

## NOTES ABOUT THE AUTHORS

JOSEPH UTEN C.SS.R., attributes much of his early enthusiasm for the Shroud to Father Edward Wuenschel, his fellow-Redemptorist. In March of 1961, when he was living in Ciney, province of Namur, Belgium, Father Uten initiated a bulletin called *Vivant Suaire*. Every three months the bulletin appeared, bringing information on every aspect of Shroud studies, as well as on relics of the Passion, such as the Crown of Thorns and the present article about the Title of the Cross. Thirty-two issues followed; but in 1969 Fr. Uten was transferred to Roeselaare; where his new duties did not permit further work in this apostolate. The last issue of *Vivant Suaire* is dated September, 1969.

Fr. Uten also authored two Shroud booklets in Flemish and *A Catechism of the Holy Shroud*.

ADAM J. OTTERBEIN, C.SS.R., can date his interest in the Shroud back to the late 1930s. At that time, he was a seminarian and Father Edward A. Wuenschel, C.SS.R., was doing his early research on the Turin Relic. As Father Otterbein was an amateur photographer, Father Wuenschel asked him to make some copies of the Shroud photographs. Thus began his interest in the Shroud, and a close friendship with Fr. Wuenschel. In 1945 Fr. Otterbein joined the faculty of Mount St. Alphonsus Seminary, Esopus, N. Y. In 1950 Fr. Wuenschel went to Rome to become Director of the Redemptorist Graduate School; before leaving, he asked Fr. Otterbein to continue his work on the Shroud in America. The very next year, with the approval of his Provincial and Francis Cardinal Spellman, Fr. Otterbein founded the Holy Shroud Guild, affiliated with the Centro Internazionale di Sindonologia in Turin. As President of the Guild, he has been in close touch with the scientists and the various international sindonological groups. Since 1966, when he set up the Wuenschel Collection at Mount St. Alphonsus, he has been the Custodian of the Collection.

Fr. Otterbein first saw the Shroud in 1973 during the Press Conference and TV Exhibition. In 1977 he and Fr. Peter Rinaldi, S.D.B., Vice-Pres. of the Guild, presented a small group of scientists to the Turin Authorities and requested permission for a program of tests. As we all know, these were carried out in 1978. By this time, Father Otterbein, who attended the Exhibition and the Congress, was internationally recognized as a leading figure in sindonology.

IAN WILSON, a graduate of Oxford University, began his research on the Shroud in 1967. As a journalist in the international group of reporters, he was present at the preview of the Shroud held in anticipation of its appearance on the 1973 television program, which was

introduced by Pope Paul VI. In 1974, Wilson's article "The Shroud in History" was published in *The Tablet*. In 1977 he presented a paper at the United States Conference held in the Bronx and at the New London Conference in 1981. In 1978 he addressed the II International Congress of Sindonology, reporting on his insights into the connection of the Shroud with the Edessa image, a subject detailed in his book, *The Shroud of Turin*, published simultaneously by Gollanz and Doubleday. He also co-authored the film, *The Silent Witness*.

Chairman of the British Society for the Turin Shroud, Wilson has urged the need for further testing of the Shroud in the hope of a decisive demonstration of authenticity.

LUIGI SARTORIS, O.S.M., was Professor in the International Theological College of the Servites of Mary, Rome. His particular mission was the study and teaching of the Sorrows of Mary. The relics of the Passion, he wrote, although precious, are still instruments in the martyrdom of Christ; but the Shroud covered the sacred Body and could therefore be considered a symbol of Mary's maternal grief. For this reason, Father Sartoris concludes, the Shroud is also a relic of the Virgin.

LUIGI FOSSATI, S.D.B., has possibly written more about the Shroud than any other person; beyond question, he is today's most prolific writer. His writings are themselves witness not only to his profound understanding of the Shroud and his scrupulous research, but also to the single-mindedness of his purpose: to make the Shroud known, to make the significance of the Shroud realized.

From 1948, his articles have appeared in innumerable periodicals, reaching widest diffusion through *Sindon* and *Osservatore Romano*. A booklet of 1950 was translated into English and even Chinese. His two major books, *Nuove Luce su Antichi Documenti* (1961) and *Conversazioni e Discussioni sulla Santa Sindone* (1968) were followed by the indispensable *Breve Saggio Bibliografico* (1978).