

RECENTLY PUBLISHED

The Heller Report (USA)

Report on the Shroud of Turin, by Dr. John H. Heller. Houghton Mifflin, 2 Park St., Boston MA 02108. 221 pages, illustrations in black & white and color; bibliography of STURP publications; \$15.95.

A full review of this book will appear in SPECTRUM #9, Dec. 1983, as time did not permit preparation for this present issue. A few words, however, are in order.

Dr. Heller narrates the activities of the STURP team in a lively style and describes their scientific discoveries in a language accessible to everyone.

The book's title, however, could be misleading, particularly as the author is a member of STURP. Is this, then, the long-awaited "Final Report" of the STURP team? It is not. An announcement concerning the Final Report of the combined STURP team will appear in the December issue of SPECTRUM.

(Editor)

Surveying the Field of Shroud Studies Today (Hong Kong)

"The Authentication of the Turin Shroud; An Issue in Archaeological Epistemology", by **William Meacham**, research archeologist at the University of Hong Kong, covers 29 pages of the June 1983 issue (Vol. 24, No. 3) of CURRENT ANTHROPOLOGY (published by the University of Chicago Press).

CURRENT ANTHROPOLOGY is to be praised for this extraordinary presentation of the *status quo* of Shroud studies: Meacham's very thorough article, comments by fifteen referees, and the author's reply.

Meacham states that his main concern in this article is the question of the Shroud's authenticity. Surveying all the evidence to date, both positive and negative, he describes the image and bloodstains; discusses the history, known and surmised, of the Shroud; relates the Shroud to the Biblical accounts; examines the scientific findings; considers the anthropological, archeological and art-historical data; and reviews the forgery/accident hypotheses.

The author concludes by dividing the question of authenticity into two stages: 1) the Shroud as a genuine burial cloth and, 2) the Shroud as the gravecloth of Christ. His response on both stages is affirmative, for "the present evidence allows a firm archeological judgment for authenticity".

Of the fifteen commentators, four (Bucklin, Otterbein, Whanger, Tamburelli) express their accord with the author, the latter two emphasizing their own specific contributions to the cause of authentication. Tamburelli's computer evidence on his 3-D elaborations (reprinted from SPECTRUM #2, March, 1982) is a stunning array of minute

but revealing details.

Eleven commentators felt that Meacham had pushed his evidence too far. Six are openly opposed to the authenticity of the Shroud. I would agree with Meacham that opposition is here represented out of proportion to its real strength or numbers, but it serves CURRENT ANTHROPOLOGY's concern for balanced objectivity. The opponents merely echo the arguments of McCrone and Nickell, lending what weight they can as scientists, despite their relative unfamiliarity with the vast literature and research in sindonology. Their indiscriminate denunciation of every datum supportive of authenticity does not give the reader the impression that they are dispassionate, objective or unbiased.

Schafersman, who regards Jesus as a "mythological personage", and Cole, who laconically reminds us that the Book of John "is generally regarded as non-historical" somehow know, with David Sox, that "the original Shroud image was darker and clearer to the naked eye" and that the image was destroyed by washings "which undoubtedly removed most of the original particulate iron oxide pigment". This statement based, of course, on McCrone's painted-forgery hypothesis as though that were an undisputed scientific fact.

Cole notes that "any fraud worth its salt would try to fill biblical prescriptions". He seems to be unaware that for decades scholars have argued that a forger would slavishly follow the Gospel accounts, and that therefore, precisely because of those details which seem to depart from the Gospel texts (nails in wrists, cap of thorns, etc.), the Shroud gains in credibility. Cole also combines a belief in McCrone's (wet) pigment binder theory with Nickell's (dry) rubbing theory, though they are mutually exclusive.

Nickell's comment urges the validity of his wet-mold over a bas-relief dry-pigment dusting technic, partly because "there is no cementing of fibers". This, of course, flies in the face of McCrone's liquid binder evidence. McCrone emerges most sincere and formidable, staking his reputation on his forgery hypothesis. He has now plausibly accommodated this theory with the STURP findings that the image is the result of cellulose degradation of the linen; yet, despite STURP's evidence that the image is not made up of Fe_2O_3 particles, McCrone still holds that "if one removed 'my' paint layer from the fibers, there would be no visible image remaining on the 'Shroud' ".

The comments of Jackson, Pellicori and Maloney are to be appreciated for their sober, scientifically reassuring tone. Maloney (with four other commentators) urges C14 dating as an ordinary standard of proof, whereas Meacham, with his extensive experience in dating archeological artifacts, maintains that radiometric dating is not infallible (author's italics), nevertheless it should be done.

Meacham's Reply is a masterpiece of calm scientific evaluation of the criticisms. The desperate rhetoric of the opposition never throws him off balance. Remarks expressing doubt about his own competence or expertise, Meacham observes, "emanate like stones from inside a

glass house".

The two pages of bibliography attest the solid foundation on which the author builds his comprehensive overview of the present state of Shroud studies, in its multi-disciplinary aspects, and from which he draws the conclusion that the Shroud, in both stages, is authentic.

William Meacham took his B.A. from Tulane University, continuing his education at Rome's Gregorian University and at the Sorbonne. He has published widely in scientific journals, edits the journal and monograph series of the Hong Kong Archaeological Society, and has directed numerous excavations in the Far East.

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Light on the Obscure Millennium (Bologna)

In the quarterly journal, *STUDI e RICERCHE sull'ORIENTE CRISTIANO*, (Yr. 6, #1, Rome 1983), **Piero Cazzola**, professor at the University of Bologna, has published a paper entitled (in Eng. transl.): "Itinerary of the Holy Shroud in the Christian Orient". It is an extensive résumé of known texts covering the "obscure millennium", the first twelve centuries, from Jerusalem to Lirey.

The itinerary of the Shroud must always begin at the Empty Tomb, and here the much-discussed question of *othonia* is reduced to a convincing simplicity: when John arrived to the sepulchre, he peered inside and saw the *othonia*, that is, all the cloths which serve for a burial. Then Peter enters and John behind him. Once inside, the disciples see the *othonia*, (all the cloths) and the sudarium, the small cloth used to bind up the jaw. As Prof. Cazzola presents the scene, the impression is inescapable that John's distinction between the two words is deliberate and therefore highly significant.

With a minimum of comment, the author cites source material from apostolic times, the apocrypha, pilgrim narratives, ecclesiastical and non-Christian historians, etc. Documents which locate the Shroud in Jerusalem until the XIth century.

Its transfer to Constantinople would seem to have occurred earlier, but here one enters into the imbroglio of what Cazzola terms the "legend-laced" Edessa episode; the Mandyliion; and the portrait of Christ on early byzantine coins (which cannot seriously be accepted as a proof that the Shroud was in Constantinople before the Xth century; for if Justinian in the VIth c. sent envoys to Jerusalem to measure the height of Christ on the Shroud for his gold cross—and this is undisputed—why could he or his successors not have sent artists to Jerusalem to copy the Face for the gold coins?).

From the end of the XIth c., however, many documents attest the presence of the Shroud in Constantinople and it is certainly there until at least 1207. As for its "disappearance" during the Sack of 1204, Cazzola reminds us that "we do not today have documents" to this

effect, and Robert de Clari's famous phrase says no more than that it was not known what became of the relic when the city was taken.*

Cazzola calls attention to recent archeological and iconographical studies which interest the Shroud, and does not fail to include the Templar hypothesis.

Has Professor Cazzola told us anything new? Given us any new hypotheses for the whereabouts of the Shroud during the "obscure millennium"? Does he stress any particular hypothesis put forth by other authors? No; and therein lies the value of this exposition. Too many hypotheses have been fabricated upon one text or another, sometimes in genuine ignorance of other available texts, sometimes conveniently ignoring them.

Only in poetry does one bee make a summer. Until the total corpus of source material now available to us is objectively studied; until the gaps are filled by further research; we would do better to remember that fact is more marvelous than fiction.

In this sense, the straightforward résumé of authentic references presented in this article is a contribution of paramount importance and we are grateful for it.

At the II International Congress of Sindonology, Turin 1978, Prof. Cazzola gave a report, "The Holy Face and the Shroud of Christ (plascanica) in Russian Sacred Art" (published in *La Sindone e La Scienza*, 1979).

We await the publication of *La Sindone, Scienza e Fede* (Acts of the Congress of Bologna, 1981) in which we can read "Sindonic Traces in Byzantine/Russian Art", a study by Prof. Cazzola in collaboration with Maria Delfina Fusina, artist-anatomist. Their research concerns representations of "Madonna and Child" paintings where the Infant Jesus is shown with a distorted left foot or shortened left leg; result of a misinterpretation, by eastern iconographers, of the short leg, clubfoot appearance on the dorsal image of the Shroud.

D.C.

Latest Research Results (Germany)

In Germany, a new Shroud book has appeared: *Das Tuch: Neueste Forschungsergebnisse zum Turiner Grabtuch* (Verlag Friedrich Pustet) by **Oswald Scheuermann**. About 100 pages, the book sells for DM 14.80 and is available at "promultis" Verlagsbuchhandlung, Semmelweisstrasse 8, 8033 Planegg vor Munchen. Promultis announces that early in 1984, a slender book of meditations on the Shroud, written by a young priest, will be available in English translation.

No Course for the Tyro (Rome)

From the **Rome Center of Sindonology** we have received the first three booklets entitled *Emmaus*, presented as a course in Shroud

* See "1204: Deadlock or Springboard?" in SPECTRUM #4, Sept. 1982 [Ed.].

studies. The "lessons" are by no means intended for the novice; they are scholarly articles written by some of sindonology's most eminent specialists.

In the first number are articles by Luigi Malantruccio and Gaetano Delle Site, presenting their hypothesis on the cause of Jesus' death. Number 2, in 55 pages, is an examination by Heinrich Pfeiffer, S.J., professor of Christian art at Rome's Gregorian University, on the Holy Faces in paleo-christian, byzantine and western medieval art. The 77 pages of Number 3 are given to Gino Zaninotto's "The Technic of Roman Crucifixion", with 37 illustrations, many in color. The research which has gone into this article is enormous, presenting what would seem to be the definitive article to date on the history, archeology and art of that horrible torture. Your editor must confess that she found it impossible to read this article in its entirety because of the dreadful facts exposed.

The cover of the booklets is a wrap-around in color of a beautiful Renaissance painting of Christ on the road to Emmaus. Impeccably printed in large clear type, the booklets are lavishly illustrated in black & white and color.

The Centro Romano di Sindonologia, founded and directed by Mons. Giulio Ricci, has returned to its original location at via Borgo Angelico 14, 00193 Rome.

To See is to Believe (USA)

In 1975, when very few Americans had seen the Shroud, *Sign* magazine published an article, "I Saw the Holy Shroud", by the Rev. **Peter Rinaldi**, S.D.B. Two years earlier, Father Rinaldi had launched a little book which has become a classic: *It is the Lord*. This sequence of the two titles expresses the conviction of many thousands who, in 1978, with their own eyes, saw the Shroud: it is the Lord.

In June of this year, Don Bosco Publications (475 North Ave., New Rochelle NY) published Fr. Rinaldi's latest book: *I Saw the Holy Shroud: a Study of the Shroud of Christ* (\$3.95). The 95 pages are in three parts: description, history, science; illustrations; and a concluding section composed of questions and answers. Anyone who has addressed audiences on the subject of the Shroud will find the questions familiar; the answers given by this authority should become part of a lecturer's repertoire.

While title and format of the new book echo the earlier ones, the text is revised in the light of scientific discoveries and developments since the exams of 1978, and a new feature appears in the last chapter, headed "The Voice of the Opposition". In choice excerpts from his paper, *On Disproving the Shroud of Turin*, Fr. Rinaldi exposes the benighted hostility of Steven Schafersman and Marvin Mueller (in *The Skeptical Inquirer*, spring 1982). With complete knowledge of the facts, the serenity of certainty, and with charity, the opponents are proffered a clearer view of the Holy Shroud by one who has seen it and knows it is the Lord.