

SINDONOLOGICAL PROSPECTUS*

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The author presents the Sindonological Prospectus of his monumental work, *Ricerche Storiche sulla Santa Sindone* (Historical Research on the Holy Shroud), published in 1957 and no longer available. The Prospectus appeared in SINDON #3, 1960.

In a few words of introduction, Mons. Savio wrote: "In order to facilitate the work of the Scholars, I present the sindonological prospectus of my book, *Ricerche sulla Santa Sindone*.- He adds that the limitations of a prospectus obviously do not allow the inclusion of citation sources. A few repetitions have been omitted in this presentation.

II c. — *Gospel according to the Hebrews*

The text says that after the Resurrection, the Lord gave the Shroud to the servant of the priest.

When one considers the great authority attributed to the Gospel according to the Hebrews, one must recognize that, among the Christians of the first centuries, it was a common belief that the Shroud had been preserved.

II c. — *Gospel of the Twelve Apostles*

In this text, which concerns the Resurrection, the Jews tell Pilate that the linens of the tomb are not those of Christ, while the Disciples maintain that they are.

II c. — *Mysteries of the Acts of the Saviour*

To identify himself, the Lord shows Joseph of Arimathea the Shroud and the sudarium.

II c. — *Gospel according to Peter*

The text refers to the death and burial of Jesus. Of the latter, it reports that the Jews gave the body of the Lord to Joseph so that he could bury it. Joseph took the "Lord", wrapped him in a shroud and carried him into his own tomb.

III-IV c. — Egyptian Church

The text describes the manner in which the Christians composed their dead for burial. The corpses were wrapped in a shroud with aromatics, as Joseph of Arimathea and Nicodemus performed for the Lord's burial, and as the Shroud demonstrates.

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III c. —Origen

In his homily XXXV, referring to the Gospel of Matthew, Origen tells that Joseph of Arimathea wrapped the body of Christ in a clean shroud and placed it in a new tomb, preserving it for the Resurrection, which is fundamental; then the exegete brings out the mystical aspect, observing that the clean shroud and the new tomb were rendered more pure by the body of Jesus, because that body, even dead, purified everything it touched.

IV. c. —Juvencus

The text concerns the material of the cloth which covered the body of the Lord in the tomb: "lino texta", woven linen.

IV c. —Eusebius of Caesaria

States that the linens of the tomb are proof that the body of the Lord was not stealthily carried away, as Mary Magdalene suspected. Instead, these linens indicate that the body of Christ rose from the dead.

IV c. —St Hilary of Poitiers

Sees the Shroud as the sheet filled with every kind of animal, which was lowered from the sky in the vision of St Peter. "Joseph has the authority of apostle; therefore, even though he was not one of the Twelve, he was called a disciple of the Lord. He wrapped the corpse in a clean shroud. And certainly, in this same sheet, we find every kind of animal, lowered from the sky to Peter (Acts 10:12). From which, perhaps not without benefit, one understands that in the name of this sheet, the Church was buried with Christ because in the sheet, and to the embarrassment of the Church (composed only of Jewish believers, to the exclusion of the Gentiles), all were put in together, clean animals and unclean animals."

IV c. —St Ephrem of Syria

Writes that Christ was stripped of his clothing and was naked before being crucified. "When he was stripped, the sun and the moon blushed with modesty. As soon as Christ was stripped, all creatures were covered with darkness; the sun retracted its light. Sky and earth became dark; sea and dry land, instantly, at the sixth hour, were in darkness; all creatures wept and cried out with anguish, seeing that the stars were weeping. Since He who clothes all creation was made naked, the stars hid their light."

IV c. —St Cyril of Jerusalem

In his second mystalogical catechism, St Cyril presents the Shroud as proof of the burial of Christ: "Christ truly

died, truly his soul was separated from his body; and there was a real burial, because his sacred body was wrapped in a clean shroud." St Cyril puts the burial linens among the proofs of the Resurrection.

IV c. —Coptic liturgy of St Gregory Nazianzen

The *Oratio inclinationis post Communionem* reminds the faithful that Christ was wrapped in linens to be laid in the tomb.

IV c. —St Ambrose

A text refers to the burial of Christ, performed by Joseph of Arimathea and Nicodemus, not by the Apostles. "What does this fact signify, that not the Apostles, but Joseph and Nicodemus buried Christ? One just and constant, the other a person in whom was no craftiness. In this way, in truth, the burial of Christ excludes every fraud and every act of incorrectness. Thus every avenue of perplexity is closed, and the Jews were convinced, inescapably, by the testimony in their own house; because if the Apostles had performed the burial, the Jews would undoubtedly have said that he had not been buried; but, admitting the burial, they said the body was stolen."

In another text, the exegete writes that Joseph's shroud was the symbol of the sheet which Peter saw, lowered from the sky with various kinds of animals, representing the gentiles: "Joseph, that just man, used a good sheet and perhaps it was that which Peter saw lowered from the sky, wherein were diverse kinds of quadrupeds and wild beasts and birds, representing the gentiles."

IV c. —Ammonius of Alexandria

One text refers to the hour of Resurrection. Another says that the burial linens indicated the Resurrection of Christ.

V c. —Text attributed to St Epiphanius, archbishop of Costanza (Salamina) on Cyprus

The homily for "Great Saturday" relates that the body of the Lord was naked when taken down from the cross. "Joseph, having come to Golgotha, took God in his flesh down from the wood, and laid him on the ground; God in naked flesh."

In the Coptic text, which attributes the homily to Mark, archbishop of Alexandria, one reads: "Joseph and Nicodemus went to Golgotha, took down the body of the Lord, in his naked flesh."

In the homily "The Day of Christ's Resurrection", attributed also to St Epiphanius, we read: "The whale of

Jonah is a "type" of the Resurrection of Christ: from the whale he came forth the third day (triémero)."

V c. —St John Chrysostom

The orator sees the Lord naked on the cross. According to him, the burial linens, seen by Peter and John, are a sign of Jesus' Resurrection. In another text, he writes that Christ showed the imprint of the nails to demonstrate that it is he himself who was crucified and risen again.

V c. —Theophile, archbishop of Alexandria

In his Sermon for the Preparation, Theophile presents to his flock the Lord naked on the cross. "A powerful angel having been sent (by God), tore the temple veil from top to bottom, he tore it in two; the earth trembled, stones split, the sun, that great maker of light, darkened; darkness covered the world so as to cover his sacred body on the cross, because his clothes were taken from him and were divided. Gaze, then, my dear ones, and see the mercy of God for the world. He who clothes all creation was divested of his clothing, was left naked on the wood of the cross. But the sun, the wise servant, covered his Lord with darkness."

V c. —St Augustine

In the burial linens, the doctor sees the burial of man's sins. "So who is it, Mary? whom are you seeking? He is not here: he is risen, as he said. See, look at the linens, there is nothing which can alarm you. The linens of Christ, in fact, are the burial of your sin, so that you may dry the tears of your sorrow and find refreshment in the sweat of your desire. You will see in paradise him whom you seek now in the tomb."

V c. —St Cyril of Alexandria

In his first letter to the Corinthians, St Cyril emphasizes that the wrapping of Emmanuel in a shroud was proof of his death. We see an analogous concept in St Cyril of Jerusalem. In another text, the exegete writes that from the burial linens, Peter and John understood the Resurrection.

V c. —St Proclus, patriarch of Constantinople

According to him, the body of the Lord did not undergo corruption in the tomb. In an Easter sermon, he told his faithful: "Never was the earth decorated with a tomb which was the receptacle of life; indeed it was not a tomb, but a bridal couch. The Buried One, in fact, did not undergo corruption, but, descending to the tomb, he celebrated a wedding."

V c. —St Isidore of Pelusium

A text concerns the application of the Shroud to Jesus' body.

V c. —St Peter Chrisologus

The doctor poses the question of the wounds of Christ after the Resurrection, affirming that these remained in the risen Lord, whose face had acquired glory without losing its lineaments.

V c. —St Isacius of Jerusalem

He excludes the possibility that the body of the Lord could have been stolen from the tomb.

V c. —St Leo the Great

In the text, among the proofs of the Resurrection of Christ, the burial linens are also listed.

V c. —St Maximus, bishop of Turin

The text concerns the marks of the nails, which the Lord retains in his risen body, not for himself but for the faith of those who believe in him. "Look then and see that it is I, the one who, transpierced by nails and by the lance, fearing death as a man, I was not afraid; I who not with the work of the doctor's art but with death have healed my wounds; I who retained the marks of the nails in my body, not for myself but for your faith. I wanted in fact that the memory of my salutary passion should not be cancelled in me, so that the truth of my Resurrection would remain carved in your hearts. And therefore, oh my brothers, we honor the mystery of our dying Lord so that we can receive the glory of the risen Lord. We venerate him, the Crucified, so that we may be deserving to see him, the Sovereign King."

V c. —Text attributed to St Maximus, archbishop of Turin

According to the *Sermon for Easter Vigil*, attributed to St Maximus, it was above all the burial linens which convinced Peter of the Lord's Resurrection.

V c. —Caelius Sedulius

The burial linens are proof that the body of Christ was not carried away by the disciples. The nomenclature of the funeral cloths is also given.

V-VI c. —Nonno of Panopolis

In the "Paraphrase of St John's Gospel", the poet converted to christianity writes that "the disciple who arrived first to the tomb" entered "afterwards" into that cavity carved in the rock, and saw the sudarium and the linens, and believed that the deceased Lord had flown away, aerial, from the confines of earth to the spaces of

the sky (was risen).

Another text regards the nomenclature of the burial linens.

VI c. —St Fulgentius, bishop of Ruspe

The text of the African prelate concerns the incorruption of the body of Christ in the tomb: "Corruption could not spoil the sinless flesh."

VI c. —Text attributed to St Fulgentius

In the sermon, "*The Third Day of Easter*", attributed to St Fulgentius, the burial clothes are pointed out as proof of the Resurrection of the Lord: "He is risen from the linens, he who, by means of the linens broke the chain of the burial of Lazarus, he who buried the sins of men in those linens, so as to give them the life of the Angels" (concept similar to this recurs in the Paschal sermon of St Augustine, cited above).

VI c. —Severus, archbishop of Antioch

In one text, Severus affirms that the burial cloths were of linen. In another, he writes that the burial cloths are manifest proof of the Resurrection of the Lord. Also, he insists on the incorruption of the body of the Lord in the tomb. "And it behooves us, who are instructed (initiated) in Holy Scripture, that we confess that God verily, without the least dissembling and without self-change, incarnate for us, voluntarily received in his passible body (according to nature) all the natural and irreprehensible sufferings (which cannot be imputed to his fault) and on the cross received the perforations of the nails and the wound of the lance, but did not experience decomposition in the tomb; on the contrary, because of the burial, he planted in us the seed of corporal incorruptibility; the seed which in our bodies will blossom out in the fulgent flower of the future resurrection."

VI c. —The "Mensural Cross" of Justinian

Concerning the height of Christ; the dimensions of the cross having been determined (on the Shroud) by experts sent to Jerusalem.

VI c. —Attributed to Germanus, bishop of Paris

The text is in *Expositio brevis antiquae Liturgiae Gallicanae*: "The corporal upon which one places the 'offering' is of pure linen, because the body of the Lord was wrapped in pure linens in the tomb."

VI c. —John, patriarch of Constantinople

The patriarch writes that the linen which one spreads upon the holy altar is the symbol of the Shroud. This

interpretation is common among the ancient Latin and Oriental liturgists.

VI c. —St Athanasius of Antioch

Writes that Jesus was crucified nude. In another text, St Athanasius writes that there are many proofs of the Resurrection of Christ, and among the principal proofs he lists first of all the fact that the Lord left the linens in the tomb.

VI-VII c. —*Liber Mozarabicus Sacramentorum*

These texts interest us for the "vestiges of the Lamb" and for the "recent vestiges of the deceased and risen (Lord)", as presented by the burial linens. "Hurrying with quick step to the tremendous throne of the Altar, Father omnipotent; kissing tearfully the vestiges of the living Lamb ..." "Peter runs with John to the tomb, and sees in the linens the recent vestiges of the deceased and risen Lord."

VII c. —Venantius Clementianus Fortunatus, bishop of Poitiers

In the Paschal carmen, the cantor of the Resurrection invites the "Buried One" to rise, leaving the linens and the sudarium in the tomb.

649-650 —St Braulio, bishop of Saragossa

One text refers to the blood reassumed by the risen Christ. Another considers the preservation by the Apostles of the burial linens, as relics for future generations. "In those (apostolic) times, many things could have happened which were not written down. For instance, the burial linens and the sudarium, in which the body of the Lord was wrapped. One reads that they were found but one does not read that they were preserved. Nevertheless I do not think that they were abandoned, that they were not preserved by the Apostles as relics for future times (I do not think that the Apostles would have neglected to preserve them as relics for future times)."

St Braulio, who became bishop at the death of St Isidore, above all others represents the Church of Spain; and he maintained that the burial linens of the Lord were preserved by the Apostles for future generations.

VII c. —Adamnan

In his text *De Locis Sanctis*, the abbot of Hiense monastery tells of the sudarium seen by Arculf in Jerusalem, and refers to the Oriental tradition about the Shroud. The length of the sudarium, seen by Arculf in Jerusalem, corresponds to the length of the Shroud. Other texts of Adamnan describe the Holy Sepulchre.

- VII c. —The "Mass before Easter", from *Sacramentarium Gallicanum*
Refers to the Resurrection, to Mary Magdalene weeping in the garden, and the sudarium left in the tomb by Jesus.
- VII c. —St Sophronius, archbishop of Jerusalem
The patriarch writes that, to receive the body of the Lord, the shroud was *spread out*. In another text he cites Jonah as the symbol of the Saviour's three days in the tomb.
- VIII c. —St Willibald
In his *Hodoeporicon*, he describes the Holy Sepulchre.
- VIII c. —St Germanus, patriarch of Jerusalem
Writes in his *Historia Mystica* that the eiliton (the corporal) signifies the shroud in which Jesus' body was wrapped. Another text refers to the incorruption of the Lord's body. In his panegyric on the Dormition of the Mother of God, St Germanus says that Peter and John, having found the linens and the sudarium in the tomb, believed that Christ was risen.
- VIII c. —St Bede the Venerable
Refers to the sudarium of Jerusalem; another text concerns the corporal, which must be of pure linen. "It is the custom of the Church that the Sacrifice of the Altar be celebrated—not on silk, or colored cloth, but on fabric of linen, product of the earth, as the body of the Lord was buried in a clean shroud."
- Other texts are descriptions of the Holy Sepulchre.
- VIII c. —St John Damascene
Lists the Shroud among existing relics of the Passion; explains the three-day burial of Christ in the Jonah symbolism; and in another text writes of the burial thus: "Into the dust of death was taken he who, from the dust, formed man: and his life was removed from the earth. He laid down, in fact, all that is earthly; not the body, but all that is proper to the body: sleep, fatigue, hunger and thirst ... These things were introduced into our life because of disobedience.

"And his burial is in peace; that peace which he procured for us by the cross and burial, having re-united that which was separated, and having subjected man, the apostate from God, to his Creator. For that reason, the wicked, through his burial, are abandoned to the ultimate ruin."

- IX c. —St Theodore Studites
Presents the Shroud as an argument against the iconoclasts.
- IX c. —Rabanus Maurus, archbishop of Magonza
He writes: "On the altar, one puts the corporal, that is, the pallium, which signifies that sheet in which the body of the Saviour was wrapped; it must be of pure linen, and not silk and not colored cloth."
- IX c. —George, metropolitan of Nicomedia
The text has particular importance for the distinction the author makes between the burial cloths: "I kiss your burial linens ... I kiss the venerable Shroud."
- IX c. —Mark, monk of Constantinople, later (870) bishop of Otranto
He wrote of the Redemption: "Wrapping yourself in the Shroud, O Saviour, and lying down in the tomb, you freed those who were in chains."
- IX c. —Photius, patriarch of Constantinople
One text gives the names of the funeral linens.
- X c. —St Remigius of Auxerre
The liturgist writes: "The corporal, on which one lays the Body of the Lord, must not be any material except linen, because Joseph bought a clean sheet in which he wrapped the Body of the Lord."
- XI c. —Epiphanius
According to him, the "clean shroud" was a "type" of the sheet which Peter saw, filled with every kind of animal. His "description" is the last to list the Shroud as a relic of the Passion in Jerusalem.
- XI-XII c. —The Shroud is taken to Constantinople from the Constantinian Basilica of Jerusalem.
- XII c. —Euthymius of Zigoben
One text gives the names of the burial linens.
- XII c. —Theophylact, archbishop of Bulgaria
Writes that Christ was nude on the cross. In another text, he says that the linens left in the tomb were a sign of the Resurrection.
- XII c. —St Anselm
The mystic contemplates the Lord naked on the cross.
- XII c. —Lectionary of the Church of Alexandria
"They gave burial to our Saviour/ in a clean Shroud/ his face they encircled/ in a sudarium."

Another text includes the tradition of ecclesiastical

writers that the burial linens are proof of Jesus' Resurrection.

1151 —Nicholas Saemundarson

The abbot of the Benedictine monastery of Thingeyrar, who saw the Shroud, affirms that it is made with threads of hard flax, shreds of linen; therefore a common fabric, as the Shroud.

1171 —William, archbishop of Tyre

In 1171, William of Tyre accompanies Amalric, King of the Latins of Jerusalem, on a visit to Constantinople; the Emperor Manuel Comnenus shows them the relics of the Passion, among which is the Shroud. "Then he did an extraordinary thing, which surprised the Greeks very much, because he showed to the king and the barons the great treasures that his ancestors had collected; ancient chapels and sacred vaults, full of precious gems, of rich cloths, of relics and the bodies of saints. Everything was opened and shown to the king; furthermore the emperor led them to where a large piece of the cross was, and he showed the nails, the lance, the sponge, the crown of thorns which were (used) in the crucifixion of Our Lord, the sheet which one calls shroud (*sisne*; *signe*, *sydoine*^{*}) in which he was enveloped; and the sandals which he wore, all these he brought before (the king)."

XIII c. —Mass of the Holy Sepulchre

One text refers to the incorruption of the flesh of Christ in the tomb.

1201 —List made by Nicholas Mesarites of the relics in the Imperial Chapel of St Mary of Constantinople

The crown of thorns, the nail, the flagellum of iron, the burial shrouds, the towel (used in the washing of the Apostles' feet), the lance, the purple cloak, the cane, the sandals, the stone from the tomb.

In this list, Mesarites writes that the "burial shrouds of Christ" are of inexpensive material, easily acquired; common fabric, as is the Shroud.

1204 —Robert de Clari

The knight of Amiens sees the Shroud at St Mary of the Blachernae. "And among these others, there was another monastery which one calls My Lady Saint Mary of Blachernae, where was the shroud (*sydoines*) in which Our Lord had been wrapped, which every Friday raised itself upright, so that one could see the form of Our Lord

^{*}See Peter Dembowski: *Sindon in the Old French Chronicle of Robert de Clari*; in SPECTRUM #2, pg. 18, note 10 for the word 'sisne'.

on it, and no one, either Greek or French, ever knew what became of this shroud (sydoines) when the city was taken."*

1207 —List made by Nicolas Idruntinus of the relics in the sacristy of the Great Palace of Constantinople

This list has above all a chronological value in that it demonstrates that the Shroud was still in Constantinople.

1207 —Nicholas Mesarites

In the text, he affirms that "the burial linens and the sudarium" were, at that date, in Constantinople. The value of the text is above all chronological, as the preceding. The two texts confirm each other.

1248-1262 —The Shroud is taken from the East to the West.

Omitted texts are from:

- IV—St James, bishop of Nisibi
- IV—St Athanasius, patriarch of Alexandria
- IV—Apollinaris, bishop of Laodicea
- V—St Jerome of Stridonense
- VI—St Romano
- VI—Antonio, martyr
- VI—St Gregory, bishop of Antioch
- VII—John, archbishop of Thessalonica
- VII-VIII—Communion Liturgy
- VIII—Cosma, bishop of Maiuma (Cosma the Hierosolymite)
- IX—Smaragdo, abbot of St Michele (Verdun)
- IX—Christian Druthmar of Stavelot
- X—John Geometer
- X—Simeon Metaphrastis
- XII—Theophane Cerameo
- 1147—John Cinnamus

*Translation by Peter Dembowski in the article cited above. See also "1204: Deadlock or Springboard", in SPECTRUM #4.