

## RECENTLY PUBLISHED

JEAN-CHARLES THOMAS: *Le Linceul de Turin*. Collection du Laurier, Paris 1984. Booklet 3½" x 7", 38 pp. text, 4 full-page illustrations of the Shroud, positive and negative.

Mons. Thomas, Bishop of Ajaccio, has added a jewel to Shroud literature. Just as a gem can be small but in the hands of a master cutter can reveal, from many facets, the fire in its depths, so this small book, presenting each single resplendent aspect of Shroud studies in clear-cut simplicity, reveals the very essence of the Relic's significance.

As if responding to someone who had asked 'What is the Shroud of Turin?', Mons. Thomas explains, in the most readily understood terms, the essential points. Facts established and accepted by archaeologists, historians, scientists, are not given as a ponderous list of "proofs" of authenticity but only to uncover some underlying meaning, always there, just waiting for discovery, hidden only because it had not yet been seen.

After surveying the scholarly and scientific findings, the reader is led to consider how these facts correspond to the Gospel narratives of the Passion. Only one conclusion is possible: the Man whose image is on the Shroud is the same as the Man of the Gospels. Faith and science can say together that "The most reasonable explanation, the most plausible, the only satisfying, is that the Shroud of Turin is indeed the Shroud of Jesus of Nazareth." All unaware of the transition, the reader is lifted into contemplation of the spiritual mysteries inherent in the Holy Face. "A Face which reconciles us to ourselves and invites us to be reconciled to God. A Face which saves us. 'Show us your Face, Lord, and we will be saved'.

"In the morning of this new phase of human history, God gives himself to be seen, to be scrutinized, researched, photographed. He has offered himself as an object of science and audiovisual presentations in order to meet with us more closely. He reconciles faith with science and technology, inviting them to work together, to share their conclusions and their questions."

Each brief chapter of this little book can be read in less than a minute; but the reflections it arouses will be lasting.

D.C.

*SINDON* #33, December 1984.

A foreword, in capital letters reminiscent of the dignity of a Roman inscription, commemorates the 25th anniversary of the official founding of the Centro Internazionale di Sindonologia (18 Dec. 1959). Modestly, the following page dates a few highlights of the Centro's activities up to the Trani Congress. *Spectrum* joins with all other publications, groups and individuals who have been grateful beneficiaries

of the Centro Internazionale di Sindonologia, in extending hearty congratulations. *Auguri, e cento di questi giorni!*

In the lead article, Pierluigi Baima Bollone and Agostino Gaglio describe their recent experiments confirming, by another method, their earlier identification of the blood group of the blood on the Shroud (AB). The samples for these tests were threads from the area of the left foot.

Prof. Tamburelli gives a technical account of his latest elaborations of the Face. The illustrations include a very beautiful rendition of the Face from which all signs of suffering have been completely removed.

In an interesting essay, "Enigmas of the Shroud of Turin," Frank Tribbe recalls 21 inexplicable features, adding up to a mystery which "almost forces a logical mind to at least tentatively consider the paranormal."

Perhaps not many readers are prepared to fully appreciate the exegesis of the Dominican scholar, Ceslas Lavergne, as he probes into the Greek text of John 19:38-20:14, to dissect the Evangelist's Semitisms from his Hellenisms. Nonetheless, Fr. Lavergne's study is easily comprehensible even for readers who, like myself, lack the expertise to discern the fine points of the ancient languages.

The same cannot be said for an article by J. Bruno Azzola, "A Possible Image Transfer Mechanism on the Shroud of Turin." The Author, a Roumanian engineer working in West Germany (or perhaps a translator) has made a valiant attempt to write in English. Scientists familiar with what the Author is talking about may be able to figure it out.

On the artistic front: An article by Massimo Centini on XVI century frescoes in a church near Turin; Giovanni Piai describes a sculpture by a Franciscan friar; and the Salesian missionary, Gaetano Compri, gives a brief description of the "Veronica" in the Museum of Tokyo.

Dr. Gian Maria Zaccone, a young lawyer of Turin and accomplished sindonologist, reports on his research on the relics of Blessed Clare of Montefalco.

A generous amount of space given to reviews of publications appearing this past year, as well as other noteworthy items, complete this long-awaited issue.

D.C.

VITTORIO MARCOZZI, S.J.: "Nuovi Accertamenti sulla Sindone," *Civiltà Cattolica* #3227, Dec. 1984.

The subject of the Shroud appears again in *Civiltà Cattolica* under Father Marcozzi's byline. Eight pages are given to this concise and positive review of the III National Congress, held at Trani in October 1984. As *Spectrum* (#13) carried Dr. Gian Maria Zaccone's review of the Trani Congress and will give a more detailed account when the Acts are published, it will

suffice here to observe that this presentation of the new scientific affirmations reported at Trani, appearing in the prestigious bimonthly now in its 136th year, reflects once more the concern of scholarly periodicals to inform readers about the Shroud of Turin.

JUST RECEIVED. . .

ALFRED O'RAHILLY: *The Crucified*, Kingdom Books, 79 The Rise, Mount Merrion, Co. Dublin, Ireland, 1985. Edited by J. Anthony Gaughan. 371 pp. of text, almost 300 illus. £21.00.

This handsome volume arrived just as this issue of *Spectrum* was going to press; a review will appear in June. One glance at the document-studded text, incomplete at the death of Fr. O'Rahilly and presented now by the meticulous scholarship of Fr. Gaughan, leaves no doubt that the publication of *The Crucified* is a major event in sindonology. Fr. Gaughan concludes his Introduction saying that the book "deserves to be read carefully". I predict that it will become a foremost source of study and meditation, of reference and reflection.

D.C.

A REMINDER . . .

May 4 will be celebrated in many churches around the world as the Feast Day of the Holy Shroud, established by Pope Julius II with a Bull of 9 May, 1506. In approving the Office of the Mass in honor of the Shroud, Julius II wrote, in part: ... as we venerate and adore the Holy Cross ... so ought we equally to venerate and adore, in worthy manner, the Holy Shroud on which are clearly visible the imprints of the Humanity of Christ which the Divinity had assumed, that is, of his true blood ..."

All devotees should try to remember the day in some manner; while Catholics should try to attend Mass.