

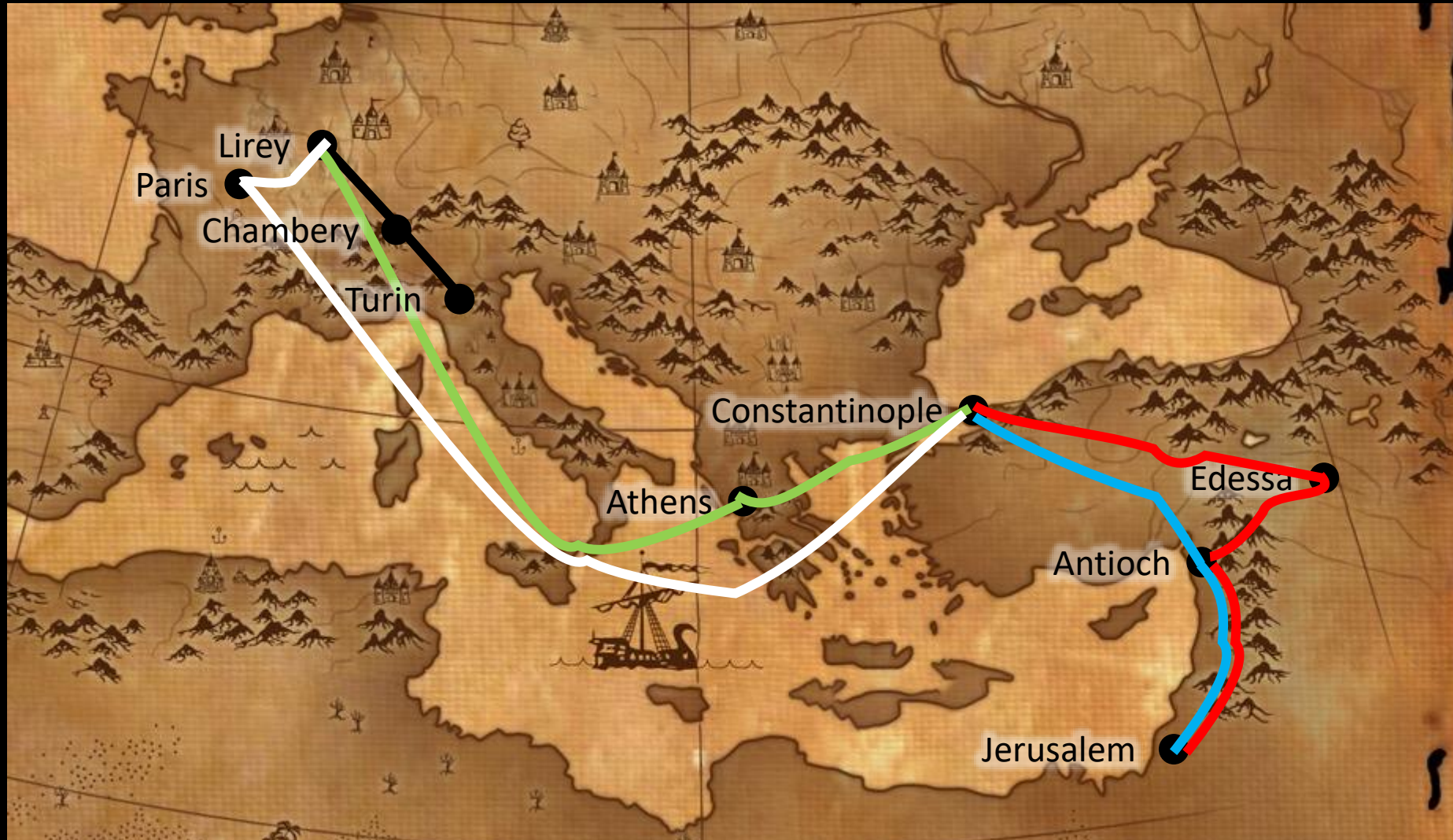
Tracing the Origins

The Evidence of the Legend of the
Image of Edessa (Mandylion)

*In the world of the Shroud, the Mandylion
and other real or supposed relics, there is
nothing 100% certain, and not controversial.*

Hypothesis:
Are the Shroud and Mandylion one
and the same?

What are possible historical paths of the Shroud



There's no reference to Hannan being in the Upper Room or in Gethsemane

The Legend of the Image of Edessa/Mandylion

1. Abgar V (c. 1st century BC – c. AD 50) **writes a letter** to Jesus asking him to come to Edessa to cure him of his disease. Sends Hannan (archivist) to Jerusalem as his emissary
2. Jesus replies **in writing**, he can't come but he will send someone after his work is done to cure him and to protect Abgar's city (the palladium)
3. Hannan **can't paint an image** of Jesus, so Jesus takes a sweat cloth and imprints His image on it. (*acheiropoieton*)
4. Abgar receives and **venerates the image** with gold and jewels.
5. Thaddaeus, at the behest of Thomas, one of the 72, comes to Edessa, **cures Abgar and converts the whole city**
6. Abgar's son reverts to paganism so the image and the letter are hidden over the main gate of the city and forgotten
7. During the Siege of AD 544 **Bishop Eulalios has a dream**, rediscovers the image, marches with it around the city and successfully repels the Persians.

Days to weeks prior to the Passion

The Holy Letter

Possibly blood-sweat from Gethsemane

The image lost for 500 years

Mandylion (Term used roughly after AD 944)

Mandylion derives from:

- Arabic word *mandil*, or veil
- Aramaic *mantila*
- Latin *mantele*,
- Small towel or napkin implying that it is a relatively small cloth, not a large cloth

If the Shroud is of a dead Christ, it wasn't of a living Christ

If it was with Paul in Galatia, it wasn't in Edessa, hidden above the gate

Was the Shroud in Edessa at this time, possibly for the conversion of Abgar VIII

Did Bishop Avercius bring it from Antioch for conversion of Edessa/Osrhoene?

Shroud/Image of Edessa History

Timing	Reference	Location	Notes	
AD 33	Biblical/Gospel Accounts	Jerusalem	Resurrection, Linens (Othonia) in the tomb	✗
AD 48 to 54	Paul Galatians 3:1	Galatia	You foolish Galatians! Who has bewitched you? Before your very eyes Jesus Christ was clearly portrayed as crucified . (NIV). This verse hints that the Shroud was in Galatia at some point. On the other hand, with moderate likelihood, this verse may be a figurative reference to Jesus being crucified, hinting that the Shroud was not in Galatia.	✗
AD 177 to AD 212	Bardesanes' <i>Hymn of the Pearl</i> (Childhood friend of Abgar VIII; his parents (pagans) were members of the royal court; gnostic theologian)	Edessa	At once, as soon as I saw it, The Glory looked like my own self. I saw it in all of me, And saw me all in [all of] it , – That we were twain in distinction, And yet again one in one likeness.... [Moreover] the King of Kings' Image Was depicted entirely all o'er it;... on a sudden, when I received it, the garment seemed to me to become like a mirror of myself .	✓
AD 190	Bishop Avercius, Bishop of Hieropolis <i>Inscription of Abercius</i> (Gravestone)	Phrygia (central Turkey)	11. Having crossed the Euphrates . And everywhere I had associates... 13. And set before me food the fish from the spring 14. Mighty and pure, whom a spotless Virgin caught, 15. And gave this to friends to eat, always 16. Having sweet wine and giving the mixed cup with bread .	✓

Was Gregory referencing the Mandyllion *here* and the Shroud *there*?

How could there be a scent of burial myrrh on a cloth of a living Christ?

Did Robert de Clari see the Shroud, separate from the Mandyllion

Synaxarium speaks of a cloth used during His life, separate from the cloth of His death

Shroud/Image of Edessa History (cont'd)

Timing	Reference	Location	Notes
AD 944	Gregory Referendarius (Sermon, Aug 16 [Liaison between the patriarchate and the Emperor])	Constantinople	But Jesus, undergoing the passion of his own free will, believing that human nature fears death – indeed death comes upon the very nature that was made to live – taking this linen cloth he wiped the sweat that was falling down his face like drops of blood in <i>his agony</i> . And miraculously, just as he made everything from nothing in his divine strength, <i>he imprinted the reflection of his form on the linen</i> . This reflection, however – let everyone be inspired with the explanation – has been imprinted only by the sweat from the face of the originator of life, falling like drops of blood, and by the finger of God. For these are the beauties that have made up the true imprint of Christ, since after the drops fell, it was embellished by <i>drops from his own side</i> . Both are highly instructive – <i>blood and water there, here sweat and image. Oh equality of happenings, since both have their origin in the same person</i>
July 31, AD 1200	Nicholas Mesarites (skeuophylax (usually a priest in charge of the holy relics))	Constantinople	<i>Burial shrouds of Christ</i> ; these are made of linen, a material suitable for the occasion, yet <i>fragrant with myrrh</i> , exceedingly perishable, because they restrained the uncircumcised dead, naked, anointed with myrrh <i>after the passion</i> .
AD 1204	Robert de Clari (Chronicler of the Conquest of Constantinople)	Constantinople	And among the rest, there was another of the churches which they called My Lady Saint Mary of Blachernae, <i>where was kept the sydoine in which Our Lord had been wrapped</i> , which stood up straight every Friday so that the features of Our Lord could be plainly seen there
Possibly 10 th Century	Synaxarium (a collection of writings the saints organized by the day of the month when certain saints are celebrated)	Constantinople	<i>In life you wiped your form onto a linen cloth</i> In death you were <i>placed in the final linen shroud</i> . A manmade tile bears your form, not made by human hands, My Christ, creator of all.



Image of Edessa/Mandylion



The Mandylion Images Prior to Lirey, Prior to Shroud Influence



Ancha Icon
AD 600
(Klarjeti,
Turkey)



Sancta
Sanctorum
Icon
AD 754
(Rome)



Holy Face of
Genoa
AD 1240
(Genoa)



Holy Face of
San Silvestro
AD 1350
(Vatican)



Holy Face of
Jaen
AD 1350
(Jaen, Spain)



Holy Face of
Alicante
AD 14th cent.
(Alicante,
Spain)

Christ Pantocrator

- Christ Pantocrator Mosaic, Cefalù Cathedral, Palermo, Italy, AD 1145 to AD 1150
- Based on Vignon, ESSM, one of the highest scoring images



Holy Mandylion Images after AD 1100s



Assumption Cathedral AD 1130 to AD 1200, Moscow, Russia



Transfiguration Cathedral AD 1140, Pskov, Russia



Holy Mandylion Notre Dame de Laon, AD 1150



Sakli Goreme AD 1150, Cappadocia, Turkey



AD 1150, Lavkara, Cyprus



Panaghia Arakotissa, AD 1192, Lagoudera, Cyprus



Spas Nereditsa AD 1199, Novgorod, Russia



Church of the Savior AD 1199, Novgorod, Russia



Yaroslavl, AD 1225



Boyana Church AD 1259, Sofia, Bulgaria



Church of the Dormition AD 1315, Alikampos, Crete



Decany Monastery AD 1315, Kosovo, Serbia



Tretyakov Gallery, AD 1315, Moscow, Russia

Summary Conclusion

- With high probability, the Mandylion and the Shroud are not one and the same.

Thank You

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