

Combined Review of: “The Sign” by Thomas de Wesselow
and “Resurrected or Revived?” by Helmut Felzmann

Historical and Religious Aspects

Now that the Easter season has come and gone, the inevitable Resurrection naysayer publications have hit the bookstore shelves and online websites.

Most notably, this year we have *The Sign: The Shroud of Turin and the Secret of the Resurrection* by Thomas de Wesselow and *Resurrected or Revived?* by Helmut Felzmann.

De Wesselow, an art historian, researched the Shroud for seven years to tell the reader that the image was caused by some natural process that he or no one else can adequately explain. This image then became the origin for the greatest misunderstanding in the history of mankind. The monumental confusion stems from the theory postulated by de Wesselow that the image on the Shroud is what the first disciples saw, not a physically resurrected Jesus.

According to de Wesselow, the Shroud was retrieved from the body of a dead Christ. Later, Jesus was re-wrapped in new burial garments and his body left to decompose in keeping with traditional Jewish burial customs. The bones then would have been placed in an ossuary and lost to history with the passage of time.

To the first Christians, the Shroud became the “risen Christ” according to de Wesselow. De Wesselow explains this by introducing “animism” (the attribution of life to inanimate things) and “anthropomorphism” (to credit with human-like thoughts and emotions) to his conjecture. These two concepts, coupled with the superstitions of an unsophisticated people, leave “no reason to doubt” that the Shroud figure would have been viewed “as a living presence” in the first century.

So the reader must now accept that Paul’s dramatic conversion was due to viewing the Shroud; and the 500 in Corinthians described by Paul as having seen the risen Christ was nothing but the display of a cloth. Further straining credulity, is de Wesselow’s notion that the apostles, by viewing a cloth, could have launched the teachings of Christianity in the face of extreme hardship and the most horrific deaths.

However, most implausible may be de Wesselow’s belief that thousands of Jews steeped in centuries of Jewish tradition, who took no notice of Christ’s teachings during his lifetime, now cast all that aside post Crucifixion merely by viewing an image on a cloth.

De Wesselow explains the Shroud’s disappearance in Edessa in modern day Turkey as the final step in creating the great misunderstanding. With the cloth gone from sight and the passage of time, the Shroud displays following the Crucifixion morph into a body and blood resurrection. According to de Wesselow, this myth becomes the prevailing basis for today’s Christianity.

Felzmann takes another approach and proposes that Christ survived His Crucifixion; then almost immediately set out visiting the apostles and wanting to preach again in public. All of this

supposedly occurs with the aid and protection of the Essenes, a controversial group of holy men and women of which little is reliably known.

First, however it is necessary for Felzmann to prove that Christ survived the Crucifixion. He supports this theory by referring to the work of the late Prof. Wolfgang Bonte, a credentialed forensic scientist. Bonte proposed that the blood stain patterns on the Shroud and other indicators show that Christ was alive when wrapped in his burial garments. It should be noted that this conclusion is shared by only a few in the field and is contrary to all mainstream research conducted by numerous eminently qualified forensic scientists.

Felzmann asserts that Christ was alive when taken from the cross, which enhanced the possibility for natural body encoding to occur (similar to de Wesselow's natural process causing the image) and create the unique image on the Shroud. Here Felzmann introduces an unproven methodology described as the reaction of a warm body (necessarily alive) and body enzymes acting on cloth to produce an image.

Felzmann speculates that a living Christ is rescued from the tomb by Nicodemus and Joseph of Arimathea because both men are Essenes and essential to this grand hoax. The Essene writings on which Felzmann relies describe a post Crucifixion Christ in a weakened state, desperately wanting to be with his disciples while being hotly pursued by Caiaphas (a Jewish high priest) and his underlings.

After several meetings with his followers, including the well-known "doubting Thomas" encounter, Christ retreats to safety at an Essene community near the Dead Sea and dies only days later. These accounts by Felzmann's admission are in "reasonable doubt." Most scholars disregard these texts finding it totally implausible that Jesus, ravaged by crucifixion and succumbing to death from those wounds, could have possibly inspired the apostles to go forth and spread the message of Christianity.

Felzmann also takes us through the flawed process of the Shroud carbon 14 dating. His work is thorough and uncovers many of the shortcomings surrounding the 1988 attempt by three prestigious labs to accurately date the age of the Shroud.

Unfortunately, much of this fine work is overshadowed by rather blatantly accusing the Church of perpetrating a fraud. This fraud or conspiracy surrounds the 1988 Shroud test samples being "replaced by bogus ones." Felzmann further asserts, "the motives of the Church are to devalue the Shroud and to make it seem unauthentic," presumably to discourage further research that would verify his theory that Christ was alive post Crucifixion. Consequently, "the magical salvation and resurrection story is thrown into the theological trash heap of history."

After mind numbing research, both authors apparently arrive at Christ's tomb with no clear explanations for the Easter mystery. At this point, as all confirmed nonbelievers must do, they develop a theory - no matter how dubious - that allows them to continue with their preconceived notions. They each took a different approach using the Shroud as their path to a "reasoned" answer to the Resurrection miracle. Both authors should take note of a comment from the common sense mind of G. K. Chesterton, "reason is fine until it becomes unreasonable."

Since most of the evidence derived from the Shroud is scientific, a focus on the authors' scientific bases is essential in understanding their overall positions.

Scientific and Contemporary Aspects

Both Felzmann and de Wesselow rely prominently on the scientific research of Raymond Rogers in formulating their respective views that either the live or decomposing body of Jesus naturally caused his images on the Shroud. Both also rely on Rogers' scientific research to suggest that either a foreign repair piece was unwittingly carbon dated in 1988 or that foreign samples were intentionally switched with the Shroud samples by the Church and their supporters. If Rogers' research lacks credibility and elementary scientific evidence to support it, the main contentions of these books correspondingly lose further credibility.

Felzmann mistakenly refers to Dr. Raymond Rogers. From his first involvement with STURP in the 1970's until his death in 2005, Ray Rogers held himself out as having a doctorate and/or allowed others to do so without correcting this falsehood. He never earned a doctorate or Ph.D. degree at any time in his life. He also claimed the Shroud's vanillin content was an indicator of its age, but this content is greatly affected by exposure to heat. A cloth that necessarily spent centuries in the Middle Ages, as both authors acknowledge, would have easily been exposed to such high temperatures.

Both authors emphasize Rogers' claim that the Shroud samples he studied had a different chemical composition than other Shroud samples; however, the "other" Shroud samples referenced by Rogers came from the edges of water stains, where chemicals are typically deposited by the flow of water. Moreover, when 13 threads taken from the same area as Rogers' samples were examined by STURP using X-ray fluorescence analysis they showed the same relative concentrations of calcium, strontium and iron that were measured throughout the entire Shroud cloth. Due to physical limitations these were the only chemical elements that could be measured in 1978; however, these three elements are distributed throughout the entire Shroud linen. This chemical comparison not only makes a medieval or 16th century repair hypotheses extremely remote, but it completely outweighs all of Rogers' findings in his 2005 *Thermochemica Acta* publication that was clearly relied upon by the authors. Rogers' findings in this publication are based completely on his subjective observations and interpretations from merely looking at samples through a microscope. Mr. Rogers had possession of numerous Shroud samples, as well as access to the facilities at Los Alamos National Laboratory for decades, yet never undertook any elemental analysis of these many Shroud samples. Ironically, the chemical similarities of these Shroud samples to the rest of the Shroud was originally mentioned in the endnotes of a 1982 scientific paper co-authored by Mr. Rogers and Larry Schwalbe that summarized much of STURP's work. It is as if Rogers overlooked or avoided any definitive chemical or elemental analysis of these Shroud samples with the rest of the cloth at large.

Significantly, when scientists at the University of Arizona's radiocarbon laboratory examined samples remaining from their 1988 dating of the Shroud by UV fluorescence and photomicrographic analysis they found no evidence of any coatings or dyes as indicated by

Rogers. They also found no evidence to support Rogers' or the author's position that their radiocarbon sample did not derive from the main part of the Shroud. When Italian scientists examined Shroud samples removed from the same area as Rogers' samples, they too found the samples resembled those taken from the rest of the Shroud. Similarly, the detailed, close-up inspections of the front and back sides of the Shroud by textile and other experts also refute the unsupported views of Rogers, the authors and others who suggest the Shroud samples tested in 1988 came from an invisibly repaired region or were not taken from the main part of the cloth.

According to Felzmann, Rogers claims that during the Shroud's production its spun fibers were individually moistened with a paste of crude starch as other ancient linen supposedly received. The complete or woven Shroud was then washed in *saponaria officinalis* or soapwort, a soap-like solution, and then laid out to dry. De Wesselow explains that when the water thus evaporated a thin layer of carbohydrates containing starch or sugar then resulted throughout the surface of the entire Shroud. Rogers claims as Jesus' corpse decomposed and putrefied that it gave off amines or amino acids in a gas diffusion that would have reacted with a reducing sugar as a form of non-enzymatic browning or caramelization that resulted in the unique body images on the Shroud of Turin.

There are so many fundamental problems with this hypothesis; I can only briefly mention some of them. First of all, there is no evidence on the Shroud's body images of a decomposing body, yet by definition the body in this image forming hypothesis would have been decomposing. Furthermore, there is no evidence or any decomposition stains at any location on the Shroud, nor is there any evidence of sugar on the Shroud or the distribution of starch as hypothesized by Rogers. The chemical reaction within the Maillard reaction also will not occur unless the corpse's temperature is 104^o F (40^o C) or more. Since the dead body in the Shroud first went into rigor mortis while it was in the vertical crucifixion position, it is extremely unlikely this coldblooded corpse would have been at such a high temperature when it was subsequently buried in a cool tomb, as in the case of Jesus.

Even assuming every undocumented element of Mr. Rogers' hypothesis, this method would only produce stains on the cloth. At orifices like the mouth the stains would be the most visible. This method would not produce uniform coloring on all the individually colored image fibers found throughout the length and width of the full-length frontal and dorsal body images. This necessarily means it could not contain the three-dimensional and vertically directional information also found throughout the full-length Shroud body image. Nor would this method produce negative images that contain highly-resolved, detailed images of a man when they are photographed.

All sorts of diffusion, vapograph, direct contact and various combinations of these and other naturalistic methods have been tested over the course of a hundred years, but all have noticeably failed. Rogers only attempted to simulate parts of his method to try to achieve a very few of the less complex features found on the Shroud's images. His results necessarily do not come close to duplicating the images found on the Shroud. To give you an idea how inherently flawed his method is consider that the thousands of Shroud body image fibers located throughout the full-length, frontal and dorsal body images are not only uniformly encoded as compared to each other, but they are uniformly encoded 360^o around their individual cylindrical surfaces. Even

using simulated methods where the underlying assumptions to Rogers' hypothesis are artificially produced, they failed to uniformly encode one individual fiber 360° around its cylindrical surface.

Felzmann points out "If it were so simple for a corpse and a shroud sprinkled with starch to yield an image, many such images on grave shrouds would have already been produced. Furthermore, it would be very simple today to reproduce a shroud with such an image. One would simply lay a shroud with such a preparation on the face of a corpse and wait for two days. Yet the image on the Turin Shroud is unique. A second such image of a corpse on a shroud has not been found, nor has it been possible to reproduce such an image experimentally." De Wesselow also notes that Egyptian burial cloths are sometimes stained, but they certainly didn't produce any images let alone body images that approach what's encoded on the Shroud. Millions of people have died and been covered with burial shrouds, sheets, blankets, jackets etc. over their bodies. None have left images that approach the unique and unfakable human body images and blood stains found on the Shroud. Yet, despite the repeated failures of all naturalistic methods by experiments and by natural design, both authors confidentially assert that their naturalistic methods would work.

After noting that the body temperatures would vary at the hands, feet and dorsal side of a corpse from the rest of its frontal side, Felzmann amazingly argues the man in the shroud was alive. This simply and conveniently overlooks the almost unanimous conclusions of physicians and pathologists who have studied the Shroud for more than a century that the body wrapped within the cloth was not only dead, but was in rigor mortis. In a similar fashion, both authors overlook or ignore many other image forming methods that clearly duplicate or account for far more of the Shroud's many unique features than Rogers' or similar methods. When they do discuss these other methods they often focus on just one or two of its many attributes in a general or inaccurate fashion.

The authors seem to overlook the scientific evidence indicating that the body images on the Shroud resulted from a dehydration and oxidation process that develops over time. The Shroud's body images were probably not visible for centuries. This simple fact, as opposed to the authors' outrageous 1st century conspiracies, best explains why no Shroud-like image is found in the first several centuries after Jesus burial. No description of an image like the one on the Shroud is found anywhere in history until the sixth century, when the image either developed or was found after having been hidden away for centuries. If Christ left his image on his burial cloth, it would have clearly been mentioned. Yet no biblical, apostolic or other writings mention such a unique image until the sixth century. The scientific, biblical and historical evidence all refute the authors' assumption of an immediate image (as well as many of De Wesselow's and Felzmann's other positions).

In summary, what distinguishes the above books from most other Shroud books are the authors' conclusions regarding

- 1) How the Shroud's images were formed,
- 2) The conspiratorial actions of the Church and their colleagues regarding the Shroud's radiocarbon samples and Jesus' resurrection,
- 3) The physical condition and actions of Jesus following his crucifixion,

4) The actions of the apostles and Jesus' followers following the events of Easter.

Unfortunately, all of the authors' above contentions are based on little, if any, scientific or other credible evidence. Instead they are largely, if not completely, based on conjecture and illogical interpretations.

Felzmann and de Wesselow also erroneously claim or imply that their unsupported contentions will or should have enormous effects on the public's religious beliefs. These conclusions are not only based on speculative and undocumented evidence, but they understate or ignore the nature and extent of the objective and independent evidence that has been documented from decades of scientific and medical examination of the Shroud. As their own failed methods confirm, most of this extensive evidence is not only unfakable, but is consistent with the Shroud's authenticity as the burial garment of the historical Jesus Christ. Moreover, the documented evidence is actually consistent with every element of the passion, crucifixion, death, burial and resurrection of Jesus Christ as these events are described in the Gospels.

The realization that Christianity has hundreds of unfakable items of scientific and medical evidence to confirm the central tenets of Christianity and the most critical events in all of history, which are contained in the most reliable and textually attested sources of antiquity, could have unprecedented consequences throughout the world. No other religion has any objective evidence to confirm the central tenets or critical events of their religion, let alone an exhaustive amount of such evidence. Overwhelming, objective evidence — along the lines of a 150 – 0 shutout when compared to any contrary religious or other view — would impress the listener whether agnostic, atheist or a member of any other religion.

Unfortunately, religion causes, contributes to or is an underlying element in numerous wars and conflicts that are occurring throughout the world. While such wars and conflicts have always occurred throughout history, their numbers are increasing. Furthermore, the means of destruction by the combatants have become alarming. These underlying religious differences and conflicts go back centuries. Wars and conflicts have not and cannot eliminate these differences. Worse yet, they have perpetuated and deepened the differences and hostilities among the combating religions. Overwhelming, objective, and independent evidence for one religion, with the lack of any such evidence for other religions, would allow sectarian combatants throughout the world to end these unnecessary wars and conflicts.

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