THE ECUMENICAL IMPLICATIONS OF THE SHROUD OF TURIN

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by

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When I first began to lecture on the Shroud of Turin, I had very real reservations as to how it would be received by the larger ecumenical community. What I have discovered in the intervening years is that the Shroud needs no such apologist. It is now, as it was on that very first Easter morning, self- authenticating. In presentations ranging from the Salvation Army to the Syrian Orthodox, Christians of all persuasions are beginning to acknowledge not only that the Shroud is Christianity's most precious artifact; but that it is also "the" most significant visual aid available to the religious educator for teaching about our Lord's Passion, Death and Resurrection**.**

There are many "testimonies" regarding the impact on the beholder at his or her first encounter with the Image(s) of the Man of the Shroud. One example will serve to make the point:

> It was in the late forties when I first saw a photograph of the vastly imposing image on the Shroud of Turin... For me the face on the Shroud was the image that seemed no guess at all but the thing itself…At once it surpassed the variously moving guesses of artists in the Roman catacombs, the Byzantine mosaicists, Mantegna, Leonardo, Rembrandt and Rubens...Carbon dating now concludes that the linen is medieval in origin. But no one has shown how an artist produced an object so complex in historical accuracy and still so mysterious in its physical properties… *all the Christs I imagined thereafter began in the unanswerable eloquence of the Shroud.*[1] [*Italic* added.]

A THEOLOGICAL BASIS FOR SINDONOLOGY

The strength of the Shroud is its vividness to history - a vividness that antedates any New Testament writing - and that moves the Word of God into a new visual language. By means of this vivid witness, we see the face and body of the actual historical Jesus and we have our resurrection faith shaken but finally reshaped in a form closer to that of the first disciples.[2]

The point of this paper is two-fold:

> **1**. The Shroud is for "all sorts and conditions of men and women" without respect to denomination. God lifts it up now as on that first Easter morn when it was initially discovered so that "All may be drawn unto Him" who is the Risen Lord and Christ.

> **2.** In the words of Ewa Kuryluk, the Shroud is "**a textile *acheiropoietos* - a `` `` `` `` `skin-cloth-icon created through the touching of Christ with the `` `` `` `` `purpose of touching others"[3] [Emphasis added.]**

We would agree that many twentieth century Christians in general and its theologians in particular see little or no reason to devote even the slightest effort to the study of the shroud (*i.e. sindonology*). Their reasoning takes something like the following tack: "I already accept Jesus Christ as Lord and Savior, and I made that decision long ago without the slightest idea that there even was a Shroud! Why should I waste my time reading about the Shroud? Didn't C- 14 testing prove that it was a fake anyway?"

Though a popularly held view, unfortunately in the long run it proves to be both simplistic and founded on the sands of *misplaced concreteness.* A *"simple*" faith may indeed be a beautiful one, but that does not necessarily make it either "true" or based on verifiable fact. The Church of the Latter Day Saints of Christ strives to lead a very moral life based on *The Book of Mormon.* Devout as their belief may be, not one of the many alleged geographical sites mentioned in their "legends" has ever been discovered and/or verified by archaeology.

Roger Chambers [Disciples of Christ (Campbellites)] moves us to a deeper level of consideration in his incisive article entitled "The War of the Shroud":

> The resurrection is of course, the foundation of the Christian system. *The apostolic church established its credibility objectively and evidentially, i. e. eyewitness testimony. Skeptics were invited to check the evidence. Never was it suggested that anyone accept the resurrection on emotional or devotional grounds* (*"You ask me how I know He lives? He lives within my heart*).
>
> As the church of the first three centuries evolved into an imperial state church, it adopted *dualistic epistemology* (theory of knowledge) as codified by Augustine. This to say that the unbeliever is incapable of faith so God infused it into the elect by a miraculous process. *Faith* emerged *the enemy of reason.* The move from learned faith to infused truth was, of course, the move from evidence to mysticism...[4]

In the twentieth century, we discover that both Barth and Bultmann have injected their own ideological bias into the contemporary Protestant mind set. The Rev. Dr. David Scaer sums it succinctly in noting:

> Karl Barth based his theology on a concept of "God's Word" which had no need of real history. The reluctance of much of conservative Protestantism to tackle such thorny theological questions as the authenticity of the shroud may, in fact, derive from the unrecognized Barthianism that relies on the "Heavenly Word" and ignores historical questions. Answering historical questions often in fact, considered the height of unbelief by the followers of Barth... [5]

James P. Carley offers a telling analysis of the cost of haughtily dismissing the "concrete" and its role in nurturing the faith of countless believing Christians:

> Relics depend on faith ... When Henry's [*i.e.* Henry the VIII of England] agents smashed the pagan images, as they called them, and undermined the trust the pious had put in their efficacy, they managed to destroy a whole metaphysical system in which relics functioned as meaningful links with the immortal world. Much superstition was no doubt overcome at the Reformation, but it was done at great psychological cost. Protestant man became considerably more alone in the world than were his Catholic predecessors who had their tangible links with eternity. [6]

Even a conservative biblical scholar like Gary Habermas is quite forthright in proclaiming:

> Especially distressing are some evangelical critiques based on partial information.... One uncanny facet becomes immediately obvious in a study of the shroud. What looks at first report to be rather problematical has repeatedly turned out to fit very closely with the known facts....
>
> An exegetical study of the relevant portions of the NT does not render the shroud fraudulent. To the contrary: Not only are there no discrepancies, but the shroud is compatible with the data, and certain texts (such as John 11:44 and 20:67) actually favor the type of burial depicted in the shroud. Second, burial like that of the man of the shroud was apparently practiced by Jews in Jesus' time as revealed by the Essene community, the *Code of Jewish Law* and the Mishna ... Since we have found that the shroud is neither proven nor disproven by the gospel texts and that it is a viable option, a third point might now be stated. The actual authenticity of the shroud must be made on other grounds, such as scientific and historical investigation....
>
> [In fact,] not only does the shroud provide some exciting new evidence for the resurrection of Jesus, but it complements the extremely strong historical evidence for this event as well. In fact, the evidence from the shroud is strong enough that **if Jesus was not buried in this garment, then we might have a problem, for it would seem that someone else would have appeared to have risen from the dead.** [7] **[Emphasis added.]**

All are agreed that there were no human witnesses to the actual moment of Resurrection. Therefore it should come as no surprise that the trend in biblical scholarship has been to focus on the *subjective impact* of this event rather than upon the rather scanty *objective traces* of same which are available for a more empirical analysis. The Resurrection was primarily an objective event which involved matter and occurred in space and time. As such, there should be no *a priori* reason to eliminate the possibility that this event left a physical trace - a "trace" which we still have with us to this day and known as the Shroud of Turin. If the artifacts of Jericho are legitimate physical traces studied to trace the empirical history of that city, why should the Shroud - possibly the only artifact of the most important event of all time - be dismissed as unworthy of the most exacting analysis of which man is capable? Surprisingly enough, biblical scholars seem to overlook the fact that the Shroud is the only relic mentioned in the Bible after the Resurrection [Jn 20:5-7]. "The Cross isn't mentioned after the Crucifixion, or the Crown of Thorns, or anything else, just the Shroud. Why?" [8]

Mark Heim, a Baptist pastor, goes beyond Habermas in his own carefully developed line of reasoning which argues that:

> Jesus being truly human such traces did exist and, for all I know, still exist unless a first century Marty [*i.e.* The Rev. Dr. Martin Marty, Lutheran and publisher of an influential Protestant journal, *The Christian Century*,] followed him about tidying up. Dangers of abuse of any such remnant there surely are, but that does not mean we should resolutely purge ourselves of any intimation that *the resurrection was nastily tangible* - was, well, *real: like a cloth you can hold in your hand.* What changed [the apostles] was not the moral impact of anyone, but rather a firsthand encounter with reality, the resurrection witnessed to them by Christ's actual presence among them by what we loosely call evidence. Evidence did not and could not compel them to believe, but *it was the occasion for their believing*. *If it were not to play even this role, then why any resurrection appearances at all*? Were the disciples simply to make up the idea of the resurrection on their own? Were they like *est* initiates, simply supposed to "get it"? That is not what the Gospels indicate. The disciples got it, but prodding was required"[9] [*Italics* added.]

The Shroud of Turin: Its Ecumenical Implications

History may provide a clue as to what the cloth's future ecumenical implications may be. After almost 2,000 years since its discovery in the Empty Tomb, the Shroud has been on

the move both literally and figuratively. This burial linen truly has traveled from the Tomb to Turin. It has survived a flood at Edessa, the sack of Constantinople in 1204, a near disastrous fire at Chambéry on 1532, and the most recent and “suspicious” fire of 1997 which severely damaged and nearly destroyed the Guarini Chapel.

As I began to reflect upon its journey through time I began to discover the ecumenical dimension of its travels. Could it be that from the beginning God intended it to be an ecumenical bridge and unifier? Until the day when once again we can we can share One Cup and One Loaf, what could serve as a better focus for ecumenical unity than this APolaroid@ of the Resurrection? "To the Jew first and also to the Greek" (**Rom. 1:16**), the Shroud has moved from the East to the West. Is it merely by chance that in the process it has been "lifted up" so that "all" may be drawn to Him whose sacred image it bears? Is it merely by chance that those first Jewish disciples who first *saw* it learned of the *fullness* of the Resurrection from this sacred linen's very *emptiness* - an experience so powerful that it sent them forth into all the world to share the fullness of its Gospel message? Was it by chance that a Parthian king was cured and converted by it? Was it merely accidental that our Orthodox brothers and sisters were privileged to be its custodians for nearly 1200 years, meticulously recording in their iconography, numismatics and liturgics the features of our Lord which it bears? Could it be that God assigned them this very role in response to those first Greeks who approached St. Philip with the plea that "we would see Jesus" (**Jn. 12:21**)? Was it by chance that Rome was to become its next and faithful guardian to keep it from falling into Muslim hands? And is it simply by chance that in the twenty-first century the worldwide Protestant community is currently coming to appreciate the Holy Shroud's true significance?

History's very preservation of this cloth should alert the ecumenical community to a divine purpose which should not be ignored. Though no branch of Christianity has ever required belief in the Shroud's authenticity as an article of faith, many denominations are now coming to perceive that it can do much in the way of adding both depth and detail to a faith already held. One 6th Grader after a visit to the **TURIN SHROUD EXHIBIT** noted: "I never knew that He hurt so such for us. I am going to try to live better for Him."

A “lapsed” adult who had not darkened the doors of a church in over twenty-one years, confessed with tears in his eyes “My visit to the **Exhibit [Slides 1, 2 & 3.]** has changed my life. I didn't do much with the first half, but I would like to give the second half back to God.” Lest one think that he was merely overcome with the emotion of the moment, I can tell you that I had the privilege of writing a letter of recommendation for him to begin his formal seminary training.

Are we so blind that we fail to discern that in the Shroud our Lord is once again being "lifted up (to) draw all" **(Jn. 12:22)** to Himself? Is it not possible that once again "when the time had fully come," **(Gal. 4:4)** God is using this autograph of His Son written in His own Blood to make Him known as never before to a generation blessed with analytical methods heretofore never technically *possible*? *Mirabile dictu,* could this “Polaroid of the Resurrection” and the means to reproduce same via printed and electronic media all over the world now have the potential even to be more fully appreciated than it was 2,000 years ago? Truly, such implications are staggering.

REPEATED!

History may provide a clue as to what the cloth's future ecumenical implications will be. After almost 2,000 of years since its initial discovery, the Shroud has been on the move both literally and figuratively. It truly has traveled from the Tomb to Turin. In the process it has survived a flood at Edessa, the Fourth Crusade’s sack of Constantinople, the near disastrous fire at Chambéry and most recently another fire at Turin itself in April of 1997. As I began to reflect upon its journey through time I also began to discover the ecumenical dimension of its travels. Could it be that, in addition to its physical preservation through the ages, from the beginning God also has intended it to be an ecumenical bridge and unifier? Until the day when we can once again share One Cup and One Loaf, what could serve as a better focus for ecumenical unity than this snapshot of the Resurrection? “To the Jew first and also to the Greek” (**Rom. l:l6**), the Shroud has moved from the East to the West. Is it merely by chance that in the process it has been "lifted up" so that "all" might be drawn to Him whose sacred image it bears? Is it sheer coincidence that those first Jewish disciples who visited the Holy Sepulchre learned of the Resurrection from this sacred linen's very *emptiness* - an experience so powerful that it sent them forth into all the world to share the *fullness* of its Gospel message? Was it without divine purpose that an afflicted Parthian king was cured and converted by it? Was it mere happenstance that our Orthodox brothers and sisters were privileged to be its custodians for nearly 1200 years, meticulously recording in their iconography and numismatics the features of our Lord which it bears? Could it be that God assigned them this very role in response to those first Greeks who approached St. Philip with the plea that "we would see Jesus" (**Jn. l2:2l**)? Was it by chance that the Church of Rome was to be its next and faithful guardian? And is it by chance that now in the twentieth century the worldwide Protestant community currently is also coming to appreciate the Holy Shroud's true significance? History's very preservation of this Holy Cloth alerts the ecumenical community to a divine purpose which cannot and should not be ignored. Though no branch of Christianity has ever required belief in the Shroud's authenticity as an article of faith, many denominations are now coming to perceive that it can do much in the way of adding both depth and detail to a faith already held.

Daily at the **EXHIBIT** we met many who would never attend services at a local parish, let alone even visit a church to see an exhibition devoted to an alleged "relic". For many the "religion" of the twenty-first century is symbolized by the scientist's white laboratory jacket – certainly not the white alb or black cassock of a priest. However, quite frequently these devotees of technology discovered a truth long ago known to their theological brothers and sisters. They came to *scoff,* but they stayed to *pray*. An American Baptist minister has astutely observed: "It may be that the shaft of uncertainty the Shroud can cast on unexamined belief is its most precious illumination...If the Shroud raises a doubt of doubt, it has done a great deal."[10] Like St. Thomas before them, some of these "doubters" discover that although Science went to test the Shroud, in reality it is the Shroud which still continues to test the scientists. We should not be surprised if **God** once again converts *doubtful skepticism* into *dedicated service*.

At the **EXHIBIT** we had mimeographed forms for visitors who would care to share their reactions with us. One of these from a gentleman from California caught my eye. He wrote: "Questioned for the first time my lack of belief... profoundly moving...my knees are still weak." Only time will tell the full impact of the Shroud on this man's life, but I have a hunch that God has gotten another "toehold" by creating doubt in a doubter.

Should we Christians be amazed at much a response? I think not! On that first Easter morning the Magdalene "saw two angels…in the place where Jesus had lain...one at the head and one at the feet." **(John 20:2l)**. Could this be the very first description of the ventral and dorsal images of the Man of the Shroud? Fr. Gerald O'Collins, S.J., originally a non-believer in the Shroud's authenticity, now uses it as "a" way by which some can be led to Christ. He notes that in the Old Testament the primary emphasis was on the ear as the organ by which God was known ("*Hear* O Israel, the Lord our God is One" (**Deut. 6:4**) However, a shift in the senses occurs in the New Testament when the Beloved Disciple stoops to look into the Empty Tomb and "*saw* and believed." (**John 20:8**).

Although the linen is legally the possession of the Pontiff, its message is for all the world. One day at the local Trappist Monastery I was to learn this truth from Fr. Anthony Delesi

who said: "You know, Kim, we Roman Catholics have taken care of the Shroud for the last 800 years - after we stole it from the Greeks who had been its custodians for the previous 300 years. However, in truth it belongs to no denomination - possibly not even to Christianity - for in reality it is **GOD'S 'LOVE LETTER IN LINEN' TO ALL MANKIND.**"

Certainly the Rev. Dr. James Kennedy, a Presbyterian, acknowledges this truth in a sermon entitled "Save the wrappings."[11] Dr. Kennedy observes that our Lord was born in a borrowed cave, wrapped in linen swaddling clothes, and buried in a borrowed tomb enveloped in a linen shroud. In between these two events was "the Greatest Story Ever Told."

Are not we in the twenty-first century being called by God to use these "wrappings", which God has taken such pains to preserve, to supplement our witness to reaching the hearts of those for whom He lived, died and rose again? We would do well to heed Sir Wycke Bayliss who astutely observed that there are at least two Gospel "traditions": an early one in art and a later one of the written Word. The **artist** portrayed Him as **The Son of Man** while **the writer of scripture** brings us to the deeper truth that this He is also **the Christ, the Son of God**.[12]

The Rev. David Scaer, a Lutheran, challenges all Christians with his profound article entitled: "The Shroud of Turin - Protestant Embarrassment or Opportunity?" In addition to Protestantism's natural aversion to relics, he notes that undue reliance on revelation through the written Word fails to give just due to the Word made flesh in and through history. Scaer concludes:

> The Shroud of Turin may very well be an authentic link with a past which was not only sacred but real. Acceptance of the authenticity of the Shroud obviously cannot be made a criterion for orthodoxy, but a prior refusal to consider the question borders on disregard of the historical claims of Christianity. Perhaps we shall be given the same opportunity as Peter and John to see the burial garments of the Lord. (**John 20:6,7**).[13]

Given that possibility, we of all people should give special heed to a *caveat* offered by the late Anglican Bishop John A.T. Robinson:

> If in the recognition of the face and hands and feet and all the other wounds (on the Holy Shroud),we, like those who knew Him best, are led to say, "It is the Lord!", then perhaps we may have to learn to count ourselves also among those who have "seen and believed." But that, as St. John makes clear, brings with it no special blessing (**20:29**)--rather special responsibility (**17: l8-21**)[14]

That "*special responsibility"* is to get beyond the linen to the Lord - to see Him in the faces of the dispossessed, the victims of injustice, the poor, the neglected and all the others for whom He died. "Facts" learned about the Man of the Shroud do not guarantee dedicated service in His Name. Alas, these "facts" can become nothing more than religious erudition in pious garb unless they lead to the deepening of our own faith reflected in *concern for* and *service to* "the least of the brethren" for whom God sent the Man of the Shroud.

THE ECUMENICAL IMPERATIVE: PRESERVATION AND PROCLAMATION

All of us who are called to the apostolate of the Holy Shroud have an obligation to get beyond the linen to the Lord whose Image it bears. We have a mandate to look beyond the limitations of the present to the fullness of future possibilities. Greater ecumenical cooperation and participation is the wave of the future, and all Christians - especially those of us with this privileged ministry of the Holy Shroud - should be prepared to offer their special "gift" to the larger Church family when the occasion permits.

It has become increasingly clear since the Holy Shroud's last public expositions in 1998 and 2000 that this sacred linen has drawn world-wide ecumenical interest and support.

REPEATED!

As Fr. Anthony Delessi of the Monastery of the Holy Spirit in Conyers, Georgia has so wisely observed: "We Roman Catholics have been its custodians for the last five hundred years after stealing it from the Greeks (*i.e.* Orthodox) who performed that function for the first twelve centuries. But in truth, it belongs to no one denomination - maybe not even to Christianity. Rather, it is in actuality 'God's love letter in linen' to all mankind."

With the beginning of a new millennium, we have both an ecumenical *imperative*, *opportunity* and the *technological means* to proclaim the Shroud and its Gospel as never

before. While debates as to its authenticity, the window for joint ecumenical exploration and study has never been more open. One does not have to raise the thorny issues of Apostolic Succession, all male priesthood, *etc*. in the common search for the meaning of this linen artifact left by the Lord Himself. God willing, more and more Christians will come to share the insight that the Shroud received the dead body of the Saviour and still gives us back the image of His resurrected body.

Even before Turin and others like Emanuela Marinelli had established links with the Russian Orthodox, the following quote from two of their monks is worthy of note:

> ....anything which God lifts up to inspire our search for inner truth commands our veneration. If the Holy Shroud lifts us up to a sincere search for God, it becomes an icon… which must pass beyond the Shroud and touch on the power of the resurrection itself…We must take great care, then, not to join with those who hate the spiritual and unwisely condemn something that God, in His wisdom, may have set forth to wake a sleeping people.[17]

Both the **Mass** and the **Office of The Holy Shroud**, first authorized in 1506 by Pope Julius II, may someday become approved liturgies employed to celebrate our common ecumenical devotion to the Holy Shroud. Just such an evening office was celebrated as early as 1983 in Atlanta to commemorate the opening of the **TURIN SHROUD EXHIBIT** at the Omni.[15] **[Slide 4.]** At the conclusion of the service, His Grace Bishop John of the Greek Orthodox Diocese of Atlanta, turned to me and said: "Thank you very much for picking our day." I didn't fully understand the significance of his remark until he reminded me that August 16th for the Orthodox is the Feast of the Holy Mandylion commemorating the occasion in 944 A.D. when the Shroud was first shown to the public in Byzantium following its arrival the previous day from Edessa in southeastern Turkey. What made things all the more amazing was that those who had scheduled the dedication had no idea of the significance of the date. It just happened to be the one night that all the various clergy had free on their busy calendars. Was it merely coincidence, or was it yet another sign of God's larger purpose for his Son's burial cloth? Such a gathering reveals how easily a traditional office can be adapted to permit joint participation when supported and approved by the larger ecumenical community.

The following January, bishops, clergy and laity of the local Roman Catholic and Episcopal dioceses returned to the **TURIN SHROUD EXHIBIT** to sign a mutual covenant of cooperation and unity. **[Slide 5.]** The participants had agreed upon the **EXHIBIT** as an appropriate and neutral site for the covenant's signing rather than selecting either of their respective cathedrals

TIMING

THE TIME IS NOW! It is not by chance that God has chosen the 21st century with its great technological revolution to be the chosen vehicle for revealing some of the mysteries of the Holy Shroud. Ironically, the very rational empiricism responsible for sophisticated skepticism and agnosticism is being used by God to "convert" former non-believers. Countless stories can be told of those who "came to scoff, but stayed to pray" **(see p. 8)** in their investigation of the Shroud. Recent word from India tells us of amazement on the part of Hindus and Buddhists that Christianity is willing to submit its most precious relic to rigorous scientific investigation. Neither of these faiths can offer anything for such empirical scrutiny. Overseas missionaries continue to request pictures of the Man of the Shroud having learned that this "visual aid" has a profound effect on illiterates for whom reams of printed material would have no effect.

We who are part of the "Shroud Crowd" do not have to be convinced of the power of this "Fifth Gospel". However, unless we take steps to insure continuing sindonological research and promulgation of the Shroud's many truths for future generations, we run the risk of having our great "treasure" buried under apathy and neglect. Without careful planning now our fondest dreams may be reduced to dust. True, "God provides the *inspiration*, but He expects man to supply the *perspiration*." Theologically stated, God has already provided His *prevenient grace*; we are now being asked to respond with our own *cooperating grace.* The scientists whom God has used to provide so many insights about the Shroud will eventually "lose interest". It is we - the Church - who are called upon by God to proclaim the *eternal meaning* and *divine purpose* of the Holy Shroud

long after the hard, empirical data which it yields has been filed and forgotten by the scientific community.

Now, when the time is right, God has called us to be "conservatives" in the best sense of that word. We are called to *conserve*, *preserve*, and *promulgate* the essential message of the Holy Shroud for future generations - moving them beyond the linen to the Lord. Can use even the hubris of the university as the choice for a permanent repository, that of contributors both large and small, and the very limitations of our own weakness - all to establish a vehicle for His Silent Witness on linen for future generations. It is our decision to choose whether or not we will obey God's call in this venture. He does not need us, but He is offering us the chance to be part of this great plan. Like Joshua, we are being confronted with the challenge: “Choose you this day whom you will serve.” **[Josh 24:15] THE TIME IS NOW!** Do we have eyes to see and ears to hear? Or, will we like the priest and Levite secure in our own faith - walk by "on the other side" once again failing to hear our Lord's “is it nothing to you who pass by?” **THE CHOICE IS OURS. HOW WILL WE RESPOND?**

[1]

[2]**Endnotes:**

1. Reynolds Pierce. 1990. *Clear Pictures*. New York: Ballantine, pp. 243-44.

2. Margaret Hebblethwaite, "The Shroud of Turin and Faith", *Doctrine and Life, Vol. 31,* No. 7,1981, p. 425.

[3]3. Ewa Kuryluk. 1991. *Veronica and Her Cloth.* Cambridge, MA: Basil Blackwell, p. 220.

[4]4. Roger Chambers. AThe War of the Shroud.@ *Christian Standard, April 18, 1982*, pp. 13-14.

5. David Scaer. "The Shroud of Turin: Protestant Embarrassment or Opportunity?" *Concordia Theological Quarterly*, January 1979, p. 48.

6. James P. Carley. 1988. *Glastonbury Abbey*: *The Holy House at the head of the Moors Adventerous.* New York: St. Martin=s Press, p. 180.

7. Gary Habermas. AThe Shroud_Turin and its Significance for Biblical Studies@, *Bible and Spade, Summer- Autumn* 1981, pp. 99, 95 & 102. Reprinted from the *Journal of the Evangelical Society*, Vol. 24, No. 1, March 1981.

8. Kevin O. Johnson. 1999. *The Shroud and the Apocalypse*. 18th Printing. Dallas, TX: Pangaeus Press, p. 2.

9. S. Mark Heim. AShroudies and the Shape of Faith@, *The Christian Century*, June 4-11, 1980, p. 650.

10. S. Mark Heim. November 1980. “Snapshot of the Resurrection.” *Eternity*, p. 38.

11. The Rev. Dr. James Kennedy. ASave the Wrappings@**.**. Undated audio cassette produced by Coral Ridge Ministries, P.O. Box 5555, Ft. Lauderdale, FL 31310

12. Wycke Bayliss.. 1902. *Rex Regum*. London: Sampson Low, Marston and Company, Limited. (See esp. pgs. 91 & 102.)

13. David Scaer. *Op. cit*., p. 48.

14. John A. T. Robinson. 1977. "The Shroud of Turin and the Grave Cloths of the Gospels." *Proceedings of the 1977 United States Conference of Research on the Shroud qf Turin.* Bronx, NY: Holy Shroud Guild, p. 30.

15. *The Evening Office of the Holy Shroud.* Privately printed Order of Service for the Official Dedication of the **TURIN SHROUD EXHIBIT**, Tuesday, August 16,1983 at the Omni International, Atlanta, Georgia.

16. Archiamandrite Chrysostomos & Hiermonk Auxentios. AThe Holy Shroud: The Controversy in Perspective.@ *Diakonia*, 1980, p.128. (See also: **Google Alert (googlealerts-noreply@google.com): 05-12-2005 17:48 Ukrainian copy of Turin shroud of Christ exhibited in Lviv Cathedral.** *It was blessed by former Rome Pope John Paul II, and consecrated by present Rome Pope Benedikt XVI.* Benedikt XVI addressed the Ukrainian delegation in Rome and stated his desire to involve the entire Ukrainian nation in taking [a] look at it. Though the shroud is placed in Lviv, there will be made several copies to be exhibited in other Ukrainian cities. A divine liturgy

was supposed to be convened in the view of this event in St Yura Cathedral on December 4 by Lviv Bishop Ihor Vozniak with members of the Orthodox, Rome-Catholic and Armenian churches among guests.)