

History of the Mount St. Alphonsus Retreat Center



**1001 Broadway (Route 9W)
PO Box 219
Esopus, NY 12429-0219**

Before the Redemptorists built Mount St. Alphonsus in 1904, the land was owned by Robert Livingston Pell. Said to be the greatest fruit farm in the country, it was known for its apples and grapes, which were shipped to European markets. Pell developed a species of apples, the Newton Pippin, grown in an orchard of more than 25,000 trees.

The Pell Coat of Arms included a pelican piercing its own breast to feed its young, an ancient symbol of the Eucharist.

The Redemptorist community, still growing at the turn of the century, looked at property in New York, Connecticut and Pennsylvania before settling here. In 1903, they paid \$57,000 for the property. The Redemptorist order bought a quarrying operation in Port Deposit, MD, to produce the granite, used in this building.

Construction of the original building began in 1904 and was finished in 1907. The wing on the south end was added in later years.

The property has expanded to the present 412 acres on the Hudson River.

Redemptorists used the building as a seminary for the training of priests. After initial formation at St. Mary's in Northeast, PA, for six years, students made a year-long long Novitiate in Ilchester, MD, and then spent six years here at Mount St. Alphonsus.

The property contained many buildings in earlier times when cattle, horses, pigs, chickens and crops that included corn, potatoes, apples and grapes were raised. The wine used for Mass was made on the property.

Among the buildings were a greenhouse, an observatory and a convent, built in 1926, for the Sisters of St. Elizabeth, a German order whose nuns cooked and helped with the laundry at the Mount. A boat house and wharf on the Hudson River received supplies and housed boats used by seminarians. Several beautiful ponds still grace the premises.

Lecture halls, a two story library and an auditorium remain as reminders of days when the students lived and studied here.

Much of the landscaping was done by seminarians, including a huge magnolia tree at the building's entrance.

Between 1907 and 1985, approximately 1300 young men were ordained in the Mount's beautiful Romanesque Chapel. As the number of seminarians steadily decreased (only 16 were left in the house by 1985), the scholastic program was transferred to Washington Theological Union in Washington, DC and the building became a Redemptorist operated retreat center.

In 1960, a convent was built for Redemptoristine nuns, who continue to reside on the property.

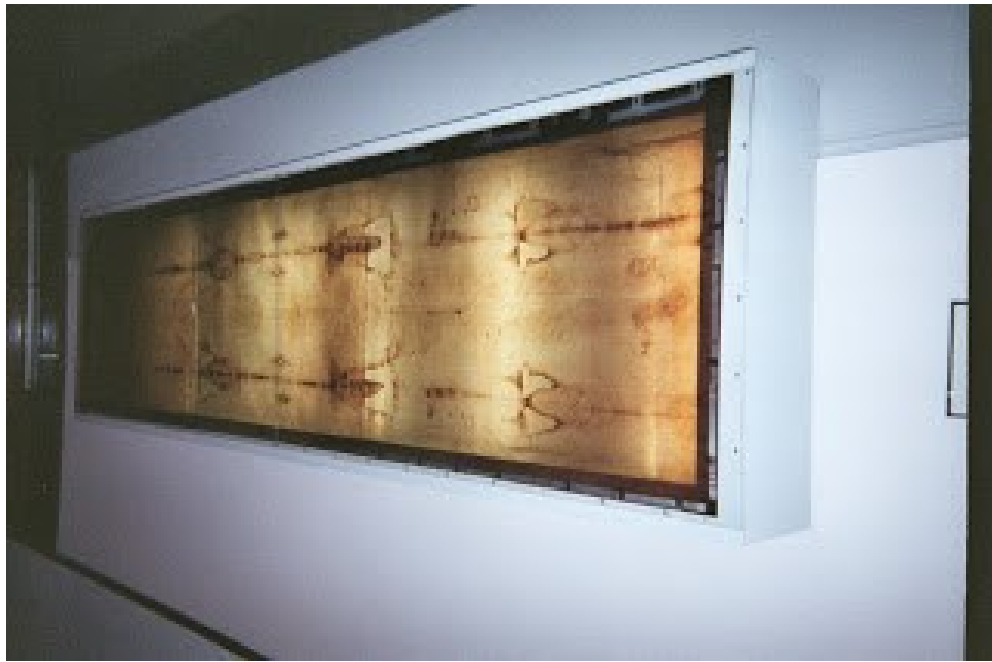
A cemetery for Redemptorist priests is also located here. While the general public could not visit the building except for yearly ordination ceremonies when the building was a seminary, since 1985 the building's oak-lined marble halls and the retreat staff host 13,000 retreatants each year.

Today, the Mount's beautiful 250-seat chapel, with its marble, mosaics, stained glass and statuary, provides a magnificent setting for performances by the Mount's Music Ministry.

In addition to the Mount's own programs of spiritual renewal, other human service-based organizations hold day and overnight programs here.

The 200,000 square-foot building has over 200 rooms, including bedrooms, several large conference rooms and many smaller meeting rooms. The 5th floor tower contains several rooms and a small chapel. A dining hall seating 500 and a gift shop were added to meet the needs of retreatants and other groups using the building.

This former Redemptorist seminary and retreat center was the site of the Holy Shroud Guild and contained many images of the Shroud, including a near life-sized backlit version, outside of Wuenschel Collection. This image was Vatican approved, and was installed by optic engineer, Kevin Moran, a longtime lay member of the Holy Shroud Guild:



The Holy Shroud Guild was canonically established and approved by Cardinal Francis Spellman, Archbishop of New York, back in 1951, as a 501c3 non-profit corporation.

It received funding partially from revenues from the highly successful movie about the Shroud of Turin, produced by David Rolfe, known as the "Silent Witness". This movie was produced in 1978 - the zenith of the world's interest in the Shroud of Turin - and attracted global attention. David Rolfe is still alive today, and copies of the movie "The Silent Witness", can be readily purchased online today.

I learned from a Redemptorist priest at the Don Orione Shrine, in East Boston, that the priests of the Holy Shroud Guild commissioned crucifixes to be modeled after the Shroud - which existed at the lower level of Esopus. However, the priest did not know what had become of them!

Sadly, all of the priests who operated the Guild - which operated a distribution center in the Bronx, and an office in Ephrata, Pennsylvania - died during the 1990's. The materials of the Guild were dispersed, and some of them - went to professional photographer, Giorgio Bracaglia, who operates a web site devoted to preserving the legacy of the Guild: <http://www.holyshroudguild.org>

Father Edward Wuenschel, a co-founder of the Holy Shroud Guild

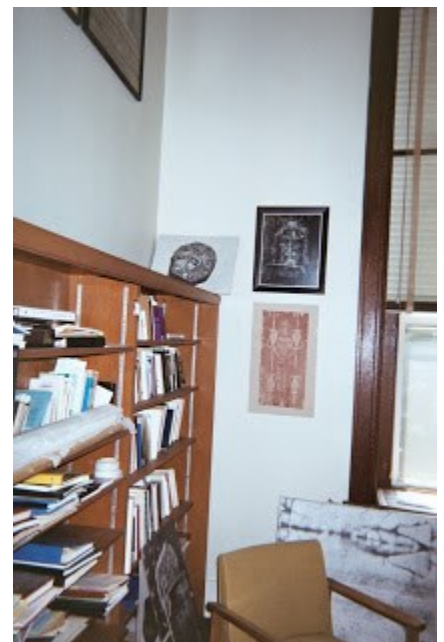


Here are images of the room containing the Wuenschel Collection. The collection contains several hundred books about the Shroud, and related subjects, images of the Shroud - and a variety of other research materials:





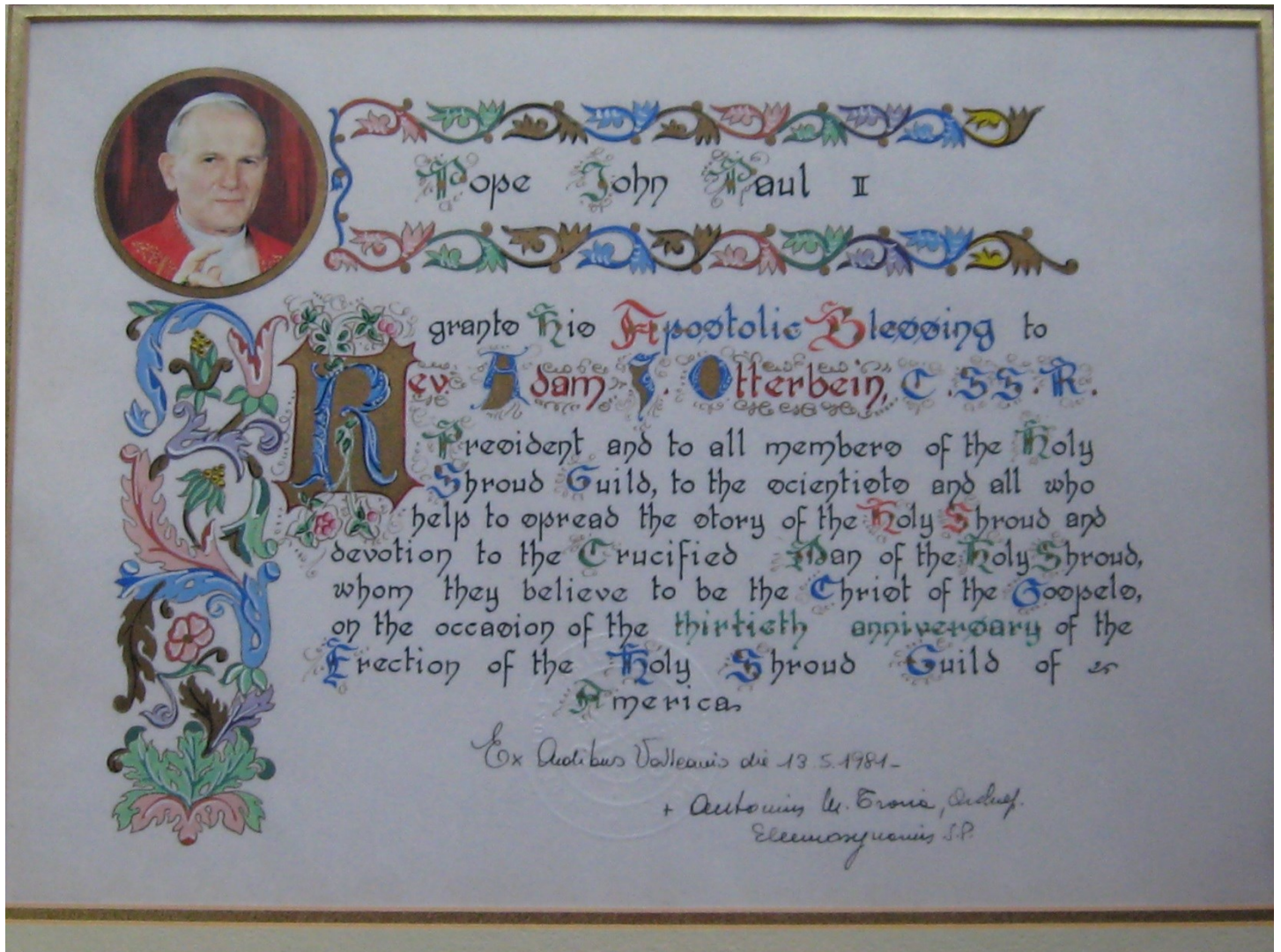
These posters feature conferences and exhibits devoted to the Shroud of Turin - that have taken place, all over the world:



This is an image of the Chapel in Turin, and the altar - where the Shroud of Turin used to be kept:



This is a framed Apostolic blessing, given by Pope John Paul II - back in 1981 - to Father Adam Otterbein, the President of the Holy Shroud Guild, upon the thirtieth anniversary - of its canonical establishment:





June 28, 1996

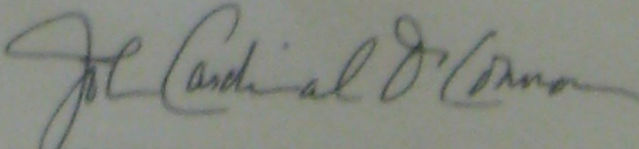
Dear Father Otterbein,

As you celebrate 60 years as a Redemptorist, I join my prayers to all of those who thank God for your selfless labors as a religious and a priest. These years, filled with both change and joy have afforded all of us the privilege of seeing the compassionate presence of Christ through your pastoral sensitivity and priestly concern.

I am well aware of the work you have done on the Holy Shroud of Turin. I am sure that you have helped countless numbers of people to appreciate, more fully, the passion and death of our Lord, Jesus Christ. I thank you for your commitment to your religious congregation, your fidelity to the Church and your loyalty to our Holy Father. Please be assured that I will remember you in my prayers.

With my congratulations, warm personal regards and

Fraternally in Christ,


Archbishop of New York

"The Fathers of American Sindonology"

By Dorothy Crispino

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In this place sixty odd years ago, a handful of Redemptorist priests recognized Christ in another effigy, and like the disciples at supper at Emmaus, they lost no time in spreading the news. Perhaps you remember how it started, here in this very building. How Father William Barry, a priest at the Mount, went to Rome to complete his studies; how he heard about the Shroud for the first time from a classmate; and how, on his way back to the States, he stopped in Turin, celebrated Mass in the Holy Chapel and even met Giuseppe Enrie. The year was 1933.

By September that year, Fr. Barry was already teaching here at Esopus when in Turin, during the Feast of the Exaltation of the Holy Cross, the Shroud was exhibited in commemoration of the nineteen hundredth anniversary of Redemption. So Father Barry never saw the Shroud.

Someone who did see the Shroud in 1933, however, was a young seminarian studying in Turin, Peter Rinaldi. During the Exposition, an impromptu seminar was held to discuss this astounding Relic and an interpreter was needed. The polyglot student unexpectedly found himself in the midst of doctors and professors from all over Europe. It was Peter Rinaldi's first assignment in a long life of continual service to the Shroud. He wrote later that he was very impressed with Dr. Barbet, and that he was surprised to learn that the Shroud was of interest to science. Little could he guess....

Here at the Mount, one of the faculty was Fr. Edward Wuenschel. Wuenschel, ordained at Esopus, had been teaching since 1927, after completing his studies in Rome. Strange coincidence, Fr. Wuenschel was born on May 30, 1898, just two days after Secondo Pia's photograph catapulted the Shroud out of the cloister into the halls of science.

It is curious to watch how the elements of the future stand, as it were, in the wings of time awaiting their cue. Personalities as yet unacquainted go about their normal everyday activities, unaware that their deeds are destined for a purpose not yet revealed. In 1934, Sign magazine accepted an article tremulously submitted by an obscure seminarian in Turin, Italy. The title was simply "The Holy Shroud". Father Wuenschel read it. And Fr. Barry gave him the Enrie pictures he had brought from Turin the year before. Wuenschel's first Shroud article appeared soon after, published in the American Ecclesiastical Review, 1935.

That was the year that Peter Rinaldi was ordained in Turin. He was assigned to the Salesian Institute in New Rochelle, while a few miles northward, here along the Hudson, Wuenschel, Barry and Fr. Louis Hartmann, working and studying together, published and lectured, bringing knowledge of the Shroud to the American public. Interest was keen about how this moving Relic reflected the Gospels, and particularly about the medical aspects of the Image.

Fr. Wuenschel had been corresponding with Giuseppe Enrie and Paul Vignon and in 1937 he and Vignon collaborated to publish in Scientific American. In that year, he founded The American Commission on Studies of the Holy Shroud. Although it did not last two decades, it will be remembered as the first research organization in America.

Meanwhile, far away in Turin that same year, the peers of the Royal Confraternity of the Most Holy Shroud convened for a momentous session. The Royal Confraternity had been erected in Piedmont in 1598 to promote devotion to the Shroud and to engage in pious and charitable pursuits. Moved by the sufferings of

Christ as seen on the Shroud, and urged by the message of Redemption, for more than 300 years members of the noble fraternity had devoted themselves to acts of benevolence in the name of the Holy Shroud. The resounding arguments raised in France after Pia's photographs barely caused a ripple along the Po. But all around the world so much interest had been generated by the expositions of 1931 and 1933 that members felt it necessary to create, within the Confraternity, an international sodality for the purpose of spreading the knowledge and devotion of the Holy Shroud. In 1937, then, the Cultores Sanctae Sindonis was established. It was in 1938 that Fr. Wuenschel asked a seminarian, a sort of amateur photographer, to make some copies of the Enrie photographs. Father Otterbein wrote later that the negative characteristics of the original image fascinated him. Under Fr. Wuenschel's guidance he began to learn about the Shroud, but seminary studies came first. After his ordination here at Esopus in 1941, Fr. Otterbein went to the Catholic University where he took a degree in 1945, returning to Esopus as a member of the faculty. The next four years are succinctly summed up in Father's own words: "I learned a lot from association and discussions with Barry, Hartmann and Wuenschel". A typical example of Fr. Adam's non-assertive nature. We can safely assume that into these few bland words, he reduced long hours of deep talks and study and meditation about that holy Relic in Turin. For when Wuenschel, in 1949, was called to Rome to direct the Redemptorist graduate school, he entrusted Fr. Otterbein to carry on Shroud work in the States.

In May of 1939, the Cultores sponsored the First National Congress of Shroud Studies, held in Turin. But Shroud activities soon gave way to the urgencies and tragedies of the Second World War and it was not until 1950 that initiatives could be resumed: in May of that year the Cultores sponsored the First International Congress of Shroud Studies, held in Turin and Rome. Already internationally recognized as an expert in sindonology, Wuenschel gave papers at both the Turin and Rome sessions of the Congress.

Back in Esopus, Fr. Otterbein responded with alacrity to his new responsibility by publishing little pamphlets of some of his mentor's manuscripts. Listen to what Father Adam tells about that moment: "I used the seminary address, and lest all orders should be addressed to Mount Saint Alphonsus Seminary and go to the Rector's office, I decided on Holy Shroud Guild as the mailing address. At that time it was merely a name.... That was the beginning of the Guild."

The name Holy Shroud Guild became reality on October 6, 1951. On that date the Guild was canonically erected as a Pious Sodality of the Venerators of the Most Holy Shroud of Our Lord Jesus Christ. Its founder and first president was the Rev. Adam J. Otterbein. Fr. Wuenschel, far off in Rome, was named Honorary President; Fr. Barry was Secretary-Treasurer. There were two Councillors, Frs. Francis Filas and Peter Rinaldi. It is the first time that Fr. Rinaldi is mentioned. Writing of events of 1950, Fr. Adam remarks: "It was about that time that Fr. Rinaldi began working with us." Vague fragments like this leave us frustrated. When did they meet, under what circumstances, and at whose initiative? 1950 was a Holy Year, and Fr. Rinaldi, since two years pastor of Corpus Christi Church, was able during the August vacation, to go to Rome. Too late for the Congress but certainly he must have known that Fr. Edward Wuenschel had spoken in Turin about the sindonic movement in the States. But it was August, and Fr. Wuenschel, accustomed to Roman ways, was probably not in residence. Were the two Shroud scholars already acquainted? Did they meet before Fr. Rinaldi returned to the States in October?

After the establishment of the Guild, the next step was to affiliate with the international sodality, the Cultores Sanctae Sindonis. The diploma of affiliation is dated Turin, 24 December 1951. By this time, scientific research was striding ahead of the more traditional religious aspects and in 1959 the Cultores was dissolved and in its place the Centro Internazionale di Sindonologia was created to promote scientific and scholarly research. Thus the Holy Shroud Guild became automatically associated with the Centro.

To allay any confusion, the Centro was conceived within the Royal Confraternity; the president of the Confraternity is by statute also president of the Centro - today Dr. Bruno Barberis. The Centro is administered

by the Confraternity through a Director, today Prof. Pierluigi Baima-Bollone. The membership of the Royal Confraternity is restricted; the Centro has over two thousand corresponding members, one of which is the Holy Shroud Guild.

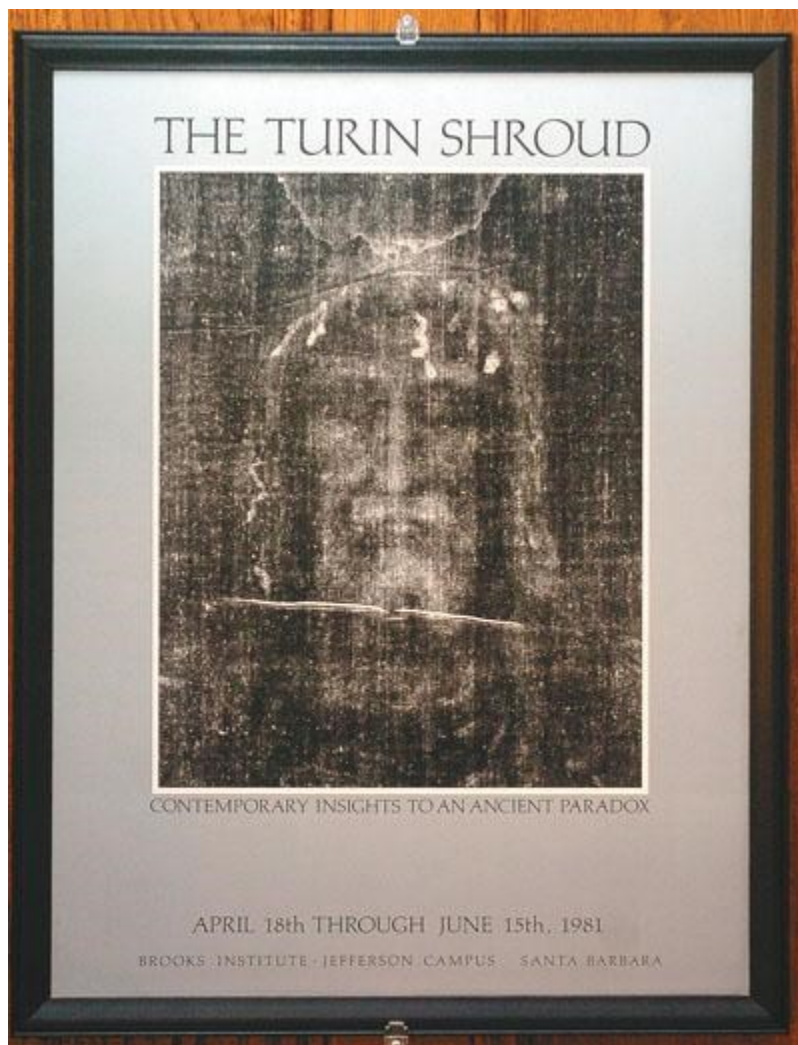
What I have given you is a chronological outline based on written sources. Who aspires to compose a narrative history might have a hard time of it because these pioneers were busy building something other than themselves. They left no personal memoirs. But essentially we see that a handful of Redemptorist priests planted and nourished sindonology here at Esopus. The Holy Shroud Guild was created, almost by accident by Fr. Otterbein and, as he says, it was about that time that the Salesian, Fr. Rinaldi, brought to the fledgling Guild his portentous knowledge, extraordinary abilities and personal qualities. Without minimizing the cooperation and support of many other devoted and zealous persons, some of whom are here this evening - we all know that the growth and strength and preeminent renown of the Guild is due to the combined talents and single purpose of Father Otterbein and Father Rinaldi.

We are all beneficiaries of the Guild, and we are grateful to Father Brinkmann for making possible our assembly. But we are not here to rest on the laurels of others. For all of us, groups or independent individuals, the ideal goal is stated, perhaps rather too simply, in the twofold purpose of the Guild:

1. To spread accurate information about the Shroud in order to promote devotion to Christ crucified;
And
2. To encourage scientific and scholarly studies.

In Barry, Hartmann, Wuenschel, Otterbein, Rinaldi, we have the nucleus of a history that should guide and inspire. To maintain the high prestige and international respect, to foster new friendships and above all to safeguard our ties with Turin and Rome, it lies with us to demonstrate to the world that today there are Americans worthy of the great legacy left to us in the Holy Shroud Guild.

Dorothy Crispino



Shroud of mystery (with video feature)

Published: Friday, April 22, 2011

By Paula Ann Mitchell, Daily Freeman staff

It is a burial cloth that many believe bears the image of a crucified man.

Scholars who have studied the mysterious Shroud of Turin see a bearded man, who wore a crown of thorns and endured a painful beating.

They point to the nail piercings in his wrists and feet, scourge marks along his body and a spear wound to his side.

To the faithful, it is the image of the suffering Christ — a figure so powerful that it has for centuries inspired art and worship across the globe.

To the skeptics, it is nothing but a clever, medieval hoax, an object for those who are insecure and need proof of their faith.

It's been tested, studied, refuted, supported, vilified and revered all at once and ever after.

The relic, kept under tight guard in an ornate silver box at the Cathedral of St. John the Baptist in Turin, Italy, continues to mystify 21st-century thinking.

Francis DeStefano, a Westchester County resident, has himself been on a personal journey to validate its authenticity.

Ever since he first came across a Shroud exhibit in St. Louis, Mo., DeStefano said he's been captured, almost haunted by the idea that it could be real.

"It just keeps drawing me in. It makes me realize how restless my heart is for God," DeStefano said.

He considers himself a sort of "agent" on a mission for truth, and he's traveled far and wide to investigate the work of those who have studied it firsthand.

DeStefano has often found himself in Ulster County as part of his search.

Unbeknownst to many, Mount St. Alphonsus, that mysterious gray castle in Esopus, may hold a key or two.

In a cavernous hallway, where your footsteps echo eerily and your voice resonates powerfully, a rare life-sized light box depicting the Shroud of Turin remains on public display.

DeStefano has often come to reflect on its power, and each time he does, he said he learns something new about the image.

Beyond that, two side rooms that remain under lock and key at the Mount contain a reservoir of information for those on a quest like DeStefano.

Called the Wuenschel Collection, the libraries hold what once was considered the largest collection of books, photographs and other materials relating to the shroud, all meticulously catalogued and microfilmed.

It was named after Edward Wuenschel, a priest at the one-time Redemptorist Seminary, DeStefano told the Freeman as it visited the Mount earlier this week.

The Holy Shroud Guild owns the collection, which includes books in French and German as well as prints and life-sized banners of the burial cloth. Continued...

DeStefano said the guild was started in 1951 under the auspices of the archbishop of New York, Cardinal Francis Spellman, to promote devotion to and the scientific investigation of the Shroud of Turin.

Although the guild moved to Canandaigua, the Wuenschel Collection remains behind at the Seminary Library at Mount Saint Alphonsus.

DeStefano calls it a "treasure" that has almost been abandoned and forgotten.

He said he's unsure what will become of the collection once Mount St. Alphonsus closes as expected at the end of the year.

It has consumed him so much, that he recently moved in to the Mount to safeguard the prized materials and make sure they end up in the right hands.

DeStefano said a parish priest, John Higgins, of Our Lady of the Assumption in Peekskill, pointed him to the collection, so he could study it further for himself.

“The doors started to blow open,” he said.

“I was living in Peekskill at the time, and he told me Esopus had a huge collection on the shroud. I had no idea what was here.”

Very few do.

It’s been one of Ulster County’s most closely guarded secrets. Continued...

Fewer probably know that in 1996, an international delegation of shroud experts attended the Holy Shroud Guild seminar at Mount St. Alphonsus.

It featured scientists, who had been part of the original Shroud of Turin Research Project (STURP) team. They had analyzed the Shroud for five consecutive days in 1978.

Their final report in 1981 determined that no pigments, paints, dyes or stains were found on the fibrils and thus ruled out the possibility that someone had painted the image.

They also said their computer-imaging enhancement showed that the shroud has unique, three-dimensional information encoded in it.

“We can conclude for now that the shroud image is that of a real human form of a scourged, crucified man. It is not the product of an artist,” the STURP scientists said in their summary.

“The blood stains are composed of hemoglobin and also give a positive test for serum albumin. The image is an ongoing mystery and until further chemical studies are made... the problem remains unsolved,” they said.

Shroud devotees were thrilled until a group of scientists decided to carbon date the fabric in 1988.

A small piece of the garment was subdivided and sent to laboratories in England, Switzerland and Arizona.

They claimed it dated back to somewhere between 1260 and 1390, making the cloth only about 700 years old.

DeStefano said even though the new data cast doubt on the shroud’s authenticity, other studies, including one in Oviato, Italy, showed that the area of the shroud cut for carbon dating in 1988 was actually a medieval reweave.

He said he’d like to see the shroud re-examined with today’s modern technology.

“It’s really time for a whole new series of test,” he said.

DeStefano is so driven by his desire to know if the shroud is real that he gave \$10,000 toward proposed

experiments on the cloth using nuclear reactors and “accelerator mass spectrometers.”

DeStefano is the founder of Resurrection NOW, Inc., a corporation formed to gather, synthesize and publicly “present evidence that the crucifixion and resurrection of Jesus are events that happened in history.”

As a person, he said the journey has changed his life, and he said he’s very content to be living at the Mount, where he is surrounded by shroud history.

“I would say my search for the shroud is my search for the real Jesus. If I really want God in my life, I have to seek Him. I’m sort of driven by that,” he said.

Redemptorist Fathers

7509 Shore Road,
Brooklyn, NY 11209



Holy Face Monastery

1697 Route S-3

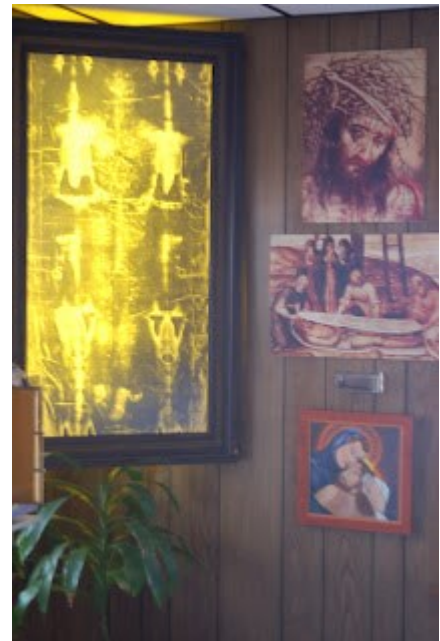
P.O. Box 691

Clifton, New Jersey 07012 USA

Tel: 973-778-1177

The monastery contains several images of the Shroud including these frontal and dorsal images that flank the altar of the chapel below. It was Father Hilary Conti, a Sylvestrine Benedictine priest, who was probably responsible for having these images of the Shroud installed here.

He was also a member of the Holy Shroud Guild.



Our Lady of Mount Carmel Church

627 East 187th Street Bronx, New York 10458

Tel: (718) 295-3770

Web: <http://www.ourladymtcarmelbx.org>

On Good Friday, 2011 - I personally delivered a talk about the Shroud of Turin - to the members of this parish, at which Father Eric Rapaglia - is the pastor. The origin of this image of the Shroud - remains unknown to me:



Holy Shroud Shrine

136 South Regent Street

Port Chester, New York 10573 USA

Tel: (914) 939-3169

Web: <http://www.corpuschristichurch.org/>

Sadly, the website for Corpus Christi Parish - does not contain ANY information about the Shrine there, dedicated to the Shroud of Turin!

This shrine dedicated to the Shroud contains life-sized images and crucifixes of the Man in the Shroud. It also contains a memorial to world renowned sindonologist, Father Peter Rinaldi. Finally, the church contains a collection of over 100 relics that are catalogued on this blog, using this link:

<http://resurrectionnowinc.blogspot.com/2010/05/list-of-relics-in-corpus-christi-parish.html>

The crucifix below, at the Shroud Shrine in Corpus Christi Parish - is 3/4 size and created by Monsignor Giulio Ricci, a prominent Shroud reseacher, who lived near Vatican City. It is based upon the Shroud of Turin.

The work of Monsignor Giulio Ricci - was financed by high ranking Knight of Columbus, Dick DeGraff - who also helped finance the work of Mother Angelica's EWTN. Dick DeGraff - maintained a travelling exhibit devoted to the Shroud - that was featured at the Basilica of the Immaculate Conception, in Washington DC.



This is a bust in a memorial shrine dedicated to the great and universally loved, Father Peter Rinaldi, a Salesian of John Bosco, who served as the pastor of Corpus Christi Parish, for twenty-nine years, and served as a prominent member of the Holy Shroud Guild - at the Mount St. Alphonsus Retreat Center - in Esopus, New York.

It was Father Peter Rinaldi's diplomatic skills that persuaded Savoy King Umberto II, the owner of the Shroud of Turin, back in 1978, to grant access for forty American scientists, organized as the Shroud of Turin Research Project, or STURP - to study the Shroud of Turin, directly, for 120 hours, round the clock, beginning on October 8, 1978 - immediately after the largest public exhibition of the Shroud of Turin - in its entire history.

It was also Father Peter Rinaldi - who cleared up a snafu, involving an Italian customs agent - that nearly

prevented 80 crates of American scientific equipment, from entering Italian soil.

While he served as pastor at Corpus Christi Parish - Father Peter Rinaldi welcomed many researchers on the Shroud of Turin - from around the world.

Sadly, the radio-carbon dating results of 1988 - broke the heart of this great priest, and he would return to Turin - to die there, in 1992.

Hopefully, this blog can work to vindicate Father Peter Rinaldi - and all sincere Shroud researchers - from around the world.

One of Father's Peter Rinaldi's most enduring legacies - is that a former altar boy of Father Peter Rinaldi - Father Frank Pavone, would go on to establish Priests for Life - the largest organization of priests in the world, dedicated to the cause of defending life. Here is the Priests for Life website: <http://www.priestsforlife.org/> Father Frank Pavone's parents, Mary and Joe Pavone - still live in Portchester - and operate a pro-life group at Corpus Christi Parish. Another pro-life group of religious sisters, known as the Sisters of Life, were founded by Cardinal John O'Connor, who was very interested in the Shroud of Turin.



The Holy Shroud and Corpus Christi Church

Jesus Christ Church has been linked to the Holy Shroud at Turin in a distinct way since the patronage of Dr. Peter M. Brundell (1948-1977).

St. Brigid was an internationally recognized expert on the Holy Shroud. He termed it his "living spiritual hobby." His interest began as an altar server lighting Mass in the Cathedral of Tulsa when he consciously asked an elderly priest, "Where's your shroud?" He was referring to the religious high above the Royal Arch where two kneels the Holy Shroud since 1878. Thus began a lifelong devotion, attributed to St. Brigid's writing four books on the Holy Shroud. His early work, *I Saw the Holy Shroud*, was the first book on the subject published in the United States, and sold near 100,000 copies.

Fr. Francis was almost singularly responsible for popularizing devotion to the Holy Shroud in this country. His writings and lectures raised widespread interest, particularly in scientific circles. He was greatly instrumental in negotiating permission for scientific examination of the Shroud in the 1970s, which dispelled its mystery by revealing its Eucharistic identity, proving universal ownership, and the impossibility of the Shroud of being human blood and cotton clothed to the Holy Land.

Dr. Kessler's enthusiasm for the Holy Shroud was widely mirrored by the publishers of *Life* and *Time* Magazines. Under his leadership this image, the first shrine to the Holy Shroud in the U.S. was created in 1970. It features a life-sized reproduction of the Shroud in reverse against the condition which shows the features of the image to be really dead - one of only three full photographic replicas in the world. The shrine has been featured in national magazines and newspapers and has drawn visitors from around the world.

Pl. Forward near the Holy Shroud as a tool of evangelism, drawing all to the Lord by its compelling image – a perfect representation of Christ's suffering, yet also expressing the compassion and mercy. In fact, the first donors behind the world's first of this thing was made by Mrs. Augusta Hines, a devoted Episcopalian, who signed Pl. Shroud remains carry a Christ a series of 40 hours in the Holy Shroud. She received the same reward in the form of a \$20,000 check.

Motivated by religion, Fr. Brund refused any amount of cash for the accomplishments of Corpus Christi, in particular the construction of the chapel. In his memoir, in *Venezia* (1847), he reflected upon the the Brother chapel in the forefront of the professional success of the Holy Brotherhood. He recorded the rapid growth of the chapel, which he believed he built in 1850. There are some starting from the same period, which is not a full of some houses.

For example, while it is true that 90% of the people who are in the body of Christ are not in the body of Christ, it is also true that 90% of the people who are in the body of Christ are not in the body of Christ.

[illegible]

THIS PHOTOGRAPH SHOWS A SECTION OF THE SHROUD
(ACTUAL SIZE) AS YOU MIGHT SEE IT IN THE CATHEDRAL
OF TURI, ITALY, WHERE IT IS PRESERVED.

DISCOUNTING THE MARKS LEFT ON THE SHROUD BY
AN ACCIDENTAL FIRE (TWO DARK STREAKS PARALLEL TO
THE SIDES OF THE CLOTH WHERE CHIPPED PORTIONS OF
THE LINEN AND PATCHES MAY BE SEEN), DIRECT YOUR
ATTENTION TO THE SHADOW-LIKE IMPRINT OF A HUMAN
BODY IN THE CENTER OF THE CLOTH. NOTE THE MASK-
LIKE FACE, THE ARMS AND HANDS CROSSED OVER THE
FRONT OF THE BODY, THE BLOOD MARKS ON THE FORE-
HEAD AND OVER THE ARMS, ETC. SCIENTISTS BELIEVE
THAT THE SAVIOUR'S BODY STAINED THIS IMPRINT ON
THE ALICE-SHREAD BURIAL CLOTH IN WHICH IT WAS
ENVELOPED IN THE SEPULCHER.

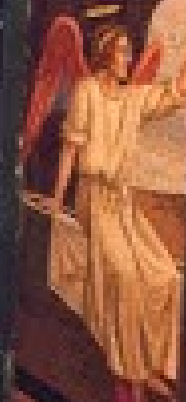
THIS BLANDED, SHADOW-LIKE IMPRINT OR IMAGE
WHICH IS MUCH LIKE A NEGATIVE ON THE CLOTH,
WHEN PHOTOGRAPHED, TURNS INTO THE MAGNIFICENT
POSITIVE PORTRAIT OF THE SAVIOUR WHICH YOU
MAY SEE ON THE OTHER SIDE OF THIS PANEL. IT IS
ESPECIALLY TO THE FACE OF THIS IMPRESSIVE FIGURE
YOU SHOULD DIRECT YOUR ATTENTION. WHO BUT
JESUS COULD HAVE LEFT IT ON THE SHROUD?



HOW CRUCIAL, PORTANT WAS REMOVED FROM THE HOLY CROSS

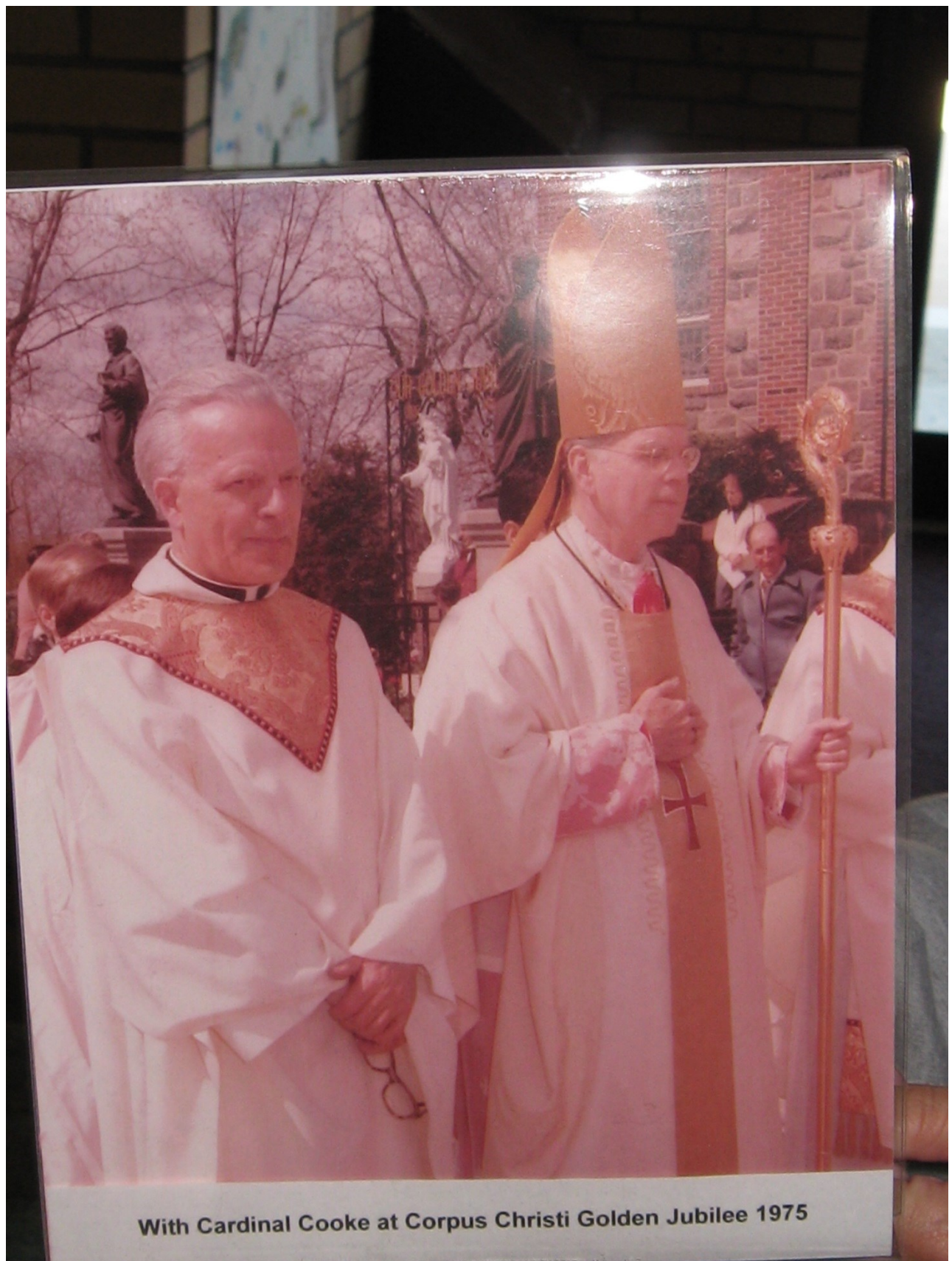
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IT WAS AN ATTENDING REVOLUTION WHICH CHANGED A FORMER EMPLOYE'S RELATIONS AND SCIENTIFIC ORIENTATIONS, AND FOR HIM THE ONLY ANSWER TO THE QUESTION OF HIS FUTURE WAS TO BECOME A RESEARCHER. THE RESEARCHER MUST EXAMINE AND DISCOVER NEW, UNDISCOVERED PHENOMENA. THAT IS WHY HE MUST DISCOVER SUCH NEW OBJECTS OF RESEARCH, MUST IN HIS OWN PERSON DISCOVER THE UNDISCOVERED, MUST RECONSTRUCT THE CONCEPTS OF THE SCIENTIFIC METHOD, AND RECONSTRUCT THE TRUTH OF THE PROBLEM AND SCIENCE THAT ARE DISCOVERED THAT HE KNOWS LIKE NOBODY ELSE IN THE WORLD, FROM WHICH HE DISCOVERS THE TRUTH OF SCIENCE, RECONSTRUCTS THE TRUTH OF THE SCIENCE OF THE SCIENCE.



**Shrine to Father Peter Rinaldi at
Corpus Christi Church in Portchester, New York**

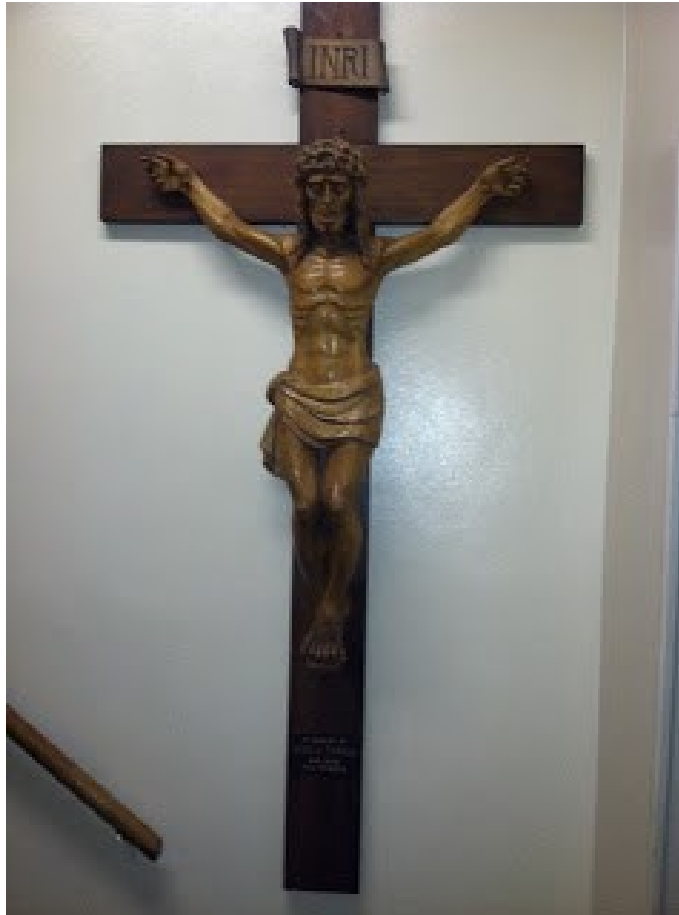




With Cardinal Cooke at Corpus Christi Golden Jubilee 1975

Father Peter Rinaldi pictured with Cardinal Terence Cooke, Archbishop of the Diocese of New York

Here are some more images from the Shrine devoted to the Shroud of Turin, created by Father Peter Rinaldi, back in 1970, and financed by Anne Tilney:



Portrait of St. John Bosco



In 1842, to celebrate the wedding of crown prince Victor-Emmanuel with arch-duchess Mary-Adelaide of Austria, the Shroud of Turin was publicly exhibited in Turin.

By this occasion, the first proposal to "daguerrograph" (first photographic method) the Shroud was rejected.

During this showing, a 27 year old Salesian priest did see the Shroud. He became a lifetime "Shroudy."

That priest we all know as the famous Don Bosco. With some of his pupils, Don Bosco, was present again at the four days exhibition of the Shroud in 1862.

Relic Collection at Corpus Christi Church in Portchester, New York



A Piece of the True Cross of Our Lord Jesus Christ
A Piece of the Purple Cloak of Our Lord Jesus Christ
A Piece of the Veil of the Blessed Virgin Mary
A Thorn from the Crown of Thorns of Jesus Christ

Blessed Crispin of Viterbo, confessor
Blessed Philip Rinaldi, in this case
Saint Adalbert, bishop martyr, Patron Saint of Prague
Saint Agatha, virgin martyr, Patron Saint of Nurses
Saint Agnellus, bishop, Patron saint of Naples
Saint Agnes, virgin martyr, Patron Saint of Girls
Saint Albinus, bishop, Patron Saint of Gallstones
Saint Aloysius Gonzaga, confessor, Patron Saint Teenagers
Saint Alphonsus Liguori, doctor of the church, Patron Saint of Confessors, Professors
Saint Ambrose, doctor of the church, Patron saint of Milan
Saint Andrew Avellino, confessor, Patron saint of Sudden Death
Saint Angela Merici, virgin, Founder of the Ursuline Sisters
Saint Anne, mother of Mary, Patron Saint of Grandmothers, Housewives, Canada
Saint Anthony of Padua, Patron Saint of Lost Items, the poor, starvation victims, in this case
Saint Anthony, abbot, Patron Saint of a Good Harvest
Saint Appolonia, virgin martyr, Patron Saint of Dentist, Toothache sufferers
Saint Augustine, doctor of the church, Patron Saint of Theologians
Saint Barbara, virgin martyr, Patron saint of Architects, Builders
Saint Barnabas, apostle, Patron Saint of Florence, Missionary Labors
Saint Bartholomew, apostle, Patron Saint of Trappers, bakers, wine growers, Belgium
Saint Basil, doctor of the church, Patron Saint of Hospitals
Saint Benedict, abbot, Patron Saint of Monks
Saint Bernadette Sourbious, virgin, Patron Saint of Shepherdesses
Saint Bernard, doctor of the church, Patron Saint of Mountaineers
Saint Bernardino of Siena, confessor, Patron Saint of Gambling victims, communications

Saint Birgitta, virgin, Patron Saint of Nuns, Dairy workers
Saint Blasé, bishop martyr, Patron Saint of Throats Disease Victims, veterinarians.
Saint Bonaventure, doctor of the church, Patron Saint of Intestinal Disease Victims
Saint Camillus de Lellis, confessor, Patron Saint of Nurses, the sick
Saint Casimir, king, Patron Saint of Poland
Saint Catherine, virgin martyr, Patron Saint of Firefighters
Saint Cecilia, virgin martyr, Patron Saint of Musicians, Composers, singers
Saint Charles Borromeo, bishop, Patron Saint of Catechists, Seminarians
Saint Clare of Assisi, virgin, Patron Saint of Television
Saint Clement I, pope martyr, Patron Saint of Marble workers
Saint Columban, abbot, Patron Saint of Poets
Saint Cosmas, martyr, Patron Saint of Doctors, Barbers
Saint Cyril of Alexandria, doctor of the church, Patron Saint of Philosophers
Saint Cyril of Jerusalem, doctor of the church, Patron Saint of Ecumenists
Saint Damasus I, pope, Patron Saint of Archeology
Saint Damian, martyr, Patron Saint of Doctors, Barbers
Saint Dominic Savio, confessor, Patron Saint of Boys
Saint Dominic, confessor, Founder of the Order of
Saint Francis Borgia, confessor, Patron Saint of Portugal
Saint Francis de Sales, bishop, Patron saint of attorneys, press , deaf , journalists
Saint Francis of Assisi, Founder of the Franciscans, patron saint of Italy
Saint Francis Paola, confessor, Patron Saint of Seamen, Naval Officers
Saint Francis Xavier, confessor, Patron Saint of the Missions
Saint Gemma Galgani, virgin, Patron Saint of Pharmacists
Saint George, martyr, Patron Saint of Boy Scouts
Saint Gertrude, virgin, Patron Saint of Rodent Disease Victims
Saint Gregory the Great, pope, Patron Saint of Popes
Saint Helena, queen, Patron Saint of Converts, Divorced People
Saint Hippolytus, martyr, Patron Saint of Horses
Saint Homobonus, confessor, Patron Saint of Businessmen
Saint Ignatius Loyola, confessor, Founder of the Society of Jesus
Saint Isidore the Farmer, confessor, Patron Saint of Farmers
Saint Isadore, doctor of the church, Patron Saint of Laborers
Saint James the Greater, apostle, Patron Saint of Funeral Directors, Pilgrims
Saint James the Less, apostle, Patron Saint of Druggists
Saint Januarius, martyr, Patron Saint of Blood Banks
Saint Jerome Aemilliani, confessor, Patron Saint of Abandoned Children
Saint Jerome, doctor of the church, Patron Saint of Librarians
Saint John Bosco, confessor, Founder of the Salesians
Saint John Chrysostom, doctor of the church, Patron Saint of Orators, Preachers
Saint John of Capistrano, Patron Saint of Chaplains
Saint John of God, confessor, Patron Saint of Heart Patients, Alcoholics, Printers
Saint John of the Cross, doctor of the church, Patron saint of Mystics
Saint John the Baptist, Precursor of the Messiah
Saint John the Baptist de la Salle, confessor, Founder of the De La Salle, Christian Brothers, Patron Saint of Teachers
Saint John Vianney, confessor, Patron Saint of Priests
Saint Joseph Cafasso, confessor, Patron Saint of Prisoners
Saint Joseph Calasanz, confessor, Patron Saint of Schools

Saint John of Cupertino, confessor, Patron Saint of Pilots, Astronauts
Saint Joseph, spouse of Mary, Patron Saint of Fathers, Cabinetmakers, the Dying, Justice
Saint Jude Thaddeus, apostle, Patron Saint of those in desperate situations
Saint Julian, confessor, Patron Saint of Ferryman
Saint Justin, martyr, Patron Saint of Philosophers
Saint Lucy, virgin martyr, Patron Saint of Those with Eye Problems, Hemorrhaging Victims
Saint Luke, evangelist, Patron Saint of Doctors
Saint Margaret Mary Alacoque, virgin, Patron Saint of Polio Victims
Saint Margaret of Cortona, Patron Saint of the Homeless, Midwives, Single Mothers
Saint Maria Goretti, Patron Saint of Rape Victims
Saint Mark, evangelist, Patron Saint of Notaries
Saint Martha, virgin, Patron Saint of Cooks
Saint Martin of Tours, bishop, Patron Saint of Horsemen and Tailors
Saint Mary Mazzarello, virgin, Founder of the Daughter of Mary Help of Christians
Saint Matthew, apostle, Patron Saint of Accountants
Saint Maurus, abbot, Patron Saint of Cold Victims
Saint Nicholas of Tolentino, confessor, Patron Saint of Infants, Lost Souls
Saint Padre Pio, in this case
Saint Pantaleon, martyr, Patron Saint of Endurance,, Tuberculosis Sufferers
Saint Patrick, bishop, Patron Saint of Ireland
Saint Paul, apostle, Patron Saint of Public Relations
Saint Peregrine, Patron Saint of Cancer Victims
Saint Perpetua, martyr, Patron Saint of Herdsman
Saint Peter Claver, confessor, Patron Saint of African Americans and Slave Victims
Saint Peter, apostle, Patron Saint of the Papacy
Saint Philip Neri, confessor, Patron Saint of Orators
Saint Raymond Nonnatus, confessor, Patron Saint of Childbirth, those falsely accused
Saint Regina, virgin martyr, Patron Saint of Poverty Victims, Torture Victims
Saint Rita of Cassia, widow, Patron Saint of Parenthood, Marital Problems
Saint Roch, confessor, Patron Saint of Cholera Victims, Invalids, Plague Victims
Saint Rose of Lima, virgin, Patron Saint of Embroiderers
Saint Sebastian, martyr, Patron Saint of Athletes
Saint Stanislaus Kostka, confessor, Patron Saint of Broken Bone Victims
Saint Stephen, protomartyr, Patron Saint of Deacons, Bricklayers
Saint Theodore, martyr, Patron Saint of Military, Reconciliation
Saint Teresa of the Child Jesus, Patron Saint of Florists, Missions
Saint Thomas Aquinas, doctor of the church
Saint Thomas, apostle, Patron Saint of Doubters
Saint Ursula, virgin martyr, Patron Saint of School Girls
Saint Vitus, martyr, Patron Saint of Comedians

“THE SHROUD! WHAT AN ELOQUENT MESSAGE OF SUFFERING AND LOVE, OF DEATH AND IMMORTAL LIFE! IT ENABLES US TO UNDERSTAND THE CONDITIONS JESUS WISHED TO ENDURE BEFORE ASCENDING INTO HEAVEN. IN ITS DRAMATIC ELOQUENCE, THIS MOST PRECIOUS LINEN OFFERS US A MOST SIGNIFICANT MESSAGE FOR OUR LIFE: THE SOURCE OF ALL CHRISTIAN LIFE IS THE REDEMPTION WON FOR US BY THE SAVIOR, WHO FOR OUR SAKE TOOK ON OUR HUMAN CONDITION, SUFFERED, DIED AND ROSE AGAIN. THE HOLY SHROUD SPEAKS TO US OF ALL THESE THINGS. IT IS A UNIQUE WITNESS.”



This is an image featuring St. John the Baptist Cathedral in Turin, where the Shroud has resided, since 1578. In 1978 - the Shroud of Turin was exhibited publicly during its largest display in history.

More than 3 million people came to see the Shroud of Turin - including the future Pope John Paul II - and Archbishop Terence Cooke, of the Archdiocese of New York. Four months later - both men - would travel to Jerusalem to establish the Notre Dame Center - where a permanent exhibit devoted to the Shroud exists today, approved by Pope Benedict XVI - and operated by the Legionaries of Christ.

Here is the website for this exhibit:

<http://www.notredamecenter.org/articulos/index.phtml?se=330>

Here is another link to this

exhibit:<http://www.notredamecenter.org/articulos/articulo.phtml?se=330&ca=769&te=578&i=13653>

Here are links to the Crown of Thorn, featured in this exhibit, based upon the book by Charles Rohault DeFleury, entitled Memoire sur les Instruments de la Passion, published in 1870:

1978 - was also the year when a team of American scientists, known as the Shroud of Turin Research Project, or (STURP) - performed 120 hours of intensive scientific examination of the Shroud - right after its public exhibition - had concluded. The scientists took thousands of photographs, which currently exist in Raleigh, North Carolina, and would go on to publish 24 peer reviewed scientific papers in some of the finest American journals of science, in which they presented their electrifying findings, which were also announced publicly, at Connecticut College, in 1981.



Here is another image of the Cathedral of Saint John the Baptist, in Turin, in which the original Shroud of Turin is kept, in a special atmospherically controlled casket, built by an Italian gas company:



The Cathedral of St. John the Baptist - is located very close to a large park, in Turin, as shown below:

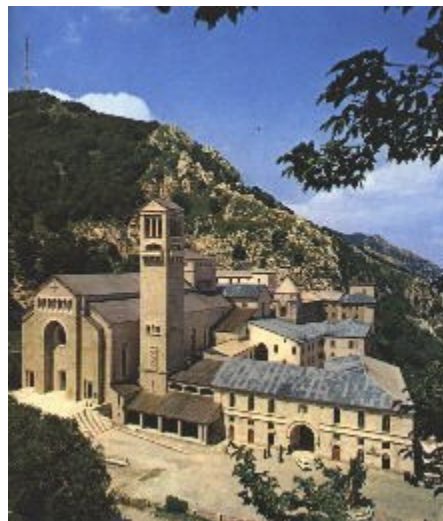
This is the chapel in the Cathedral of Saint John the Baptist - in which the ORIGINAL Shroud of Turin - is kept in a specially designed container:





An image of the high tech case beneath the cloth that covers it, which currently houses the Shroud of Turin.

1939-46 - During the Second World War the Shroud is hidden in the Sanctuary of Montevergine (Avellino) from September 25, 1939 to October 28, 1946:



This is a link to a website to the official website for the Holy Shroud of Turin:

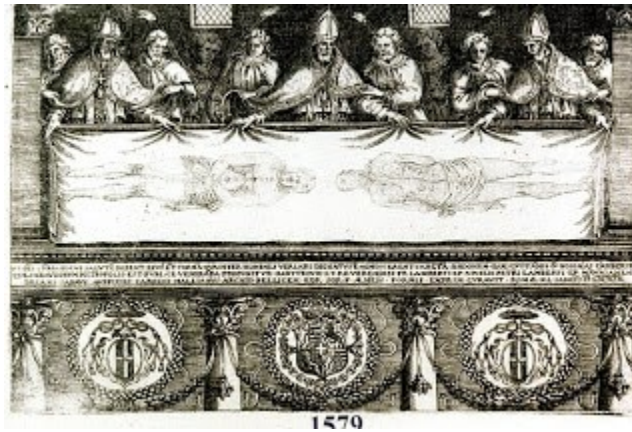
http://www.sindone.org/the_holy_shroud__english_/the_shroud/00024123_The_Shroud.html

An etching of the exhibition held in 1579, one year after it arrived in Turin. It was exhibited annually for numerous years on May 4th, the Annual Feast Day of the Holy Shroud. It was also brought out for several royal weddings. There is no way to know just how many times the Shroud has been exhibited. However, in each case it has been held and grabbed in the exact same corner cut for C-14 dating.

NOTICE HOW THE BISHOPS ARE EXHIBITING THE SHROUD! THEY ARE SIMPLY HOLDING IT UP - WITH THEIR BARE HANDS! - with no idea, whatsoever of the extraordinary properties the image contains.

THE SHROUD WAS CONSERVED - USING EQUALLY PRIMITIVE CONDITIONS! IT WAS ROLLED UP ON A SPOOL, and stored in a casket - and then UNROLLED, as desired, TO BE HELD BY HANDS - TIME AND TIME AGAIN! THE HANDLERS OF THE SHROUD - WOULD EVEN PERSPIRE UPON IT!

HOW COULD SUCH PRIMITIVE HANDLING TECHNIQUES - be reconciled with the inexplicable features of the IMAGE - that NOBODY HAS BEEN ABLE TO DUPLICATE?



This is an image of the special chapel in Chambéry, France, built by the Savoy family to house the original Shroud, while they maintained their capital there - which they would move to Turin, in 1578.

Here is a link on Wikipedia, which gives something of the history of Chambéry, but makes no mention of the Shroud: <http://en.wikipedia.org/wiki/Chamb%C3%A9ry>



This image shows the interior of the church in Chambéry where the Shroud was kept, including the niche where it was stored in a casket. The interior of the chapel, features replicas of the Shroud, and this chapel is still used for Catholic religious services.



Here is a link to the Chambéry Inn - that was formerly St. Mary's School, in Lee, Massachusetts. It was American Catholic convert, Jane Sedgwick - who obtained Sisters of St. Joseph from Chambéry - to staff her parochial school in America. The bed and breakfast retains the look and feel of a school, and one of the doors has Certainly, Jane Sedgwick - must have visited this chapel in Chambéry - and had some awareness of the Shroud.

<http://www.chamberyinn.com/>

I also strongly suspect that John Henry Cardinal Newman - may have also visited Chambéry - and that he probably knew Jane Sedgwick, as well.

Jane Sedgwick - was also responsible for having St. Joseph's Church in Stockbridge constructed as well, and indeed, she is buried next to the church. There is a stained glass window in the back of this church, that I suspect is an image of John Henry Cardinal Newman. A picture of St. Joseph's church is below:

Here is a link to a brief biography of her extraordinary life:

<http://resurrectionnowinc.blogspot.com/2010/12/my-journey-toward-shroud-of-turin.html>

Jane Sedgwick brought Sisters of St. Joseph from Chambéry, France - to teach in her school, in Lee. Amazingly, I discovered that the Sisters of St. Joseph of Chambéry - still exist! Here is a link to their website, complete with the history of the order, founded in 1650:

<http://www.sistersofsaintjoseph.org/>



Work began on Saint Joseph's Church in 1860, and the original structure was completed in 1862. Beginning in 1939 and continuing over a period of three years, the interior of the church was completely remodeled under the direction of master craftsman Antonio Guerrieri. The original pews of the church were removed and stained to resemble dark Flemish oak. This wood was then hand carved to create the intricate designs that now adorn the main and side altars as well as the sweeping arches across the ceiling. Upon completion of the project, a stained glass window from the art collection of John Barry Ryan of Stockbridge was donated to St. Joseph's by the Ryan Family. The window, which depicts the Crucifixion, was placed above the main altar. It is one of four panels created in 1531 by Valentin Bousch for the Abbey Church in Lorraine, France.

In the 1960's after Vatican II, the new wooden altar was carved by Stanley Socha, who apprenticed with Guerrieri during the 1931-41 remodel.

The initials on the stained glass window F I D - are an abbreviation for the phrase, with the original in Latin: Fraud is the Enemy of Light.

Here are images of the Shroud of Turin from locations that Barrie Schwartz mentions on his website:
<http://www.shroud.com/centers.htm>

The Indisputable History of the Shroud of Turin begins in Lirey, France, at approximately 1350, when the French knight, Geoffrey DeCharny - exhibited the Shroud in a small chapel which no longer exists. If you Google, Lirey, France - you will observe that Lirey, France - is a tiny little place! How could something so marvelous as the Shroud of Turin - possibly been created in such a "hole in the wall" - as Lirey, France? It just doesn't make sense!

Medallion found in Paris displaying the Shroud being exhibited in Lirey, and the coats of arms of the Charny Family



Holy Face Monastery
1697 Route S-3
P.O. Box 691
Clifton, New Jersey 07012 USA
Tel: 973-778-1177

The monastery contains several images of the Shroud including these frontal and dorsal images that flank the altar of the chapel below. It was Father Hilary Conti, a Sylvestrine Benedictine priest, who was probably responsible for having these images of the Shroud installed here. He was also a member of the Holy Shroud Guild.

This is an image of the Shroud of Turin - mounted in another chapel, in back - and to the side - of the main chapel, along with images and statues of Jesus, being scourged, crucified and laid in the tomb, and the Resurrection:

The Holy Face Monastery also features an outdoor shrine dedicated to St. Therese of Lisieux, a famous Carmelite nun, who had a great devotion to the Holy Face of Jesus, based upon a private revelation.

Her older sister, Celine, also a Carmelite nun, was a photographer, and the outdoor shrine features various photographs of her younger sister, living in the convent.

Therese of Lisieux died in 1897, before the first photographs of the Shroud were produced in 1898 - by Italian photographer, Secondo Pia.

But Celine, lived much longer than this, and she received a copy of the Secondo Pia photograph, and painted an image of the Face of Jesus - modeled after that photograph.

Holy Shroud Shrine

136 South Regent Street

Port Chester, New York 10573 USA

Tel: (914) 939-3169

Web: <http://www.corpuschristichurch.org/>

Sadly, the website for Corpus Christi Parish - does not contain ANY information about the Shrine there, dedicated to the Shroud of Turin!

This shrine dedicated to the Shroud contains life-sized images and crucifixes of the Man in the Shroud. It also contains a memorial to world renowned sindonologist, Father Peter Rinaldi. Finally, the church contains a collection of over 100 relics that are catalogued on this blog, using this link:

<http://resurrectionnowinc.blogspot.com/2010/05/list-of-relics-in-corpus-christi-parish.html>

The crucifix below, at the Shroud Shrine in Corpus Christi Parish - is 3/4 size and created by Monsignor Giulio Ricci, a prominent Shroud reseacher, who lived near Vatican City. It is based upon the Shroud of Turin.

The work of Monsignor Giulio Ricci - was financed by high ranking Knight of Columbus, Dick DeGraff - who also helped finance the work of Mother Angelica's EWTN. Dick DeGraff - maintained a travelling exhibit devoted to the Shroud - that was featured at the Basilica of the Immaculate Conception, in Washington DC.



This is a bust in a memorial shrine dedicated to the great and universally loved, Father Peter Rinaldi, a Salesian of John Bosco, who served as the pastor of Corpus Christi Parish, for twenty-nine years, and served as a prominent member of the Holy Shroud Guild - at the Mount St. Alphonsus Retreat Center - in Esopus, New York.

It was Father Peter Rinaldi's diplomatic skills that persuaded Savoy King Umberto II, the owner of the Shroud of Turin, back in 1978, to grant access for forty American scientists, organized as the Shroud of Turin Research Project, or STURP - to study the Shroud of Turin, directly, for 120 hours, round the clock, beginning on October

8, 1978 - immediately after the largest public exhibition of the Shroud of Turin - in its entire history.

It was also Father Peter Rinaldi - who cleared up a snafu, involving an Italian customs agent - that nearly prevented 80 crates of American scientific equipment, from entering Italian soil.

While he served as pastor at Corpus Christi Parish - Father Peter Rinaldi welcomed many researchers on the Shroud of Turin - from around the world.

Sadly, the radio-carbon dating results of 1988 - broke the heart of this great priest, and he would return to Turin - to die there, in 1992.

Hopefully, this blog can work to vindicate Father Peter Rinaldi - and all sincere Shroud researchers - from around the world.

One of Father's Peter Rinaldi's most enduring legacies - is that a former altar boy of Father Peter Rinaldi - Father Frank Pavone, would go on to establish Priests for Life - the largest organization of priests in the world, dedicated to the cause of defending life. Here is the Priests for Life website: <http://www.priestsforlife.org/> Father Frank Pavone's parents, Mary and Joe Pavone - still live in Portchester - and operate a pro-life group at Corpus Christi Parish. Another pro-life group of religious sisters, known as the Sisters of Life, were founded by Cardinal John O'Connor, who was very interested in the Shroud of Turin.

Here is a link to the website for the Sisters of Life:

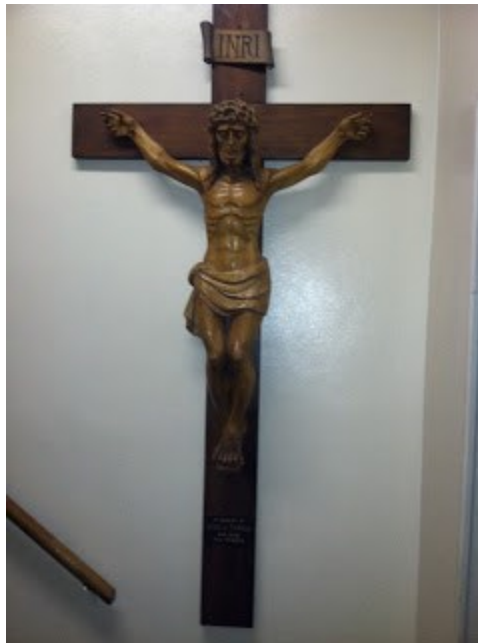
<http://www.sistersoflife.org/>

Here is a link to an article in the Catholic New York, about Cardinal John O'Connor, and his interest in the Shroud of Turin:

http://www.cny.org/detail.html?sub_id=1721



Here are some more images from the Shrine devoted to the Shroud of Turin, created by Father Peter Rinaldi, back in 1970, and financed by Anne Tilney:









Catholic Familyland
3375 County Rd 36
Bloomington, OH 43910

Web: www.familyland.org/

Catholic Familyland received some of the materials related to the Shroud of Turin from the late and renowned Episcopal Shroud researcher, Reverend Kim Dreisbach. Periodically, the members of Catholic Familyland - display replicas of the Shroud to the public.

Confraternity of the Precious Blood

This is the link to the website for the Confraternity of the Precious Blood, which may contain the original image painted of the face of the Shroud - by artist, Ariel Agemian:<http://confraternitypb.org/>
Here is an image of the Ariel Agemian painting of the Face of the Man in the Shroud:



Mary Mother of the Church Abbey
12829 River Road
Richmond, VA 23238.
Tel: 804-784-3508

The Shroud of Turin Center was established in 1997 to provide educational services to the public and to conduct scientific and historical research.

The Center houses full-size color transparencies and full-size black-and-white negative transparencies of the Shroud, and a full-size replica of the Cross of the Crucifixion. The transparencies are replicas of high-resolution photographs taken during the scientific investigation by the STURP team in 1978.

http://richmondmonks.org/?page_id=22

The Abbey of Gethsemane

3642 Monks Road
Trappist, KY 40051
Tel: (502) 549-3117

Web: <http://www.monks.org/>

I have heard from Shroud expert, Richard Orareo, that Thomas Merton commissioned two crucifixes to be modeled, after the Shroud of Turin. One of them, I understand, exists in the refectory of the monastery. The other - exists in the Vatican Museum, in Rome.

Actually, these are not three dimensional crucifixes, but rather icons, loosely modeled after the Shroud of Turin, created as a gift to Thomas Merton, by local artist, Victor Hammer:



The Sisters Of the Visitation of Tyringham

Web: <http://www.vistyr.org/index.html>

The Visitandine Sisters were founded by St. Francis De Sales, and St. Jane DeChantal, both of whom had an intimate awareness of the Shroud of Turin. St. Francis De Sales - was the bishop of Geneva, and would hold the Shroud - with other bishops - for public veneration. Indeed, his favorite devotion - was to the image of the Shroud of Turin.

St. Jane DeChantal, a mother of four children, would encounter St. Francis DeSales - and she would fulfill his vision to establish a religious order of contemplative sisters. One of the Visitandine Sisters, St. Margaret Mary Alacaquoe - would experience the private revelation of the Sacred Heart of Jesus, in Paray DeMonial, in 1673 - the same year that the Marian order of priests - was founded in Poland, by Blessed Stanislaus Papczyński in 1673 in Puszcza Korabiewska (today known as Puszcza Marianska/Marian Forest) near Skierniewice, Poland. He began to establish the Congregation with a small group of companions. Their shared life was based on the Rule of Life, written by Bl. Stanislaus. He tempered his plans at first to establish a community active in the Church's service. At the beginning, the Marian Fathers lived an eremitical rule of life as they pursued final recognition and approval by the Church. Within a short time, the new and still small Order received approval from their local Ordinary, Bishop Stephen Wierzbowski of Poznan.

Pope Innocent XII granted his approval for the young Order in 1699 with solemn vows under the French Rule of the Ten Virtues of the Blessed Virgin Mary, initially placing them within the Franciscans.

Anyhow, the Visitation Monastery in Tyringham, Massachusetts - has an image of the Shroud of Turin - that I am hoping to post here soon:

In the meantime, I discovered that there is a Shroud research center, in Paray DeMonial. Here is a link to this research center, that I discovered on Barrie Schwartz's website:

<http://www.suaire-turin.com/>

Our Lady Of-Angels Monastery
3222 County Road 548
Hanceville, Alabama 35077
Tel: (256) 352-6267

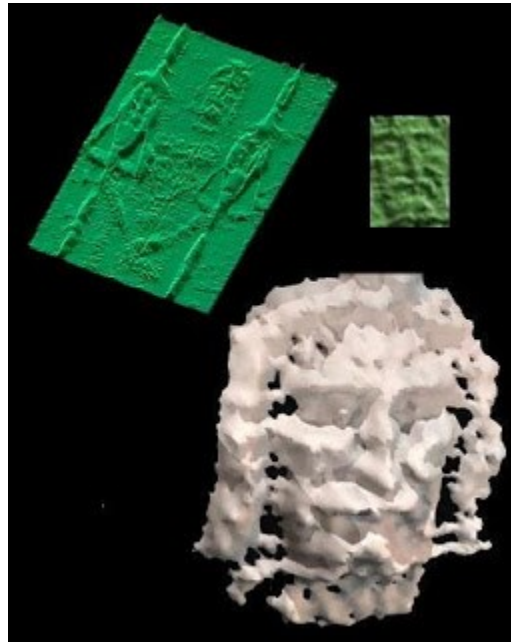
The Shrine of the Blessed Sacrament has a lower crypt Church. A Shroud of Turin exhibit is at the entrance to the crypt church. It contained life-sized pictures of the positive and negative images on the Shroud, as well as a woven crown of thorns, three nails, and two scourges, all of which have been discerned from the image of the Shroud. Because of the Shroud, we can know today how badly our Lord was treated, and a statue is present in this room which shows what Jesus' body might have looked like after the scourging.

Shroud Center of Southern California
8840 Warner Avenue Suite 200
Fountain Valley, California 92708
Tel: (714)375-5723
Website: <http://www.shroudcentersocal.com/>
This Shroud exhibit is operated by Dr. August Accetta.



In 1913, European researchers suspected that photographs of the Shroud of Turin - contained relief information. The existence of this relief, or topographical, or three-dimensional information - was confirmed in the mid-1970's by military bomb scientists, Bill Mottern and Eric Jumper, working out of government laboratories in New Mexico, using a special machine called a VP8 analyzer, manufactured by a small company in Lawrence, Kansas, known as Interpretation Systems.

Something like what the VP8 machine projects - appears below:



The discovery of this information, encoded inside images of the Shroud of Turin - electrified these scientists, and physicist, Dr. John Jackson - began to mobilize other scientists to investigate how such encoding - could exist.

It was a technician of Interpretation Systems, by the name of Pete Schumacher, who installed a VP8, in the home of Dr. Jackson, who still operates a small Shroud center, outside of Colorado Springs. The website for Dr. and Rebecca Jackson's Shroud center is: <http://www.shroudofturin.com/>

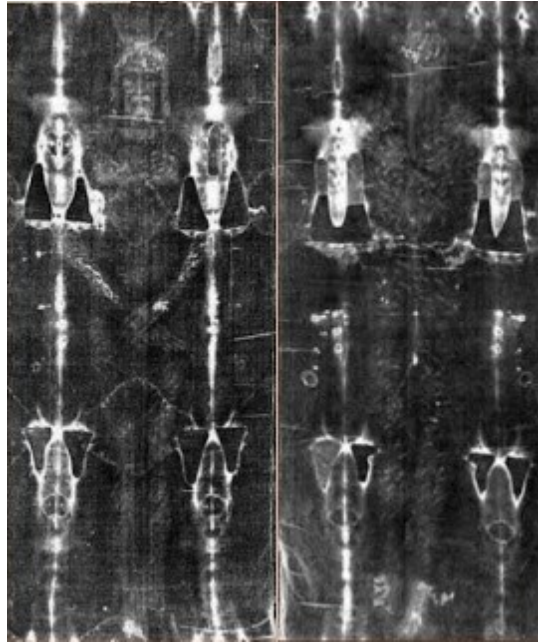
As for Pete Schumacher, he went on to become a deacon in the Roman Catholic Church, and, with the approval of his bishop - operates a Shroud education center, in Alamogordo, New Mexico, that still utilizes the VP8 machine.

Here is the link to his Shroud center: <http://www.shroudnm.com/>

Collaborating with the Holy Shroud Guild, and being organized by Tom D'Muhala, as the Shroud of Turin Research Project or (STURP) - these scientists created test plans and dry runs for their experiments, at Amston, CT - and then shipped their donated scientific equipment from American corporations - to Turin - as the largest public display of the Shroud of Turin - took place. On October 8, 1978 - after the death of Pope John Paul I - the American scientists took thousands of high quality photographs of the Shroud - and performed 120 hours of non-destructive tests.

The Garden Tomb Shroud Center

36200 FM 3159
New Braunfels, Texas 78132
Tel: 830-885-2224
Website: <http://www.gardentombshroud.org/>



Ukrainian Catholic Church

Here is a link below that presents a public exhibition of a Vatican approved copy of the Shroud of Turin that was featured at the Ukrainian Catholic Church, in Philadelphia:<http://www.philashroud.org/shroud/Home.html>
The Vatican approved copy of the Shroud of Turin - that is located there - is available for private viewing only, at this time.

These are images from Pastor Brian Crey, and here is a link to his website:

<http://bchristiancenter.com/shroud.htm>





Here is a reconstruction of the Titulus - the sign that many scholars believe - hung above Jesus on the Cross. The original Titulus - is located at the Church of Santa Croce in Rome.

Brian Cray - was kind enough to send me this image, which, just recently I learned - was studied by Mike Hesemann - a famous historian of Church history - who, I understand, resides in Germany:



Here is a link to a discussion of the Titulus, as explained by French archeologist, Charles Rohault de Fleury:
<http://resurrectionnowinc.blogspot.com/2010/04/titulus-on-cross.html>

Here is a link to Holy Trinity Lutheran Church, in Torrington, CT, that featured STURP scientist, Dr. Kenneth Stevenson, speaking about the Shroud of Turin - during the Lenten and Easter Season - back in 2011:
<http://htlctorr.slovakzionsynod.org/shroud.html>

The Catholic Information Center
1501 K street NW
Washington D.C., DC 20005
(202) 783-2062

The picture below - depicts the chapel in the Catholic Information Center - in Washington, DC - at the address above. On the left of the altar - is an image of Our Lady of Guadalupe, and on the right of the altar - is the face of the Man in the Shroud of Turin. The image of the Shroud - may have been created by Mike Hesemann.

Here is a link pertaining to him::

<http://www.google.com/search?q=michael+hesemann&hl=en&biw=1024&bih=568&prmd=ivnsbo&tbm=isch&tbo=u&source=univ&sa=X&ei=LS1qTq-xN8bTgQfz1sXfBQ&sqi=2&ved=0CDgQsAQ>



Mount Manresa Retreat Center

239 Fingerboard Road
Staten Island, NY. 10305
Phone: 718.727.3844<http://www.mountmanresa.org/>

It was the first responder to the 9/11 tragedy, Johnny Watts, who purchased these images of the Holy Shroud of Turin, and, after delivering presentations about them to the public - donated these images to the Mount Manresa Retreat Center. I saw them once before, but I was privileged to have Johnny Watts take me over to see them, and to introduce them to me. Here are some videos of the same:

Pontifical Institute Notre Dame of Jerusalem Center
Opp. New Gate-Old City
Paratrooper's Road # 3
P.O. Box. 20531
Jerusalem 91204

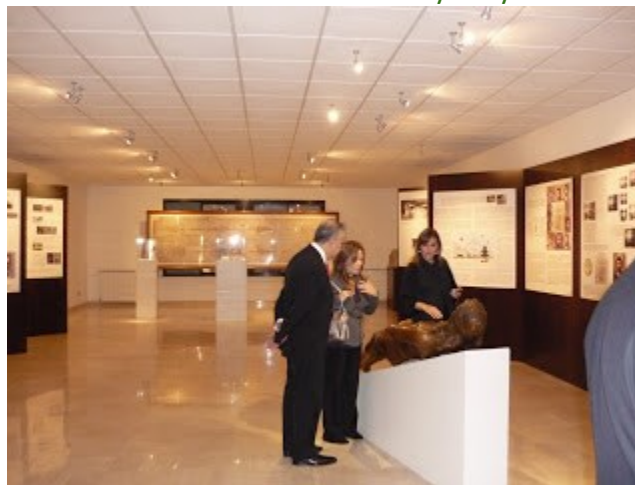
Tel.: (972) 02 6279111

The Pontifical Institute Notre Dame of Jerusalem Center opened to the public a beautiful and permanent Exhibition of the Holy Shroud in July of 2006. The Center's excellent website:<http://www.notredamecenter.org/> includes photographs of the exhibition, contact information, hours of operation and more. This permanent exhibition features a bronze corpus of the Man in the Shroud created by Italian sculptor, Luigi Mattei, whose operates his studio in Bologna, Italy:



A similar permanent exhibition of the Shroud exists at the Regina Apostolorum Center, in Rome, operated by the Legionaries of Christ. Pictures of the exhibit - are below:

Here is a video-clip, presenting the interior of the Center:<http://www.h2onews.org/english/54-Interviews/224443298-the-shroud-of-turin-face-to-face-with-mystery.html>





Here is another video clip

Our Lady of Guadalupe Parish
 711 T Street, Sacramento, CA 95811-7094
 Tel: (916) 442-3211

Our Lady of Guadalupe Parish is the home of a permanent exhibit that features a 14 foot replica of the controversial Shroud of Turin. Believed to be the burial cloth of Jesus Christ, the linen original turned up in Europe in the 13 hundreds imprinted with the image of a crucified man. Centuries of scientific studies have not proved or disproved its authenticity.

The \$100,000 exhibit was financed through benefactors and draws from a design from a similar exhibit in Jerusalem. It's one of only three such exhibits world wide.



View this video on Youtube to see the interior of the Shroud exhibit:
http://www.youtube.com/watch?v=cXtjf_JnJ_k

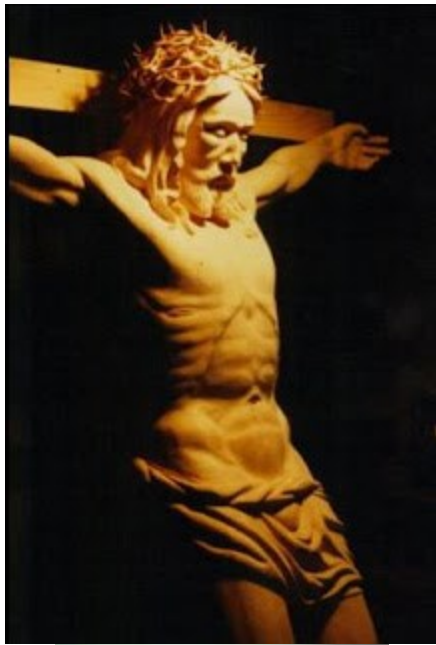


Alvernia University
400 Saint Bernardine Street
Reading, Pennsylvania 19607
Tel: (888) ALVERNIA

This university contains life-sized frontal and dorsal images of the Shroud purchased from Barrie Schwartz, in its campus chapel. The chapel also contained a life-sized wooden crucifix created by sculptor, Mark Yundt, modeled after the Shroud.

Here is the website for Mark Yundt's studio: <http://woodworkingstudio.net/gallery3.html>













Dominican Nuns
 Monastery of Our Lady of the Rosary
 543 Springfield Avenue
 Summit, NJ 07901-4498
 Tel: (908) 273-1228

1623 - May - A copy of the Shroud is made for the church in Logroño, northern Spain. Latin documents in the Cathedral, written May 4, 5 and 12 of this year, describe the copy as having been put in contact with the original

1624 - Exposition of the Shroud. Maria Maddalena, Grand Duchess of Austria, asks for copy to be made. She gives it to the Dominican nuns of Rome. Three hundred years later this will go to Summit, New Jersey.

The Monastery of Our Lady of the Rosary now contains this copy of the Shroud, which was also touched to the Shroud of Turin. (see images below). This True Copy of the Shroud - was given to the Dominican sisters in America by their counterparts in Europe, after World War I.

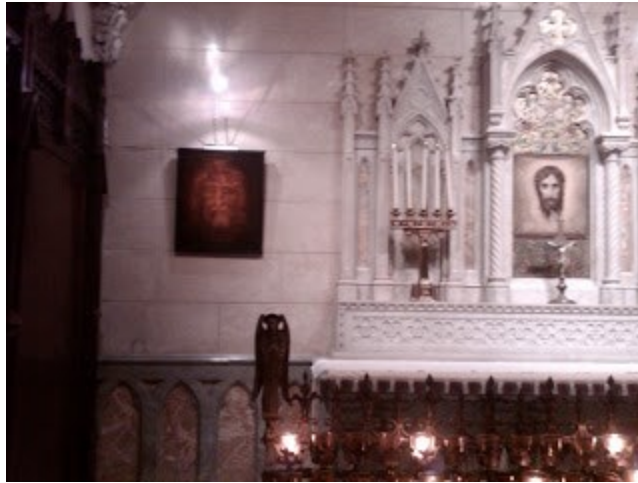
This True Copy of the Shroud - was extensively researched by the Holy Shroud Guild, and by another Shroud research organization, called Assist, directed by Paul Maloney, who lives in Quakertown, PA.





St. Patrick's Cathedral
460 Madison Avenue
New York, New York 10022-6863
Tel: (212) 753-2261

The image of the Face of the Shroud of Turin is now permanently installed in the Cathedral of St. Patrick in Midtown Manhattan. It is displayed in the Shrine of the Holy Face on the north side of the Cathedral. See image below. The image was donated to the Cathedral by Dr. Petrus Soons. (see image below), working with myself, and members of the Legionaries of Christ.



Our Lady of Mount Carmel Church

627 East 187th Street Bronx, New York 10458

Tel: (718) 295-3770

Web: <http://www.ourladymtcarmelbx.org/>

On Good Friday, 2011 - I personally delivered a talk about the Shroud of Turin - to the members of this parish, at which Father Eric Rapaglia - is the pastor. The origin of this image of the Shroud - remains unknown to me:



St. Mary's of Bridgeport 25 Sherman Street, Bridgeport, CT 06608

Tel: (203) 334-8811

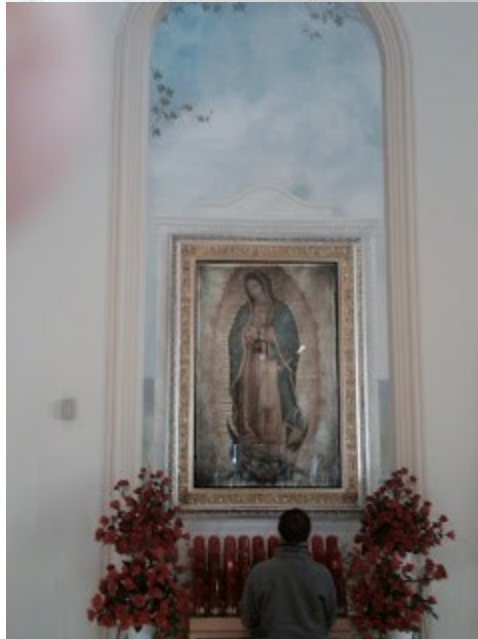
Web: <http://www.stmarychurchbridgeport.com/>

In the Spring of 2011, Monsignor Matthew Bernelli, a native of Turin, Italy, brought replicas of the Shroud of Turin to his church, and displayed them, below:

Father Bernelli's exhibit was featured in the following article that appeared in the Connecticut Post:

<http://www.ctpost.com/local/article/Replica-of-Shroud-of-Turin-on-display-in-1113699.php>





The Apostolate for Family Consecration (Catholic FamilyLand)
3375 Road 36 Bloomingdale, Ohio 43910
Tel: (800) 773-2645

Catholic Family Land possesses images of the Shroud formerly owned by the late Episcopalian Rev. Kim Dreisbach. Reverend Dreisbach - formerly operated a center devoted to the Shroud of Turin - in Atlanta, Georgia, but it was closed down by Ted Turner.

Cadet Chapel at the Air Force base in Colorado
U.S. Air Force Academy (USAFA)
CO 80840
Tel: (719) 333-1110

The Catholic chapel contains a three-dimensional representation of the Shroud of Turin created by Dr. John Jackson. (see image below)



Saint Leo Abbey
33601 State Road 52
Saint Leo Florida 33574
Tel: (352) 588-8624



One entering the church is immediately arrested by the majestic stone-carved crucifix above the main altar, modeled after the celebrated figure of Christ on the Shroud of Turin. Tradition has it that this Shroud was the actual burial garment of Our Lord, and scientific studies made on this remarkable relic in the past century bear out that claim in every detail.

This image is from a travelling exhibit: <http://www.veyopeterboro.org/veyo/evangel/shroud.html>



Saint Benedict Center
P.O. Box 1000 • 282
Still River Road • Still River, MA • 01467
Tel: (978) 456-8296

An authentic replica of the Shroud of Turin was generously donated to the convent chapel this Fall.

This rare and inspiring work was reproduced on cloth in a laboratory in Turin, connected to the church that houses the original winding sheet that Our Lord was buried in.



Here is an image of the Shroud of Turin that hangs inside the monastery of St. Benedict:



Here is a link to a collection of relics that also exists at the monastery. The monastery contains relics of the True Cross, and relics of the Apostles, and Doctors of the Church:

<http://resurrectionnowinc.blogspot.com/2010/05/relic-collection-of-st.html>

Mount Angel Abbey and Seminary

Web: <http://www.mountangelabbey.org/contact.html>

This was an image of the Shroud of Turin - that once existed at the Abbey, but I understand that it is no longer there.



Cross Ministries

P.O. Box 341

Pampa, Texas 79065

Tel: 806-665-3462

Web: <http://www.crossministries.net/>

In Groom, TX, the "Cross-on I-40" surprises us, a 190" cross you can see from miles away. At the cross there are sculptures representing the 14 Stations of the Cross, a replica of Christ's tomb, and an exhibit on the Shroud of Turin. The picture below shows the replica:



The Diocese of Amarillo, Texas - is also the home of the Missionaries for the Gospel of Life, also founded by Father Frank Pavone, the founder of Priests for Life - the same man who served as the altar boy, for Father Peter Rinaldi, at Corpus Christi Parish, in Portchester, New York.

Pilgrim Center of Hope

7680 Joe Newton

San Antonio, TX 78251-1409

Tel: (210) 521-3377

Web: <http://pilgrimcenterofhope.org/holyshroudcenter.html#TheShroud>

In April and May of 2010 the Pilgrim Center of Hope conducted pilgrimages to Turin to view the Holy Shroud. During one of the pilgrimages the idea was proposed that an educational and devotional center dedicated to

the Holy Shroud be built in San Antonio. The center would feature multi-media presentations about the Shroud and museum quality displays including a life-size replica of the Shroud, a bronze statue of Our Lord lying in repose, photographs, holograms and replicas of the instruments of torture used in Our Lord's passion.

We need your help to make this center a reality! Your tax-deductible donation will assist in this important ministry. To make a donation, use the form below and choose the way most convenient for you.

Don Orione Madonna Shrine

111 Orient Avenue
East Boston, MA 02128
Tel: (617) 569-2100

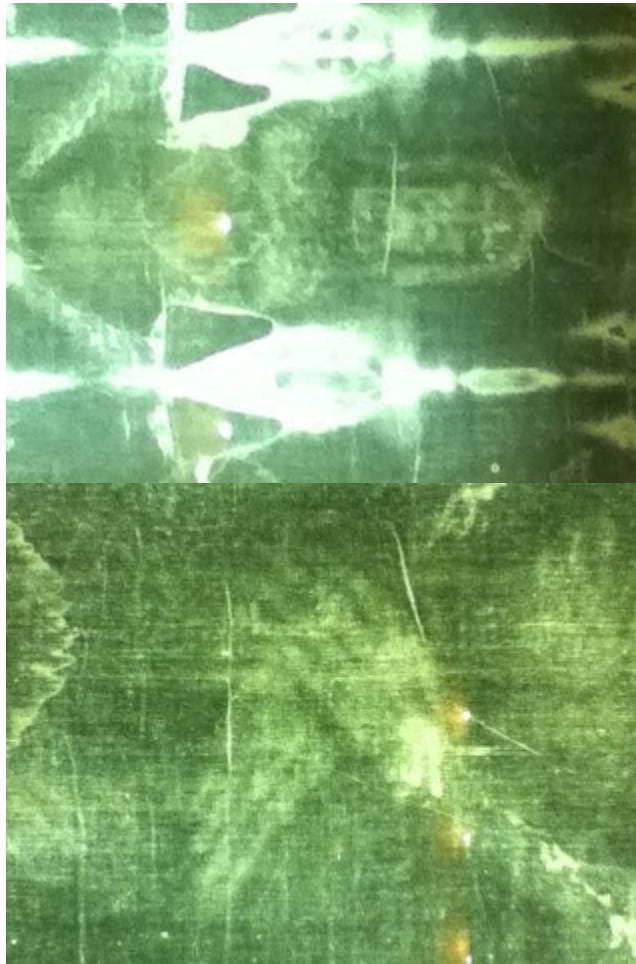
A 35 foot tall Madonna outside of the shrine that contains a full-sized replica of the Shroud of Turin.



Here is a chapel within the Shrine of Don Orione that contains the Holy Shroud of Turin. To the right of the image of the Holy Shroud - is a relic of the True Cross:



Here are close-ups of the Holy Shroud image:

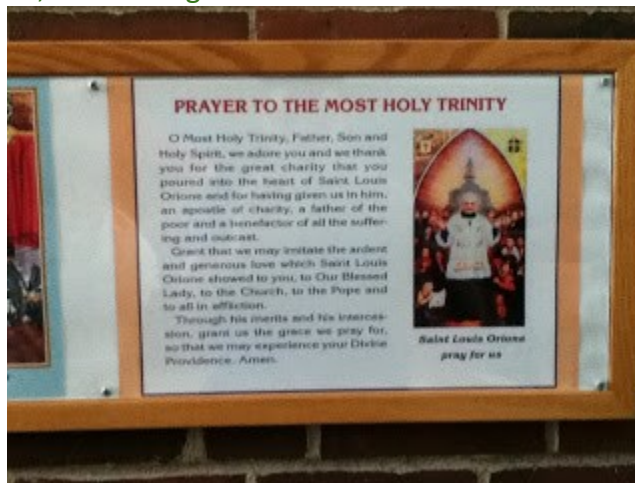


Here is the document of attestation concerning the Holy Relic of the True Cross





Here is a prayer to the Holy Spirit, interceding on behalf of St. Don Orione



Here is an image of St. Don Orione's incorrupt body:



Here is a picture of the statue of Our Lady, created by a Jewish holocaust survivor. The face is purportedly modeled after the image on the Holy Shroud of Turin



This is a small image of the Face of the Holy Shroud of Turin, in an adoration chapel, behind the St. Mary's Catholic Church, in Lee, Massachusetts:



Here are links to the Museum of the Shroud of Turin, in
 Italy: http://www.visitatorino.com/en/the_holy_shroud_museum.htm
http://www.sindone.org/santa_sindone/scienza/00023975_II_Museo.html



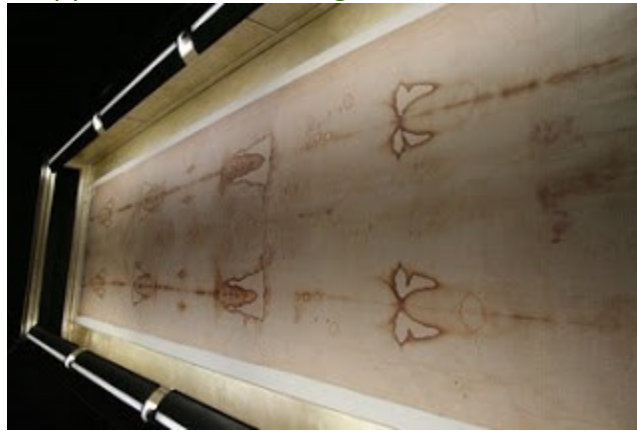
Church of San Lorenzo
 Turin, Italy



Centro Diocesano di Sindonologia "Giulio Ricci"
 Basilica di S. Croce in Gerusalemme
 Piazza S. Croce in Gerusalemme, 12 - 00185

Roma, Italy
Tel: 06/7014769 - 7029272

This church features a life-sized copy of the Shroud along with other relics of the Passion. (see image below):



Church of Saint Maria Maggiori, Rome

This church features a bronze door with an image of the Risen Christ modeled after the Shroud of Turin, created by sculptor Luigi Mattei, the same sculptor who created a bronze image of the Man in the Shroud at the permanent Shroud exhibit in Jerusalem. The new Holy Door, blessed by John Paul II on December 8, 2001, was donated to the basilica by the Order of the Knights of the Holy Sepulchre in Jerusalem.



Basilica of St. Francis
Krakow, Poland



This full-sized image of the Shroud is located in a side chapel of the basilica. During the renovation of the Shroud in 2002 there were made six copies, one of them has been given to Kraków by the former pope John Paul II.

Exact Copy of Shroud of Turin – Burial Cloth of Jesus Christ – Arrives in Beirut

Vice-President of the Shroud Exhibition Committee Monsignor Giuseppe Ghiberti on Wednesday arrived in Beirut from the Italian city of Turin, together with a delegation from the General Assembly of the Middle East Council of Churches.

The members of the delegation were carrying an exact copy of the Shroud of Turin, the burial cloth of Jesus Christ, which will be on display for the first time in a Middle Eastern country in honor of a call by Nerses Bedros XIX, Catholicos Patriarch of Cilicia of Armenian Catholics, for keeping a copy of the shroud in Lebanon on a permanent basis.

The patriarchate's secretary, who welcomed the delegation at the airport, announced that "the shroud (replica) will be transferred from the airport to the Armenian Church in the Ashrafieh neighborhood of Jeataoui where it will stay for two days."

"Then it will be transferred to the St. Gregorios Church in Mar Elias before arriving at the Bzummar Monastery. It will remain at the St. Elie Church in downtown Beirut on permanent basis," he added, noting that "the shroud (replica) measures 4.53 meters in length and 1.43 meters in width."

The replica is made of fabric and certified by Cardinal Severino Poletto, Archbishop of Turin and Guardian of the Holy Shroud.

The state-run National News Agency on Wednesday initially reported that the "authentic version" of the shroud had arrived in Lebanon.



These are images of the Holy Shroud of Turin taken at the Shrine of Our Lady of Guadalupe, outside of Mexico City, again, by Dr. Petrus Soons:





This is a link to the Centro Mexicano de Sindonologia, based in Mexico City. This particular page features a video - showing the images of the Shroud of Turin, and Our Lady of Guadalupe - together, at St. John the Baptist Cathedral, in Turin:

<http://www.sabanasantamexico.org/noticias/26VirgenDeGuadalupe.html>

This is a link to a Youtube video, in which a replica of the Image of Our Lady of Guadalupe - is exhibited next to the original Shroud of Turin - at the Cathedral of St. John the Baptist:

http://www.youtube.com/watch?feature=player_detailpage&v=CftLbsg13mM

These are images of the Shroud of Turin as they were exhibited in 2011 at Wells and Westminster, England
(c)2011 Brenda Benton All Rights Reserved





(c)2010 Pamela Moon, All Rights Reserved





More Images of the Shroud Exhibit in Wells Cathedral:





Images of the Shroud of Turin exhibited in All Saints Church - England:





Here is an image of the Shroud from an exhibit in Auckland, New Zealand:



Here are images of Pope Benedict XVI venerating the Shroud of Turin, during its public exhibition, back in 2010:



Here are images of plants in Jerusalem, and an image of the same plant that appears on the Shroud of Turin, generously sent to me by professional botanist, Avinoam Danin:



Here is some text that Professor Danin was kind enough to send to me, concerning his findings:

I was interviewed last Monday by a team producing a film (for TV) for the National Geographic. They have a background story of an archaeologist (Shimon Gibson) who is interested in the Crown of Thorns. He passes in Andria (Italy – south of Venice near the Adriatic Sea) and observes a thorn (regarded as holy) that the Nat. Geogr. crew filmed. They sent me the photograph and I had to decide if it agrees with what I know about the flora of the Holy Land. Fleury identified thorns of this kind as belonging to *Rhamnus lycioides* (or a close relative when considering nomenclature changes during the centuries). I had the chance so far to look at 2 thorns in a church in Rome (forgot the name, but I am sure Alan has it in my correspondence with him; he organized my visit there) additional 3 in Santa Croce in Gerusalemme, and one in San Giovanni Bianco north of Milan. My expectations, when checking the thorns (including that of Andria) were to see something similar to the images of thorns (now 3 pairs of two together as in the attached Fig. 926) I saw on the Shroud. The main property I used for evaluating images on the Shroud photographs were the typical buds developed on the short branch of the twigs of *Rhamnus lycioides* (cf. my attached Fig. 927). These buds are seen in Fig. 926 as irregular bumps on the thorns on the photograph of the Shroud. It was Alan and Mary who found the similarity between branches of *Rhamnus* (as in Fig. 927 left) I have sent them to Durham. I fully agreed with their interpretation and later, in 2008, I discovered additional 2 pairs and single 3 thorns of *Rhamnus* on the Shroud photographs summing up to 9 thorns of *Rhamnus*. An additional property of *Rhamnus* seen on the Shroud is the angle of 150 to 155 degrees between the two thorns of the pair. When approaching the 7 thorns mentioned above (in churches) I was searching for two properties = the lateral buds and the 150 degrees between two close thorns. On the single "holy" thorns there were no buds and my written report to the disappointed guild of the thorn in S. Giovanni Bianco was that I can't approve that their thorn comes from *Rhamnus lycioides*. If they want to be sure they should make an anatomical cross section which may take a

few microns from the base of their thorn. This "job" was offered by me to an Italian plant anatomist. The one lateral bud I saw on photographs of the S. Giovanni Bianco's thorn became a minute bulk of glue used to repair the broken tip of the thorn. Mind you that I came there with my dissecting-scope and none biased opinion. It could be that providing me with good food and nice hotel was related to their expectations. However, when I gave them a negative report they never sent me even a minute photograph of the hundreds of photographs taken by them from me at work. They also did not answer my letters. When checking up the photographs of Andria I wrote to Millie Bamford (Nat. Geogr.) the following paragraph: My ability to say that the thorn in Andria is of a shrub or tree and could be of *Rhamnus lycioides* are the following points: 1. The bark of the thorn was removed with a knife; my removing of the bark from fresh thorns I picked last week caused flat longitudinal areas on the Andria thorn as well. 2. The places where the lateral buds developed left circular holes in the hard wood of the thorn; similar holes are seen on the photographs of the Andria thorn. However, in the fresh plant the holes (or the buds) have phylotaxis of 2/5. I can't see the status of the thorn surface in the "dark side of the moon". This situation reduces much the validity of identification. 3. The thorn is built up of a very hard wood; however, the few millimetres at the top point of the thorn look reddish brown and transfer some light. This feature is seen in both the thorn of Andria and the fresh cleaned thorns from Jerusalem. Conclusions: thorn morphology resembles that of *Rhamnus lycioides* but only a microscopic cross-section of the wood may provide the clue to the identity of the shrub or tree used for the Andria Thorn. I arrive now to the main reason for writing the "article-letter" to you. I think that it may do well for you (Christians) if I check again the thorns I already checked in the past and check all the thorns mentioned by Fleury. I was searching for morphological similarity to living branches (as Fig. 927 left). Now I believe that thorns without bark should be searched. I am ready to invest a few days in studying the available thorns (revising Fleury's study), but I need somebody who will make it possible (contact with the responsible people) and the small money investment for transporting and lodging me. Sincerely yours, Avinoam

Here is a paper by Remi Van Haelst, concerning relics - related to the Shroud of Turin:
THE SINDON MUNDA OF KORNELIMUNSTER, COMPIEGNE AND CAHORS.

=====

Caveat.

After reading this chapter, one may come to the conclusion, that the name "Sindon Munda" is somewhat misleading, for several ancient oriental cloths, are certainly not related to the cloth known as Shroud of Turin, but they are most probably one of the clothes used during the descent of the cross and the burial of Christ. Another possibility is, that some of these cloths has been used as a wrapping for the Shroud and became a "Holy Cloth" by direct contact with the original relic.

A striking example of the distribution of relics, is the "garment without seam, woven in one piece from top to bottom" of Jesus" noted in by St. John (19:23), offered by Charlemagne to his daughter Theodora, abbess of the convent of Argenteuil, near Paris (France).

This cloth was brought earlier to Aix-en-Provence (France) by Queen Irene.

Note that in Trier (Germany) one venerates today the "garment without seam", offered by Empress Helena, mother of Constantine. Following tradition, when travelling by boat, she calmed a storm, by throwing overboard one of the nails, used during the crucifixion of Christ. Afterward the nail, miraculously floating on the water, was recovered. Strangely, when the Normans plundered both the convents, the two cloths were in an identical way saved by brave nuns. Much later, one discovered both the cloths, both hidden under a side-altar. Alas, these events are supported only by tradition, for most of the documents were lost.

End XIX° Century, probably under the influence of the sensation, caused by the Pia photo's of the Shroud of Turin, a severe discussion arose between Trier and Argenteuil, about the authenticity of both linens.

For a moment one believed that the national honour of France and Germany were at stake!

The problem about the “garment without seam” was not solved by a scientific examination, but by an elegant gentlemen’s agreement!

In Trier one venerated the “upper” garment, in Argenteuil the “under” garment.

A number of other pseudo Shrouds and burial cloths were venerated as relics throughout France:

Since the the end of XIII th. Century, one venerates in Carcassonne (France) a "Sudarium Capitis", locally known as the [Saint Caboutin] which means the “Holy Hairdress”.

Following local tradition, based on long lost documents, French crusaders obtained the relic from a Jewish family. In time the relic came in the possession of two Augustine monks, one of them was said to be the orator of the king of Aragon. When the Turkish army sieged St. Jean d’Accre, (The ancient city Ptolemais) both religious men returned to France.

They intended to bring the relic to the city of Toulouse. Confused, they were not able to find their way to the city. Finally they found shelter in the Augustine monastery of Carcassonne, where they left the relic in the care of the Abbot.

The monks of Caduoin, claimed the relic, saying that it was in fact a [bandeau] a piece, cut secretly from the relic, venerated in their monastery. The religious proces went on till 1402. The [bandeau] fragment of the cloth with the size 80 x 40 cm. remained in the custody of the Augustine monks of Carcassonne.

The “Brotherhood of the Saint Caboutin” founded in 1390, protected by some illustrious bishops of Carcassonne, like St. Andre (1544), Christophe (1639) and Vital de Lestang (1641) still exist.

The relic is now kept in cathedral of St. Michel, the former monastery of the Augustines.

In Cadouin one still venerates, since the IX^o Century, one of the most famous pseudo-Shrouds. In fact it is a kind of cape, embellished with one large lane of embroidery. The authenticity of this relic, supported by not less than 14 Papal Bulls, was declared NOT to be genuine, after an investigation by Father Franchez in 1935 AD. He concluded that the embroidered Islamic verses, citing Arabic names and invocations of Allah, was conclusive evidence to date the cloth about X-XI^o C.

Strangely, it never occurred to this eminent scholar that it may be quite possible, that these verses were added afterwards, with the only goal of profaning such a powerful Christian relic.

A number of parts of the Shroud of Turin, once reported in old inventories of the church in Kortrijk (Belgium), the monastery of Corbie (France), the Cathedral of Toledo (Spain) and in other places are lost in the turmoil of time. In two corners of the side strip of the Shroud of Turin, such fragments are indeed missing.

In a catalogue of an exhibiton held, about 1990, in Autun (France), is noted, a Shroud in which Lazarus was buried.

Another “seamless cloth” is venerated in the abbey “Ten Putte” in Gistel, Belgium.

This cloth was woven by deceased woman

In a Latin document “Vita altera” written about 1380 AD, by some “Anonymus Ghistellensis”,

The virgin Godelevae was promised to marry Seigneur Bertulfus, a non believing man.

But instead of consumming the marriage, Bertulfus ordered to drown Godelevae!

He then married with the girl he loved. Their first baby girl was born blind. As by wonder, the girl was healed.

Bertulfus, needing new shirts, ordered his servant to go to market, to buy him a piece of very fine linen. On his way home, the servant met a young girl.

The unknown girl convinced him to give her the linen, promising to make the shirts.

But Bertulfus did not buy the explanations of his servant, ordering him to find the girl.

The servant found the girl, sitting on the place where they met.

But she can not hand over the linen, because the shirts are already taylored and folded up..

The Latin ext reads:

“Universa ergo haec ministero renuntiante, mox artificiumcum plicature Bertulfus intuitus est, Godelevae opus protestatus est.”

(“Acta Sanctorum” Antwerpen 1721)

“But when Bertulfus saw the fine needle work, he said: “This is the suture and the pleat of Godelevae.”

Bertulfus searched in vain for his ex-wife. He repents and becomes a good Christian.

Today one of the shirts, is still in the abbey.

Modern examination stated that the cloth is indeed without seam.

A problem, because following the experts, it is practically impossible to tailor such a shirt without seam.

("Sacris Erudiri" 1971 Abbey St. Peter Steenbrugge.)

Besides the Shroud of Turin, the oldest known relics, related to the burial of Christ, are the one kept in Kornelimunster (Germany) and the lost cloth of Compiègne..

The tantalising history of the "Drei grossen biblischen Heiligtümer" three great biblical Relics : "SINDON MUNDA, LINTEUM DOMINI and SUDARIUM DOMINI" of Kornelimunster, so closely connected with the veneration of the "Shroud of Compiègne" and the "SUDARIUM", known today as the "Saint Coiffe" (Holy Hairdress or Nightcap) of Cahors, abundantly documented since the era of Charlemagne, is to day only locally known.

All three relics were once venerated passionately by the people.

Pilgrims came from all over Europe.

Today the relics of Kornelimunster are shown publically, each 7 years.

The next exhibition will take place in 2007 AD.

The same goes for FOUR other AUTHENTIC relics, kept today in the Dom of Aachen.

The fact alone, that the relics guarded in Kornelimunster and Aachen survived the invasion of the Norman's, the religious wars , the Reformation, the bloody French Revolution and World War II, is in some way, a miracle.

The relic of Compiègne was lost during the French Revolution in 1792-194

In Cahors (France) one venerates the "Holy Hairdress", a kind of nightcap, made up from 8 layers of very fine linen. Such linen, fine as cobweb, is known as [byssus] and is named in the Old Testament and by J. J. de Chifflet, author of a famous book about the Shroud's

(De Linteis... ». Published in Antwerp in the year 1624, by the famous printer Plantin).

The "Holy Hairdress" of Cahors, is a kind of nightcap, made up from 8 layers of very fine linen, now coloured gray-yellow, was probably once white. Visible are five stains, considered to be human blood

Following the famous historian Champollion the Young, the cloth dates from the era of Christ.

Strangely, the relic venerated to day, is not in agreement with the oldest mentions of the [Sudarium] of Cahors, on which was clearly visible the presence of an [imago Christi] images of Christ.

Probably, the original [Sudarium] with the [imago Christi] was lost and replaced by the present relic, brought to Cahors, in the year 1109, by Bertrand, Count of Toulouse which returned together with Géraud de Cardaillac, bishop of Cahors, from the Holy Land .

During a Synode, held in Cahors, amidst 366 prelates, Bishop Ayma received the relic from Charlemagne. The relic was placed in the Cathedral of Cahors.

In 1090, Géraud III de Cardaillac (+1112), bishop of Cahors asked a number of Lords from Castelnaud-Montrastier to swear on the relics of St. Etienne, the Sudarium with the [imago] image of Our Lord Jesus-Christ and the Holy Wood of the Cross, deposited on the main altar of the Cathedral.

In 1119 AD, Pope Calixte II, assisted by 8 cardinals, consecrate the new main-altar of the restaured cathedral of Cahors. The altar was marked [D. AL. SUD. CAP. XPI. CAL. II. P. M. A. DD. C. XIX. VI. KAL. AUG.]

An abbreviation of the Latin text reads [Dedicavit altare sudarii capitis Christi Calixtus secundus pontifex maximus, anno 1119, sexto Kalendas Augusti]*. Which reads in English: "In the year 1119, on the 6° day of August, Calixte II, sovereign Pope, did consecrate the altar of the sudarium that was over the head of Christ."

About the same text was reproduced in an old [sanctoral] missal,

In old missals, dating before XIII° Century, written with the same ancient letter type, guarded in the Monastery of Catus, one finds a Holy Mass devoted to the [Saint Suaire de Cahors] Holy Shroud of Cahors.

Among the many faithful, which venerated the Shroud of Cahors, Edward III, King of England and Duke of Aquitanie (1360).

Strangly, after the dragging out dispute with the monks of Toulouse, about 1408, one started to use the names [lo sant capel], the "Holy Hat" and also the confusing name [St. Coiffe] "Holy Hairdress", used in Carcassonne. In 1487, Pope Innocent VIII accords an indulgence to all faithful, venerating the Shroud of Cahors. Alas in 1580, all documents about the relic were burned by the protestants, when they occupied Cahors. The relic of Cahors, survived the religious wars and the French Revolution. Today the relic is kept in the Chapel of St. Gausbert, in Cahors. (Departement of Lot. France).

Wellknown in France are the Shrouds of Compiègne and Besançon. (France), both destroyed during the French Revolution.

Following de Chifflet (1624), who compared the two linens, BOTH the Shrouds of Besançon and Chambery (= Turin) are genuine. Strangly, he ignores completely the cloth of Compiègne.

However a less known manuscript in the National Library of France (Picardie 66. F° 47v-48v) gives about the same comparison between the Shroud of Turin and the Suaire (Shroud) of Compiègne. This document reads as follows : " ...in which the body of Our Lord, already washed and anointed following the customs of the Jews, was enwrapped and placed in the sepulchre... This is why one should not be surprised to see on the cloth of Compiègne, the same imprint as one sees on the Shroud (of Turin), on which was laid the bloody corpse of Jesus, taken down from the cross"

Strange, for on the Shroud of Compiègne never an image was reported.

Both the Shrouds of Compiègne and Besançon, did fail the ordeal, ordered by the French Revolutionaries!

ONE OF MORE SHROUD'S ?

One examining the tantalising history of the Shroud of Turin, must come to the conclusion, that there are in fact, next to the Shroud of Turin, a number of other linens used by the burial of Jesus.

In documents about the Shroud copies of Lier (Belgium), Santiago del Estor (Spain) Xabregas (Portugal), is related the existence of other painted copies "not made by hands."

The existence of more than one "burial linen" is supported by several sources.

A: Epiphane of Salamis (315-403AD.) used a linen with the image of Jesus, to bury a poor.

B: The "Anonymous Pilgrim" of Plaisance, reported in 570 AD the existence of a Shroud, guarded by seven virgins, in a cave near the river Jordan. (Geyer. CSEL 1898.)

C: St. John of Damascus (726 AD) notes the presence of several shrouds in Jerusalem.

D: Following the "Commematorium de Casis Dei vel monasterii", written about 808 AD, a Shroud was guarded, by a guardian, in the church of the Holy Sepulchre in Jerusalem.

E: In 944 AD, the Shroud and the Mandylion were transferred from Edessa to Constantinople.

F: Robert de Clary (1204 AD.) wrote in his diary, that he saw in Constantinople, in the church of Maria de Blacherna, not one SYDOINE, but the "SYDOINES" of the Lord(s).

The use of the plural indicates that de Clary saw more than one linen.

(Following experts in OLD French, SYDOINES is not always a plural form.)

G :The famous historian Count Didier Riant uses on page 211 (Tome II) of his work "Exuviae" the plural form LINTEAMINA for a number of linens, of which he gives the date of their arrival in Constantinople : 1157 : SUDARIUM 1190 : SINDON XII th. C. : LINTEUM.

H: Following the [Apocalypsis Moysis] Adam was buried in THREE fine linen clothes.

I: Following Father von Cochem (1700) : "One should take in account, that the image of Jesus, developed, not only on the linen in which was wrapped his Holy Corpse, but also on other linens, who were never in direct contact with the Holy Body, but simply in contact with the original linen."

J: Following the "Itinerary of Vartan" (XIII th. C.) one venerated in the convent of Johanavank, in the North of Erevan (Armenia) the "VARSHAMAK ERESATZ CHRISTOU", Holy Shroud of Christ, one Holy Nail, the crown of thorns and several other precious relics. These relics were lost in 1919, when the convent was totally destroyed by a earthquake.

K: Since 1044 AD one venerates in the abbey of Monte Casino (Italy) a LINTEUM. From the same era, dates a cloth, size 33 x 32 cm., that today lies forgotten in the treasure of the Dom of Liege (Belgium).

L: In the "Hofburg" (Vienna), one guards two clothes, assumed to be the table-napkin and the apron, used by Christ, during the Last Souper and the "Washing of the Feet".

M: The best known pseudo Shroud is the one seen and kissed by Bishop Arculph de Perigeuex.(675 AD.) which reported to Adaman, abbot of the Monastery of Hiense that he, in Jerusalem, saw and kissed a Shroud, about 8 [pedum] feet long, He also notes that this Shroud did pass an ordeal by fire.

Bede Venerabilis (+735 AD) noted about the same events.

In practically all older books about the Shroud of Turin, the pseudo "short" Shrouds once venerated in Compiègne, Besançon and sometimes even the one kept in Caduoin,, are considered to be the "short Shroud " seen and kissed in Jerusalem, by bishop Arculph de Perigeuex.

Strangly, no one did mention the well documented exchange of relics between Compiègne and Kornelimunster.

Following the documents, the length of these three pseudo-Shrouds are about:

Compiègne = 2.38 meter

Besançon = 2.60 meter.

Caduoin = 2.81 meter

The fact that bishop Arculph de Perigeuex, exactly measured 7 pedum for the length the Holy Sepulchre, which is today still about 2.07 meter, indicates clearly that one used the [Pedum Romanum], which is known to be 0.29 meter.

This gives for the "short" Shroud $8 \times 0.29 = 2.32$ meter. Which eliminates the cloths Besançon and Caduoin.

The French researcher Pierre Dor, comparing a Latin text of 1519 with a younger French text of 1628, assumes that in Compiègne were once venerated TWO cloths of different seizes .

One of the two cloths was probably the envelope for the GENUINE relic.

A cloth without stains; measuring [2 x 1 aulnes] = 2.37 x 1.2 meter and a cloth with stains measuring [3 x 2 palmes] = 0.75 x 0.5 meter.

Following the Grand Larousse Encyclopedia":

1 palme = 1/8 canne = 1/6 aulne = 0.25 meter.

Strangely, no image has been reported on both the cloths of Kornelimunster and Compiègne, on a representation of the cloth, exhibited today, in the "Sanctuary" of the cathedral of Compiègne, one sees a representation of a faint rosy frontal image.

THE RELICS OF THE AACHNER PFALZ.

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In this chapter, we will examine the still existing, but almost forgotten relics "SINDON MUNDA", "LINTEUM DOMINI" and "SUDARIUM DOMINI" of Kornelimunster, a suburb of Aachen (Germany).

After the conversion to Christendom of Clovis in 496 AD, the relationship between Byzantium and Francorum became very hearty.

Of course, the first Christian successors of Clovis (+511) were very eager to obtain as much as possible, their share of the many relics, brought back from the H. Land, by monks, pilgrims, diplomats, merchants and travellers. Wellknown is the "miraculous" stole from the Holy Virgin Mary, today in the Dom of St. Peter & Paul in St. Hubert (Belgium). But also claimed by the Cathedral of Chartres (France).

A "Holy Horse-bit", made from two Holy Nails, today venerated in Draguignan (France)

In 498 AD, Leo III, Basileus of Byzantium, builds in Constantinople, next to the Blachernea church, the "Hagios Sorrow", in honour of the "Reliquiae Virginis Mariae .. de vestus ejus".

About three centuries later, such a relic will be offered to Charlemagne by “Legati Michahel, nicknamed Ganglios and Theophilos a “Presbyter de Balchernis”

(Annales Regni Francorum. Page 105.)

Note:

Blachernea indicates a statue of a [orante] praying Mother of God, holding her hands open.

Hodigithrea indicates a staying up statue of the Mother of God, while Nikapoia indicates the Mother of God, sitting on a throne. Theotokos indicates a God-bearing Mary while “Akothistos” is a hymn of praise dedicated to the Mother of God.

On page 109 of the same "Annales Regni Francorum" is noted: "In 799, a certain brought back with him the relics: "de loco resurrectionis Dominicae" (from the place of the Resurrection of the Lord) offered to the king, by the Patriarch of "Hierosolima" (Jerusalem)".

Some of the most precious relics were the cloth of the Mother God's, the loin-cloth of the Lord, two diapers of the baby Jesus and a cloth, used by the decapitation of John the Baptist.

Anglibert, son-in-law of Charlemagne, abbot of the convent of Centula, situated in the delta of the river Somme .(France), noted that Charlemagne offered to other noble men, parts of some relics, collected by his ancestors, from "de divertus partibus totius Christianitatis ... de Constantinopoli vel Hierosolimis"

(From many Christian places from Constantinople to Jerusalem).

In time, the Carolinger's pushed little by little away the Byzantine domination over Rome.

When the Longobards took Ravenna, the Pope asked Pepin for his help.

In 756 AD. Pepin the Short offered the Pope the territory, we know today as the Vatican.

(The Vatican is only a tiny fragment of what was once the large “Patrimonium Petri”)

In return, the Byzantines, offered later the relic of the “garment without seam” to [Karolus Magnus] Charlemagne,

The relic was brought to the court of the Emperor, by "Legati Michahel", nicknamed Ganglios and his companion Theophilos, “presbyter de Blachernis”.

All relics were probably brought to Aachen by the bishop of Naples (Italy)

Following other versions, Charlemagne, travelling incognito, received the relics in Jerusalem from Caliph Haroun el Rashid.

(Vincent de Beauvais in His “Speculum Historiale.”)

Following an inventory given in a Latin [Descriptio] document about [Karolus Magnus] , one reads how how proudly the Emperor invites the whole world to admire these new acquired relics.

« Denique per totum pene orbem terrarum, legatos suos misit (Karolus Magnus) nuntiantes quatinus, in ibidus junii mensis, omnes venirent Aquisgrani videre que de Iherusalem et de Constantinople secum detulerat, scilicet de spinea Domini, quam Dominus noster Jhesus Christus sustinuit, octo videlicet spinas cum parte roboris ubi fuerant infixae; et unum clavis; et de ipsa cruce; et SUDARIUM ejusdem Domini

An other version of the same document reads:

”Rex Carolus legatos regios, per totum pene orbem terrarum destinavit monens ut omnes, in ibidus mensis Junii, Aquisgrani converirent, ad adoranda sacrosanctas reliquias, quarum hic est catalogus, videlicet de spinea Domini, octo spinas, unus de clavis Domini, de cruce unum fustum, Sudarium Domini.”

Because both texts are about the same, we only give one English translation, made by Prof. Dan Scavone:

“Charlemagne sent messengers throughout almost the entire world, warning that everybody could come in the month of June to Aquisgrani to adore the holy relics, of which is here a list, namely: “eight thorns of the [spinea Corona] crown of thorns, one [clavis] nail, a fragment of the Cross and the [SUDARIUM ejusdem Domini] the Sudarium of the Lord.”

(Cited by Morel. 1904 p165-168)

Note:

Charlemagne preferred rather to deal with the Muslims of Bagdad, than with the hostile orthodox Christians of Byzantium. The Caliph of Bagdad offered him a white elephant and a famous clock, working on water power!

The elephant lived for about 10 years. The whereabouts of the clock are unknown.

Some of the consequences of these meeting between both cultures, are the introduction in Europe of sugar and rice-milk, a titbit, assumed to be eaten with golden spoons, in paradise!

Charlemagne placed most of these relics, with the ones obtained by his ancestors, in the Treasure Room of the Pfaltz, situated in the Dom of Aachen.

(In reality, the Dom of Aachen became only a Cathedral, in 1930 by the founding of the bishopery of Aachen.) Some of the most precious relics were, beside the [sudarium] the cloth of the [beatissime Marie, matris ipsius Domini, semper virginis] blessed Mary, Mother of Our Lord, in eternity Virgin, the loin-cloth of the Lord, two diapers of the baby Jesus and a cloth, used by the decapitation of John the Baptist.

Anglibert, son-in-law of Charlemagne, abbot of the convent of Centula, situated in the delta of the river Somme (France), noted that Charlemagne offered to other noble men, parts of some relics, collected by his ancestors, from "de divertus partibus totius Christianitatis de Constantinopoli vel Hierosolimis" (From many Christian places ... From Constantinople to Jerusalem).

A striking example of the distribution of relics, is the "garment without seam, woven in one piece from top to bottom" of Jesus" noted in by St. John (19:23), offered by Charlemagne to his daughter Theodora, abbess of the convent of Argenteuil, near Paris (France).

This cloth was brought earlier to Aix-en-Provence (France) by Queen Irene.

Note that in Trier (Germany) one venerates today the "garment without seam", offered by Empress Helena, mother of Constantine. Following tradition, when travelling by boat, she calmed a storm, by throwing overboard one of the nails, used during the crucifixion of Christ. Afterward the nail, miraculously floating on the water, was recovered. Strangely, when the Normans plundered the convents, both cloths were in an identical way saved by brave nuns. Much later, one discovered the cloths, both hidden under a side-altar.

Alas, these events are supported only by tradition, for most of the documents were lost.

End XIX^o Century, probably under the influence of the sensation, caused by the Pia photo's of the Shroud of Turin, a severe discussion arose between Trier and Argenteuil, about the authenticity of both linens.

For a moment one believed that the national honour of France and Germany were at stake!

The problem about the "garment without seam" was not solved by a scientific examination, but by an elegant gentlemen's agreement!

In Trier one venerates the "upper" garment, in Argenteuil the "under" garment.

Two "semi historical but rather "poetical" documents support the claim, that Charlemagne owned once the SUDARIUM CHRISTI.

A: A "Song about the journey of Charlemagne to Jerusalem", dating about 1075 AD.

At the request of Charlemagne, the Patriarch hands over the relic, saying: "I give you this relics. There is nothing more precious under the sky. It is the [Suaire] that was over his head, when he was laid in the sepulchre, which was guarded by Jews, armed with swords of steel."

Verse 169:

"Durrat vus tels reliques, meillurs n'en at suz ciel See this relics, precioust under the sky.

Del sudarii Jesus, que il out en son chief , The [sudarii] Jesus, which was over his head.

Cum il fut al sépulchre e posez e culchiez, When He was laid in the sepulchre.

Quant Judeu le guardèrent as espées d'acier. » Guarded by the Jews, carrying steel swords.

Note:

This verse was cited by Canon Ulysse Chevalier in his "Etude critique sur l'origine du Saint Suaire de Lirey-Chambery-Turin" on page 11

B: The "Rime Bible" of Philippe Mouskes., dating about 1260 AD.

Verse 11430 (About Charlemagne)

Et le Suaire Jhesu Christ And the [Suaire] Jesus-Christ

Ki viertus et miracles fust, So virtue and miraculous

Dont il ot la face couverte, Which covered his face

A porta-il, c'est cose apierte Brings he this object with him.

Following another lost chronic, once kept in the archives of the monastery of Conques, covering the era 800 till 1244, Charlemagne received in Constantinople and Jerusalem a number of relics from the Patriarch of Jerusalem (or from Caliph Haroun al Rashid). The relics were placed in Aix-en-Chapelle (=Aachen. Germany) Later (in 877 AD) a fragment of the Cross of the Passion and the [suaire de tête] napkin were offered to King Charles (= the Bald).

Following a note in the marge, written in capital letters, characteristic for the VII° Century, Charlemange offered in 803 AD the relic of the [Sainte Coiffe] Holy to Ayma, bishop of Cahors.

During a Synode, held in Cahors, amidst 366 prelates, Bishop Ayma placed the relic in the Cathedral of Cahors. In 1090, Géraud III de Cardaillac (+1112), bishop of Cahors asked a number of Lords from Castelnaud-Montrât to swear on the relics of St. Etienne, the Sudarium with the [imago] image of Our Lord Jesus-Christ and the Holy Wood of the Cross, deposited on the main altar of the Cathedral.

In 1119 AD, Pope Calixte II, assisted by 8 cardinals, consecrate the new main-altar of the restaured cathedral of Cahors. The altar was marked [D. AL. SUD. CAP. XPI. CAL. II. P. M. A. DD. C. XIX. VI. KAL. AUG.]

An abbreviation of the Latin text reads [Dedicavit altare sudarii capitis Christi Calixtus secundus pontifex maximus, anno 1119, sexto Kalendas Augusti](= July 17, 1119). Which reads in English: "In the year 1119, on the 6° day of August, Calixte II, sovereign Pope, did consecrate the altar of the sudarium that was over the head of Christ."

About the same text was reproduced in an old [sanctoral] missal.

In old missals, dating before XIII° Century, written with the same ancient letter type, guarded in the Monastery of Catus, one finds a Holy Mass devoted to the [Saint Suaire de Cahors] Holy Shroud of Cahors.

Among the many faithful, which venerated the Shroud of Cahors, Edward III, King of England and Duke of Aquitanie (1360).

Strangely, after the war, in 1408, one start to use the names [lo sant capel], the "Holy Hat" and [St. Coiffe] "Holy Hairdress".

In 1487, Pope Innocent VIII accords an indulgence to all faithful, venerating the Shroud of Cahors. Alas in 1580, all documents about the relic were burned by the protestants, when they occupied Cahors..

The only informations about the relics of Cahors were saved by Marc-Antoin Dominici, writing about 1640

THE ACQUISITION OF THE SINDON MUNDA

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Their exist at least THREE versions about the acquisition of the Sindon Munda.

Version I:

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After the death of Karloman, in 771, [Karolus Magnus] Charlemagne becomes sovereign ruler over Francorum. The Bulgars invade Byzantium, while the Saracens invade Palestine, driving out the Byzantines.

At the request of Constantin V Copronymos, Emperor of Byzantium (747-775), Charlemagne, carrying the "Holy Lance", marches succesfully against both the Bulgars and the Saracens.

To thank Charlemagne, Emperor of Francorum, Constantine V Coproymus , Emperor of Byzantium, offers him the [Arma Christi] a number of the relics of the Passion, to know: "The holy crown of thorns, a Holy Nail, a fragment of the Holy Cross, the Shroud of the Lord, a shirt and a sash of Our Lady", and a among a number of other relics, the right arm of St. Symeon. "

The relics were placed in the treasure of the Dom of Aachen. Many miracles are reported.

In the presence of Pope Leo III (796-816), thus in office long after the death of Coproymos, 35 bishops and numerous religious and civilian rulers, are proclaimed the [indictum] rules about the exhibitions of the relics, for the many faithful, coming to Aachen, to venerate the relics of the Lord. A number of indulgencies will reward all pilgrims, coming to Aachen.

The exhibition will be held in the [in Junio mense et in ebdomada secundo in jejeunio, silicet Quatuor Temporum quarta feria] the second week of the month of June, which was, conform to the [Ordo Romanum] Roman liturgy of that era, are a period of fasting..

Note:

This rather confused version, given by Dom Doublet in the "Chroniques St. Denis" (Paris 1625) is not supported by history, because in that era, Palestine was not a part of the Byzantine Empire.

Constantine V Coproymos died in 775 AD. His successor was his young son Leon IV Chazare, age 21 years, who died on September 8, 780.

Charlemagne was crowned Emperor by "surprise" by Pope Leo III, only in 800 AD. when praying in St. Peter Basilica in Rome.

The Pope and Charlemagne were close friends, spending time together at Christmas 804 in the city of Quierzy-sur-Oise, before they went to Aachen for the inauguration of the Dom.

All the time, the papacy was strongly supported by Charlemagne. In 774, at the request of Pope Adrian I, Charlemagne made war against Desiderius, King of the Longobards.

Charlemagne, carrying the Holy Lance, defeated the Longobards in the battle of Pavia.

Note well, that under the [palladium] protection of the Holy Lance, Charlemagne was 22 times victorious in battle. The last time, after having dropped the Holy Lance, he knew that it was time for him, to leave the battle fields.

Version II:

At the request of several Arabian Emirs, Charlemagne successfully made war in Spain, against the renegade Abd al-Raham.

To reward Charlemagne, Haroun al-Rashid, Caliph of Damascus, granted him the privilege of visiting incognito, the Holy Land. In Jerusalem, Charlemagne founded the Christian hospital of Muristan.

Probably the origin of the militant order, later known as "Order of the Hospital".

The same favour was granted in silence to some Byzantine rulers, traveling incognito.

As a personal token of his esteem, Caliph Harun al-Rashid offered Charlemagne a number of precious relics.

Among the relics were the "SINDON MUNDA" the clean cloth in which the Lord has been involved and buried, the "LINTEUM DOMINI", the apron worn by Jesus, during the washing of the feet. (In the Vulgate one reads in John 13 : 4 "LINTEIS")

Charlemagne placed most of these relics in the Imperial Treasure Room of the Pfalz, situated in the Aachener Dom.

Because today, one sees clearly that large parts of BOTH the Sindon Munda and the Linteum Domini, (now in Kornelimünster) have been cut off, one may assume that these pieces have been given to other convents or were used as public relations gifts for noble visitors and court dignitaries.

Two such relics, mentioned in the last will of Otto von Braunschweig (+1248) are today in the Hofburg Museum (Vienna. Austria). It concerns small parts of the table-napkin and the apron used by Jesus, during the Last Supper and the Washing of the feet.

Louis the Pious, successor of Charlemagne (+814), promised his "confident" in Aquitaine (France), the Holy Man Benedict of Ariane, to build for him, near Aachen, a small convent, for about 30 monks.

The convent "Monasterium Salvatoris Mundi at Indam" is situated "an Schildchen" [= Buckler], on the ruins of an old Roman castrum and a "Varnenum" temple. The castrum was situated at a crossing of important Roman

high-roads, in the valley of the rivulet Inda, at a distance of "Zwei Wegstunden" (A two hours march) from Aachen, at the border of the Ardennes.

At the inauguration of the convent in 817, Emperor Louis offered his confident Abbot Benedict, three precious "Biblische Heiligtümer" (Biblical Sanctums): The SINDON MUNDA, the LINTEUM DOMINI and the SUDARIUM DOMINI.

Until today, this gift is only attested by literary, not by historical sources.

Only the tradition of the washing of the feet in the abbey at Indam, is historically attested by a letter from the monks Grimoald and Tatto, to Reginbert, their teacher in the abbey of Reichenau.

Writings of Ermoldus Nigellus, Ardo Smagardus and the biographies of Louis the Pious and Abbot Benedict of Ariane do attest the veneration of the relics.

Strangely, Louis the Pious, who prepared his own tomb in the abbey of Kornelimünster, was finally buried in the church of St. Arnulf (Metz. France).

After the death of Louis the Pious, (840) the superior army of [Karolus Calvus] Charles the Bald, marched without much resistance through the Ardennes, to siege Aachen, the capital of Francorum.

Finally the Imperium of Charlemagne was divided in THREE parts. (Pact of Verdun 842)

[Karolus Calvus] Charles the Bald received West-Francorum, [Louys the Bavarian] alias Louis of the German received East Francorum, while Lotharius became Emperor over Middle Francorum and Italy.

Version III :

[Karolus Calvus, post mortem fratrum suorum regnat super Francos annis XX. Illic cum Normandiae et Britonibus. In Hierosolymis quoque cum magno, ut fertur perrexit orationis gratia. Inde vero post Constantinopoli rediens, reperiit Franciam ubi nobilissimam ecclesiam {praeditam} illam ditavit {in} super reliquiis quas de Hierosolymis et Constantinopoli {camden} insinavit inter quas {pretiosissimum} Sudarium Domini quod in sepulchro in praefata ecclesia reposuit, quod usque hodie ibidem asservatur.]

Translation (By Prof. D. Scavone.):

"Charles the Bald, after the death of his brothers, ruled over the Franks for 20 years. He joined with Normandiae and Bretagne. After he went to Jerusalem, he returned via Constantinople to France, where he constructed in [Compendium] Compiègne a new [castrum] castle and a new church. Acquiring many estates he enriched that church with many relics, identified by a mark, which he brought back from Jerusalem and Constantinople. Among which was the most precious Sudarium of the Lord, which held {his body}, which he deposited in the above mentioned church and to this day it is conserved there."

(Source: "Chronicon fratris Richardi Cluniacensis = Richard de Poitiers (1156 - +1174).

Noted by D. Martene in "Collection 1729 V.c. 1166"). The same author which wrote about the inquiry of Mgr. Heinsberg, bishop of Liège, about an exhibition of the Shroud, by a certain dame de la Roche, alias Margaret de Charny, in 1449 in Chimay (Belgium.)

Note:

This text, written about 1170 AD, is rather confusing, for the relics out of Jerusalem were already brought to Aachen by Charlemagne (+814). Strangely, the author does not speak about Aachen.

In fact, we do not know for certain, when and how this rather strange relic of the "Sudarium Domini" came to Kornelimünster. Probably it was a gift from Queen Kunigunde (+635) to St. Bihildis, foundress of the nunnery of Altenmünster (Near Mainz. Germany).

It was one of the many relics, gathered by the predecessors of Charlemagne, to place them in the treasure of the Aachener Dom.

Inspired by his "role model", the Roman Emperor Constantine the Great, founder of Constantinople, the new King of the Franks, Charles the Bald named his new metropole [Carnepolis alias Carnobles], today the city of Compiègne.

He installed in his new capital, a monastery dedicated to the Pope-Martyr St. Corneille and St. Cyprianus, bishop of Carthage.

Notes:

Bishop Cyprinaus wrote in his book, the [De Resurrectione Christis] "About the resurrection of Christ", that the blood of Christ, humified the skull of Adam, which, according to the elders, was buried under Golgotha. The same remark, based on ancient Hebrew legends, is made also by Origen (-+ 240) and Julius Africanus (160-240)

(Montfaucon Coll. Patr. Gr. II 105)

By Papal decree, the new church of the monastery of Compiègne, will receive in 877 AD, the title of "Holy Church". Both martyrs are still named, among the list of the [beatorum Apostolorum ac Martyrum] blessed Apostles and Martyrs, named in the [Infra Actionem], of the Roman Missal.

Following tradition in that era, any King wished to have his personal "most" powerful relic. Probably, because he was well acquainted with the power of the many relics, gathered in Aachen by his predecessor Charlemagne, he proposes the Germans an exchange of relics.

He offers the relic of the skull of the Pope-Martyr St. Corneille (+253) venerated in the monastery St. Corneille (Compiègne. France) against half of the [Sindon Munda Salvatoris] "Clean Shroud of Our Saviour" venerated in the abbey of Sanct Salvatoris at Idam. (Kornelimünster. Germany)..

After long and difficult negotiations, Charles the Bald, raised his bid, offering also the miraculous relics of the martyr St. Cyprian, bishop of Carthago, taken from the treasures of the monastery of St. Denys, near Paris.

The other party offered only HALVE of the [Sindon Munda] plus a number of the [Arma Christi] Passion Tools. Among other relics, a fragment of the Holy Cross, the Crown of Thorns, one Holy Nail and the veil of St. Mary the Mother of God."

Finally, Charles the Bald, Emperor of Rome (!), victorious over his brothers Lothaire and Louis of Bavaria, returns in 876 from Aachen with in his luggage, HALVE of the [Sindon Munda], some of the [Arma Christi] Passion Tools and the veil of Our Lady.

This event is supported by several sources:

A "Descriptio", attributed to an anonymous abbot of St. Corneille, written about 1080.

Following Dom Bertheau and Morel (1904), this lost original parchment was noted by: "Vincent Anthonin and Guagin".

In a XIII^o Century Norwegian [Karla Magnus] Saga, one sings about some Charles (Magnus or Calvus?) leaving on his way back from [Aix] Aachen, the Holy Shroud in Compiègne

Strangely, following the literature, the Shroud of Compiègne is not considered to be not a part of the Shroud, venerated in Kornelimünster.

One preferred to assume the cloth to be the one seen and kissed by Bishop Arculph de Périgueux.(675 AD.).

The oldest documents, dated 1228, about the relics of Kornelimünster is an inventory of the Pfalz chapel in the Dom of Aachen, in which only the presence of FRAGMENTS of the relics is noted.

In 1264, the annual exhibitions in Kornelimünster of the "Three Relics of the Lord", to know the Shroud, the Apron and the Napkin were ended. All relics were gathered in one trunk, guarded in the church, not longer visible by common pilgrims.

(Kleinemans. "Aus Aachens Vorzeit." 1906)

The oldest direct document, is a charter of indulgences, given by Pope Innocent VI of Avignon, dated 1359 AD. Note:

Strangely, this document, written in the era of the first exhibitions of the Shroud in Lirey, by the widow of Geoffroy de Charny, is NOT noted in the history of the Shroud.

In 1432, Pope Martin V, grants permission to exhibit the "THREE RELICS" of Kornelimünster, in the neighbouring dioceses. Because of the many misuses reported, the permission will be abolished.

In fact, we do not know when and how this rather strange relic of the "Sudarium Domini" came to Kornelimünster.

In general one assumes that the SUDARIUM DOMINI is one of the many relics, claimed to be authentic, placed by Charlemagne in the "Pfalz Treasure", guarded in the Dom of Aachen.

In pilgrimage books of the XV^o.-XVI^o Centuries, one find rather unreliable indications about the building of the "Monasterium Salvatoris Mundi at Indam" by Carlo Magno, Founder and Ludovico Pio, "Contunatore honorife" (honourable Successor).

In "poetic" historical works like the "Song of Roland", the "Rime Bibble of Mouskes" is noted that a "sudarii" was in the possession of Charlemagne .

In an very old inventory, in made up in German, one find the following list of relics, venerated in Kornelimunster:

- 1: Das H. SCHURTZ Tuch unser Selihmachezrs. The Holy apron
- 2: Das Kleid mit weldsem unser lieber Herr in grabb gelegen The Shroud.
- 3: Das H. Scheiss Tuch des Hernn. The Napkin
- 4: Das haupt des H. Corneilij P.M. The head of Corneille Pope-Martyr.
- 5: Der rechter Urm des H. Cornelij. The right arm of St. Corneille.
- 6: Das horn des H. Cyprianij The bugle of St. Cyprianij.
- 7: Das Haupt der H. Cyprianij Bischof M The head of the H. Bishop Cyprianus Martyr
- 8: Ein grosse Montranz mit unterscheidlich Heiligthum One large montrance with several relics.
- 9: Idem Idem

DESCRIPTION OF THE THREE RELICS TODAY.

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SINDON MUNDA :

The name is certainly taken from Matthew 25 : 59 :3 "Joseph involvit illus in sindone munda"

The cloth seems to be a kind of a yellowed white curtain, a damast of robust texture, amply ornamented with a number of woven in faint glossy designs.

We see a number of "crux commissa (+)", "crux decussata (x), eight rayed stars, resembling a Maltese cross.

This stars may be assumed to be related with some ancient cult of a Divinity or the Sun veneration.

Further a number of groups of FOUR white horses and twisted snakes. This representation points in the direction of the ancient cult of "Mithras, the snake-killer". This cult was, in the era of Christ, very popular among the Romans military, in Minor-Asia. Returning home, they took the cult with them.

Today, in basement of the Church of St. Clemente (Rome) one can visit a well preseved [Mithraeum], dating about 50 AD. The god Mithras, protecting Emperor Hostilianus (?), is also represented on the "Ludovisie" sarcophagus.

The seams of the cloth, are very ingenious, tightly woven and doubled with a second seam, sewed on with very fine stitches. No other images or stains are visible. In the left side lower corner, has been cut off, an irregular triangle. On one side, one sees clealry, that the cloth has been cut over the full length, without much precaution. Dimensions today : About 1.8 x 1 meter.

To preserve the relic, a red backing cloth has been added. (1895).

LINTEUM DOMINI :

The name is taken from John (13 : 4-5) "accepisset linteam (Greek = linteis), praecinxit ..." (Washing of the feet)

It is a plain linen, yellowed by age of which the texture shows a rather loose woof, common for towels.

Today we see a number of faint round stains, with a diameter of about 5 cm;, probably caused by oil or ointments.

In about the centre of the linen a larger stain, representing the shape of a very large foot.

Following local tradition, this stain is called the foot of Judas.

Dimensions today : Lenght : 2.1 meter. Width : Irregular 1.28 - 0.68 - 0.98 meter.

The cloth is actually protected with a green silk wrapping.

There can be no doubt, this cloth was originally much larger and some parts have been cut off without much precaution.

In 1856, a restoration of the cloth is reported. A red backing cloth was sewed on, together with a deep bleu seam of 0.5 cm. Strangely, when in 1958, the relics were inspected by Felix Kreusch, this bleu seam is not reported. But Kreusch detected on the cloth a faint strange inscription of THREE letters and TWO signs, written in reflected writing.

S E C I/

I*

After a closer examination, the letters were also indistinctly visible on the back side.

The faint red brownish (faded black ?) letters S E C (U?) (N or R ?), about 1 cm. large are not in line. Clearly, these letters are not the work of a calligrapher !

Above the three letters S E C one sees a irregular woven in darker line of about 3 cm.

The same above the fifth sign. The three first letters do form, without any doubt the word SEC.

The fourth sign, with an oblique link from left to right between the two uneven vertical legs, can be read as the letter U.

The fifth sign, consists out of one vertical, one oblique link from right to left. Above this line is a dot.

This sign is most probably the letter N or R.

This leads to TWO interpretations : SECUN + (DUS) and SECUR + (ITAS)

Assuming that the relics have been numbered, SECUN can be interpreted as SECUNDUS, the SECOND relic.

It is also possible, that this cloth has been used to enwrap the other relics, by the transport from the most important place (primus) Aachen to the less important place (secundus) Kornelimunster.

On the basis of the use of "UNICAL" letter type (curved capitals), one may date these inscriptions in the era 500-1000 AD.(Following the local researcher Kreusch 700-900 AD)

The use of Latin, indicates that the text was not written in the Orient, where the use of Greek was still dominant.

SUDARIUM DOMINI :

The description is taken from John (20 : 7) : "et sudarium quod fuerat super caput ejus".

The Sudarium of Kornelimunster is unique. It is an immense Byssus linen, composed out of threads as fine as cobweb, large about 6.15 x 3.52 meters.

Such Byssus linens were used by the Egyptians as funeral linens and served to enwrap the head of the deceased. Example : The mummy of Ramses II.

Note that, in the era of Christ, Byssus line was mainly cultivated and factored in the Nile delta.

The Greek word BYSSUS is used several times in the Septuagint.

Examples taken from the Bible:

"Its skilfully woven waistband was like it – of one piece with the ephod and made with gold, and with blue, purple and scarlet yarn and with [BYSSUS] finely twisted linen" (Exodus 39 : 5)

"Mordecai left the king's presence wearing royal garments of blue and white, a large crown of gold and a purple robe of [BYSSUS] fine linen. (Esther 8 : 15).

Also following Matthew (11 : 8) : "A man dressed in [BYSSUS] fine clothes ? No, those who wear [BYSSUS] fine clothes are in kings' palaces."

Following Luke (7 : 25) : "A man dressed in [BYSSUS] fine clothes. No those who wear [Byssus] expensive clothes and indulge in luxury are in palaces."

The eminent historian de Chifflet, author of a book on the Shroud of Chambery (= Turin), noted also the use of Byssus linen. (De Linteis. . De Chifflet. 1624)

Today the immensely large SUDARIUM, folded 64 times, has the shape of a rectangle of about 80 x 45 cm. In spite of the 64 layers, the red backing cloth remains visible !

CONCLUSION :

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From the documents about the relics venerated in Kornelimunster, Caduoin, Cahors and Oviedo, one may conclude that several linens were used by the burial of Christ.

The "Sindone Munda" of Kornelimunster, probably used to enwrap the Shroud of Turin, is most probably one of the many relics, made holy by contact with the original.

END

Notes

The history of the Shroud of Compiègne, is documented since 877.

The events, related by several authors, Dom Berthault, Dom Langlet, Jacques Doublet, are supported by several authentic Papal bull's and FOUR royal charters, given by three French Kings: Philippe I (1092), François I (1516 & 1519) and Henri IV (1601). Not to mention the gift of a precious golden shrine, by Queen Mathilde of England, in the year 1092 AD.

Queen Mahaut (Mathilde) is better known because she offered the famous tapestry of Bayeux.

Many years before Louis the Pious died in 840 AD, his Empire was already divided among his three sons Pepin, Louis and Lothaire.

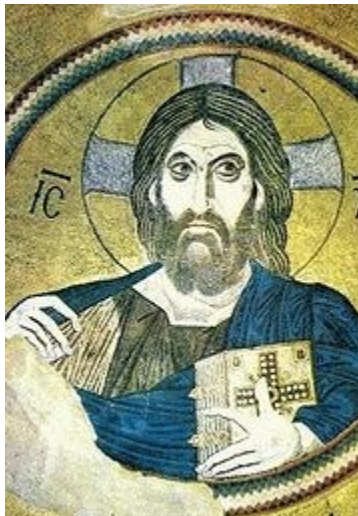
This arrangement became even more problematic when a son Charles was born, after Louis' second wedding with the notorious and beautiful Queen Judit. Because Charles was not included in the last will of his father, he was nick-named Charles the Bald, which means "without land". Judit was woman enough, to convince her husband to change his last will, in favour of Charles.

The oldest son Lothaire became two times Emperor in 830 and 833.

A word of thanks:

The author likes to thank Mr. Pierre Dor (Versailles France, Hern Ernt Hönings (Aachen Germany) and Prof. Daniel Scavone for their assistance and the permission to use their work.

Copies of the Shroud of Turin



Dear Friends,

As Roman Catholics, we really do have so much good to offer the post-modern world. It's all a matter of tapping the depths of what we actually have, and then presenting what we have to the PUBLIC - so that the PUBLIC - can benefit. After all, it's a matter of PUBLIC REVELATION - right?

Toward that end, here are the principles by which I operate:

PRIME DIRECTIVE: It's all a matter of putting the pieces together - finding more and more of them - and

connecting more and more dots - all of which - deepens and broadens our understanding of the mystery - and draws people further and further into it, namely that Jesus Christ was crucified and ROSE FROM THE DEAD!

Here are some maxims that I go by:

1) Don't just read a book or a website. Meet the author, or talk with him or her, and learn about them, from their friends, if you can. Look for yourself, and follow tips. Some of them - may lead nowhere... but others, may lead to real paydirt. If an author, or a webmaster - is not willing to share what they have, in a public way - than whatever they say - probably isn't all that authentic. That's why I put my cell phone number, and mailing addresses - in every message.

2) Understand people - more than you understand yourself. People love to be affirmed, and listening to them deeply - really empowers them to open up. Always start, by accepting people, where they are.

3) Begin with the end in mind, which, in my case, is serving the public by presenting to the largest number of people - the greatest body of truth, because the facts are ALWAYS in the public interest, and when they are PUT TOGETHER - they elicit AWE and WONDER which empowers POSITIVE personal and social TRANSFORMATION.

So let them be born in wonder!

4) Be direct and candid and open and CONFIDENT! If I am not willing to present my findings PUBLICLY - and not just to other "academics" or "clerics" - than what I have - is probably not worth all that much. What our post-modern world needs desperately - are things that are AUTHENTIC, and things that are CANDID - the antidotes to so much people stomach that is false, or hypocritical, or secretive or clandestine. Honesty and openness - are the opposite of defensiveness.

5) If there are errors or misunderstandings, in my own work, or in that of others, then patiently and kindly - CORRECT them! But if there is TRUTH - ELABORATE - go deeper into it! Discover the interconnections!

6) Find your own path, which comes from inside, but also from being faithful to your roots. In my case, my roots are deep within the Roman Catholic Church, so I am growing where I am planted. I can shoot forth tendrils from the VINE - to reach places few others have dared to tread, and I can do this, because I have tough roots.

Keep your heart and your intentions pure - to give room for the Holy Spirit to inspire - because, as Pope John Paul II said, "Real identity - comes from within."

7) NEVER get angry, or bitter, or negative, or let these feelings take hold - even if people deserve them. Accept that we live in an unjust world, so take all the blame for it! Find creative ways to make it right, because, after all, "The sun shines on the good and the bad; it rains on the just and the unjust." and LOVE is "the more excellent way."

8) BE PERSISTENT! KEEP YOUR EYE ON THE PRIZE! PERSEVERE IN DOING GOOD, AND YOU WILL REAP!

9) Keep watch over your physical health, and live a life of balance and moderation, in a way that your life is as ordinary as possible. Manage your money wisely, but let not prudence impede your generosity when the cause is worthy, and called for.

10) Finally, do my utmost to maintain and enhance my sense of humor, because God has a real sense of humor, and, as G.K. Chesterton once said, "Our Lord concealed His mirth!" When I pray to St. Joseph for a

Happy Death - I long to die laughing!
Peace in Christ,

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"Look at the past with gratitude, live the present with enthusiasm, and look to the future with confidence."
Pope John Paul II

