

RECENTLY PUBLISHED

WERNER BULST, S.J.: "Turiner Grabtuch and Exegese heute", *Biblische Zeitschrift* Jan. 1984, Schöningh, Paderborn, W. Germany.

The prestigious *Biblische Zeitschrift* is edited by Dr. Josef Schreiner (OT) and Dr. Rudolf Schnackenburg (NT). Werner Bulst, as we all know, has been a sindonologist almost all of his adult life (see Notes About the Authors, *Spectrum* #10 Mar. 1984).

In the present article, Rev. Prof. Bulst points out that it has been fifty years since F.M. Braun, O.P. published, in *Revue Biblique*, the first and so far the only major treatment of the Turin Shroud in German exegesis; and Blinzler's brochure appeared thirty years ago. But much has happened in science, learning and exegesis in the interval. Therefore today the Turin Shroud imposes a new interest in the New Testament. If indeed the Shroud is some sort of image of the historical Jesus, new light will fall on disputed texts, such as John 19:34.

From here, Bulst gives the very latest research of American and European scientists and concludes that the Shroud is not limited only to scientific research or exegetical considerations, but in recent years it has given much new knowledge in other fields; a subject the Author will discuss in his next article. Needless to say, we look forward to this promised study.

Reprints of the article are available.

DONALD M. SMITH: *The Letter*. DMS Publishing Co., 1983. (Rancho Palos Verdes CA) Photos, maps, heraldry & documents, all in color. Notes, Bibliography.

The Letter is addressed to His Holiness Pope John Paul II. Appropriately, the book is bound in pure white, the pages gilt-edged. The title on the cover is embossed in gold and in the lower corner, a gold cross beside which a little white lamb gazes toward a six-pointed star. The text is immaculately printed on glossy paper. If the Pope has a coffee-table, this book would not be a discordant note upon it.

The text is a highly personal mélange of Shroud history and science, integrated with voices from Scripture, in all of which is evident the Author's wide reading and deep reflection.

Mr. Smith has devised a system which other writers might do well to imitate: wherever he presents a "reasonable conjecture" the passage is frankly signalled by a (C). I would have put quite a few more (C)'s in the historical accounts; but assumptions and inaccuracies tinkle like unrythmed triangles in the orchestration of his soaring symphony whose theme is a petition to the Pope.

In fact this "Letter" is an impassioned plea to the Holy Father to permit the carbon 14 dating test. At the very end, a poignant prayer for

this intention is wrung from the heart and closes, on a chord of expectation, with the Author's signature.

Copies are available to readers of *Spectrum* for \$20 postpaid in the USA. (The Author has set this discretionary price which certainly does not represent the quality of the production.) To obtain a copy, write to: Holy Shroud Shrine, c/o Miss Marcia Mascia, 62 Sound View St., Port Chester NY 10573. Proceeds will go toward the upkeep of the Holy Shroud Shrine.

EUGENE L. HOYAS: *Does the Shroud of Turin Contradict the Bible?* 1984. Paper booklet, 21 pages including Notes and Bibliography.

In *Spectrum* #7 (June 1983) we praised this young man's silkscreen reproductions made from a negative of the Holy Face. His fidelity to what he has learned about the Shroud is seen again in his first written effort. This little booklet, in Question-Answer format, is divided into three sections, treating authenticity, supposed contradictions to the Bible, and the relevance of the Shroud to Christianity. The questions are those posed by Everyman, he who is curious to learn; Hoyas' answers first present the arguments of the "detractors", to whom he then replies, and his answers are well-chosen, lucidly enounced and based on serious study. But what comes through the text most forcefully is the Author's pulsing faith. Knowledge and faith are fused in an unshakeable conviction. He wants people to believe, and he challenges detractors to come to belief through knowledge.

Copies of the booklet are available for \$1.00 plus 20c for postage. Special rates for quantities of 50 or more, 100 or more. Address inquiries to: Gene Hoyas, 139 Kennedy Drive, Lodi NJ 07644.

ROBERT DREWS: *In Search of the Shroud of Turin: New Light on its History and Origins.* Rowman & Allanheld, 1984. (81 Adams Dr., Totowa NY 07512). \$15.95. 111 pages, 11 black & white illustrations, 13 pages of Notes. Bibliography, Index.

Robert Drews is Professor of Classics at Vanderbilt University, Nashville, Tennessee. In his Introduction, the Author observes that history has not been brought to bear on sindonological studies to the extent that science has and remarks, justly, that the light of history is indispensable for an intelligent judgment of what the Shroud may or may not be.

In a scant seven chapters, the story is told. The first two chapters survey the attitude of historians and the involvement of scientists, and the third identifies the *vera imago* as Jesus.

Vera imago leads through the Mandylion, the Edessan Image and the *Forma Christi* of the Gnostics to the Sindon. This straightforward, linear approach is the only way that the conflicts and confusions of legends and documents can ever be resolved. Had the Professor of Classical History only been content to stay within his own field! We will see where his own historical researches have led him.

Chapters on the Mandylion and Edessan Image bring forth many texts which have been overlooked too long; for example, while Drews identifies the Shroud with the Edessa-Mandylion, he points out that the first mention of an icon in Edessa describes a painted portrait, and furthermore that this icon could not have been given to Abgar V, contemporary of Jesus, but perhaps arrived in Edessa during the reign of Abgar IX (177-212) or even later. The question he poses and proposes to answer is: Where was the Shroud before it arrived to Edessa?

Perhaps, he says, the Gnostic texts can elucidate the matter. Since most of the very first Christians were Jews, they retained their antipathy to representations of the divinity in any form. The Gnostic sects however had no such qualms and Prof. Drews suggests that, should carbon 14 prove the Shroud to be ancient, one could conclude, from the evidence he presents, that Gnostics held the Shroud until the IIIrd or IVth century, during which time they disseminated painted portraits copied from the Shroud and finally took the original to Edessa.

Presenting this evidence in a manner that makes easy reading, the Author laces over a solid background of research in many sources. The tightness of his prose does not, however, hide apparent gaps where paramount references, leading perhaps to another conclusion, are omitted; I am thinking particularly of the Petrine Tradition, of the IInd c., which claims that Peter took the Shroud with him when he moved to Antioch, where he became bishop. A more balanced assessment of pre-sixth century texts would have been of greater service to sindonology.

It seems a shame to spoil the impact of the Author's denouement by revealing here his ultimate solution. But we are not dealing with a suspense movie or a detective story, but an hypothesis which may or may not deserve further investigation.

The image on the Shroud, according to Drews, was either produced miraculously or it was made by human hands. He sees no other alternative and he states flatly that the image is the work of human hands. Various reasons are given: "The burial of a naked corpse in a linen sheet is unexampled in Jewish literary sources"; the Edessan icon and the Mandylion were "not regarded as supernatural but the product of human skill"; St. John does not mention the sheet but only the linen "strips" and the sudarium; as orthodox Christians certainly knew about the Shroud, which was in the hands of the Gnostics, it was "in order to offset the Gnostics' explanation of it that the orthodox told the story that Joseph of Arimathea wrapped the body in a sindon. This story, common to all the Synoptic Gospels, ostensibly serves no purpose in the narrative of Jesus' passion and resurrection".

It seems that a technic was known (Drews suggests some sort of thermography)—and later forgotten—for imprinting the image of a corpse on cloth. The image on the Shroud was made directly from Jesus' corpse; it was made perhaps on order from Pilate; or by Stephen or Philip or some proto-Gnostic; but most probably by Joseph of Arimathea. After all, it was he who purchased the Shroud. And the

dimensions of the cloth, 14 ft. long and only 3 ft. wide, could serve no conceivable purpose, and "the reasonable inference would be that the cloth was woven to its extraordinary dimensions in order (his italics) to serve the single purpose that it has served: the portrayal of an imprint of a man's body".

Why did they do it? Prof. Drews suggests that "Perhaps those who made it wished not only to preserve a likeness of Jesus' face, but also to have a permanent record of his violent death."

I thought about Prof. Drews' explanation. I tried to imagine the scene: how many men would be needed for the operation? Entering the cold, damp gloom of the burial chamber, in terrible secrecy, with this big sheet (and laden with whatever equipment was needed for a thermograph, or whatever), risking their own lives by violation of a tomb, and—what is nothing short of miraculous—getting, on the first impression, a perfect imprint ...

Then leaving their masterpiece in the tomb. For if they did not leave it in the tomb then we should have to reject the testimony of Luke and John (according to Matthew, the women did not enter the sepulchre; Mark says they entered but were terrified by the sight of an angel).

Here the boundary between history and theology is not well-marked, and Drews inevitably crosses over, to wander in another territory. We must follow his lead to the end.

For the Gnostics, the Shroud was proof that Jesus was really a man like all men, and that he died (the body either turned to dust or was secretly burned) and his spirit, liberated after death into a spiritual resurrection, appeared to the Apostles as "a luminous body, a dazzling light". Later, when the polemics grew heated over a spiritual resurrection (Gnostics) or a physical resurrection (Orthodox), with the image of his indisputably dead body the Gnostics could have proven that Jesus was not God. Strange, then, that they should have kept their evidence hidden for so many centuries, while using their myriads of fantastic symbolic images to spread their doctrines. Particularly when the Orthodox were proclaiming the Shroud to be evidence of the bodily resurrection! (See Eusebius of Caesaria; St. Cyril of Jerusalem; Ammonius of Alexandria, all of the IVth c.; and in the Vth c., St. John Chrysostome, St. Cyril of Alexandria, St. Leo the Great, St. Maximus of Turin, etc. etc.). Not because the Shroud is, in itself, a proof of the resurrection, but precisely because of what St. John says in 20:6-7. If we are to accept John's testimony, he and Peter saw the Shroud, empty, collapsed upon itself, undisturbed. The body was gone. Centuries of meditation elapsed before St. Thomas Aquinas came close to an explanation: When Jesus' soul and body were reunited "it was not according to the laws of created nature, but according to divine power". Nor was there any need for the body of Jesus to "pass through" the Shroud; for at the moment of resurrection, Christ simply broke out of the bonds of nature, as many early patristic writings explain. He is God; he is where he wants to be.

Never did any pagan religion conceive of the resurrection of the

body. But the prophets of Israel, their vision unobstructed by the carcass-mounds of coming centuries, foretold it. The reality was revealed by Christ, first-fruits of the dead.

What has fallen to dust is the corpus of the theological debates of the first centuries. Their only interest for us today is—historical. It seems, then, that a resurrection of Gnostic beliefs is an essay in futility, and Prof. Drews' final words:

"And so, by a supreme irony, the Shroud may indeed provide mute but critical testimony on the doctrine of Jesus' physical resurrection. If it is indeed ancient, as it seems to be, the Shroud dissolves the credibility of the doctrine. And it implies that Jesus himself declared—as his Gnostic followers continued to declare—that we are a divine spirit in mortal shells",

are but a hollow echo in the emptiness of an ancient tomb.

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D. MOODY SMITH: "Mark 15:46, The Shroud of Turin as a Problem of History and Faith", *Biblical Archaeologist*, Vol. 45 No. #4, Dec. 1983.

Under the section "Enigmatic Bible Passages", Dr. Smith reflects on some questions posed by the Shroud. He passes in review the scientific, archeological, historical and exegetical problems, giving evidence for the Shroud's authenticity in its most favorable aspects. But further questions arise as he goes along, mainly: "What historical inferences may be drawn from the Shroud, and what are their implications for religious faith?" and, most important of all, "whether and how [the Shroud] supports belief in the Resurrection".

Dr. Smith notes that while the Shroud does support some people's belief in the Resurrection, this "may not be an unmixed blessing, depending on whether the Shroud's stock goes up or down with Carbon-14, pollen, paint and other kinds of tests".

Dr. Smith, an ordained minister of The United Methodist Church, is Professor of New Testament Interpretation at the Divinity School of Duke University.

ALSO RECEIVED...

Giles F. Carter, archaeological chemist at Eastern Michigan University (Ypsilanti MI 48197), in the Spring 1983 issue of *Archaeological Chemistry*, explores another possibility in "Formation of the Image on the Shroud of Turin by X-Rays: A New Hypothesis"; which could be compared with Dr. Sebastiano Rodante's article, pg. 21, *Spectrum* #7, June 1983.

The *Contre-Réforme Catholique au XX^e Siecle*, April 1984 (English edition can be obtained through Mr. D.R. Boyce, secretary, 38 Greenwood Close, Morden, Surrey, England), gives twenty magazine-size pages to **Frère Bruno Bonnet-Eymard** for an exhaustive commentary inspired by Dr. Heller's *Report on the Shroud of Turin*. Frere Bruno's intriguing title reads: "Le Saint Suaire à l'Epreuve de la Science, la Science à l'Epreuve du Saint Suaire" (The Holy Shroud examined by science, and science examined by the Holy Shroud). This was a lecture delivered at the Sorbonne in March of this year. Readers who are familiar with Bro. Bruno's style will find here his customary pitiless logic and trenchant analyses piercing every question to the quick with his vast erudition not unmingled with his own personal opinions.

In April 1984 issue of *Columbia*, magazine of the Knights of Columbus, **Pamela Hobbs Hoffecker** offers "A Shroud That Has Changed Lives". Breezy but warm.

"The Shroud of Turin: A Loveletter from God?" in the Spring 1984 *Saint Louis Priory Journal* (St. Louis Priory, 500 S. Mason Rd., St. Louis MO 63141). The Author, **Bro. Joseph Marino OSB** is one of a new generation of enthusiasts who give promise of becoming solid sindonologists.

Francis Freitas, ever vigilant to keep the people of India informed, has a long review of Heller's *Report on the Shroud of Turin* in *The Examiner*, a Catholic periodical of Bombay.

A believer in the Shroud, the **Rt. Rev. Robert C. Harvey**, Bishop of the Anglican Diocese of the Southwest and former President of The Foundation for Christian Theology, composed a little booklet called *Some Thoughts on the Shroud of Turin* (1981). Ten of the eighteen pages are given to illustrations. The other eight pages give a sketch of Shroud information, from which his thoughts spring.

The most original thought concerns the Bishop's proposal that Jesus' resurrection did not occur on Sunday. In the September 1983 issue of *Christian Challenge*, the Foundation's publication, he again sets forth this hypothesis in "Turin's Shroud; New Evidence on the Time of Christ's Resurrection". Having been informed by coroners and morticians

that rigor mortis seldom lasts more than 8 to 12 hours , almost never more than 16, Bishop Harvey calculates that the resurrection took place at 6:30 p.m. (or earlier) on Friday [that would be about a half an hour after the burial]. I wonder, though, how many coroners or morticians ever had occasion to examine a victim of crucifixion. In the case of a man hanging on a cross, muscular cramps begin rather early and progressing asphyxia brings on tetany, so perhaps here the condition could have different results. Of course this is also assuming that the image on the Shroud was produced at t he moment of resurrection; which might not be the case. The Bishop then speculates whether Jesus went to harrow Hell as a disembodied spirit - like those already there , like the Good Thief who accompanied him - and returned a second time, in his resurrected body , to preach.

Looking forward to 1985, **Fr. Francis Filas, SJ**, has composed a large calendar for that year, featuring beautiful Shroud photos for each month. The principal feasts of the Catholic Church are marked on the calendar days. Published by J .S. Paluch Co., the calendar is available in quantities of 100 and will carry the donor's imprint. Contact: Mr. Frank Mannarelli at J.S . Paluch Co., 1800 W. Winnernac Ave., Chicago, IL 60640, tel. (312) 784-1040.

REPRINTS AVAILABLE

Reprints of "The Pollen Grains on the Shroud of Turin", by Werner Bulst, SJ, which appeared in Spectrum #10, March 1984, are available from the Indiana Center for Shroud Studies, for 52.25.

Reprints of John Jackson's article, "Foldmarks as a Historical Record of the Turin Shroud," in this issue, can be obtained from: The Holy Shroud Guild, 294 East 150 St., Bronx, NY 10451.