

RECENTLY PUBLISHED

Summa Sindonologica (Spain)

Don Jose Luis Carreño Etxeandia, SDB, has recently published his latest book: *La Señal — Liber Signorum* (The Signal—Book of Signs), Ediciones Don Bosco, Pamplona; 480 pages with illustrations in color and black & white.

In the 25th year of his intense activity in the apostolate to make the Shroud known, Don Carreño has given us this new work which could be defined as the *summa sindonologica*, for it is far too extensive to be considered a simple presentation of general information. The enormous amount of documentary material will be of great usefulness to all who wish to seriously deepen their knowledge of the Shroud.

While serving in India as Provincial of the Salesian Order, Don Carreño made his first contribution to Shroud literature: *Christ's Portrait*, written in English and published by Artes Graficas Don Bosco, Goa, in 1958. Do not look for his name on the title page, for the author is given as CULTOR SINDONISI, SDB.

Various other publications followed: *El Retrato de Cristo* (Madrid 1968 & 1972) and *El Ultimo Reportero* (Pamplona 1975 and two later editions) in Spanish; and in Italian, *La Sindone—Ultimo Reporter* (Edizione Paoline, Turin 1977) which also went to a third edition. In 1978, this edition was brought up to date by a summary and supplement of 133 pages, entitled *Las Huellas de la Resurreccion*. Then, in 1980, Part II of *Las Huellas* appeared (292 pages) with the title, *Al Cerrarse la urna de la Sabana di Cristo*.

At the II International Congress of Sindonology (1978), Don Carreño presented a brilliant and vivacious address describing the goals to which the study and the diffusion of the knowledge of the Shroud can take us; "The Shroud: Love and Banner which Unites."

In *La Señal*, discussion about the Shroud unwinds in the ninth chapter, with an abundance of illustrations. Each of the eight preceding chapters is presented as a "signal" (or proof) preparing the reader for what the author defines as "signal 9—the super-signal—Jesus Christ Resurrected". To arrive at chapter nine, the reader traverses almost 300 pages of the latest information from every field of study; pages in which the author enthusiastically summons all the most solid arguments and seeks to transfuse the reader with the profound and keenly felt conviction which for so many years has animated his own life: The Shroud, sign of God's love, is authentic.

LUIGI FOSSATI

A Lawyer Presents the Evidence (USA)

Portrait of Jesus? The Illustrated Story of the Shroud of Turin, By Frank C. Tribbe. Stein and Day Publishers: New York 1983. 281 pages. Hard cover. \$19.95

Despite its flaccid title, *Portrait of Jesus?* is an inspiring introduction to the story of the Shroud for the general reader. This comprehensive and evenly written book shows the dedication and professional skills of author Frank C. Tribbe, who presents an honest, accessible work to a readership bewildered by sensationalism and bias. Students of history, religion and the paranormal will find *Portrait of Jesus?* a stimulating, useful and levelly presented volume, as will literary sleuths who should appreciate the enormous amount of research amassed by this retired attorney. Tribbe presents a great deal of information about all aspects of Shroud studies in a concise account of scientific discoveries of the STURP team, current theories and some theological possibilities.

Readers should be aware that the author fills many of the historical gaps with suppositions. Although these interpretations are clearly labeled, some readers might reach incorrect conclusions about the "document on cloth," and should keep in mind that even though a theory generally may be considered plausible without substantiating proof, historical suppositions are always debatable by experts. For instance, Tribbe explains the theory which postulates that the Shroud may have been folded to display only the face portion during its early existence—hence the reason for many artistic "faces of Jesus" considered as links in Shroud dating. A general reader's immediate question might be, Does scientific examination support this by showing more traces of incense, candle smoke or light exposure on the face portion of the Shroud? Tribbe does not address this inquiry.

The author is given to accept the paranormal as lending itself freely in explaining the unknown. His accounts of mankind's fascination for such potentially paranormal manifestations as the "holy tortilla" and an alleged miracle healing by the Shroud will cause truth-seeking readers to question his otherwise admirable achievements in this book.

Portrait of Jesus? takes a refreshing "wait-and-be-patient" tone about future Shroud examination. The author generously shows his appreciation of church authorities who have cooperated with scientists; he honestly assesses the discussions about carbon dating tests.

The text is enhanced by well-chosen reproductions, especially those of the coin images, the wound areas and historical art objects. Detailed notes and a one-page bibliography complete the volume.

Portrait of Jesus? is a book of lasting importance for readers seeking respite from the barrage of sensational magazine articles and television programs that only confuse and obstruct.

RICHARD L. KING

To Keep Up-to-date (Germany)

The Rev. Werner Bulst, S.J., has been writing about the Shroud

since 1950. In 1955 his first book on the subject, *Das Grabtuch von Turin*, was published in Frankfurt and was immediately translated into English. Then in 1978, just before the II International Congress, his second book appeared: *Das Grabtuch von Turin; Zugang zum historischen Jesus; Der Stand der Forschung*. This book is now brought up to date with a supplement on the results of the tests of 1978 and other recent studies in an 18-page booklet, *Das Turiner Grabtuch; neue Forschungen* (Badenia Verlag, Karlsruhe 1983). Following the chapters of the 1978 book, very brief summaries of the latest findings are given, indicating the sources. Thus the post-1978 information is made available to the German public.

Of particular interest is the exposition of Max Frei's pollen findings. There is a numbered list of the 58 plants identified, accompanied by a chart of four boxes, for the areas of Jerusalem, Edessa, Constantinople and France/Italy. Under each city are numbers corresponding to the list, showing which plants grow in each area. It results that there are 14 plants which grow exclusively in the Jerusalem area; 5 exclusive to the Edessa area; and 9 which are common to Jerusalem and Edessa. Of the 14 plants which grow in Constantinople, only one is exclusive to that area. Inserted in the booklet is a loose page on which a graph lists again the 58 pollen identified and the areas where each grows, showing at a glance the preponderance of pollen from the Jerusalem area.

Bulst is in agreement with Dr. Gilbert Lavoie (*Sindon* #31 & *Spectrum* #3) that the body of Christ was not washed and this was "according to Jewish custom" in the case of a Jew who died a violent death, shedding living blood.

The author remarks that the face on the Shroud is immediately recognized as that of Jesus. "Had the Shroud been painted, that would be easily explained; the artist had held to tradition. But since the Turin Cloth is no artwork but a burial cloth, obviously the relationship must be inverted: The Christ-images of art must be traced back to the Shroud."

It is to be hoped that this material will be expanded and incorporated into a new edition of the 1978 book and translated into English.

A Bishop Writes (France)

From a Canadian group, *Les Compagnons de Jesus et de Marie* (2399, rue Iberville, Montreal, Quebec H2K 3C8) we have gratefully received a copy of the February 1983 issue of *fêtes et saisons*, a monthly cultural-religious revue published in Paris. This issue, devoted to the Shroud, was written by Mons. Jean-Charles Thomas, Bishop of Ajaccio and co-founder of the association "Montre-Nous Ton Visage" (1, rue de Staël, 75015 Paris). A beautiful color elaboration of the Shroud Face decorates the cover and the text is illustrated by many color reproductions, including the astonishing 3-dimensional photo of the Shroud Face made by Paul Gastineau (France) in April 1974, three years before STURP independently accomplished their now-famous 3-D rendition. Science, history and art are well-presented, and other

articles clarify these data in devotional sense.

The Compagnons de Jésus was founded ten years ago by the Rev. Abbot Anselme Longpré, who has authored a prodigious number of books and pamphlets. He conducts an extensive apostolate of lectures and exhibits, provides books, cassettes, pictures, etc., and has distributed more than 50 million items around the world—with no profit to the association.

For information in English, write to: The Centre of the Companions of Jesus, 3505 Bagot St., Montréal, Quebec H1X 1C4, Canada.

A Cautious Approach (England)

Another publication with a cover photo of a computer-enhanced Holy Face was sent to us by Holt-Saunders Ltd., (1 St. Anne's Road, Eastbourne, East Sussex BN21 3UN, England). Composed by **Ray Bruce and Ian Wilson**, it is entitled: *Jesus and the Shroud; A resource book for religious studies*. The fifty large-format pages are lavishly illustrated with reproductions and diagrams, most of them in color. Chapter headings are often in the form of a question, followed by explanatory information presented in a way to stimulate the students to peer beyond the many "ifs". Sections conclude with test-questions and suggested topics for essays. At the end, students are invited to write their own case as to whether or not the Shroud was the burial sheet of Jesus, starting, perhaps, from this question: "What do you think is the most convincing piece of evidence for the Shroud being genuine?"

Intended, then, for religious education classes, it is disconcerting to read in the preface: "To the Teacher: It might be thought doubtful wisdom to base any book for religious education on a religious relic, particularly one the authenticity of which is at least questionable. Yet to view the Shroud in this way is to misunderstand its value as a teaching aid. The issues raised by the Shroud touch on a multitude of subjects—medicine, archeology, photography, geography, botany, chemistry ... [etc. etc.]. Interest can be generated in topics normally far outside the orbit of religious education ..."

At the time of writing this resource book (1982), Ray Bruce was Religious Studies adviser to the Inner London Education Authority. Ian Wilson is well-known for his many articles on the Shroud, and for his best-seller, *The Shroud of Turin*, published in 1978 by Doubleday, New York. He is working on a new book which will be published in the near future.

The Heller Report

The September issue of *Spectrum* announced that a proper review of Dr. John Heller's Report on the Shroud of Turin would appear in December. Since it was in July that our distinguished collaborator, Dr. Daniel Scavone, had ordered his copy from the Book-of-the-Month Club and a second copy, directly from the publisher, for the university library, it was quite reasonable to assume that his review would be ready for this issue. There must surely be good explanations

for the fact that, in mid-November, neither of these copies has yet been delivered.

In the meantime, many people around the world have already read Dr. Heller's book and have sent *Spectrum* their comments. I too have a comment to make on this highly publicized and long-awaited account, written by an eminent member of STURP. I will limit my remarks to a theme which capers forth frequently throughout the book but in Chapters 6 and 7, describing the events of 1978 during the testing of the Shroud, thuds across the pages like a barbarian cavalry across a field where men are buried up to their necks. The following quotations exemplify the tone of this theme:

Page 51: "The Centro eventually published a small periodical, and my guess is that protecting the Shroud's reputation consists of nothing more than complete censorship of anything that might cast doubt on the 'authenticity' [Heller's quotes] of the Shroud ..." If, instead of guessing, Dr. Heller had bothered to look into any issue of *Sindon*, the "small periodical" which has been the official voice of sindonology since 1959, he would have seen that the articles are written by scientists like himself and that opposing views and controversial issues often open new avenues of research; research which is not aimed at "proving" or even disproving "authenticity", but rather to understand the myriad aspects of this enigma and to find out the truth about it. It is ludicrous to insinuate "censorship".

Page 106: Heller writes that at the Congress, which was held on October 7 and 8, 1978, "Baima was to precede [Dr. Bucklin] but for some reason was unready, so Bucklin presented his paper first. Following the applause, Baima arose and angrily stated that Bucklin had said everything he was going to say. There was no point in his giving his presentation." Let's look at these lines one by one. In the first place, it is not unusual for a change to be made after a program has been printed, or even as late as the podium. Baima had many slides to illustrate his talk, so perhaps it was the projection room, above the gallery, which was "unready"; I never thought to ask ...

Secondly, it should have been no surprise to anyone what Dr. Bucklin was going to say in his presentation. All reports had been submitted early to the Centro so that they could be prepared for publication in the Acts of the Congress. I know this because it was one of my jobs, during August and September, to type the incoming reports for the volume of the Acts.

But what is scandalous is the behavior attributed to Dr. Baima. If Dr. Heller had been present at the Congress, he might not have written what he did. The truth is that Baima calmly gave his report, entitled "Medico-legal considerations on the formation of the image on the Shroud". A subject which had nothing whatever in common with Dr. Bucklin's report, "A pathologist looks at the Shroud". Both presentations can be read in *La Sindone e la Scienza*, Acts of the II International Congress.

Page 90 ff.: "The American team had no idea of the political intrigue behind this cable [from the Centro, asking for STURP's

protocol], or any conception that many at the Centro were virulent anti-Americans... Apparently the Centro's intention was to chop us off at the ankles, and one of the key architects of that policy was Dr. Baima... Then an associate of Baima's from Switzerland, a 'criminologist' [Heller's quotes] named Max Frei ..." and so on and so on.

Heller's description of the people and the activities during the testing is very lively reading. Almost as if he had been there in person, had felt the elations, the frustrations, the surprises; as if he had heard, and never forgotten, every word that anyone spoke. But of course he was not in Turin at that time, so we must give him credit for writing an exciting story, a story in the classic American cowboy tradition with good guys (Americans) and bad guys (most of the Italians).

Considering the fact that the Shroud was in Turin a century before New England was settled; that the official international organ of sindonology is the Centro; that the director of the Centro is Dr. Pierluigi Baima Bollone (whose demonstration that the blood on the Shroud is human blood, published in 1981; and whose identification of the blood group in 1982; are not mentioned by Heller); one can only wonder at the author's presumptuous impropriety.

In mauling the Turinese, Dr. Heller has done a disservice to the sincerely serious scientists of the STURP team, including himself, and forfeits credibility in other areas of his book.

DOROTHY CRISPINO

This issue of *Spectrum* was already at the printer's when Prof. Baima Bollone's review arrived. The same text, here translated from the Italian, will appear in *Sindon* #32, December 1983.

My own comments, expressed above, reflect the impression not only of myself but other readers—persons, like myself, unaffiliated with Turin's International Center of Sindonology. Prof. Baima, Director of the Center and one of the central characters disparaged in Dr. Heller's book, writes from Turin's point of view. Therefore the inclusion of two critiques, one by an outsider, the other by an insider, is fully justified.

JOHN H. HELLER: *Report on the Shroud of Turin*; Houghton Mifflin, Boston, 1983.

John H. Heller has a doctorate in medicine and has been professor at Yale. He presents himself to the reader as a scientist, specifically a biophysicist, endowed with all the skepticism of his native New England; and says that, as such, he always felt that relics are "nothing but flummery". He narrates the course of the investigations made by 40 scientists who, using modern equipment, confront the problem of how the Shroud images [back and front] were produced and recounts the more salient conclusions to which they came.

The epilogue of the book informs us that if the images are the result of a process of oxidation and dehydration of the linen, and if the traces reputedly blood are, effectively, human blood, then the genesis of the phenomenon remains unknown. ("How the images got on the

cloth is a mystery." pg 220)

Therefore the book's essential justification is in the descriptions abounding in details about the American project, the events and the personalities, also in comparison to the comportment of others and at their cost.

For example, the author explains that, having ascertained the existence and the availability of about 275 works on the Shroud published before 1950, he started first to study the most recent literature and then worked backward (pg. 16), which he does with criteria as personal as they are disputable. In fact he cites Delage and Barbet and points out that, although photos of the Shroud had been observed by millions of people for all of three-quarters of a century, only John Jackson had the intuition that part of the images were produced by contact and part by distance (pg. 23), keeping the readers in the dark about the fact that Vignon had started out from the same observation at the beginning of this century.

Mentioning the photo of 1898, he does not name Secondo Pia, who made that first photograph. He expresses substantially negative judgments about Ian Wilson and Max Frei, omitting any reference to the results of Frei's palinological investigations.

The most negative criticisms, however, are directed against the Confraternity of the Holy Shroud, the International Center of Sindonology, and Dr. Baima.

Concerning the first, besides a series of inaccuracies, he completely ignores the scientific activity, the organization of Congresses and meetings and is even silent on the publication of *Sindon*, which is the oldest and most widely diffused periodical on the subject and which eagerly hastened to publish the scientific reports of all those of the United States group who so requested: Jackson and Jumper, Bucklin and Pellicori. Of Dr. Baima it is related that he raised obstructions in regard to the American group and episodes are cited which, it is easy to demonstrate, do not correspond to the reality of the facts; such as, for example: That he failed to give his report following Dr. Bucklin at the II International Congress, whereas the recording of the session (which we have at the disposition of everyone) is proof of the contrary; that he maintained that the radiology test on the Shroud could damage it (pg. 108), whereas Baima himself had previously published the experimental work which indicates the utility of this type of exam. This article appeared in *Sindon* (#25, pg. 10, 1977), that very journal which Heller ignores. And that while removing sample threads, Baima caused visible damage to the Shroud. If that had been true, Mons. Cottino would have stopped the operation immediately after the first extraction.

Considering that, among other things, Heller's tone is very different in his personal correspondence with Dr. Baima on the subject of the tests on the threads which the latter obtained (and the results of these tests the author completely ignores); it would have been easy to react drastically. So far this has not been done for various reasons.

Doctors of legal medicine are accustomed to conflicts, but we are of

the opinion that further forensic debate does not help the serenity of the development of a scientific argument as delicate as that of the Shroud. Besides, as anthropologists, we are persuaded that a person's behavior does not necessarily alter the course of a productive career; a unilateral affirmation of disesteem is a factor of very small consequence set against a conduct which we know to be linear, correct and rewarded by a progressive series of academic honors. And finally, we are certain that in the centuries-long succession of works on the Shroud, the efforts of John Heller will have the recognition they deserve, and cannot negatively affect either the International Center of Sindonology or its individual members.

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ROBERT M. HARALICK: *Analysis of Digital Images of the Shroud of Turin.*

This 66-page report, completed with excellent photographs, was received just as *Spectrum* was going to press. At this time, we are only able to communicate contact addresses:

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