

RECENTLY PUBLISHED

WILLI K. MÜLLER: *Festliche Begegnungen: Die Freunde des Turiner Grabtuches in zwei Jahrtausenden* (Festive Encounters: The Friends of the Turin Shroud through Two Millennia). Verlag Peter Lang, Frankfurt-am-Main, 1989.

While the specifications of a book are normally given above, in this case it is expedient to use them as introduction to this review. Therefore, we have here two compact and surprisingly lightweight volumes (23 cm x 16 cm) of 843 pages. Key words are in bold face.

Volume I presents the text in 241 pages. Grouped at the back are six foldout maps and 152 pages with 220 illustrations, many by the Author. Many pictures were undoubtedly excellent color photos but, reproduced in black and white, details are swallowed in grades of muddy gray to murky black. Nevertheless, the collection is impressive.

In Volume II we find eleven foldout genealogical charts and a comprehensive encyclopedia of key-names in ancient/medieval Shroud history (321 pp.) in which the entries correspond to the bold face names in Volume I. Every entry gives the page numbers where the item is found in the text and the number in the list of bibliographical references. The bibliography, arranged alphabetically, lists 895 titles.

Sixty pages cover primary source documents that mention images, presented in the original languages, Latin, Greek, old French, old German, and some which the undersigned could not identify. There is a comparative outline quoting the interpretations of Müller and seven other observers, of sculptures on the narrative portals of Sigismund chapel in Oberwittighausen (Baden-Württemberg).

Soft-white covers of a pliable textured composition make it easy to roll the pages for wide opening and comfortable holding with no damage to the binding.

This physical examination of the books is meant to allay the intimidation one experiences on realizing that this formidable apparatus is here for the purpose of being read.

A closer glance at the pages gives the impression that this is the work not only of a polyhistor, but of a devoted and very determined man. What is more, he knows how to make the reading interesting. Our perusal would flow smoothly, carried upon that melodic cadence peculiar to literary German, if it were not for the inconvenience of having to stop, every few words, to ponder where

the Author found what he just said.... At which point, since the text is not equipped with reference notes — and if it were the superscripts would clog the interlinear space — , the encyclopedia in Volume II must be consulted, to find the bibliographical source.

The text could have been appreciably condensed by the simple elimination of warning signals such as *it seems, probably, must have, might have, supposedly, apparently, most likely*.... We grant that in reconstructing a 2000-year history without missing a beat, one inevitably encounters some lacunae that must be bridged with a *maybe*. True, the *possibilities* are certain witness to the integrity of the Author's intentions; he offers his conjectures frankly to the scrutiny of his peers.

Many German names appear; a host of armed and crowned Teutonics whose presence in Shroud history had largely escaped the notice of archive diggers. Müller gives them their place in the Shroud itinerary with some eye-opening revelations; for example: A von Weinsberg moved to Burgundy where it *seems* that he bought the title 'de Charny', and the French monarch donated to him the castle of Montfort near Montbard; the son of von Weinsberg-de Charny married the daughter of Jean de Joinville. And *apparently* it was in the corridors of the Council of Basel that the future of the Shroud was discussed and the decision reached to give it to the Dukes of Savoy. But not while Amedeus VIII lived, for he was, at that time, Felix V, antipope. (I thought Felix V was elected by that very Council?) In 1452, after the death of Amedeus (who, in any case, had already abdicated in 1449), the Council gave the Shroud to Louis I, Duke of Savoy. And it was *probably* Jeanne de Pierre Perthuis (i.e., Toucy), not Jeanne de Vergy, who was the mother of Geoffroy II.

This opus commands respect and awesome admiration for the meticulous organization of the material, the flawless presentation. One wonders how one man could have researched, amassed, composed, and typed such a ponderous compilation. One can only imagine the sacrifices and sufferings it entailed.

We will be grateful to Dr. Müller for his work in the name of the Holy Shroud. We thank him for compiling the first encyclopedia of sindonic names, a vast project in itself. With so much material to evaluate, let the reader see if his own reconstruction of events resembles the edifice raised by Dr. Willi Müller.

DOROTHY CRISPINO

GAETANO INTRIGILLO: *La Sindone, Oggi: Retrospettiva dopo la Radiodattazione* (The Shroud, Today: Retrospective after radiocarbon dating). *Quaderni Aperti* #5, Feb. 1989. 36 pages.

The text ends on this note: "...up to 5 February 1989, the laboratories have not yet published the *promised precise and detailed information*" about their C14 examinations. This line reflects the mood

of the little booklet: but it is not the result of the tests, not the medieval date, that motivated the Author to write. In a brief preamble, Father Intrigillo states that his motive in composing this booklet was not to conduct an inquiry into the "Sindon-C14 affair", but rather to make known the facts as they are, objectively.

After a close analysis of the announcement made on 13 October 1988 by Cardinal Ballestrero, he goes back to the September 1986 meeting held to discuss plans to proceed with the controversial test: he laments that no member of the Turin Centro was invited.

The focus moves to 21 April 1988, and the questions, by now familiar, are scrutinized: the "blind" testing of the samples, the presence of laboratory representatives at the scene of the cutting, the "leaks".... And why was the dating test performed independently instead of being incorporated in a series of other examinations, as originally proposed?

A chapter explaining radiocarbon, its uses and limits, is followed by a chapter describing the Shroud, its imprints and recent research: the blatant incompatibility of the medieval date with all the other evidence.

Throughout, there is an undeniable undertone of bitterness, even of betrayal, because of the way the C14 affair was handled. As for the medieval date, that seems to be a side issue of very little concern to Father Intrigillo. In fact, in his conclusion he explains why the medieval date was perhaps even a boon: "It may sound absurd, but personally I had a presentiment that the radiocarbon dating would have given a result contrary to the authenticity of the Shroud. Not for the usual motives of preconceived suspicions. But because we needed a shock, a hard blow, that would stimulate us to rediscover the pioneer enthusiasm: to serve the Shroud, not ourselves.... No, we needed this blow. To lead us back to humility before this mysterious gift of God that we call the Shroud."

Gaetano Intrigillo has been an active sindonologist since 1953. Delegate of the Pugliese section of the Centro Internazionale di Sindonologia, he organized the Third National Congress, which was held in Trani in 1984. In 1987 at the Congress of Studies on the Stigmata of Padre Pio, Don Intrigillo presented a paper entitled, "The Gospels, the Shroud and the Stigmata of Padre Pio", subsequently published in *Collana Spiritualità*.

NOTA BENE

Early issues of *Shroud Spectrum International* are nearly depleted. If your collection is not complete, you would do well to order without delay whatever numbers you lack.

EDITOR