

RECENTLY PUBLISHED

PIERO COERO BORGA: *Sindone: Ponte fra Cielo e Terra?* (The Shroud: Bridge between Heaven and Earth?) Centro Internazionale della Sindone, Turin 1984. 37 pages of text; numerous reproductions.

This elegant little booklet, which came off the presses in July, is presented as an invitation to the reader to go forward in personal study. The Author, who, as we have said so many times, is a living encyclopedia of sindonology, explains in his very first sentence that the adjective "Holy" was not included in the title in the hope that when the reader has come to the end of the book he will wish to continue learning about the Shroud and, by his own conviction, supply the adjective to which the Object is justly entitled.

A brief account of the 1978 Exposition leads to a short sketch of the history, insofar as it is definitely known. References to the Shroud in the canonical Gospels, the Gospel to the Hebrews and ancient liturgies are cited as witnesses to a very early awareness of the existence and preservation of the Shroud. One chapter deals with the suggestion, by now maintained by only a few persons, that the Shroud could have been man-made, and here the Author appeals to reason, primarily in the fact that no painter in the XIVth century (from which period the Shroud is abundantly documented) could have been aware of the differences between venous and arterial blood, as the circulation of blood in the body was not described until 1593.

And finally, with a few trenchant words, Don Coero cuts through the smothering verbiage which has grown up around "The Shroud, Science and Faith." He explains that "Faith," that is to say, that virtue, originating from the love of God, by which one says "I believe in God," has no direct relation to the Shroud, even when this act of faith, because it is human, can also be aided by concrete facts, such as the Shroud; for through things visible and concrete, man can reach that higher level where reigns the love of God.

In describing the relationship between the Shroud and science, the Author points out that it is not the Shroud which calls for the intervention of science, but science which insistently interests itself in the Shroud. A few examples are given, from the declaration of Yves Delage (1902) to the verification of the blood by P. L. Baima Bollone (1981).

In these few dispassionate pages, Don Coero has, so to speak, put the cards, face up, on the table. In scrutinizing these uncluttered, accessible and incontrovertible facts (for example, who denies the negativity of the image, or its 3-dimensional characteristic?), a reader will find himself sinking into the vibrant stillness of his own interior depths, listening there for his own ultimate response to this enigma, the Holy Shroud.

D.C.

GAETANO COMPRI, S.D.B.: *見よこの人* [Ecce Homo]; Solving the 2000-year Secrets of the Shroud. Paolini 1984. 174 pgs.; 8 pages of Bibliography; full-page color photos of the frontal & dorsal images on the Shroud, the Holy Face, and a reproduction of a painting on copper of the Holy Face, ca. 1600, probably Italian or Spanish, in the National Museum of Tokyo. Many black & white illustrations.

The Author informs us that this book, intended for the general public of Japanese readers, presents all the fundamental problems of sindonology. Indeed, from a translation of the Table of Contents supplied by the Author, it is evident from the Chapter headings that Don Compri has not neglected the least aspect of Shroud studies.

The text of this meticulous and beautifully printed book follows the classic formula. It is divided into five sections: an explanation of what the Shroud is; the Shroud in Scripture and history; the Shroud and science; an exposition, in Part IV, concluding that the Man of the Shroud is Christ. Part V reviews John 20:1-10. An Annex gives the famous and astounding paean of Paul Claudel, *Who Are You?*

Don Compri, principal of the Salesian school near Tokyo, has been a missionary in Japan for 29 years. Like so many other Salesians, he has devoted years to studying, lecturing and writing about the Shroud. His desire is to organize a Center in Japan, after preparing interested persons by serious study. He needs books, articles, photos, etc., to help in the formation of prospective members. Your Editor is taking the liberty of requesting readers of *Spectrum* to cooperate in this intention by sending Shroud material to:

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FREDERICK T. ZUGIBE, M.D., Ph.D.: "Death by Crucifixion"; *Can. Soc. Forens. Sci. J.*, Vol. 17 No. 1 (1984).

The present paper was read at the 35th Annual Meeting of the American Academy of Forensic Sciences in Cincinnati.

In his Abstract, Dr. Zugibe complains that erroneous conclusions about the cause of Jesus' death were reached and propagated by sincere individuals influenced by religious fervor, and in his brief Introduction, he states that his purpose is "to review the major theories that have been propagated regarding the cause of death by crucifixion ..." The Ruptured Heart Theory is described and its proponents named (St. Bridget, Stroud, Whittaker and Wedessow [sic]) and reasons given why this theory, is not acceptable. Secondly, the Asphyxial or Suffocation Theory, advanced by LeBec, Hynek and Barbet, is discussed at some length and its weaknesses exposed. These two

theories are followed by an account of Zugibe's experiments with volunteers strapped to an "accurate cross", during which time (up to 15 minutes) the volunteers were being medically examined for changes in heart, lungs, etc. From the results obtained, Dr. Zugibe concludes that the cause of Jesus' death was shock. Zugibe's book, *The Cross and the Shroud*, was reviewed by Daniel Scavone in *Spectrum* #5.

Scienza e Fede, #10, Jan.-April 1984, Palermo, Italy. Director and Editor, Dr. Salvino Leone.

This is a Special Issue devoted to a selection of addresses given by Pope John Paul II to such diverse assemblies as UNESCO, Nuclear Physics Institute, World Medical Association, Academy of Natural Sciences, Plenary Assembly of the Secretariat for Non-believers, the Academy of Sciences on the occasion of the 1979 commemoration of Albert Einstein...

In each discourse, the Pope praises the scientists, encourages them to continue their research in complete liberty and pleads with them, in earnest but gentle terms, to direct their progress for the well-being of all mankind. While nothing here-included applies specifically to Shroud studies, the basic philosophy extends over all areas in which science invades to conquer the unknown in all creation. "The enigmas of nature", he said, quoting Georges Lemaire, "were put here to be solved..."

Quoting eminent scientists and his predecessors in the papacy, in frequent citations from *Gaudium et Spes* and in expressions of his own profound thought, John Paul II reveals the position of the Catholic Church in regard to the many problems which modern science poses to our society. In this, it is limpidly clear that the antagonism which 18th and 19th century science raised against faith is, today, anachronous.

ALSO RECEIVED:

Shroud News (Australia, Rex Morgan) July 1984; *Sindone* (Bulletin of the Mexican Center) March 1984; *Newsletter* (British Society for the Turin Shroud) July 1984; *Notiziario* (Turin, International Center) June 1984; *News Letter* (Esopus, Holy Shroud Guild) June 1984.