

EDITOR'S ANGLE

An Essay on the Science of Sindonology, all in the words of others; describing the movement of all things (*παντας, omnia*; Jn 12:32) toward the Ultimate Mystery, and the personal responsibility of the sindonologist. For a title to the essay, we might invoke the ejaculation carved upon the facade of a Renaissance palace in Rome:

ARDEO NAM CREDO

And when I am lifted up from the earth, I will draw all things to myself.

John 12:32

... the voyage of the spirit is a movement from the natural toward the supernatural and the subsequent action of the supernatural within the natural.

Randall Jarrell

It is needful ... to admit the coincidence of opposites ...

Nicholas of Cusa

Love is more ardent when knowledge is more perfect ... For in truth great love is born of great knowledge of the thing loved; and if you did not know it, you could not love it, or could love it but little.

Leonardo da Vinci

It is not enough to study the Shroud; one must know how to bow his head ... Never, as in this specific case, has study become adoration, prayer, humility...

Giovanni Donna d'Oldenico

Teipsum Evangelio, non Evangelium tuo accomoda sensi.

St. Cajetan

We preach not ourselves but Jesus Christ our Lord; ... to give the light of the knowledge of the glory of God, in the Face of Christ Jesus.

II Cor. 4:5

What is important is that one works with a wholesome criticism.

St. Pius X

...a loyal discussion, a wholesome criticism, which scorns nothing, destroys nothing, constructs much: *In certis fides, In dubiis libertas, In omnibus caritas.*

Ceslas Lavergne, O.P.

Let each Speaker be left the maximum liberty to expound his contribution, even if it might prove to be disharmonious with those of other speakers ... leaving each Speaker the maximum liberty and at the same time the personal responsibility in respect to his report. ... a logical and practical order. Science and history come first; exegetics and devotions come last, because the reader is now prepared for the religious aspects. These latter are in fact the conclusion, supported on the scientific basis of the relic's authenticity.

Mons. Pietro Scotti, S.D.B.

It must be remembered that the elementary condition for the solution of problems ... is the knowledge of everything concerning the subject of which one wishes to discourse, whether to exalt it or to demolish it, and on the other hand the specific competence to treat the subject worthily and efficiently ... We see much incompetence among those who write about the Shroud; giving `news' a century old, or swearing upon documents the writer never consulted ... the artist or medic should not discourse on theology, nor the theologian explain medical problems ... To tell the truth, there are exceptions ...

Giovanni Judica Cordiglia (1960)

Much is being written about the Shroud and this gives us pleasure. There are those who write in favor and those who write against; every work, even if contrary, stimulates research and therefore, in the final analysis, is useful. However, that which grieves us are the inexact notices which, even sometimes in good faith, are diffused and it is difficult afterwards to rectify these errors.

[unsigned editorial in a magazine]

Credidi, propter quod locutus sum.

Psa. 115

BOOK REVIEW

KENNETH STEVENSON & GARY HABERMAS: *La Verite sur le Suaire de Turin: Preuves de la mort et de la resurrection du Christ*. Ed. Fayard, 1981. (Translation from *Verdict on the Shroud: Evidence for the Death and Resurrection of Jesus Christ*. Servant Books, Ann Arbor, Michigan, 1981.)

This excellent French version, published by Fayard Editions, appeared simultaneously with the edition in English.

All devotees of the Sheet will want to read this work; they will find there material for meditation on the religious and philosophical levels. They will appreciate the splendid homage of faith which America here gives to Jesus Christ dead and risen, as stated: "There is much to

support the thesis of resurrection in what we have ascertained on the Shroud of Turin."

The authors are true savants, sincere and modest, impassioned in their research; and they demonstrate competence in quite diverse disciplines. However, the book lacks too many things for it to be, as the authors claim, "an exhaustive study of the Shroud". Our two savants make no reference to the work of the Italian chemist Don Pietro Scotti, S.D.B., and surprisingly they do not even mention the photographs of G. Enrie.

A major affirmation by the writer of the Preface, Lawrence Schwalbe, is that "Science has not yet furnished an answer [about the authenticity of the Shroud] and perhaps never will". On this point we are in agreement. How many times have we said it!

Technology, however sophisticated it may be, will never announce "This Shroud is the Burial Sheet of Jesus Christ". As our two researchers express it so well: "It does indeed seem that the Shroud challenges the naturalistic world-view" (pg. 170).

Scientists have panted for years to find the proof of authenticity—which the Shroud refuses them.

For science, albeit noble, is still subject to human limitations. Alone, it cannot attain the Ultimate Reality who is the Author of all things. But Providence has given us the Shroud of Christ to help us, seek God—and to find Him. The glory of Science is to serve as a path to Faith and to orient human hearts toward the encounter with their Heavenly Father.

Paul de Gail, S.J.

Also on the French version of the STEVENSON-HABERMAS book: a two-page review appeared in *Revue des Cercles d'Etudes d'Angers*, Feb. 1982. The author, E. Sourice, summarizes the general information about the Shroud, concluding that the book is clear, pleasingly readable, and very intense. "Its objectivity and rigorous reasoning impose conviction. Once again, scientific research does not oppose Faith, but serves it."

Panorama Aujourd'hui, a Paris journal, in April carried an impressive article by Rene Laurentin. The author invites readers to pause, during Passion season, in order to give the word to the Shroud itself. Examining the visible image with an acute scrutiny, he relates the details to the Gospels and Prophets, and explains them in their archeological and medical aspects.

The article is followed by short paragraphs on two recent books: ANTOINE LEGRAND: *Le Linceul de Turin*, and STEVENSON-HABERMAS: *La Verite sur le Suaire de Turin*. It is pointed out that, whereas Stevenson & Habermas argue in favor of the so-called "flash of the Resurrection" to explain the formation of the imprints, this hypothesis is disputable. In fact, it is not admitted by the majority of scientists, neither American nor European.