library of books and slides.

I had the privilege of taking luncheon with his family at their country estate on the border with Holland. During a three mile walk through his estate which meandered across the border between Holland and Belgium several times, he would say, "Ah, now we are in Holland," or, "Now we are in Belgium," as we walked along the woodland path. We kept up a correspondence over many years.



At St Gommaire Church, Lier, in 1985. Extreme right Baron FX Van Der Straten Waillet; at left Rex Morgan, Hilda Leynen, middle Remi van Haelst and church officials

Revd Fr ADAM JOHN OTTERBEIN, STD, CSsR
(Died 9 June 1998 aged 82 years)

Father Adam Otterbein was as much a household name amongst sindonologists as was Fr Peter Rinaldi who died in 1993. For more than half a century these two Redemptorist priests worked tirelessly for the promotion of knowledge about the Shroud in the English speaking world which until about mid twentieth century knew little.

Fr Otterbein was born in 1915, entered the profession in 1936 and was ordained in 1941. His path was later to cross that of Fr Edward Wuenschel at Mount Saint Esopus who had been taught about the Shroud by Fr William Barry, the progenitor of Shroud studies in America, who had met Enrie and Vignon in the early thirties. He subsequently handed over the responsibility of Shroud work to Otterbein in 1949. Through the same years Fr Peter Rinaldi who had been an altar boy at the 1933 Shroud exposition and had taken up the study of it at that time, eventually met up with Wuenschel and Otterbein. They formed the Holy Shroud Guild in 1951 and ever since this body has acted as the clearing house for American studies and distribution of Shroud related materials throughout the world.

Fr Otterbein was its first President and held that office until his death. Through the Guild he published numerous pamphlets and articles about the Shroud as did Rinaldi. With the advent of the scientific interest in the Shroud in the early seventies Otterbein met Dr John Jackson, the pioneer of modern scientific research on the Shroud and between them they ultimately proposed the scientific tests which took place in Turin in 1978. Rinaldi acted as the agent between the Americans and Turin with his remarkable diplomacy and several languages whilst Otterbein used his extensive contacts to find funding and support for the programmes. It was chiefly through the persuasive efforts of Otterbein and Rinaldi that the testing programme was allowed to go ahead at all in the face of considerable opposition from the authorities.

After the 1978 Shroud of Turin Research Project (STURP) had completed the test programme Otterbein facilitated reports and propagation of the results. In 1981 Otterbein and Rinaldi were with Schwalbe and Jackson of America and Gonella and Riggi of Italy to present to Cardinal Ballestrero, Archbishop of Turin, the results of the tests. Following this the group was in St Peter's Square on 13 May 1981 ready to have a private audience with the Pope to present the information to him. This was the day on which the Pope was shot in the middle of the square witnessed by the STURP group who never got to see him that day. Coincidentally I was in Turin that day and remember very

Fr ADAM OTTERBEIN (contd)

well the reports of the assassination attempt. From there Otterbein and his companions went to Cascais in Portugal for an audience with King Umberto, owner of the Shroud at that time, and who recalled his earlier meeting with Otterbein in 1963.

My first contact with Otterbein occurred in 1980 when he wrote to me as a result of seeing a copy of *Shroud News* in the hands of Fr Francis Filas of Chicago with whom I was then in touch. Otterbein wrote fully about current matters as if he were writing to an old friend (which we were subsequently to become) and this generosity of time and effort was typical of all his dealings. No-one was unimportant to him. In April 1981 he invited me as his personal guest to attend the official opening of the Brooks Institute of Photography exhibition of STURP photographs at Santa Barbara. My attending this remarkable occasion brought me into contact with all the members of STURP and a goodly number of other sindonologists which paved the way for my second phase of Shroud involvement: that was a huge expansion of knowledge and collaborations. I have often said since that it was Father Otterbein who really launched me into Shroud studies by that action. I recall meeting him in Santa Barbara and accompanying him as the occasion developed. He was constantly on the telephone to countries all over the world giving interviews and generally dealing with the publicity associated with the STURP results. I recall that at that time he had been greatly concerned by the publicity handed to McCrone through his lecture in London to the British Society for the Turin Shroud which actually launched McCrone onto the world scene and whose long discredited ideas he has never changed. I recall obtaining for Otterbein a copy of the taped lecture.

As history shows, the ultimate consequence of the contact with Brooks Institute at that time led to the establishment by me of the South East Asia Research Centre for the Holy Shroud as a vehicle to receive the gift from Brooks of the entire photographic exhibition some years later. Otterbein had the responsibility of taking it on tour through the United States after Santa Barbara and then it came to us and has stayed here ever since. Although still waiting for a permanent exhibition space in Australia the exhibit has been seen by more than 700,000 people in several countries since it came under my control.

Later in 1981 it was Otterbein who gave me a letter of introduction to King Umberto whom I had wanted to meet in pursuit of my work. It so happened that the audience I had been granted was missed owing to the breakdown several times of the Air Portugal flight I was on from Geneva. On a later occasion on my way to Portugal for the same reason I woke up in Hong Kong to read that King Umberto had died the day before.

Fr ADAM OTTERBEIN (contd)

Our correspondence continued for many years and I recall meeting with Otterbein on one occasion to "catch up" when the only chance we had was to meet literally on a park bench in northern New York. He then drove me back to Manhattan. Amongst many personal comments on people involved with the Shroud and their behaviour over the years (some of which material I shall use in a forthcoming book) it was Otterbein who drew my attention to a Shroud shrine in Armidale Cathedral in New South Wales. He wrote, in 1985, to say that he had found letters about it in his files from 1955. This also brings to mind that when I visited him much later at Esopus his desk had about 100 unopened letters lined up on it, which was rather sad but he had then begun to exhibit the signs of memory loss which plagued him towards the end of his life. On that visit he also showed me several rooms (which he had difficulty finding) full of Shroud material, much of it unattended to. It was good to know that after Otterbein's death Fr Fred Brinkmann sorted the whole lot out.

I was back at Mt St Alphonsus in 1996 for the Holy Shroud Seminar Retreat to honour Fr Otterbein's fiftieth year as a Shroudie and sixtieth as a member of the Congregation of the Most Holy Redeemer which he entered in 1936. This occasion was fully reported in *Shroud News* no 98 and became a superb conference. Much of the time was devoted by speakers to giving their tributes to Fr Adam who, although clearly not as well as he used to be, seemed to enjoy and appreciate much of what went on.

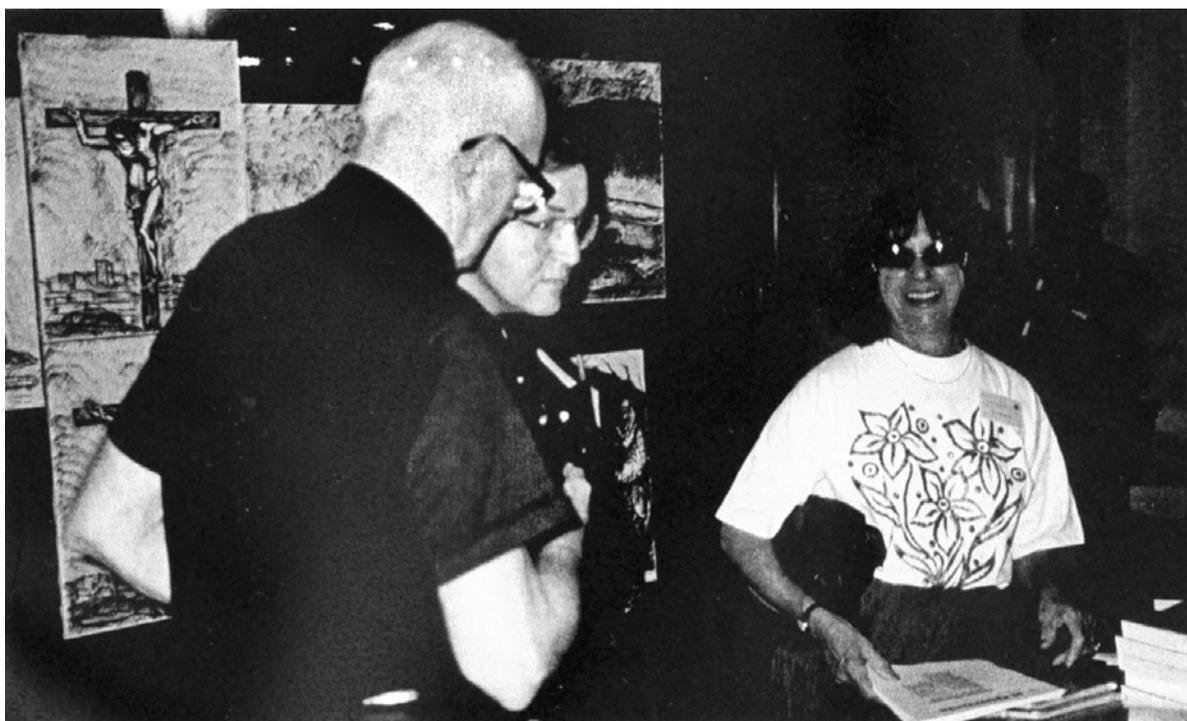
A special commemorative booklet was published for the occasion in which a number of important letters of congratulation were published. These were from such infinitely diverse persons as Clinton and Cardinal Saldarini of Turin, as well as other church dignitaries and sindonologists.

I shall always remember Adam Otterbein for his geniality and cheerfulness, his characteristic generosity of spirit and helpfulness to others, even to the most minor sindonologists and for his numerous letters of encouragement (and praise) to me over a long period of years.

Perhaps one of the most lasting tributes he was paid was made at the commemorative dinner held at the Mt Alphonsus Conference in 1996 by a "separated brother" Episcopalian Fr Kim Dreisbach who said: "May it be that God raises up another Adam Otterbein for the next generation: they're going to need it more than we did."



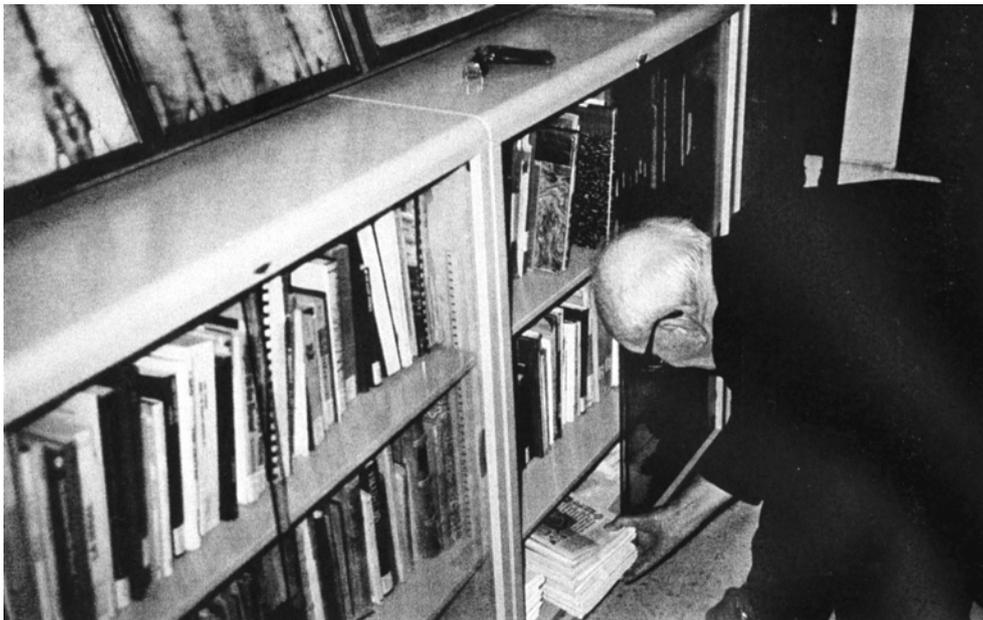
1978 Fr Adam Otterbein with members of the STURP investigation team at Brooks Institute, Santa Barbara, California



At the 1993 Rome Shroud Symposium Otterbein with Dr Michelina Le Margie



1993 at Mt St Alphonsus in one of the rooms devoted to the Wuenschel Collection of which Otterbein was curator



1993 Fr Adam picks up a file of *Shroud News* in the Wuenschel library



1996 Fr Adam in the audience of the Shroud Seminar with Dr Alan Adler



1996 Fr Adam at Mt St Alphonsus with Prof Dan Scavone, Fr Joe Marino, Very Revd Fr Fred Brinkmann, and Fr M. Navaratne

CARDINAL ANASTASIO ALBERTO BALLESTRERO, OCD

Cardinal Anastasio Ballestrero died on 21 June 1998 aged 85. He was born in Genoa 3 October 1913 and entered the Discalced Carmelites making his religious profession in 1929. He was ordained priest in 1936 and became a lecturer in theology until 1945 when he was elected provincial superior of the Carmelites and in 1955 Superior General of the Order. Pope Paul VI made him Archbishop of Ban in 1974 and he was transferred as Archbishop of Turin in 1977. In this position he became custodian of the Shroud and presided over the 1978 Exposition of the Shroud and the scientific investigations carried out the same year. In 1979 he was made a Cardinal by Pope John Paul II and retired in January 1989 three months after presiding over the carbon dating tests of the Shroud in October 1988.

I met him in 1978 on the morning of the press conference in Turin Cathedral which took place the day before the official opening to the public for the exposition of the Shroud. We had spent some time in the cathedral observing the Shroud a close quarters and then the Archbishop gave an informal interview to a number of us as we stood with him in the Cathedral. It was a far cry from the highly organised media opportunities of the exposition of 1998. One reason for the small media attendance in 1978 was that at the same time in Rome a new pope, John Paul I, was being elected which attracted more media attention.

Ballestrero answered our questions in a friendly manner and for the next decade was to be questioned and quoted from time to time as the results of the Shroud of Turin Research Project's researches gradually became known.

In the lead-up to the 1988 C14 testing programme he was heavily involved in the discussions about their protocol and was constantly advised by his chief scientific advisor, Professor Luigi Gonella, who also wrote the chapter on Ballestrero's involvement with the Shroud in a recent full biography of Ballestrero published in 1997 by San Paolo Press.

On that extraordinary day, 13 October 1988, Ballestrero, together with English skeptics, Teddy Hall of Oxford and Michael Tite of the British Museum, announced to a press to which many pieces of information had already been leaked in direct contravention of the agreements made, that the carbon tests showed the cloth samples tested appeared to have a date of 1260 to 1390. This was taken up at once with great glee by the world media as the end of the Shroud as a possible relic of Christ and it was illogically deduced that it must be some kind of painting.

CARDINAL ANASTASIO BALLESTRERO (Contd)

Ballestrero did not make his remarks particularly wisely and allowed for the misinterpretation which occurred at the time. The part of his statement which was little addressed by the media was, "These tests do not close the book on the Shroud. This is but another chapter in the Shroud's story, or, as some would say, the Mystery of the Shroud. After all this research we do not have any plausible answers to explain how the image of Christ was created." I recall predicting that it would take five to ten years for the media to renew its interest in the Shroud and, more or less on target, this is what happened.

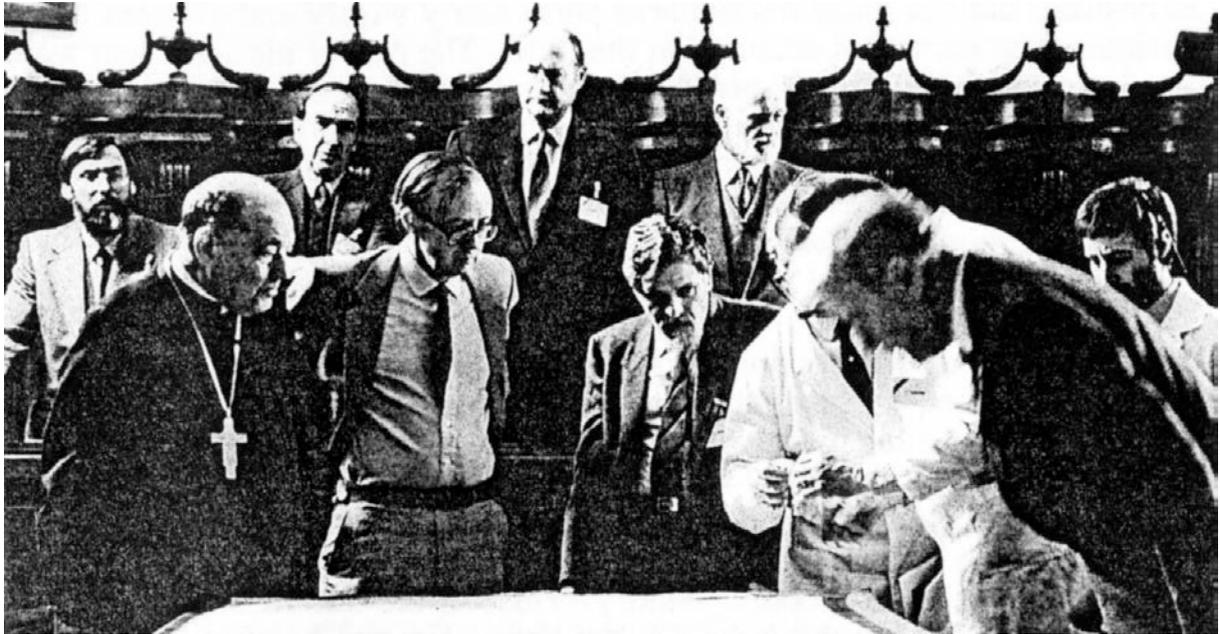
And now more than ten years down the track we still have no idea of how the image was formed on the cloth but plenty of ideas, some of them absurd, as to why the carbon testing must have been flawed.

History will probably judge Ballestrero as a victim of circumstances. He just happened to be the Cardinal Archbishop and custodian of the Shroud at a crucial moment in its modern history. He was the one who had to make a statement on the Church's behalf at the time. He was heavily criticised for allowing misinterpretation that the Church also believed the cloth to be mediaeval. He resigned three months later. There is no doubt, however, that his life in the Church of Rome was of great significance and importance.



On 26 August 1978 in the gloom of the Turin Cathedral, Cardinal Ballestrero gives an interview with the Shroud on display behind him [pic: Rex Morgan]

CARDINAL ANASTASIO BALLESTRERO (cont'd)



At the sample taking exercise in 1988 over which Ballestrero presided. Also near the table: Dr Michael Tite and Prof Luigi Gonella



The Pope embraces Ballestrero in 1989 when his retirement is announced and his successor Cardinal Saldarini is nominated

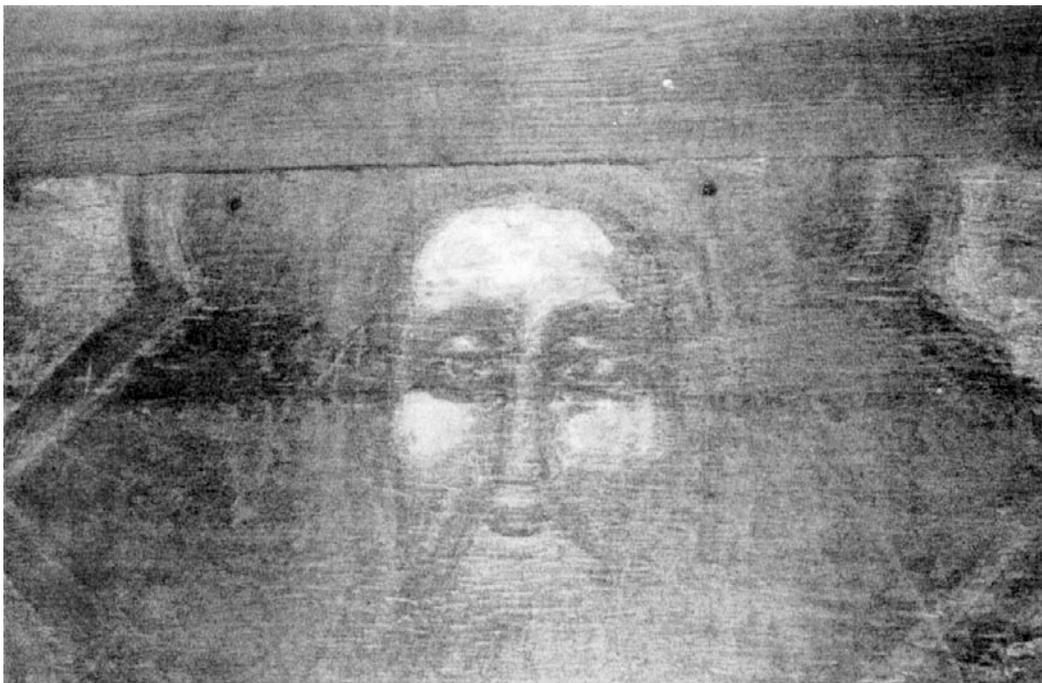
MOLLY DREW

A recent letter from Mrs Audrey Dymock Herdsman of Templecombe, Somerset, England, announced the death on 9 December 1998 of Mrs Molly Drew who came into the ambit of sindonology when I tracked her down and interviewed her in 1987 at her home at Burnham on Sea. The report of this interview in *SN* 42 (August 1987) was quickly followed by others interested in the correct version of her finding in about 1944 of what has become known as the Templecombe Panel.

Its possible connection with the Shroud was first published by Ian Wilson in his *The Turin Shroud* (Gollancz 1978) where he describes, from secondhand (and inaccurate) reports, the discovery and likely use of the panel. My article of August 1987 proposed that rather than using an extraordinarily ancient painting of Christ sideways as the door of a coal house (as reported by Wilson) it was, in fact, the lid of a great box used to carry the Shroud from France to England by the Templars in 1307, or certainly to house it when it arrived. I have since published several papers on this theory and no-one has debunked it.

The connection of the panel with the Shroud was first made by Wilson although he believed it to be simply a copy of the Shroud face (in the style of the Mandylion - another brilliant thesis of Wilson's). When I interviewed Molly Drew and carefully extracted from her memory details of finding the panel, its condition and position at the time, what she then did with it and its subsequent treatment, it was clear that she understood its great antiquity and her evidence suggested that it had been carefully hidden hundreds of years before in the ceiling of her outhouse which was probably originally a Templar cell used for ritual activities.

The most important link in the story was provided when Molly Drew produced for me the only and never before published photograph taken of the panel in 1944. This revealed a number of details no longer there since the panel had been scrubbed (of much of its paint) by a demented bishop [George W. Wright], and later trimmed off and planed down to fit neatly into a display frame in the local church. This parochial vandalism destroyed much evidence of its original construction and nature but by careful study we were able to reconstruct its original form and to determine what pieces of it had disappeared. The original method of construction proves beyond doubt that it was box lid and is of exactly the size required to carry the Shroud folded in accordance with Wilson's Mandylion theory. The production of this photograph for me was probably Molly Drew's greatest contribution to Shroud research.



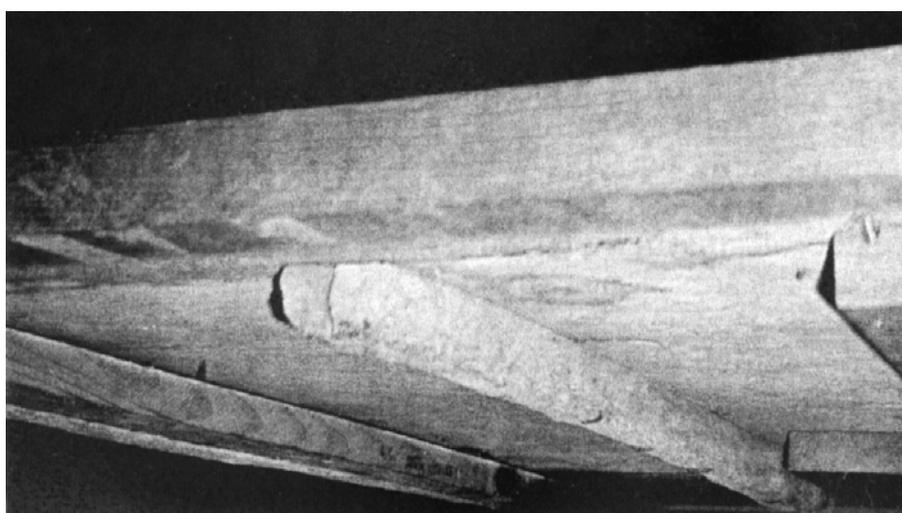
The mysterious face on the Templecombe Panel believed to be copied from the Shroud onto the lid of a mediaeval box which housed the Shroud in England



The late Molly Drew who found the Templecombe Panel in 1944 hidden in the ceiling of her outhouse. Pictured in 1989 with Rex Morgan



The mediaeval circular stone taken from the Templar chamber at the back of Molly Drew's house in Templecombe



The back of the Templecombe Panel detached from the church wall for access for removal of particle samples by the Morgan team in 1989

MOLLY DREW (cont'd)

The idea of its being a box lid was first proposed to me by Audrey Dymock Herdsman herself who has immense knowledge of Templecombe, its people, its history, its mysteries (and there are many) and its inextricable connection with the Templars of medieval times. Amongst further research work I have carried out is to pursue Dymock's proposed route taken by the Shroud, and perhaps the box, from Paris to Templecombe and by tracing the numerous pieces of evidence of Templar occupations along the entire route it can be plausibly shown that a safe route existed for such a dangerous enterprise as taking the Shroud from Paris under the very noses of the persecutors of the Knights Templar in 1307 to a major preceptory in England and not far from the probable site of another fundamental ancient religious centre, Arthur's Camelot.

I was also able, in 1989, having gained special permission from the authorities, to examine the panel without its glass case surrounding it, with a world renowned archaeologist, Dr Eugenia Nitowski, and to take samples of particulate matter from the back of the wooden panel, especially in the cracks between the planks, where matter had lodged for hundreds of years, for later microscopic analysis. This entire operation lasting several hours was videoed and photographed and conducted in the presence of several witnesses. Owing to Nitowski's subsequent serious illness, the microanalysis work was delayed but the results are now nearly ready to be reported: a project on my immediate agenda and a report which will add to the interest of the work on this matter.

It was rewarding to find that Ian Wilson described my work with Molly as "startling new information" and subsequently a television programme on Templecombe arranged for the carbon dating of the panel's wood which indicated compatibility with the wood's having been cut between 1280 and 1310. Audrey Dymock also showed me an ancient circular stone piece which was part of the original templar outhouse. It is now embedded, designer garden style, in a nearby stone wall.

During 1989 I met Molly Drew again when I took Dr Nitowski to meet her and she showed great interest in the work we were doing. I think she was slightly bemused by the great interest shown in her personally but then she was the only living link to the discovery of the panel. A charming and self-effacing woman, Molly Drew, a country woman from the tiny Somerset village of Templecombe, became, by accident, an important link in an aspect of a subject of international importance which has intrigued a large number of mankind worldwide for a very long time. And her village sits upon many more mysteries of English medieval lore and history yet to be revealed.

SHROUD CENTRE IN SRI LANKA - **Rex Morgan**

In January I was surprised and delighted to find a Shroud Centre in Kandy, Sri Lanka. I had met Father Louis-Marie Navaratne OSB, its director, on previous occasions at Shroud conferences in New York and Turin. Father Navaratne is a native of Kandy and has been living and working at the Benedictine Monastery of Saint Sylvester on Mount Fano at Ampitiya, near Kandy, for some years.

A man young at heart, who also makes CDs and tapes of his religious songs sung by himself and his group accompanied by guitar, he has an enthusiastic parish group of Sri Lankan Christians who worship at the Monastery and support his work.

I have had a long association with Sri Lanka, formerly Ceylon, since I first went there in 1949 a few years after my father had spent much of the Second World War years posted at the Admiralty there with the Royal Navy. I wrote a book about a naval historical matter related to Ceylon which took me there on an expedition into the Bay of Bengal in 1982 and I have made many visits before and since that time. It is very sad to see the north eastern parts of Sri Lanka now ravaged by the civil war between the Tamil Tigers and the Sinhalese Government forces which has caused the deaths of many thousands of Sri Lankans in a war which has virtually destroyed every town and village on the north east coast. This began just after my last expedition there. I have been through the war zone since and can verify these remarks from firsthand observation.

In the old days, when Ceylon was a comfortable British colony, (comfortable and prosperous for both British and Ceylonese), and before that, when for hundreds of years it was also a Dutch colony and a Portuguese one, developing the greatest tea growing industry in the world, one used to go to Kandy, the epicentre of the Buddhist faith with its Temple of the Tooth, in the hills in the centre of this most beautiful island for relief from the heat and for rest and recreation.

The Kandyan Hills, still a major tea growing area, are, then, probably the most beautiful inland part of the island. Here, high on a mountainside is to be found the St Sylvester Monastery. It is a fine building, completed in 1927, well suited to the climate with much open architecture and comfortable shaded areas surrounded by excellent gardens and large areas for growing produce.



St Sylvester's Monastery set in the beautiful hills of Ampitiya near Kandy



Fr Loius-Marie Navaratne OSB in his Holy Face Chapel with Rex Morgan

SHROUD CENTRE IN SRI LANKA (cont'd)

Father Louis-Marie Navaratne has set up a special chapel which houses his exhibits associated with the Shroud. These he has collected over the years from whatever sources he can muster and his Holy Face Chapel is filled with photographs and reproductions of paintings associated with the Shroud.

At the entrance to the chapel he has a series of introductory photographs as well as limited printed literature. This includes a small booklet hand printed, letter by letter in 1972, of devotional matter. Incidentally, this original method of printing can still be seen in action in the back streets of Colombo and other towns. Behind the altar table there is a full size black and white reproduction of the frontal image of the Shroud mounted in a special frame which swivels to reveal the dorsal image. This is flanked by negative photographs of the image.

Beneath the altar table, ready for lectures and discussions, is a series of framed enlargements reproduced from Monsignor Ricci's books which were illustrated by his own paintings of devotional subjects based on the sufferings of Christ apparent from the scientific evidence on the Shroud.

The monastery also grows, makes and sells excellent jams (jelly) and preserves from its estates, not to mention the mandatory packets of Ceylon tea.

Father Navaratne's songster records are made in English, French and Sinhala and he is also fluent in Greek and Italian and is learning Hebrew and Tamil. He is a frequent contributor to the national newspapers in Sri Lanka and to other journals, mainly on aspects of Sindonology.

It is very interesting and encouraging to come across a Shroud Centre in such a relatively remote place in a country now struck off most tourist destination lists on account of the war and the terrorist bombings which have even reached Colombo.

Father Navaratne operates on virtually a nil budget and I feel sure he would appreciate any gifts of Shroud material from others around the world to help his Shroud mission in Sri Lanka.

His address is: Fr Louis-Marie Navaratne OSB, STD, St Sylvester's Monastery, Monte Fano, Ampitiya, Kandy, Sri Lanka



An introductory placard at St Sylvester's Monastery, Sri Lanka



Pictorial Shroud material at the entrance to the Holy Face Chapel, Kandy, Sri Lanka



Fr Navaratne swivels his fullsize photographs of the Shroud to reveal the dorsal image

புனித சில்லெஸ்தர் ஆசீர்வாதப்பர் சபை குருக்கள்
 இலங்கை மண்ணிலும், இத்தாலி, இந்தியா, அமெரிக்கா, அவுஸ்திரேலியா, பிலிப்பைன்ஸ் நாடுகளில் பணிபுரியும் துறவிகளைப் பற்றி அறிவு,
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 தொடர்பு கொள்ள வேண்டிய முகவரி
 புனித ஆசீர்வாதப்பர் சபை, மொண்டேபாளோ, அம்பிடிய, கண்டி. 08-223684

සිල්වෙස්තෝ බෙනදිකාන තාපය පියවරු, සා:සිල්වෙස්තර තාපසාරාමය
 මොන්ටේ ලානෝ, අම්පිටිය. දුරකථන/ලැක්ස් : 08 - 223684

- ශ්‍රී ලංකාව ඇතුළු ලොව පුරා (ඉතාලිය, ඉන්දියාව, ඕස්ට්‍රේලියාව, ඇමරිකාව, පිලිපීනය) සේවය කරන සිල්වෙස්තෝ බෙනදිකාන තාපය පියවරුන්ගේ සහ සහෝදරවරුන්ගේ දිවි පෙවෙත හා අපෝස්තලික සේවාව පිලිබඳව
- ශ්‍රී ලංකාවේ බෙනදිකාන වරුන්ගේ මව් ආරාමය වන “මෝන්ටේ ලානෝ” හි පිහිටි සිරිවත දෙවිමැදුරේ අනාවරණය කර ඇති “සිරිසඵව” පිලිබඳව

වැඩි විස්තර ලබාගැනීමට අවශ්‍ය නම් ඉහත ලිපියෙන් විමසන්න.

Part of the Shroud information in Sinhala language at Kandy

Shroud News began in 1980 when Rex Morgan, author of three books on the subject of the Holy Shroud (*Perpetual Miracle*, *Shroud Guide* and *The Holy Shroud and the Earliest Paintings of Christ*) and editor of several others, began sending a few notes about current developments in the study of the Shroud of Turin (Sindonology) for a small circle of interested people in his home country of Australia. He didn't expect it to go beyond a few issues.

Today, the bulletin, now highly acclaimed, reaches subscribers all over the world and is written, produced and disseminated more quickly than any other Shroud publication in the English language. It contains information, news, articles and illustrations gathered from sources of Shroud study worldwide through Rex Morgan's extensive network of personal connections with what has been described as the "Shroud Crowd".

Rex Morgan is a frequent traveller overseas which gives him the opportunity to keep abreast of latest developments in Shroud study and research at first hand. He was present at the world media preview of the Shroud itself in August 1978 in Turin, Italy and has met and knows numerous Shroud researchers in many countries. His quest for Shroud information became, as he described it, "a passionate hobby". He took the world famous Photographic Exhibition created by Brooks Institute, California, to Australia, New Zealand, Hong Kong, Macau, and Canada and during those tours it attracted more than 700,000 visitors. The exhibition was subsequently donated by Brooks 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 Board member of the US 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 (ESSJ). He has made a number of original contributions to Shroud research has presented major papers at international Shroud conferences has written numerous articles and has given hundreds of broadcasts and telecasts on the subject in many countries.

The list of *Shroud News* subscribers continues to increase internationally and it has been described many times as one of the best available. *Shroud News* comes out six times a year. Its production is obviously privately subsidised as we request a subscription in Australia of only \$6 for six issues posted. The USA subscription is \$12 (posted airmail - there is no longer any surface mail from Australia). Postage to other countries varies. ALL back issues are available for \$1 (US or Aust) each plus postage. The famous 50th issue is \$3 plus post. Customers should note that as it costs us \$8 to negotiate each foreign cheque we request all payments be made in currency banknotes of your country or charge to Visa, Master or Amex cards.

All information and opinion in this private newsletter is published in good faith. It is edited by Rex Morgan and published by

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