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James L. Paris: All right everybody. Good to be with you. My name is Jim Paris. As he said, I am the editor-in-chief of the website christianmoney.com. I've been getting a lot of advice from people. Some are telling me, "Hey you need to get focused. You need to decide who you're going to be on the radio." I'm interested in so many different things. In fact, what I've got on my GCN host page is that I'm interested in a little bit of a lot of different things, which I think keeps this show interesting. But yeah, typically the focus here is going to be making money, saving money, avoiding scams, and we talk about what's going on in the news. We talk about prophecy, preparedness; we even have experts on that talk about things like UFOs. In fact, if you were to come here to my studio and look around at all the books that I have—all the little snippets of things cut out and laying around my desk or hanging on my walls—it would almost be like the scene out of the movie "A Beautiful Mind," where you watch the whole movie, and then at the end you finally realize that Russel Crowe is actually crazy. You take a look at what's happening in the movie and you're thinking to yourself, "Wow. This is really weird; interesting. Maybe it's not real." Then you get to the end and they show this shed where Russel Crowe has all of this stuff in that sort of supports his delusion of this other life that he thinks he's living. That's my office here. My studio/office would look a lot like that scene.

In any case, we've got a great second hour lined up for you. We don't want to delay getting to our guest. We're super excited to have him with us. His name is Barrie Schwartz. I want to give you a quick background on him. Barrie Schwartz was the official documenting photographer for the Shroud of Turin Research Project—the team that conducted the first in-depth scientific examination of the Shroud in 1978. He is currently the co-author of a Shroud book with Ian Wilson titled *The Turin Shroud*. "The Illustrated Evidence" is the subtitle. He's also the editor and publisher of the internationally recognized Shroud of Turin website, Shroud.com. Barrie Schwartz, welcome to Jim Paris Live.

Barrie Schwartz: Well Jim, thank you so much for having me on your program.

James L. Paris: I wanna start by making sure that I have your title right. You are not a doctor am I correct?

Barrie Schwartz: That is correct, although my Jewish mother would certainly like that.

James L. Paris: I didn't want to shortchange you. I don't know if it was just me, but about 45 seconds ago I heard in my headphones like this sound effect of a bullet. Did you hear that on your end to??

Barrie Schwartz: I did not.

James L. Paris: Maybe that was just in my headphones. I was wondering what just happened?! Talk about trying to avoid conspiracies, and then I hear the sound--

Barrie Schwartz: I'm in the Rocky Mountains of Colorado. All my neighbors have guns up here. But I didn't hear anything sitting up here in the living room.

James L. Paris: Well so good to have you with us Barrie. I've enjoyed listening to you on a number of other interviews. One of the things that I wanna start with is that there's probably some younger people listening tonight. My daughter, who is 24-- She was asking me who is coming onto the show this week, and I mentioned to her your name, and I mentioned the topic—the Shroud of Turin—and she said, “What's the Shroud of Turin?” In fact my mother, who is 71, asked me the same question: What is the Shroud of Turin? So for those not familiar with this, let's not start too far ahead. Maybe you can give us a one or two-minute Wikipedia overview of what the topic is here tonight.

Barrie Schwartz: The Shroud of Turin is a 14 ½ foot long by 3 ½ wide sheet of linen cloth that bears blood stains, burn marks, scorches, and the image—forensically accurate—of a crucified man, front and back, with all of the wounds as documented in the New Testament—in the gospels—of what was done to Jesus of Nazareth. Many people believe that this is the cloth that wrapped his body in the tomb once he was placed in the tomb and removed from the cross.

Because it bears an image, of course, it's been the topic of conversation literally for more than-- for centuries. But it was in 1898 when the first photograph was allowed to be made of this that, sort of, the scientific era of the study of the Shroud began. One of the things that was determined when they photographed it is that the image on the Shroud itself has the lights and darks reversed as a photographic negative would. So when you photograph it and you look at the negative it becomes a positive: it reverses again the lights and darks. That's a very unique property. There aren't many images on the planet that can have those kind of properties. So the Shroud has been an object of controversy and study for literally decades, particularly when our team was permitted in 1978 to perform the first in-depth scientific examination of the cloth. Our goal was simply to determine how the image formed. Is it a painting? Is it a photograph, a scorch, or a rubbing? Those were all proposed as possible theories for how the image was formed. So our team went to Turin in 1978. We spent five days and nights non-stop, working around the clock, to gather data; the next 3 years reducing the data and evaluating it, and writing it into articles that were then submitted to independent, peer reviewed publications, scientific journals-- So our work is in the scientific literature—credible scientific literature. Ironically, our purpose was to determine how the image was formed and we came back unable to answer that question. We could tell you it isn't a painting, photograph, or scorch, but we don't know of a mechanism that can make an image with the properties inherent in the image of the Shroud of Turin.

James L. Paris: This is just fascinating to me. There's so many questions that I wanna ask you. But the first thing that I want to establish here-- If I understand this correct, please tell me if this is not right. I understand that you yourself are not a Christian. You are an orthodox Jew. Is that correct?

Barrie Schwartz: I was raised an orthodox Jew. I want to be real clear about that. I'm not a practicing Jew today. I was raised in an orthodox family, not ultra-orthodox. Both my parents were immigrants from Poland, right before WWII. I was first generation born here. So I was raised in that environment. My grandparents lived with us. It was like fiddler on the roof. In the end, ultimately I walked away from Judaism as soon as I had my Bar Mitzvah. I was sort of finished with it, and I never really looked back again until I was in my 50s and I became more publically involved with the Shroud. It took until 1995 until I was convinced that it was authentic

—and I held it in my hands 20 years earlier. So it took me a while. But ultimately once I was convinced that it was authentic and decided to put the information and material that I had collected over the years onto shroud.com, it was then that people started asking me about my faith. Before that it really wasn't a topic of conversation in my life. I had gone for all those years without even thinking much about God, to be honest. Ultimately I was forced to confront my beliefs, because people were asking me about it. God wasn't even part of my life. In looking in my heart and realizing what upbringing I had been brought up in, ultimately I found that God had been there all along. How many Jews can say that the Shroud of Turin led them back to their faith in God? I can say that. I'm not a Christian. I'm not a Messianic Jew (to much of the chagrin and disappointment to many of my friends out there), but I'm doing the job that I've been given to do. If it comes to the point where that is something I have to do--

James L. Paris: Very good we'll have to talk more about this when we come back from our break.

All right we are back. I'm sorry for asking about your personal faith. I'm sure that you might guess the reason for that. Many of those that are skeptical about the Shroud of Turin sort of raised the question of whether someone's personal faith in Jesus Christ might cause them to sort of taint the results in any research they've done. Having a predisposition, if you will, to authenticating this, as opposed to coming out with what might be damaging results. So that's why we went there. I hope that wasn't overly personal.

Barrie Schwartz: Not at all. As a matter of fact, I think it's essential that people understand that when I was invited to be on that team I said no! I didn't think I should get involved with something that might wind up along the religious vein that I didn't feel I had much interest or knowledge in. But it was about the image and the properties of that image that sort of attracted me. Ultimately I stayed on the team. I was the skeptic. I remained a skeptic for almost 20 years after holding it in my hand in 78. It was about 17 years later before the evidence finally convinced me that this had to be the real thing. So I understand why people feel that way. One of the reasons that I make it very clear upfront of my Jewish background and that I'm not a Messianic Jew or Christian is so that people don't believe that I have that bias—because I certainly didn't. I did have a bias, but it was in the complete opposite, other direction.

James L. Paris: And that just adds to your credibility—your views on this. We are going to take calls tonight for Barrie Schwartz, but we'll do that starting in our next segment; not in this segment. Barrie, I have to ask you what it was like to actually touch the Shroud of Turin. Maybe at that moment you didn't realize that you could have actually been touching the garment that Jesus Christ was wrapped in after he was crucified. If that were to be authenticated, and we were able to say, "yep! That is the garment." There would be no question that that would be, perhaps, the most important archeological item/spiritual item in the world's history, and there you were actually, physically touching that. What was that moment like, pondering the possibility of "what if?"

Barrie Schwartz: We all certainly understood that that was a possibility. Of course, at that moment in my life I had no emotion attached to the subject matter, having been raised in a Jewish home. I had no emotional attachment to Jesus as a Christian would. I just went in there more from an intellectual point of view: in a science imaging point of view. I understood. I think we all did. Everybody on that team. There were three Jewish guys and a Mormon; some Evangelicals, and Catholics, and Protestants, and Atheists, and Agnostics. I think everybody understood the significance of it—that it was important to a billion people on this planet. So we all took our work very seriously. But I did not have the kind of emotional response that other team members did have who were good Christians, who probably had a lot more reverence at that moment in time than I might have had, or some of the other team members might have had. I think it's fair to say that I went in there sort of neutral or negative and didn't have that connection that so many might have had. I actually tried to quit the team at one point, but in the end I realized that this was something important to be involved with. It was a great privilege, and it wasn't until years later that I came to recognize what an amazing event this was in my life, because it ultimately altered the course of my life as well; not the way some of my Christian friends would like to hear, but it brought me on to a path that is a much better path that I would be on otherwise. I always say this: Isn't it funny—what am I doing in the middle of all this, and in the end the answer might well be—how God always seems to pick a Jew to be the messenger. I am the one who brings the information. I don't have to put a spin on it. I was convinced by the scientific evidence of which I was a participant of gathering and studying. So I didn't come into

this with any predisposition other than, perhaps, yeah it's a painting, we'll see the paint and we'll go home. I said that out loud much to my chagrin many years ago. Give us 10 minutes; we'll see the paint and go home.

James L. Paris: Now we fast forward and we know today that it's not a painting that has occurred. We may or may not have time to get into all of the reasons why we know that. Of course people can do their own research. But one of the questions that comes up is, What made the imprint that we now-- We go onto the Internet and we can see both the negative and positive, where you can actually see the face of the person believed to be Jesus Christ--

Barrie Schwartz: Clearly.

James L. Paris: What actually made that image? How did that image get transferred onto fabric? Do we know what that was? Whatever it was?

Barrie Schwartz: Actually, the answer is no, we don't know what it was. The image has very unique properties. One that I'm sure many people have heard about is that it is encoded with special or dimensional or depth information, kind of like a topographical map. People can think 3D. It's not quite 3D, but it's got properties like a 3D image. That was part of the catalyst that even got our team interested in going to look at it, because that is rather a unique property. Not many images in the world have that kind of property. But we really don't know what type of mechanism after our research-- We were able to do a lot of chemistry and physics on the cloth and on the image, and we don't know of a mechanism that can make an image with those chemical and specific physical properties. You can make something that looks like the Shroud. That's not very hard with all the photographs of mine and others on the Internet. But to make something that passes all the same tests that our testing did on the Shroud so that you get the same chemistry and physics as a result-- No one has yet come up with a mechanism that can do that.

James L. Paris: Barrie, with a minute to our next break, describe the physical injuries of the man that was wrapped in that cloth, based on what we can see from the image transferred to the cloth.

Barrie Schwartz: Scourging all over the head, not just to the pretty circle of thorns, but a massive, probably, bush smashed onto his head with bloodstains covering his scalp. Working his way down we have a spear wound in his side. Both the back and front of the body are covered with wounds from a Roman flagrum, a three-thonged leather whip with lead weights at the end. There are bloodstains at the back of the hands where crucifixion nails would have been an exit wound there. We have bloodstains at the feet from, again, crucifixion nails. So all of the things described in the gospels--

James L. Paris: As described in the gospels. We wanna talk about the crown of thorns when we come back from this break. Barrie's website is shroud.com. Barrie, your book—I checked it at Amazon—isn't currently available at a reasonable price. Is there a place people can get your book currently or are you in the process of coming out with a new one soon?

Barrie Schwartz: Unfortunately that book is out of print; it was published in 2000. It's pretty hard to find copies of it these days. I don't have one currently in the-- I'm working on other things. There is one somewhere down the road I just can't say exactly when--

James L. Paris: Maybe a kindle version?

Barrie Schwartz: Whatever I do, we certainly will include some type of book version.

James L. Paris: We've already got some emails coming at to jim@christianmoney.com. We'll get to those as we can, but as always we take live callers first. Barrie, let's say that someone buys the fact that this might have been a person that was crucified around the same time as Jesus, and this may have legitimately been the garment that they were wrapped in. Well look, there were thousands of people crucified by the Romans, so why would we think that this particular garment—other than the fact that it sort of has this magical, mystical imprint that no one can figure out

how it got on there—you know, in my mind the answer to that is the crown of thorns, which I think would have been a unique feature in the crucifixion of Jesus Christ that we would have not seen in other crucifixions. Is that a fair analysis?

Barrie Schwartz: I would say that that is a spot on answer. That's exactly what I was going to say. What we have here is-- Yeah they crucified him, speared him, scourged him; they did all these things to lots of people. But only one we know of had all of those things applied to him including this crown of thorns. I wanted to add one thing from the earlier segment. The wounds depicted on the shroud are 100% forensically accurate, and that was determined by no less than three forensic experts. So what we have on there is not something that some artist depicted, so this is the real thing.

James L. Paris: This is kind of a weird question coming in from an emailer in Chicago. This person is saying that they have heard or read that there's some chance that there is the DNA of Jesus in this garment, and people might use current cloning technologies to create another Jesus. That sounds really crazy to me, but is there Jesus-DNA that we could find in this fabric? I mean, obviously for cloning or not, that's just a fascinating question. Is there the DNA of this person that was crucified?

Barrie Schwartz: The short answer is probably not. Here's why. First of all, DNA is organic and degrades over time. If this is what we believe it is, then the bloodstains are over 2000 years old. Number 2, you have to remember that the Shroud of Turin was rolled up and unrolled hundreds of times in its history, held by its corners, people prayed over it, kissed it, leaned over it, touched it, wept over it, and everybody is shedding DNA constantly—we've known that for the last 8 or 10 years—and consequently, when you do a DNA analysis from the Shroud of Turin, how do you know exactly who you're analyzing? The DNA analysis that was done in 1995 in the University of Texas Health Science Center in San Antonio-- They determined that it was male human DNA, normal chromosomes, but there was not enough of the segments available for any kind of cloning or reproducing or even in-depth DNA analysis. So setting aside the factor of contamination of all the people who have handled it including myself, the DNA is too old and degraded for any kind of cloning. You need a full profile for that. It's unlikely they'll ever be

able to obtain a full profile from the Shroud, and if they did, how would we be absolutely certain that it isn't my DNA? I'm a Jewish man; so is Jesus. So the real issue with that-- and because of the degradation and the age of the DNA, remember this cloth was exposed. This wasn't sealed up somewhere for a couple thousand years where it might be less impacted by the environment. This cloth was hung from balconies for display at times. So it's had a lot of exposure to the air, and to sunlight, and to ultra-violet and things that are destructive long-term to the organic substances of DNA. So bottom line is: that person can rest assured they're not going to clone the anti-Christ from the Shroud of Turin.

James L. Paris: Interesting. Yeah you hear weird things out there. What do we know about the chain of custody of the Shroud of Turin? Now it's a museum piece. We know that. But--

Barrie Schwartz: It's not really in a museum, it's in the Cathedral of St. John the Baptist of Turin, and it's going to public display again next year.

James L. Paris: What do we know about-- Let's say we have the day after Jesus is resurrected according to the gospel account. Then they go and-- there's the burial cloth in the empty tomb. Do we know what happened from that point to when people said, "hey this could be something significant; let's start considering this 'Shroud of Turin' and start handling this in a more careful way," et cetera. Do we know the history from Jesus' day to present day or when we first recognized the importance of this item.

Barrie Schwartz: We don't have a completely unbroken chain of custody. There are gaps in the history of the Shroud. The first gap is the first 250 years. There's a reason for that. People have to remember that this is a Jewish burial Shroud for a Jewish burial. The cloth contains blood, which by Jewish law must be buried with the body. To make it even more unpalatable, it contains an image, which is forbidden to this day by Jewish and Muslim law. So they couldn't very well come running out the tomb saying, "look what we found!" They might have been the next ones on a cross and the cloth destroyed. It would have had to have been carefully hidden in secret and preserved probably as a family treasure or secret treasure for at least the first 250 years. Why do I say 250? Because the man of the Shroud has a unique appearance to him. Everybody looks at it

and says that's the way Jesus looks. But 250 years after the events, about 285 AD, the first depiction of Jesus looking like the man of the Shroud shows up in the Catacombs in Rome. Then there's a gap again, and then the depictions of Jesus—particularly starting with the orthodox church—all start looking like the man of the Shroud. So it's obvious that it was hidden for a while, and then came into public knowledge for some period of time. There was a cloth known as the Mandylion. Some people believe that it was the Shroud of Turin. It was in Constantinople, and when the crusaders came and sacked the city, that cloth disappeared never to be seen again, and 150 years later the Shroud of Turin shows up in France in the hands of a crusader. So can you make the connection? Well any other archeological object, nobody would care--

James L. Paris: Barrie we're gonna cut you short right there. We'll finish up on that when we come back. I also wanna ask about any evidence of levitation of the man that was inside the Shroud of Turin, the cloth.

A quick note: Three of my books, my book on prayer for finances, my book of the JFK assassination, and my book on credit scoring (*How to Raise Your Credit Score 100 Points in 100 Days*), are available for the next day or so for free download over at Amazon.

I'm sorry Barrie we had to interrupt you again. We're gonna take a few more questions by email or by phone.

From the email, someone wants to know-- they say that they've read articles saying that recent evidence would support the notion that the man inside the Shroud levitated at some point. Do we know that?

Barrie Schwartz: Not really. No. There's one or two folks who propose that theory that the man was floating vertically, actually. I don't believe that the evidence on the Shroud shows that, because there is a flattening of the buttocks and the shoulders indicating he was lying on his back. I think the idea of levitating—although it was interesting and came from quite a credible source—I don't believe the evidence supports that.

James L. Paris: What's interesting to me about the Shroud is that whatever it was—this mystical power that created this imprint-- Why is it that there seems to be so many critics, Barrie, of this? It would seem to me that just the fact that one can't figure out how this imprint was made would

be a significant piece of evidence. But it seems like there's a lot of critics, and every time this Shroud of Turin goes back out on exhibit, all of the critics come back out again. Can you share with me like the top 1 or 2 criticisms of the skeptics. I know there was even a skeptic magazine from time to time will do special issues as to why it's not legitimate.

Barrie Schwartz: I think that the biggest criticism is that there is a break in its chain of custody. I can recommend a book by Ian Wilson called *The Blood and the Shroud*, which put together probably one of the better histories of the missing era of the shroud. You can go to the shroud.com and find the documented history from the 1300s to the present day. But the biggest criticism is the break of the chain of custody. Of course, there's a letter that was written by a bishop supposedly—I think in the 14 or 1500s—that said he knew the artist who painted it, but no signed letter of that was ever found. The letter was supposedly sent to the Pope, but there's no record of that in the Vatican. I think what we're seeing there is local politics in play. A bishop was upset that the owners of the Shroud were displaying it in their church, and they weren't giving any of the proceeds to the bishop. So I think what we have there is kind of a red herring. Those are the kind of things that the skeptics like to point out. Everybody is entitled to their opinion. My opinion was just the opposite of what it is today when we first started all of this. I was privileged to be a part of this: to have my hands on this piece of cloth, to study it up close and personal, and to have access to all the science throughout the years. The science supports the authenticity more than not. Will we ever have a definitive answer? Probably not. I always tell people that nobody's faith should rely on a piece of cloth in the first place. The answer to faith isn't on that cloth, but it may well be in the eyes and the hearts of those who look on it. So I always tell people to look at it, and see what we know about it, and then make a decision for yourselves.

James L. Paris: The one part of it that just gives me chills is the crown of thorns. I just can't get beyond that, because that to me is what would significantly take that cloth and set it aside as something extremely unique. Of course, following the gospel account. Someone is asking here by email—they don't give us their location—if there is a possibility of any new developments that could happen with the Shroud based on advancements in technology. In other words, when you folks did this it was the late 70s. Is there any technology coming or exists today that wasn't

around the last time this was done that could help us make progress one way or the other? Authenticating or deciding this isn't the real thing.

Barrie Schwartz: Great questions. Absolutely. I think there are massive improvements in technology over the last 36 years. We can do things like digital imaging spectroscopy, which virtually allows us to do chemical analysis without even touching the cloth. So yes there are technologies available today that were not available in 1978 that would help us better understand what's on the Shroud. I don't know if the mystery will ever be solved that will prove beyond the doubt that this is authentic or not. But I do think that there is other data that could be gathered from the Shroud that can further increase our knowledge and, perhaps, better come to understand how that image formed. As far as the significance of the image, I think people have to decide that for themselves. As far as science goes, yes there is plenty more that science could do given the opportunity. We're all hopeful that that will happen in the future.

James L. Paris: Emailers, please put your location. I love to see the location of where you're listening.

The next question comes in from Baton Rouge, LA. They wanna know the religious community has accepted the Shroud? For example, what does the Vatican make of the Shroud? Do we have any widespread position one way or the other in support of the Shroud as being legitimate within the religious community?

Barrie Schwartz: I cannot speak for the Vatican. But I will say this: the Vatican has never taken a formal, official position in declaring it an authentic relic or not. I think that's wisdom on the part of the Vatican. I do think, though, that-- in other words, several photographs of several previous Popes kneeling and praying before the crowd. I don't think any of those Popes would have done so if they thought it was a fake. So even though that's sort of an unspoken affirmation, I do believe that-- Not just Catholics though. That was one of the biggest things that I was kind of shocked by, that there are many Christians who are skeptics. But I have seen in the last few years a much more growing interests on the part of other Christian denominations—Protestant, Lutheran, Methodist, Evangelicals, Messianic Jewish organizations—that have shown a great interest in the Shroud, and my travel and lecture schedule has been reflecting that. I am not just

speaking in Catholic churches anymore. So I think there's a growing interest and a growing acceptance about the Shroud. But I don't think that it is a universal thing. I think there are still a lot of questions that need to be answered.

James L. Paris: What's interesting, Barrie, is that there are still a lot of people that doubt the historicity of Jesus Christ. They wonder if he was really a person that walked upon the earth. Of course, there is huge evidence to support the historicity of Jesus Christ, and now we have all this documentation about the Shroud. It just really, really is an interesting topic. We're so glad that you came tonight to talk with us about it. Take the last few seconds and give us your website or any other information you'd like to give out

Barrie Schwartz: Our organization is the Shroud of Turin Education and Research Association. We're a 501(c)(3) nonprofit. The website is www.Shroud.com. We're the top of all the search engines. If you type "Shroud of Turin" or "Shroud" on any search engine you'll find us almost at the top of the page. Our website is almost 19 years old. Obviously that's the place to go. It's huge. If you're gonna come to visit Shroud.com, bring a lunch.

James L. Paris: Very good. It's so good to have you with us Barrie Schwartz. He's available as a speaker. Check out his website. Another two hours in the can. Week number 2 over here over at GCN. Good to be with you. Don't miss next week, we're going to talk about alternative cures for cancer. Visit us on the website, Christianmoney.com. This is Jim Paris here as always to help you make the most of God's money. Talk to you next week.