

## RECENTLY PUBLISHED

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After three years of silence, *Sindon* returns, and will be published once a year. For specific information write to:

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*Sindon's* new career is inaugurated with a moving address by Cardinal Anastasio Ballestrero, Archbishop of Turin; the homily delivered by the new archbishop of Turin, Mons. Giovanni Saldarini, during the solemn Mass in the Holy Shroud Chapel on the 4<sup>th</sup> of May 1989; the traditional statement of purpose by the new president of the Confraternity of the Holy Shroud and (by statute) of the Centro Internazionale di Sindonologia, Prof. Bruno Barberis; and finally, highlights of the Centro's history from its foundation to the present, by the director, Dr. Prof. Pierluigi Baima Bollone. Each one, writing independently from his own cathedra, expresses the need for new and controlled tests on the Shroud.

*Sindon* arranges the articles in alphabetical order according to authors' names. In this review, the titles are given in English.

BAIMA BOLLONE, Pierluigi: "A Crucifixion in Damascus, 1247." A detailed account written in the XV<sup>th</sup> century, translated from the Arabic and published in 1900. Prof. Baima quotes the entire passage, then discusses it from the sindonological point of view.

BRANDONE, Alberto: "The Dating of Archeological Findings; Associated Problems." Brandone discusses the problems of determining the age of textiles by C14.

DESSY, Antonio: "The Burial of the Crucified." Dessy traces the historical-judicial context and concludes that the burial of Jesus fits completely into the laws of the time. Furthermore, in full compliance with the law that the burial of a criminal should be silent, secret and private, without funerary honors, the burial of Jesus was, in all respects, carried out according to both Jewish and Roman law.

FODDAI, Giovanni Antonio: in "Death by Crucifixion; What is the Role for the Lungs?", the pneumologist explains the respiratory function in crucifixion.

FOLEY, Charles: "The Besançon Cloth." Father Foley asks why the name of Geoffroy de Charny "is ever brought into the discussion concerning the Holy Shroud". He holds that shortly after Geoffroy's death, his widow "made no secret at all that she had the

Shroud in her possession" for in 1349, evidently unbeknownst to her husband, Jeanne de Vergy had "spirited away the Holy Shroud" from the Cathedral of Besançon.

GALLINO, Roberto: "On the Problem of the Rejuvenation of the Sindonic Textile by Radiocarbon Dating." The author examines the various factors which could have caused the Shroud to be "younger."

GHIBERTI, Giuseppe: "After C14; the Challenge to Science and to Faith", an appeal to serenity and objectivity.

MESSINA, Roberto and ORECCHIA, Carlo: "The Writings in Hebrew Characters on the Forehead of the Man of the Shroud; New Hypotheses and Problems." Reasons are given for non-acceptance of the readings of Marastoni and Ugolotti, with a proposal that the tiny letters over the eyebrows of the Image were written, in Aramaic, by soldiers of the Roman cohort on the occasion of the Mocking of Christ in the Praetorium.

MORONI, Mario: "Did a Thermal Source reproduce or fix the Image of the Man of the Shroud?" Moroni demonstrates that a thermal source, such as a heated metallic bas relief, could not have produced an imprint with the characteristics of the Shroud Image and suggests that the "singeing" of the fibers is due to the 1532 fire.

PASTORE TROSSELLO, Franca: "Some Considerations on the Question of the Coins." Although the images detected on the eyes have been studied from various techniques, the biological and thanatological aspects have been neglected.

SCANNERINI and CARAMIELLO: "The Problem of the Pollen." The two experts find curious the fact that no olive pollen was found on the Shroud. They regret that Max Frei, for whom they have the greatest admiration, was secretive about his methods.

SCAVONE, Daniel: "The Shroud of Turin in Constantinople: the Documentary Evidence." Fifteen documents, covering the period 944-1247, are examined. The variety of terms used to designate the "imaged face cloth and the linen(s) of burial" bewilder the historian. Scavone's purpose in this paper is to reconcile the references.

SCAVONE, Daniel: In "Geoffroy's Vow and the Church at Lirey", the Author suggests a correlation between the "Vow" that Geoffroy is supposed to have made [to build a church], and a captivity in Brittany in 1343, recorded by XVII<sup>th</sup> century writers.

TAMBURELLI, Giovanni: "Interpretive Analysis of a Mysterious Mark appearing on the Three-dimensional Sindonic Face." To explain the two "holes" beside the nose, Tamburelli measures the barbells of the flagellum and refers this to a whiplash on the face.

TAMBURELLI, Giovanni and BALOSSINO, Nello: "Further Developments in the Electronic Elaboration of the Sindonic Face." New elaborations eliminate slight distortions on the eyebrow and upper lip.

ZANINOTTO, Gino: "John 20:1 8; Was St. John an Eye-Witness to Jesus' Resurrection?" No, Prof. Zaninotto does not tell us that the

Beloved Disciple watched while Jesus emerged, glorious, from the tomb. Instead, very soberly, he proposes to read the Johannean text "in the most natural manner", that is, innocent of theological or mystical interpretations, of cultural and traditional accretions. Every word of the Greek text is dissected, analyzed and contemplated in every sense it was ever used. Seventy-one heavily laden notes support the text.

ZUGIBE, Frederick: "The Man of the Shroud was washed." A pathologist who for years was Medical Examiner of New York City, Zugibe advances reasons for the hypothesis stated in the title of his paper.

*Sindon's* last pages are in remembrance of those who had devoted so much of their lives to the Image on the Shroud in their love for the person that Image represents.

Like a giant leaping suddenly to action after a long slumber, French scientists gathered their considerable forces to present the Paris International Symposium on the Shroud of Turin. The giant had never been asleep; just reflecting.... The energetic zeal of the French to defend the Shroud's treasury of evidence and to incite the world to a vigorous and truly international cooperation infused a new hope and determination in speakers and audience alike.

The closing of the Symposium did not mark the end of the efforts. The "Centre International d'Etudes sur le Linceul de Turin" (CIELT), an association of French scientists, was created to prolong the impetus of the Symposium. The first objective is the publication of the Acts. A monthly Newsletter will bring articles by Philippe Bourcier de Carbon, Jacques Evin and other scientists; and will keep readers informed on the progress of a program designed to mobilise specialists of the world to work together in effectively demonstrating the scientific authenticity of the Shroud.

To subscribe to the Newsletter, send 150 French francs (about \$24) to:

CIELT  
50, ave. des Ternes  
75017 Paris, France

*Science et Foi* is published in France and Belgium by the Cercle Scientifique et Historique. Editor-in-chief in France is Dominique Tassot, who co-authored *Le Linceul de Turin face au C14* with J.-M. Clercq (*Spectrum* #30, p. 17) and is a member of the Scientific Committee of the Paris Symposium. In this issue, #13, 3rd trimester 1989, the leading article is a translation of John Jackson's "The Radiocarbon Date and How the Image Was Formed on the Shroud" (*Spectrum* #28/29, 1988). Eight pages summarize the proceedings of the Paris International Scientific Symposium. Tassot's review is entitled "The Third International Congress on the Holy Shroud",

and rightly so. Two international congresses were held in Italy (Rome and Turin, 1950; Turin 1978). It was appropriate that France should host scientists and scholars of international renown and attract an audience of international representation, for the French were the first to initiate scientific studies on the Shroud. In the annals of sindonology, the Paris Symposium should justly be recorded as the III International Congress on the Turin Shroud.

The subjects discussed at the symposium were arranged in a logical progression and this is reflected in section headings of boldface capitals in Tassot's review: History and Iconography, the C14 Debate, the Enigma of the Image and Epistemological Synthesis, followed by Recommendations and Prospectives for the Future.

Also in this issue, one finds an incisive critique by Dr. Philippe Bourcier de Carbon, statistician: "Remarks on the Article in *Nature*".

*Science et Foi* (Science and Faith) is a dead-serious quarterly, peer-reviewed, whose authors are in no doubt as to the identity of the Sindonic Image.

By far the most complete résumé of the Paris Symposium spreads over two issues of *Shroud News* (#55, Oct. 1989, 23 pp., and #56, Dec. 1989, 31 pp.). Rex Morgan's straight, uncommented journalistic report gives the essence of each presentation with admirable clarity, making it possible for readers to ponder and appreciate the heavy material so rapidly delivered in two days of intensive communications. A hearty snack while waiting for the publication of the *Paris Acts*.

According to Richard Walters (pen name of Walter Gelles, book reviewer and copy editor), "The Authenticity of the Shroud is Still an Open Question". This scoop appeared in *Gabriel's Horn*, Winter 89. The only reason I mention this run-of-the-mill compendium of errors is that two columns of the front page are occupied by a closely cropped reproduction of the soulful sentimentality from the brush of Ariel Agemian. This double-faced apparition has been making the rounds as Pretender to Jesus' natural face. Legend, primeval creeper, blooms again. Read the caption:

#### The Blessings of Sathya Sai Baba

The story of the picture above has it that a man from Germany carried a black and white photograph of the head of the "Shroud of Turin" on his visit to see Sai Baba. He asked Swami to bless it and as Swami laid his hand on the black and white photo, it changed into color and brought forth the likeness of Jesus as he was in real life.