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Cheryl White has taught medieval and early modern European history at LSU-Shreveport for 22 years. Her research interest in the Shroud of Turin began nearly 30 years ago, with a primary focus on Shroud historicity and epistemology. She is an Ambassador for the American Confraternity of the Holy Shroud, and Curator of the Museum of the Holy Shroud.

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Fr. Mangum is currently Diocesan Administrator and rector of the Cathedral of St. John Berchmans and chaplain to two schools (Pre-K3-12). He is also the Judicial Vicar, and a member of numerous ecclesial organizations, including the American Confraternity of the Holy Shroud, and the Equestrian Order of the Holy Sepulchre of Jerusalem, in which he holds the rank of Knight Commander. He is the Director of the Museum of the Holy Shroud.

ABSTRACT**Re-Examining the Record: A Contextual Examination of a Letter of Pope Innocent III**

Correspondence covering the period immediately following the sacking of Constantinople in 1204 belied the true conditions there. In fact, Pope Innocent III labored under the false assumption that the city had agreed to reunite the Eastern Church with the Holy See of Rome. This provides important and immediate historical context for the analysis of a letter of Pope Innocent III, dated November 1204, which the authors assert contains important linguistic and contextual clues to indicate he knew that the Eastern Church possessed the burial shroud of Jesus. The authors have annotated the letter to offer relevant context and commentary, posing the thesis that beyond being a pastoral letter, it also contains references to specific historical relics: the burial cloths of Jesus referenced in Gospel accounts. A literature review indicates that the only references to this particular letter appear within liturgical texts as justifications for the use of a linen corporal at the altar, based upon the prevailing opinion of previous centuries that Pope Innocent III wrote this as primarily exegetical and homiletic in its intent. However, worthy of note is the dearth of scholarship involving this particular letter, likely due to its initial interpretation as pastoral and theological, and not overtly historical. The authors assert that the signature of meaning that earlier scholars ascribed to this letter has obscured it from examination for other potential meanings. Sindonology must consider the merits of re-examining the known record for linguistic and contextual indicators such as described here in to potentially contribute to a greater breadth of understanding for the preceding centuries. This analysis and annotation provides a model for the re-examination of the known record, while yet searching for previously unknown and potentially vital historical connectors.