

INTRODUCTION

Thirteen October, day of nefarious reputation. Legend claims that on such a day Saint Peter was nailed to an upside-down cross. On that day in 1307 ~~a ring of flames consumed the Grand Master of the Templars and the Preceptor of Normandy*~~ occurred the arrestation of the Templars. In 1988, October 13 was marred by the laconic announcement that the Shroud of Turin was from henceforth to be considered an "icon".

Disturbed by ominous rumors bruited about for some time, a retired pharmaceutical chemist of Paris awaited in agitation. Within four days after Cardinal Ballestrero confirmed that the Shroud of Turin was a medieval fake, André van Cauwenberghe had conceived the idea of an international scientific symposium and had, seemingly out of thin air, mobilized adherents to his quixotic project.

To the credit of the international community of sindonologists, the response was overwhelming. The Paris Scientific Symposium, September 1989, rallied spirits in a prelude to hope.

An élan too sweeping to stop. In 1990 the Centre Internationale d'Etudes sur le Linceul de Turin, CIELT, was founded to continue the work of the Paris symposium.

When on 18 August 1990 the Holy See called upon the international scientific community to present proposals for future Shroud research, CIELT announced a second symposium, this time to be held — why not? — in Rome. The theme: Conservation of the Shroud.

The story of CIELT — its *raison d'être*, the men and women who forged it, their strengths and vision, their unflagging hard work and unquenchable optimism; even their vigorous eruption, in 1989, onto a stage of floundering loyalties and moody abulia — will, when it is written with honest words, provide one of sindonology's most splendid chapters.

In the meantime, let us talk briefly of the Rome International Symposium. Some 200 participants, of whom 49 or so were Americans. Some 44-45 papers were given; seven speakers were American: Adler, Bucklin, Garza-Valdes, J. Jackson, R. Jackson, Lavoie, Maloney. Ten other nations took the lectern: France, Italy, Germany, Switzerland, England, Belgium, Spain, Australia, Mexico. And for the first time, Russia was represented in the person of Dmitri Koutznetsov, Lenin prize in nuclear physics, whose condemnation of the C14 results, no less than his engaging personality, were the surprise-sensation of the symposium.

Did the Vatican hear what was going on in the Domus Mariae? No doubt 'about it. For in the audience, at different times, sat a Cardinal, an Archbishop, and three other distinguished Prelates, all privately invited guests.

Day One, Thursday June 10, was programmed for history and art. It is this session that *Spectrum* reports, restricting its pages to those speakers who, after consideration of their summaries, had been accepted by the Historical Committee. The chairman of the Historical Committee, Daniel Raffard de Brienne, in a letter of October 1992 to prospective speakers, had detailed the aim to be achieved: i.e., to establish the presence of the Shroud in the Orient before the XIIIth century, with particular emphasis on early iconography.

The transfer from the Orient to the West is the blank page of Shroud history. Since all the scenarios on this period are hypothetical and cause controversy, they would not be acceptable to the Historical Committee.

The appearance and recognition of the Shroud in France, around 1350, opens the third period. From the end of the XIVth century, documentation is unequivocal and continuous. It is appropriate that Don Luigi Fossati's study of these first documents should bridge the still misty eastern uncertainties to reach western fields of solid scientific structures.

From the scientific communications, *Spectrum* presents two: the Conservation paper by Drs. Alan Adler and Larry Schwalbe is published integrally. Of all communications the most forceful, it was delivered by Dr. Adler who stood center-stage and spoke resoundingly from the depths of his convictions, needing neither notes nor written text. Adler began his talk by a moving dedication to Father Peter Rinaldi, whose photograph was projected large upon the screen.

The second borrowing from the science section is the paper given by Isabel Piczek because it concerns art history and techniques. Her communication, as are those properly in the art and history section, is summarized and commented.

Every speaker adhered to the established theme, demonstrating by several branches of scholarship that there is incontrovertible evidence that the Shroud existed and was recognized as such across the centuries anterior to medieval times.

*Editor's Note: The strikeout in the first paragraph was made to correct an error that Dorothy noted via a pasted-in addendum on the [Inside Back Cover](#).