

## RECENTLY PUBLISHED

FARES H. MELKI: *The Riddle of the Shroud of Christ*, ed. by "Dar el Machreq" of the Jesuit Fathers; in the series "Encyclopedia of Christian Knowledge", June 1991. 60 pages, 3 photos of Shroud. 500 Lebanese lire, or US 50 cents. In Arabic.

Despite postal problems, not to speak of the political and military disorder, Fares Melki has never relaxed his efforts through lectures and leaflets and exhibits, to bring to his compatriots the true and lasting "Good News" figured on the Holy Shroud. This small book is the first of its kind in Lebanon. Its aim is objectively to present a general overview of scientific research that has been conducted up to the present. Five chapters follow a brief Introduction: A description of the Shroud as seen by the naked eye; Travels of the Shroud; Concordance with the Gospels; Scientific research; Position of the Church. In the Conclusion is a summary and two wishes: 1) permanent exhibition of the Shroud; 2) activation of studies by Eastern researchers.

Every one of us can whole-heartedly join Fares Melki in the fervent hope that these two "wishes" will come true.

ANTÓNIO CARMO: *João viu e acreditou*, Macau, 1990. 84 pages, 46 illus., many in color.

Cheerfully we greet the trend away from titles such as *The Shroud*, *The Turin Shroud*, *The Shroud of Turin*.... While the Author published a book named *O Santo Sudário de Turin* in 1988, this little book is called "John Saw and Believed".

The Author, a native of Angola now living in Macau, took a degree in Political and Social Sciences at the University of Lisbon. Thirty years ago he began to study the Shroud and since, during many of those years, he was active in Catholic University Youth organizations, one is permitted to presume that his zeal and knowledge might blossom in some of his students.

Carmo attended the Paris Symposium (1989) and the Cagliari Congress (1990) and has written Shroud articles for Portuguese periodicals.

As the title implies, the evidence of John, "profound theologian and rigorous witness", is the keynote of the text. The first chapter, "The Importance of Our Discourse", informs readers that the book is about Christ and the great hope of Resurrection Sunday. However, the weight of the exposition derives from the sciences, including archaeology, Hebrew history, medicine, etc., composed after years of study and reflection.

RAINER RIESNER: "Wurde das Familiengrab des Hohenpriesters Kajaphas entdeckt?" *Bibel and Kirch* 46 (1991) pp. 82-84.

Biblical archaeology just might be reshaping some chitinous theological formulae. In the forefront of discovery, Rainer Riesner, doctor of theology, is a regular contributor to German periodicals besides writing specialized articles for *Das Grosse Bibellexicon* (see *Spectrum* #25 (1988) p. 29 and #30 (1989) p. 22). The present paper describes what is almost certainly the family tomb of the High Priest Caiphas. On two limestone ossuaries, inscriptions in old-Hebrew letters give the names of Bar Caiphas and Jehosaph Bar Caiphas. The tomb is definitely dated to the reign of King Agrippa I, i.e., A.D. 41-44. Topographical evidence also provides argument for the identification.

Dr. Riesner remarks that the discovery could perhaps play a role in the discussion about the Turin Shroud. Some researchers, he says, believe that the imprint of coins from the time of Pontius Pilate can be discerned on the eyes of the Shroud Image. But, he adds, one must await the anthropological results concerning whether it was customary in Jerusalem burials to put coins on the eyes or in the mouth of the dead. In Hellenic times, the custom of putting a coin in the mouth of the deceased to pay Charon for the ferry across the River Styx was widespread. Such a pagan custom would indeed be more likely in Sadducee circles, rather than in Pharisee; and the Caiphas family was Sadducee.

Dr. Riesner participated in a congress held in Eichstatt (Germany's only Catholic University) on October 18-20, to discuss the Qumran fragment 7Q5, believed to be a passage from St. Mark, and 7Q4, from St. Paul's First Epistle to Timothy. Among the experts— papyrologists, archaeologists, New Testament scholars—was also Carsten Peter Thiede whose book, *The Earliest Gospel Manuscript; Qumran fragment 7Q5 and its significance for the NT*, had just been published in England.

*Behold a Mystery: A Re-examination of the Shroud of Turin*. Ariel Productions, Paul Bershon director. \$29.95 plus \$3 postage.

The video tape *Behold a Mystery* objectively "re-examines" the way the Shroud is perceived and interpreted by the various persons who, in one capacity or another, have been involved in recent studies and tests. Today's major issues are presented in six segments, without recourse to sensationalism, controversy, *parti-pris* or mystification. I would not say that the underlying purpose was to redress the situation after C14 but, willy nilly, the tape restores credibility.

Not, of course, by any verbal argument, but by the postures of those being filmed. Paul Maloney, sitting self-assured, quite at ease in what I assume is his own home, sounded master of his material.

Kevin Moran seated before his table of impressive instruments, flashes his computer screen with the extraordinary results of the Shroud's three-dimensionality. John Jackson lectures behind a pyrofoam homunculus over which is draped a cloth marked with the location of bloodstains. We are in a surgical theater watching, fascinated, an anatomy demonstration. We learn that the topography of the bloodmarks is possible only if the Cloth lay over a human body form. The professor strains to preserve a "scientific attitude", but the intensity of this physicist whose contact with the Relic has left an ineradicable sensitivity, urgently communicates to the viewer. But above all, it was the segment with pathologist Dr. Robert Bucklin that was deeply moving. Dr. Bucklin is in his laboratory, wearing his familiar green smock, pointing to photographs, some full-size, some enlarged details; he speaks in a quiet voice, sometimes almost no voice at all as if, like Pierre Barbet, the pain had become personal, and now and again as he explains these wounds, he glances toward the off-screen interviewer with an appeal for comprehension.

On the other side of the story, we see Joe Nickell fliply showing us how easy it is to create a negative image. His masterpiece condemns his theory. Michael Tite was interviewed at the close of the Paris symposium. Dr. Tite is turned three-quarters away from the camera, as if annoyed at being detained. Only his face turns toward the lens. He answers questions testily, and seems surprised and hurt that the C14 affair could arouse such a stir.

There are others on the tape: Ian Wilson, Rev. Albert Dreisbach, Russell Breault, and Dan Scavone. A fleeting shot of Gino Zaninotto, an opening shot of Cardinal Ballestrero offering Mass with the Shroud behind him during the Exposition of 1978.

The document has been applauded in the States, Canada and overseas, including Lebanon and Israel. The tape runs about 58 minutes by my clock. A synopsis and further information is available from Paul Bershon, Ariel Productions, P.O. Box 65022, Virginia Beach VA 23467. Tel.: (804) 424-5433.

If the XIX<sup>th</sup> century pitted antagonism between Science and Religion, this issue of *Montre-Nous Ton Visage*, the last for 1991, balances them serenely. In an editorial, Jacques de Courtivron, president of MNTV, presents reflexions on Science and Mystery. Purely scientific is Rev. Jean-Baptiste Renaudo's description of his experiments conducted to test the proton hypothesis as an explanation of image formation.

The Rev. A.-M. Dubarle discusses the miniature from the Chronicle of Jean Skylitzes, dated around 1300. The icon offered to Constantine VII, labeled "The Holy Mandylion", is a small square cloth—the top fringe is quite visible—mounted on a panel. But Father Dubarle does not have a convincing explanation of the long pink cloth that some writers like to call the Shroud.