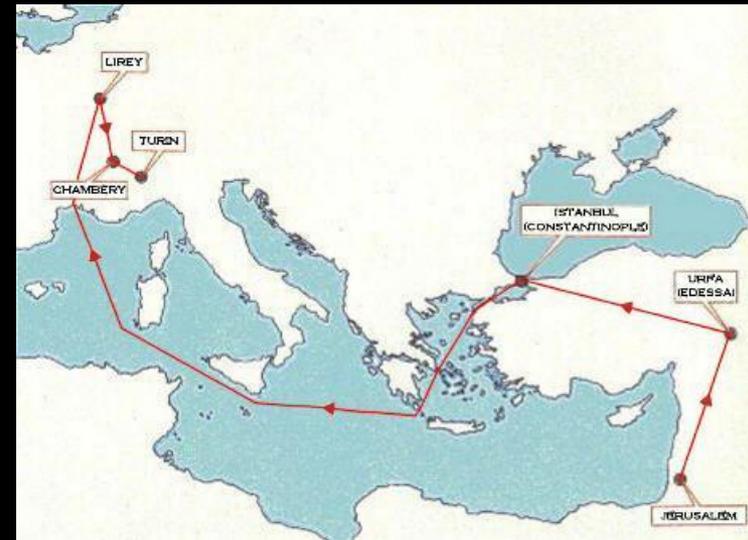




The Shroud of Turin an Enduring Mystery

Part 3: History

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Last Time

- We didn't quite get through the slides so we'll continue from where we left off on the Science
- The key point here is that emerging science that produces dating estimates based on other factors than C14 decay suggest that the shroud is indeed **much much** older than the interval the C14 labs produced
- 1250-1390 with 95% probability ? Really?

Introducing Raymond Rogers

- UCLA / Los Alamos Science Fellow
- Member of the 1978 STURP team
- Cofounder of the Coalition for Excellence in Science Education.
- Member of the Department of the Air Force Scientific Advisory Board
- Published over 50 peer-reviewed papers in scientific journals.



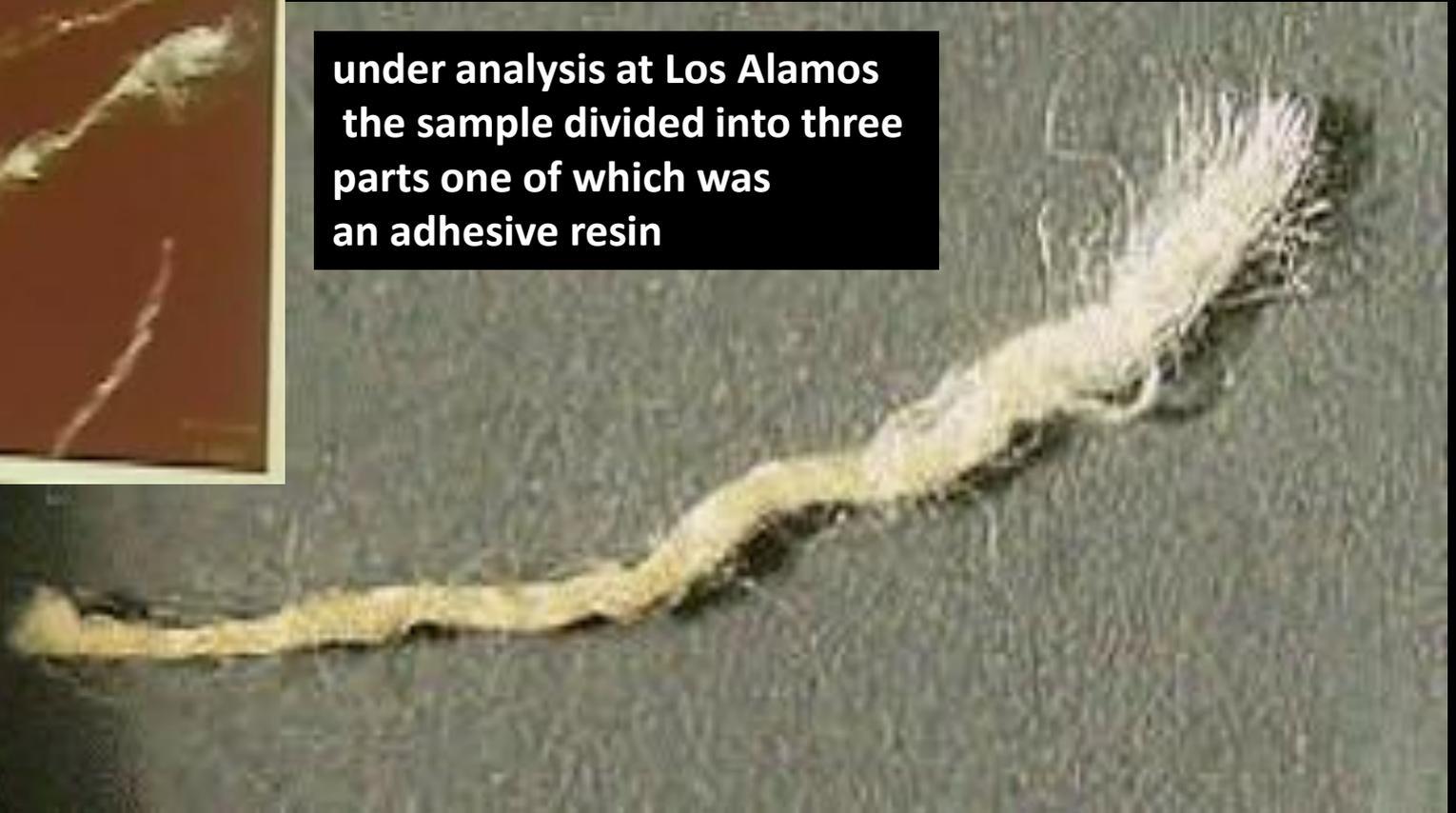
(c)1978 Barrie M. Schwartz

SURPRISINGLY

He found splices dyed at one end
in samples from the C14 region



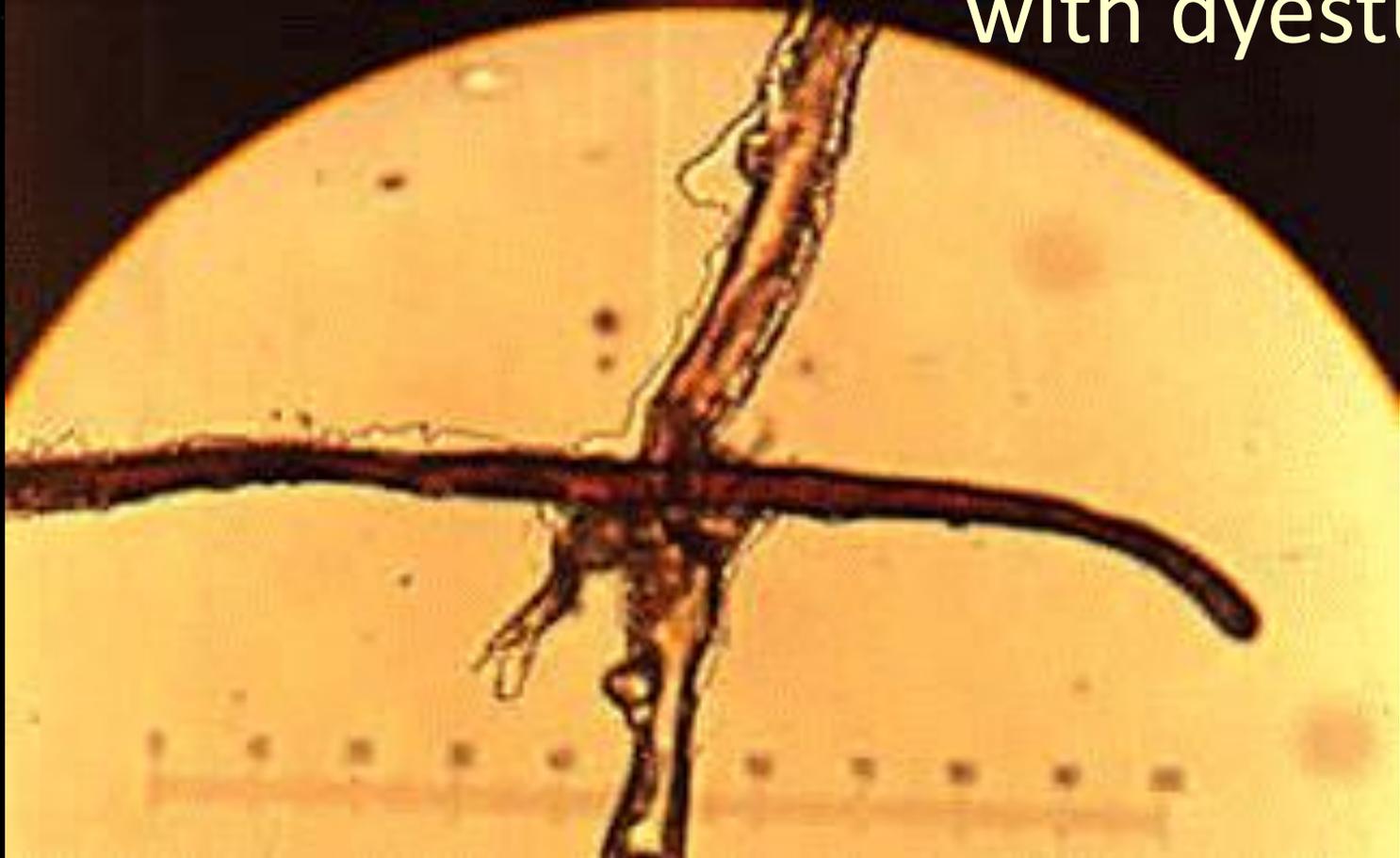
under analysis at Los Alamos
the sample divided into three
parts one of which was
an adhesive resin



AND

the fibers were encrusted

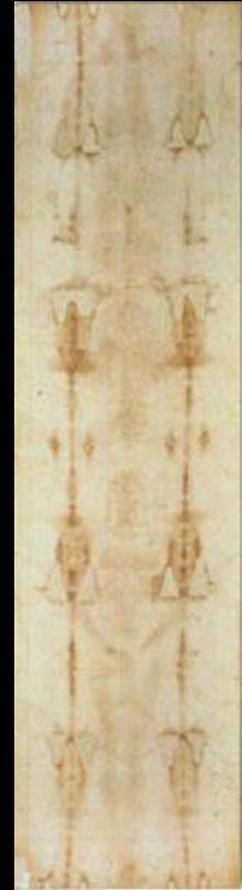
with dyestuff



AND

- Madder root dye (Alizarin)
- Alum
- Gum Arabic
- Vanillin

***But only in the corner.
Not anywhere else.***





In 2002, Rogers and Anna Arnoldi of the University of Milan published preliminary findings suggesting mending.

Important Point: What was dated was chemically unlike the rest of the cloth.

- ✓ Lloyd Curry in U.S. Government's *Journal of Research of the National Institute of Standards and Technology* credited Rogers with significant findings.



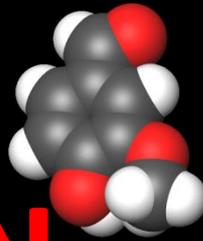
In January 2005, Rogers' findings were published in *Thermochimica Acta*

- ✓ BBC: “Shroud Older Than Thought”
- ✓ Philip Ball, writing in *Nature Online*, found the vanillin discovery particularly significant.





VANILLIN



Average Conditions

Years to Fully Decompose

Very warm

≈ 1300

Normal

≈ 2000

Cold

≈ 3000

A medieval cloth would have retained about 38% of its vanillin. The shroud is not medieval.

Three New Dating Methods



COURTESY:
Padua University

- Three Mechanical Tests
Developed by Italian Researcher Giulio Fanti
 - nine ancient fabrics used in compiling the calibration curves: 3000 B.C. to 1000 A.D.
 - 5 from Egypt, 3 from Israel, 1 from Peru
 - plus two modern fabrics of recent manufacture
 - Results: 300 BC \pm 400; 200 BC \pm 500; and 400 AD \pm 400
 - Jointly: Statistically Combined 33 BC \pm 250

Dating Status

- Five independent dating methods now
 - C14
 - Vanillin Exhaustion
 - Fourier transform infrared spectroscopy
 - Raman spectroscopy
 - mechanical parameters of fibers under tension and breaking
- Four agree only C14 is the outlier
- Caveat: Fanti's methods require
further confirmation



Next Time

- So if we can't rule out authenticity then where exactly did the Shroud of Turin come from?
- How can the burial cloth of Jesus Christ have been hidden in history only to turn up in the hands of a Christian knight around 1353?
- Next time we'll look at that question

The History of the Shroud



Where We Are?

- We've seen the correspondences between the shroud and the passion accounts in the gospels
- We've seen the science which fails to show the shroud is not authentic and reveals many things that strongly argue for authenticity.
- So where was this remarkable linen cloth before the 14th century?
- **RECONSTRUCTING THE HISTORY**
 - **A Mystifying Journey Through Possibilities**



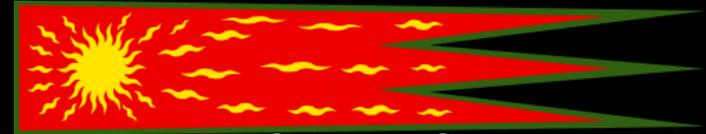
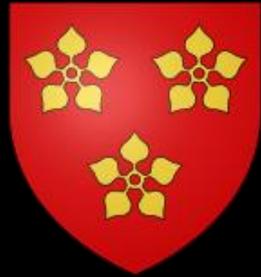
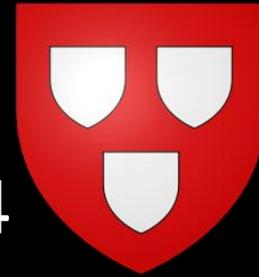
Where Do We Begin?

- There are **TWO Beginnings**
 - The Shroud of Turin Is Displayed In Lirey, France sometime around 1353
 - Its History is a matter of public record to the present time with only small and scattered lacuna
- The **Primary Beginning** If It Is Authentic
 - A Tomb in the region of Jerusalem
 - In the reign of Pontus Pilate
 - In either 30 A.D. or 33 A.D.

The Shroud Appears

In Lirey, France

- Exact date unknown c. 1349-1354
- Owner: A Model Knight Geoffroy I de Charny who died 19 September 1356 defending his king at the battle of Poitiers



Bearer of the Oriflamme

Battle Standard of the French King



Pilgrim's medallion of the shroud showing the arms of Geoffrey de Charny and his wife Jeanne de Vergy

6.2 cm x 4.5 cm

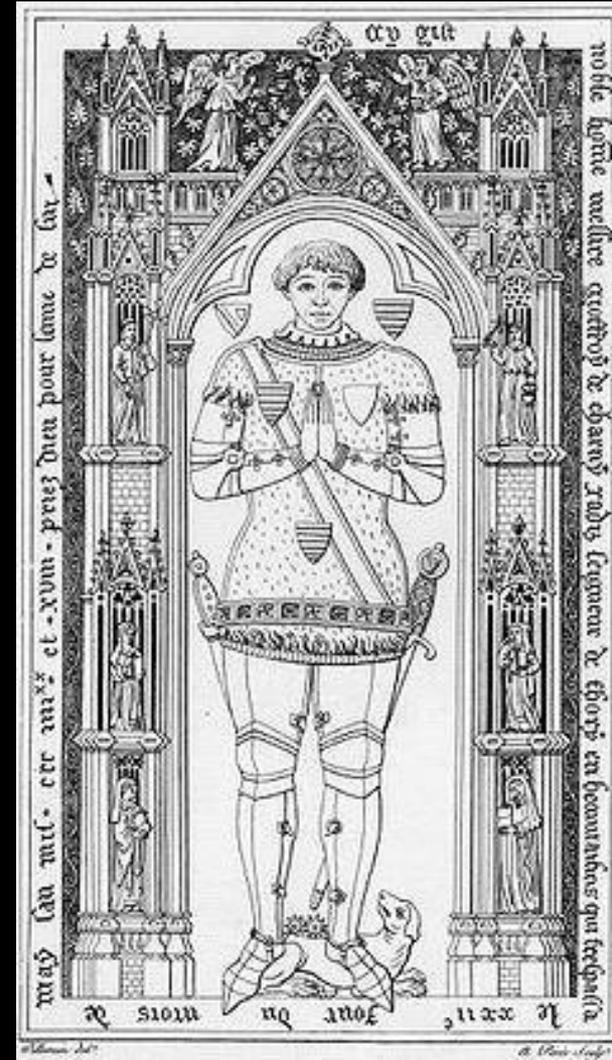
found in Seine river 1855

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Geoffrey I de Charney Lord of Savoisy and Lirey

- At Geoffrey's request a church to house relics was endowed by the king in June **1343** and July **1356**, although no shroud is mentioned.
- 20 June 1353 the church is founded in honor of St. Mary of the Annunciation
- On May 28, 1356 the church was eulogized by the local Bishop Henri de Poitiers bishop of Troyes



Geoffrey II de Charny



Bishop Pierre d'Arcis

Bishop of Troyes (1378-1395)

- 1389/90 he writes a memo to the Avignon Pope Clement VII complaining of the exhibitions of the shroud as the authentic burial cloth of Jesus. He claimed: (he says)
 - his predecessor Bishop Henri de Poitiers had declared the shroud a **forgery**, and
 - had interviewed the **painter** (not identified)
 - pretended **miracles were staged** to promote belief
- the bishop was ordered to perpetual silence on the matter by the pope who allowed the expositions on the condition that the shroud be presented as a representation and not the actual shroud of Christ

A Conspiracy?



- Jack Marquardt blows up the d'Arcis memo in a 2001 paper, *The Conspiracy Against the Shroud*
 - it's concocted out of two other documents
 - probably never sent to the pope at all
 - Chevalier who created the document earns the admiration of his progressive colleagues, and a gold medal of 1,000 francs presented by the French Academie des Inscriptions in 1901.
 - The research subsequent to the 1898 photograph deflated the significance of the d'Arcis memo since the shroud is not a painting <https://www.shroud.com/pdfs/n55part3.pdf>



A Great Many Documents *

1. Letter of Clement VII to Geoffroy II de Charny,
dated 28 July 1389
2. Bull of Clement VII, 6 January 1390
3. Letter of Clement VII to Pierre d'Arcis, 6 January 1390
4. Letter of Clement VII to the ecclesiastical officials of Autun,
Langres and Chalons-sur-Marne, 6 January 1390
5. Bull of Clement VII, dated 1 June 1390
6. The so-called Memorandum of Pierre d'Arcis (undated)
which, in Chevalier's opinion, dates from the end of 1389.

* from Shroud Spectrum International #8 pg. 25,
The Lirey Controversy, by Luigi Fossati

<https://www.shroud.com/pdfs/ssi08part5.pdf>



Observation

- We have seen that the shroud is NOT a painting so to what is the good bishop referring? ***We'll come back to this point.***
- The bishop received no support from the pope or the king suggesting that they knew more about the shroud than they let on.



The de Charny/de Vergy Period

- Son of Geoffrey I and Jeanne de Vergy, Geoffrey II de Charny displays shroud regularly at the church in Lirey, dies on 22 May 1398
- 1400 Margaret de Charny daughter of Geoffrey II marries Jean de Baufremont
- June 1418 widowed Margaret marries Humbert of Villersexel, Count de la Roche, Lord of St.Hippolyte sur Doubs.
- Following month the canons of Lirey convey the shroud to Humbert for safe-keeping. It is kept in various places and exhibited regularly.

<http://www.shroud.com/history.htm>

The Adventure Continues



- 1438 Humbert de la Roche, husband of Margaret de Charny dies and in 1443 the Lirey canons try to get her to return the shroud. She refuses.
- 1453 a widow with no children Margaret conveys the shroud to Duke Louis I of Savoy
- 1465 Duke Louis I dies and his son Duke Amadeus IX in 1502 instituted the cult of the Shroud in the Sainte Chapelle at Chambéry. The shroud is moved around a great deal by the Savoys.
- 1532 a fire damages the shroud in Chambéry

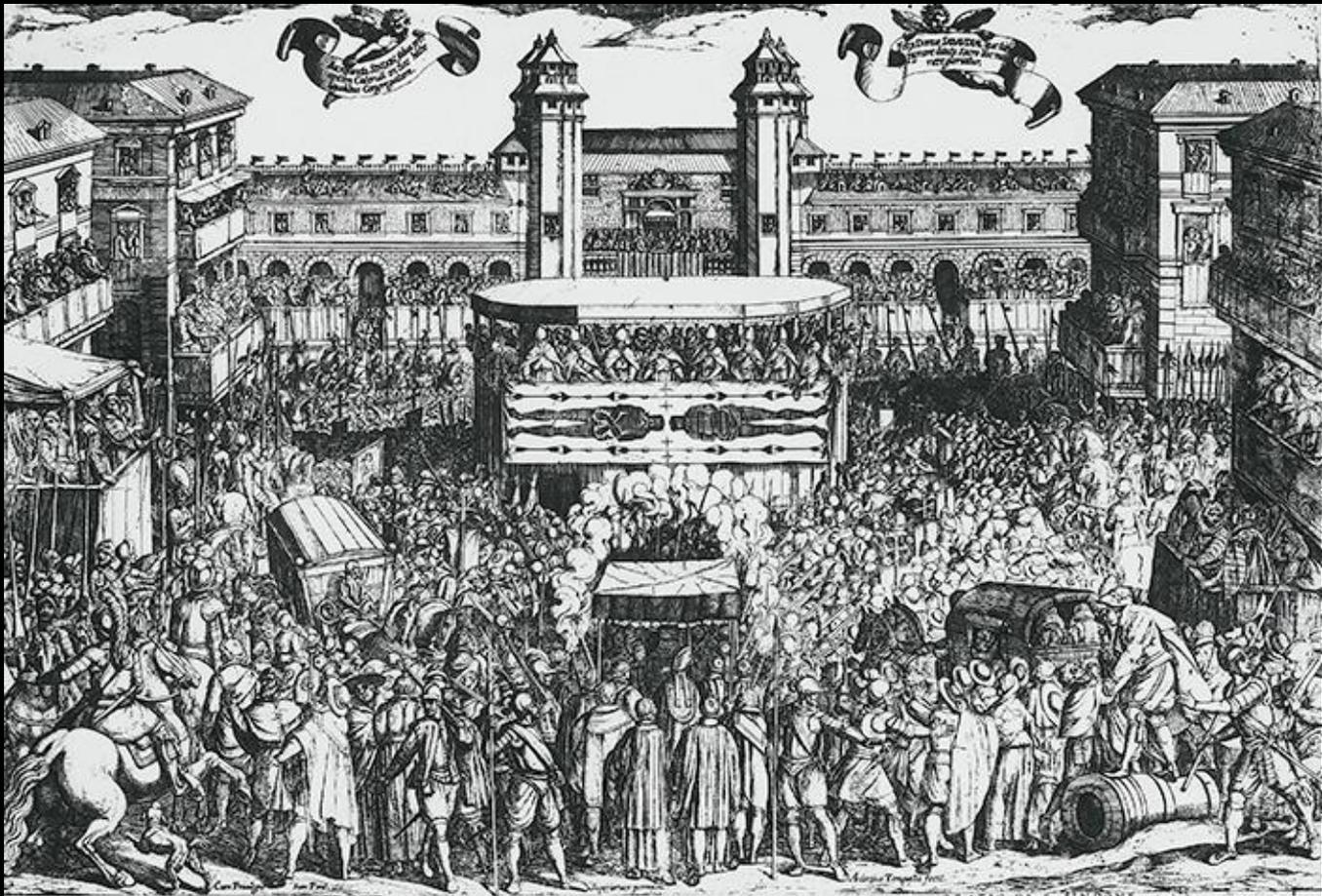


The Adventure Continues 2

- 1534 Chambéry's nuns the Poor Clares repair the shroud
- 1535 Savoy is invaded by French troops, the shroud is evacuated and displayed in Turin in May. It travels a good deal and is not brought back to Chambéry until 1561
- 1578 the shroud is taken to Turin ostensibly to save St. Charles Borromeo and his companions a trip on foot across the Alps. It remains in Turin until the present with only a couple of movements to protect it from war.

Expositions

- Shroud is exhibited privately and publically for many years but does not leave Turin except to preserve it from the ravages of war.



1898 to the Present

The Science We Looked At Last Time

- The World Changes Suddenly. The Focus Is On Not Just A Cloth With A Faint Image On It ...
- Suddenly It Is A Prodigy, a Wonder
- But It only appeared around 1355?

How Could It

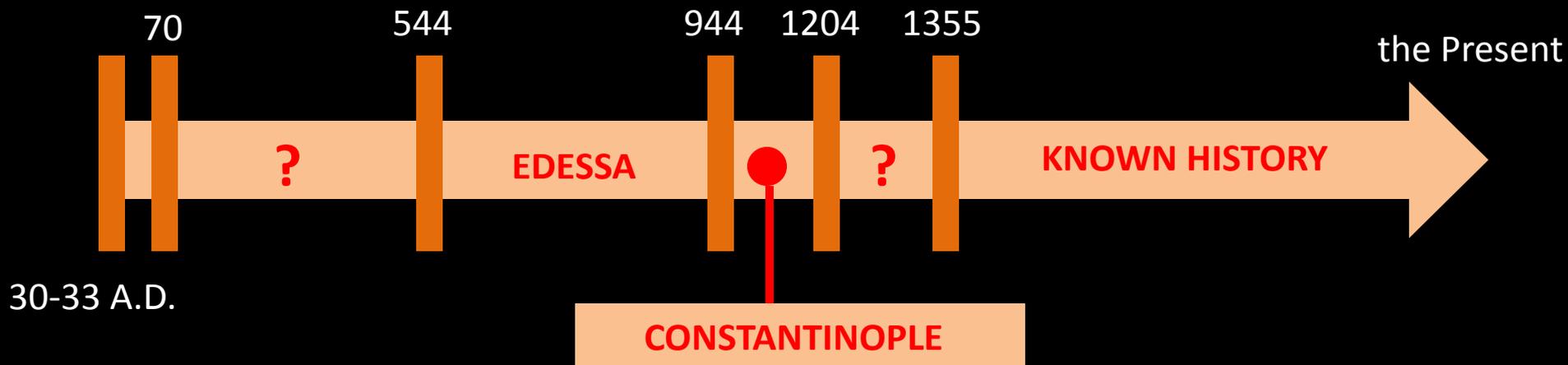
Be Real



Backwards Or Forwards?

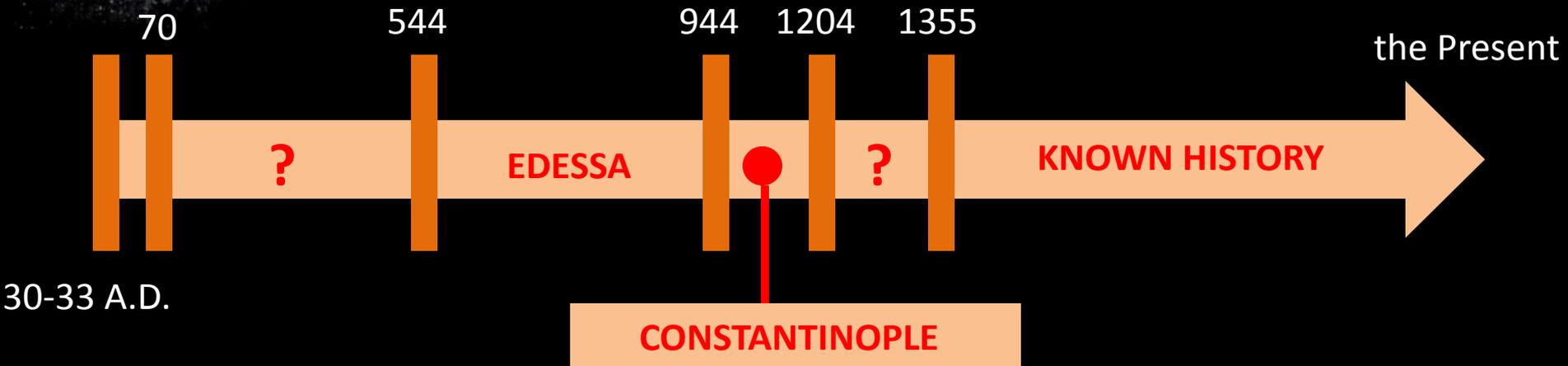
- We can try to work backwards from 1355
- Or we can try to work forwards from 30-33 A.D.
- Or we can try to find a point *In Media Res*

The Timeline



Breaking It Down

The Timeline



- The Known History Represents About A Third Of The Timeline
- Based On Something I'll Call ***The Mandylion Conjecture*** We Can Fill In Another Third Roughly



What Is The *Mandylyon Conjecture*?

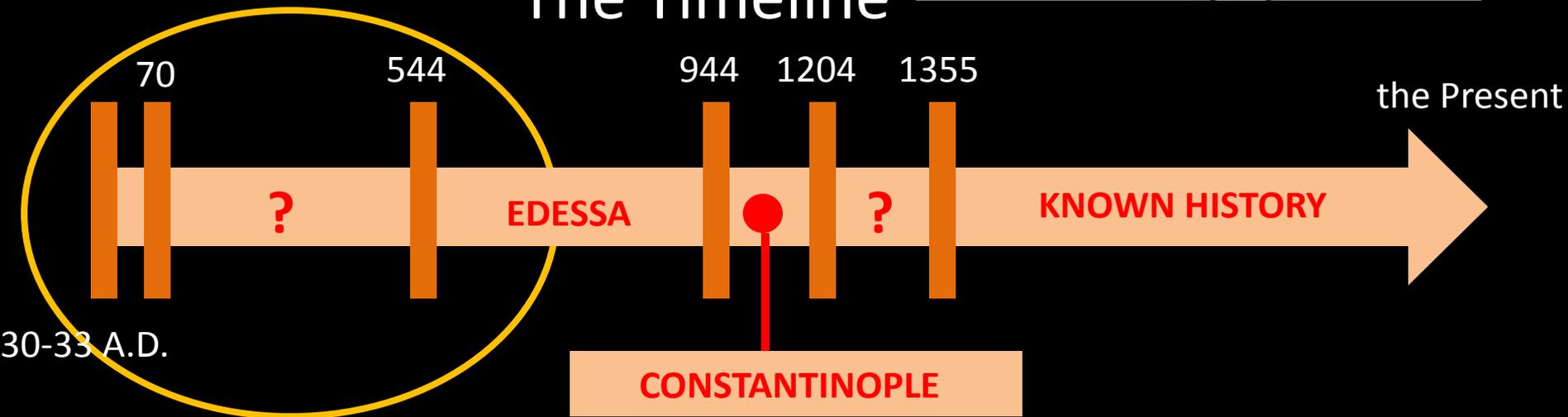
- The Mandylyon Is An Image Of The Face Of The Lord Usually Depicted In Landscape Format
- Ian Wilson In His 1978 Book asks the question:
 - **"Could the Mandylyon of the Eastern Orthodox Church have been one and the same as the cloth we know today as the Shroud of Turin?"**
- Correspondences That Point To The Answer
 - Coincidence of the Vignon markings
 - Description of the image as a "moist secretion"
 - the landscape display of the image
 - the "doubled in four" (tetradiplon) description
 - the deacon Gregory sermon

How Did The Shroud Get To Edessa?

- Trying To Puzzle Out The Answer



The Timeline

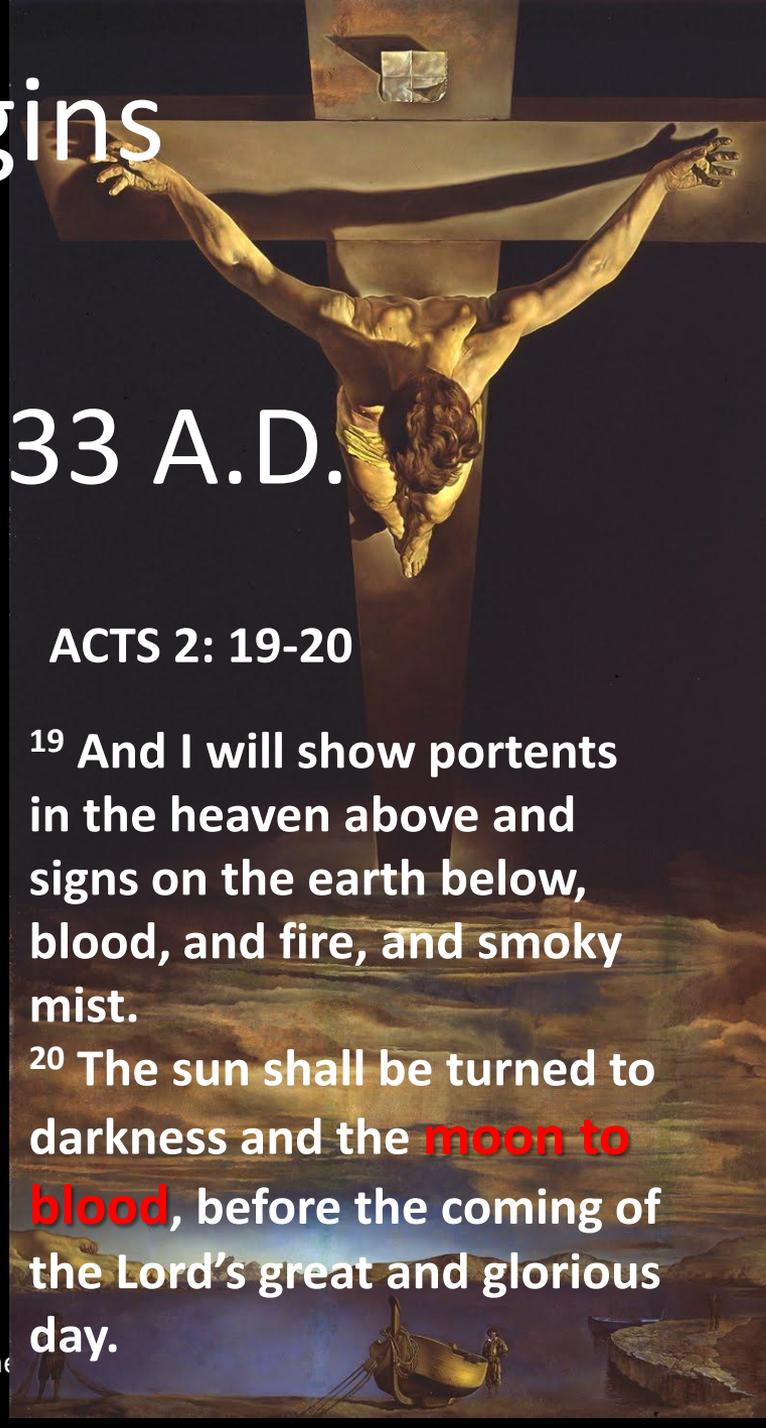


The Journey Begins



lunar eclipse at sundown

April 3, 33 A.D.



ACTS 2: 19-20

¹⁹ And I will show portents in the heaven above and signs on the earth below, blood, and fire, and smoky mist.

²⁰ The sun shall be turned to darkness and the **moon to blood**, before the coming of the Lord's great and glorious day.



1. Scripture and the Shroud



30 to 33 A.D. The Public
Ministry of Jesus of Nazareth

John 20:4-8

⁴ The two were running together, but the other disciple outran Peter and reached the tomb first. ⁵ He bent down to look in and **saw the linen wrappings lying** there, but he did not go in. ⁶ Then Simon Peter came, following him, and went into the tomb. **He saw the linen wrappings lying there,** ⁷ **and the cloth that had been on Jesus' head, not lying with the linen wrappings but rolled up in a place by itself.** ⁸ Then the other disciple, who reached the tomb first, also went in, and **he saw and believed;** ...

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Missing Cloths?

- A *sindon* (shroud) to carry the body to the tomb
- A cloth to cover the top of the head of Christ in the tomb
 - Saint-Etienne Cathedral (located on the rue de Chantrerie in Cahors) is home to a museum of religious art. Its most interesting relic, called **the “holy cap” or “cap of Christ,” was brought to Cahors by Bishop Géraud de Cardaillac. Having returned from the Holy Land in the 12th century, the cap is said to have covered Christ’s head in his tomb.**
<http://gofrance.about.com/od/othercities/a/cahors-france.htm>
- The "vera icon" Veronica image (Where does that fit into the picture?)
- An image destroyed by the French Revolution at Besançon



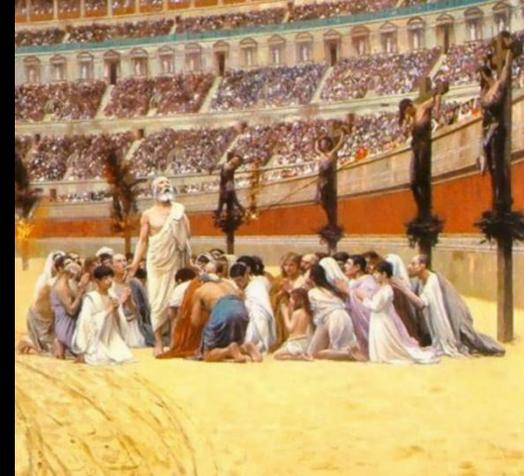
So Who Got The Shroud?

- Some Candidates
 - The Mother of Jesus
 - The Apostle John
 - The Apostle Peter
 - Joseph of Arimathea
 - Jude Thaddeus
- **We Don't Know**



Why The Silence?

From the Coliseum to Constantine



Coliseum

- Small and Persecuted Community
- Burial Cloths Were Ritually Unclean
- The Shroud Contained an Image and Images Were Forbidden by Mosaic Law
- Revealing Its Existence Would Encourage Enemies to Try to Seize and Destroy It

Constantine



The Abgar V Legend & Other Speculation



- Linking the shroud to the Image of Edessa
 - The Only Major Image On Record
 - acheiropoietoe ("made without hands")
- Getting to Edessa: Three Schemes (Stories)
 - Ian Wilson's Abgar V Legend
 - Jack Markwardt's Antioch Journey
 - Dan Scavone's Origin of the Grail



Spy-Clues ?

¹² Although I have much to write to you, I would rather not use paper and ink; instead I hope to come to you and talk with you face to face, so that our joy may be complete. (2 John 1:12)



Rev. Albert (Kim) Dreisbach
and Dan Scavone

- Could the early Christian community have exchanged information about the shroud through cryptic communications symbolic of the reality?
 - Early examples such as the Hymn of the Pearl (3rd c)
 - Cryptic meanings and hints in the canonical scriptures
 - Galatians 3:1, Luke 24:1-12, John 20:5-10
 - 2 John 1:12 and 3 John 1:13-14



Galatians ?

http://youtu.be/eSHuJuo4k4Q?list=UUSv7BD9sKjlcA24ct1Hz_Aw

- Dr. Frederick Baltz at St. Louis 2014

Galatians 3:1

3 You foolish Galatians! Who has bewitched you? **It was before your eyes that Jesus Christ was publicly exhibited as crucified!**

- Offered an argument that this refers to the shroud being used in Paul's evangelization



Luke 24:1-12

- Reading Between The Lines ? Maybe.

But on the first day of the week, at early dawn, they came to the tomb, taking the spices that they had prepared. ² They found the stone rolled away from the tomb, ³ but when they went in, they did not find the body. ⁴ While they were perplexed about this, suddenly **two men in dazzling clothes** stood beside them. ⁵ The women were terrified and bowed their faces to the ground, but the men said to them, “**Why do you look for the living among the dead? He is not here, but has risen.**” ⁶ Remember how he told you, while he was still in Galilee, ⁷ that the Son of Man must be handed over to sinners, and be crucified, and on the third day rise again.” ⁸ Then they remembered his words, ⁹ and returning from the tomb, they told all this to the eleven and to all the rest. ¹⁰ Now it was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them who told this to the apostles. ¹¹ But these words seemed to them an idle tale, and they did not believe them. ¹² **But Peter got up and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; then he went home, amazed at what had happened.**



John 20:5-10

- What Did John See And Believe?

⁵ He bent down to look in and saw the linen wrappings lying there, but he did not go in. ⁶ Then Simon Peter came, following him, and went into the tomb. He saw the **linen wrappings lying there**, ⁷ and the **cloth that had been on Jesus' head**, not lying with the linen wrappings but **rolled up in a place by itself**. ⁸ Then the other disciple, who reached the tomb first, also went in, and **he saw and believed**; ⁹ for as yet they did not understand the scripture, that he must rise from the dead. ¹⁰ Then the disciples returned to their homes.

The Travels of the Shroud



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The Hymn of the Pearl

<http://www.one-episcopalian-on-faith.com/2008/09/hymn-of-the-pea.html>

- The Hymn of the Pearl is an early Syriac poem of about the beginning of the third century (possibly as early as 216 A.D.) which seems to exhibit knowledge of the shroud.

**Suddenly, I saw my image on my [burial] garment like in a mirror
Myself and myself through myself [or myself facing outward and inward]**

As though divided, yet one likeness

Two images: but one likeness of the King [of kings]

- The poem is embedded in the Acts of Thomas, a gnostic New Testament apocrypha about the acts of the apostle Thomas Judas Didymus and his mission to India. Thomas is supposed to have sent Thaddeus to Edessa to heal Abgar V.

Some Ancient Witnesses

- 4th Century — Eusebius (c. 260-340 AD) **NO IMAGE MENTIONED**
 - relates the story of Abgar V's message to Jesus but makes no mention of an image

Painted Image with Choice Paints

- Late 4th or Early 5th Century (c. 400 AD) — Doctrine of Addai
 - When Hannan, the keeper of the archives, saw that Jesus spake thus to him, by virtue of being the king's painter, he took and **painted a likeness of Jesus with choice paints**, and brought with him to Abgar the king, his master. And when Abgar the king saw the likeness, he received it with great joy, ...
- The Acts of Thaddaeus (Surviving Greek Text from 6th Century)
 - ... Ananias, having gone and given the letter, was carefully looking at Christ, but was unable to fix Him in his mind. And He knew as knowing the heart, and asked to wash Himself; and a towel was given Him; and **when He had washed Himself, He wiped His face with it. And His image having been imprinted upon the linen, He gave it to Ananias ...**

acheiropoietoe ("made without hands")

- 6th Century — **Mozarabic Rite** (Preface for Saturday of Holy Week
 - *Peter ran with John to the tomb and **saw the recent imprints of the dead and risen man on the linens.***
- 6th Century — Evagrius (c. 535- ?) History published about 593 AD
 - gives an account of how the image sent to Abgar saved the city during the siege of Chosroes the Persian in 544 AD



Iconoclasm Down The Centuries

- Silences in the matter of images is necessary to protect them in times of iconoclasm
 - Jewish Iconoclasm (esp. King Hezekiah c. 715 and 686 BC purged Solomon's Temple and caused the Nehushtan to be destroyed) bronze serpent
 - Synod of Elvira (305/6 AD) pre-ecumenical council forbade images in churches
 - Destruction of Pagan Images post Constantine
 - Threats of Destruction From Muslim Conquests
 - Byzantine Iconoclasm (726-787 AD) and (814-842 AD)
 - Protestant Reformation (desecrated many churches)
 - French Revolution (destroyed Besancon Image)

Ian Wilson's Chronology



30-33 A.D. Shroud **Carried to Edessa to Abgar V** by Thaddeus, one of the 72, disappears temporarily from history

(<http://www.newadvent.org/cathen/01042c.htm>)

525 A.D. **Rediscovered** hidden over the gate of Edessa

944 A.D. Transferred from Edessa to **Constantinople**

1204 A.D. **Disappearance** from Constantinople After The Sack of the City

MANDYLION

1355 A.D. **Reappears** in Lirey, France

1453 A.D. Transferred to the House of Savoy

1578 A.D. Move to Turin

1983 A.D. Transferred to the Catholic Church on Death of Umberto II

SHROUD

* derived from Ian Wilson's presentation "Discovering More of the Shroud's Early History".

Jack Markwardt's Chronology



30-33 A.D. Crucifixion, Burial, and Resurrection of Christ

c. 40 A.D. Persecution drives **Peter to Antioch** with Passion relics

30 – 324 A.D. Passion Relics Concealed, church persecuted

324-337 A.D. Constantinian Era and **early Eastern Iconoclasm**

and imperial relic collection motivates continued silence



337-540 A.D. Post-Constantinian Era

357 A.D. Antioch becomes a stronghold of Arianism

362 A.D. Julian the Apostate attempts to seize Antioch's relics

Theodoretus hides them, including shroud, and is martyred

370-410 A.D. In the Theodosian era the Abgar legend begins

to speak of images and shroud like representations
of the face of Christ appear in the West

528 Earthquake destroys cathedral and **shroud is discovered** when
rubble is cleared away

540 **Shroud is evacuated to Edessa** in advance of the Persian attack

Dan Scavone's Chronology



Rev. Albert (Kim) Dreisbach and Dan Scavone two "spy clue" detectives

Note: Grail legends emerge in the 12th and 13th century presumably from tales told by the returning crusaders

- The Mysterious Role of Joseph of Arimathea leading to the Grail legends
- Could the Grail be the Shroud?
 - contained Jesus' body
 - captured Jesus' blood
 - displayed rarely in gradual manifestations
- Similarity of an Edessan Easter Ritual & What Robert de Clari Saw In Constantinople



An Edessan Easter Ritual

- Quoted from Scavone below cited. Compare this to what Robert de Clari saw in Constantinople in 1203

In Edessa, it was kept in a gold chest (scrinium) and on Easter it used to change its appearance according to different ages: it showed itself in infancy at the first hour of the day (7 a.m.), childhood at the third hour, adolescence at the sixth hour, and the fullness of age at the ninth hour, when the Son of God came to His Passion and cross. *

* source a 10th c. Latin Abgar text believed to be a copy of an 8th/9th c. Syriac text

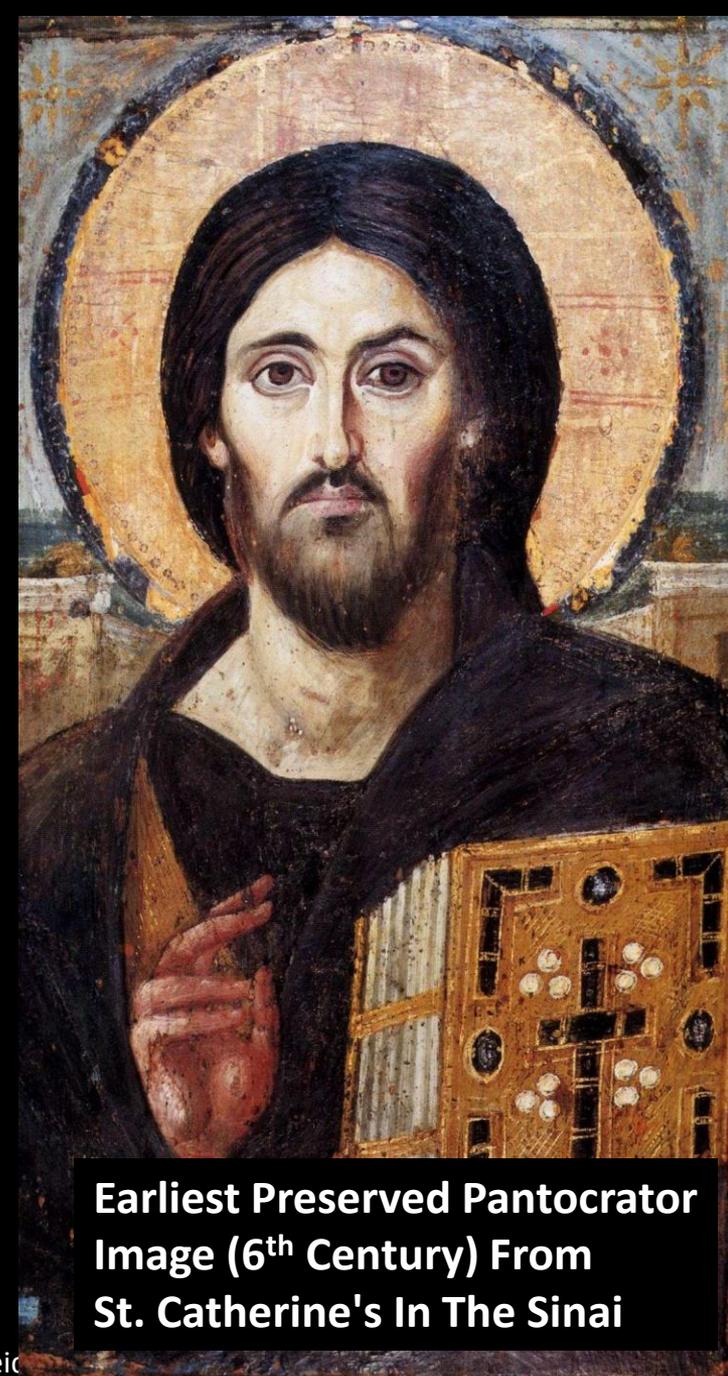
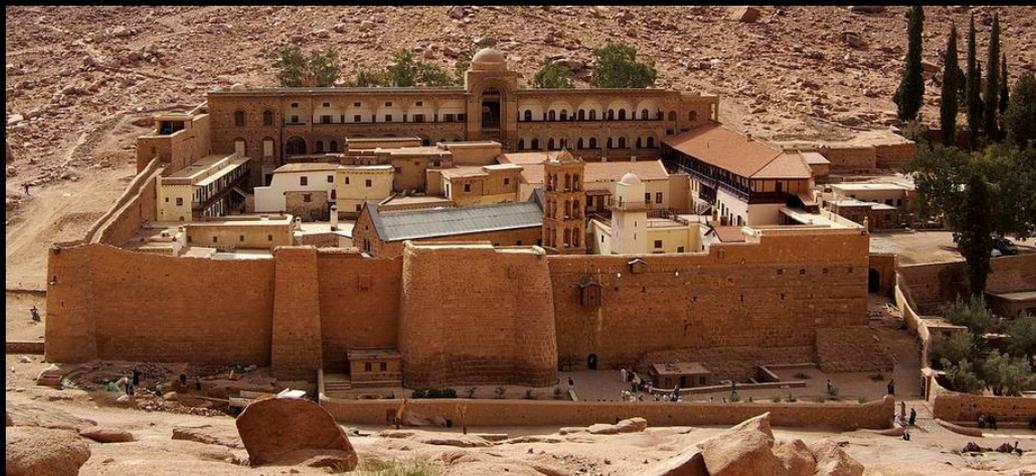
<https://www.shroud.com/pdfs/scavone.pdf>

<https://www.shroud.com/pdfs/n56part3.pdf>

<http://www.bastabalkana.com/2015/01/mandylion-acheiropoietos-jesus-images-constantinople-vi-xii/>

Now We're In Edessa

- It's the 6th Century And Suddenly There's A Shift In The Art Representing Christ
- Large eyes, long nose, and many other shared features



**Earliest Preserved Pantocrator
Image (6th Century) From
St. Catherine's In The Sinai**

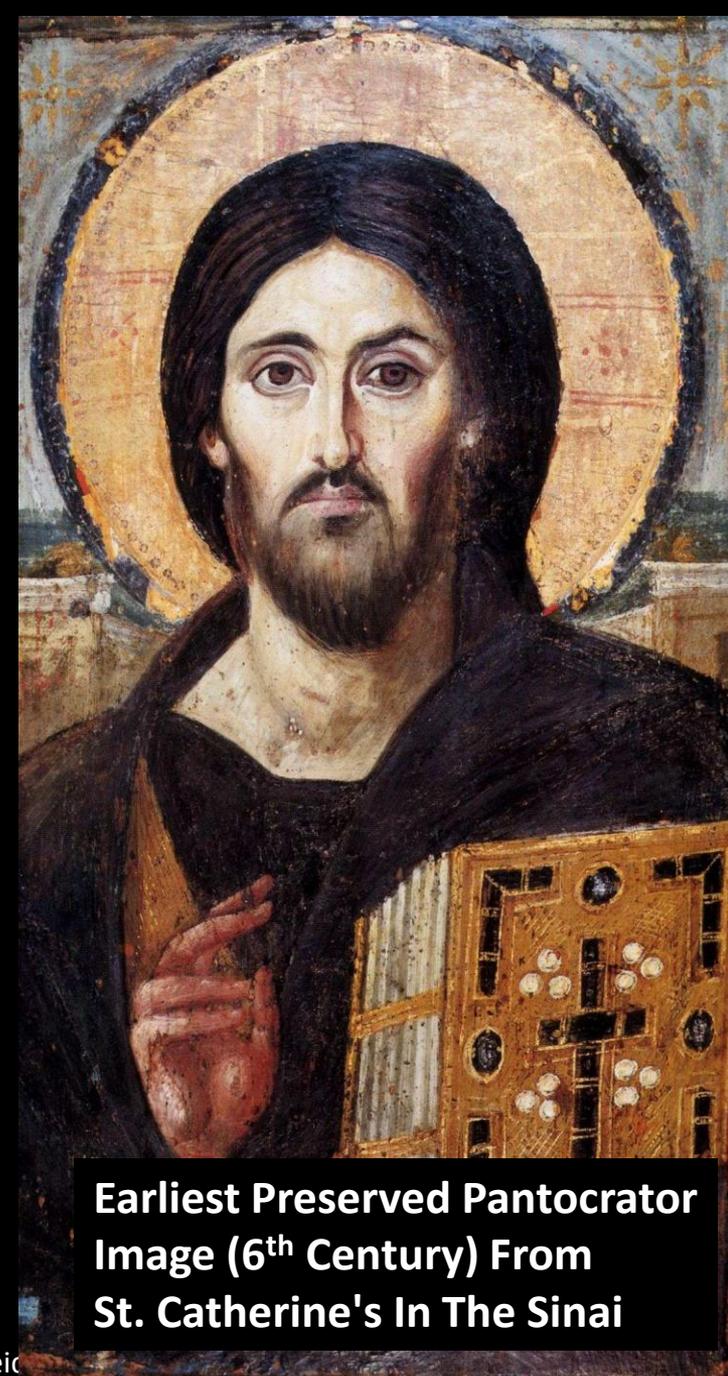
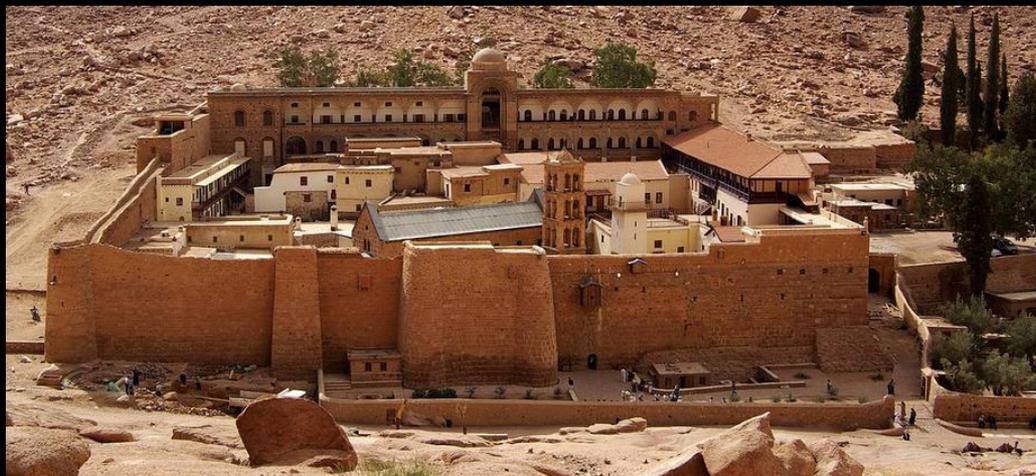


Let's Take A Short Intermission

Ten Minutes To Stretch Etc.

Now We're In Edessa

- It's the 6th Century And Suddenly There's A Shift In The Art Representing Christ
- Large eyes, long nose, and many other shared features

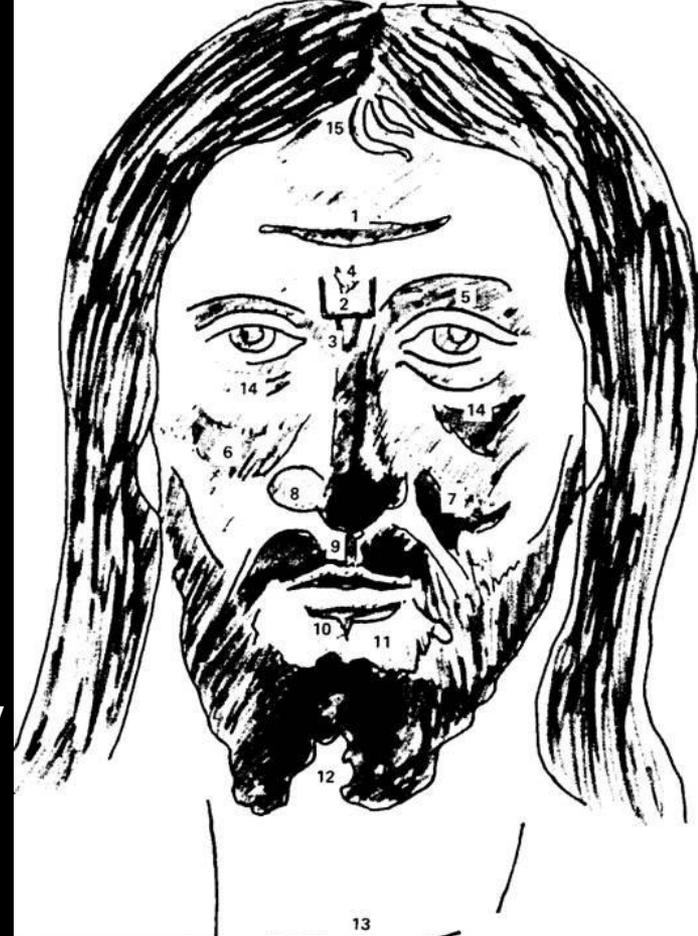


**Earliest Preserved Pantocrator
Image (6th Century) From
St. Catherine's In The Sinai**

Vignon Markings

15 Characteristic Traits of Shroud in Artistic Depictions of Christ starting about the 6th century.

The Vignon markings - how Byzantine artists created a living likeness from the Shroud image. (1) Transverse streak across forehead, (2) three-sided "square" between brows, (3) V shape at bridge of nose, (4) second V within marking 2, (5) raised right eyebrow, (6) accentuated left cheek, (7) accentuated right cheek, (8) enlarged left nostril, (9) accentuated line between nose and upper lip, (10) heavy line under lower lip, (11) hairless area between lower lip and beard, (12) forked beard, (13) trans-verse line across throat, (14) heavily accentuated owlsh eyes, (15) two strands of hair



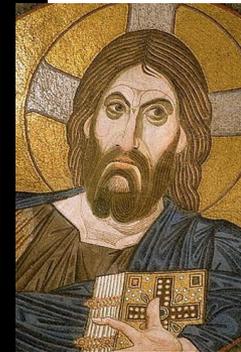
ca. 1148



ca. 1260-1289



ca. 590



ca. 1050-1100



The Variety of Depictions of the Image of Edessa



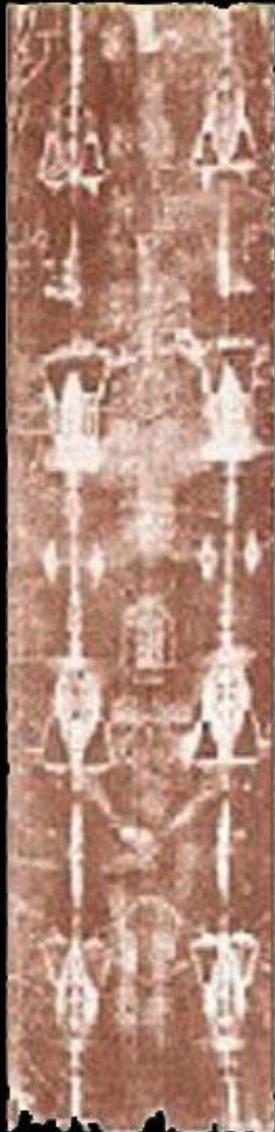
* image used by Ian Wilson in presentation "Discovering More Of The Shroud's Early History"



544 A.D. Mandylion Saves Edessa From The Persian Attack

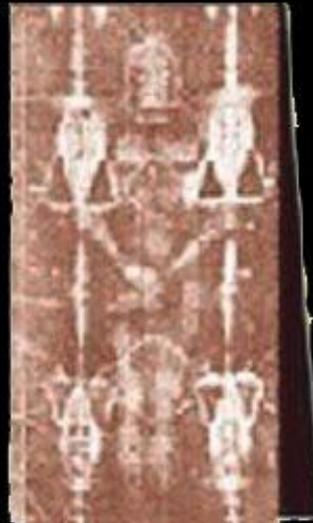
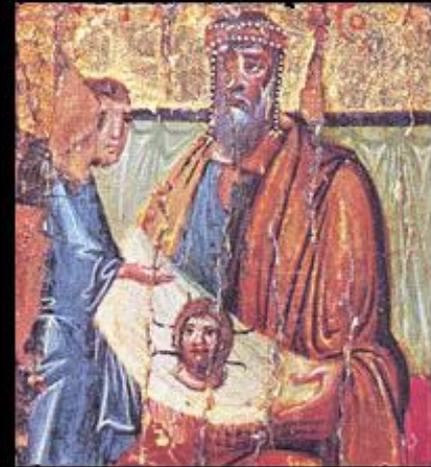
Reported in *The Ecclesiastical History of **Evagrius*** — *A History of the Church from AD 431 to AD 594* in Chapter XXVII describes how the image of Edessa was invoked to cause a Persian siege engine to be set on fire thus repulsing the Persian attack.

Tetradiplon (doubled in four)

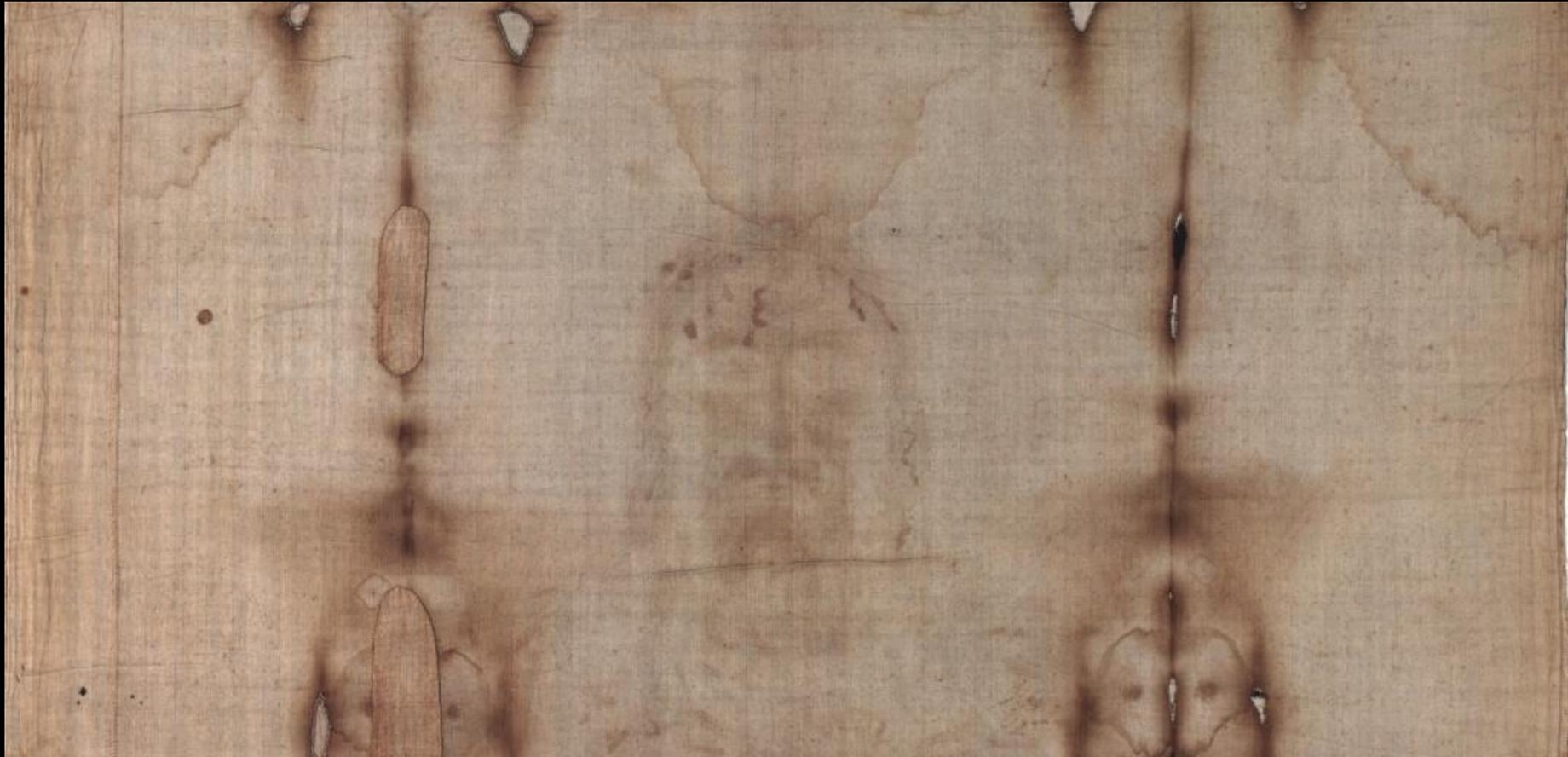


*Acts of the Holy Apostle
Thaddeus describes the
Mandylion using the word*

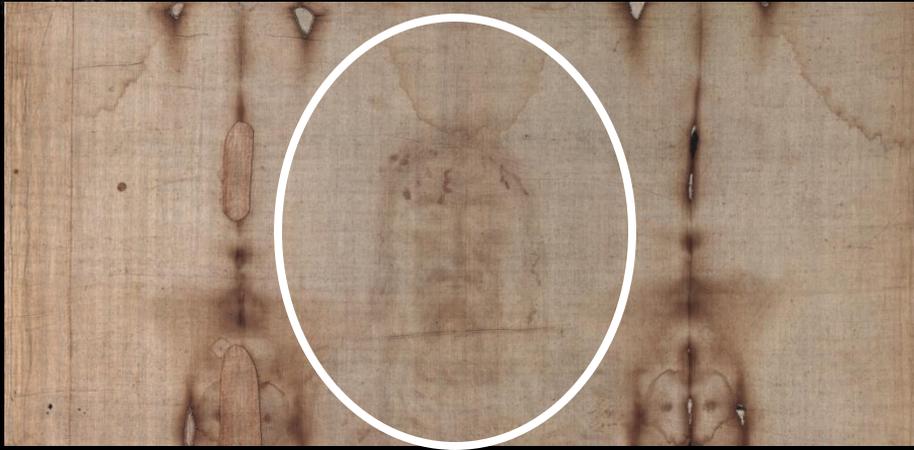
10th century painting
depicting Abgar receiving
the Mandylion



Shroud Folded As The Mandylion Tetradiplon



Tetradiplon



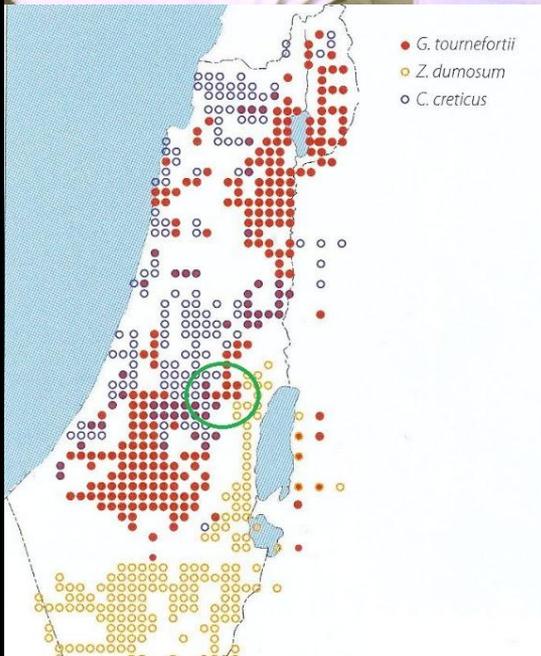
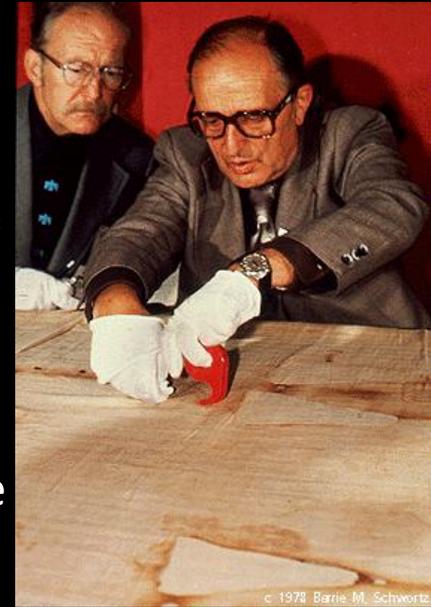
See also <http://shroud3d.com/findings/the-halo-around-the-head>

Max Frei Pollen Data



Identified 49 species of plants represented in the dust of the shroud *

- Half did not grow in Europe
- 29 were plants of the Near East
- 21 grow in the desert or the steppes
- 13 characteristic of the Negev and the Dead Sea

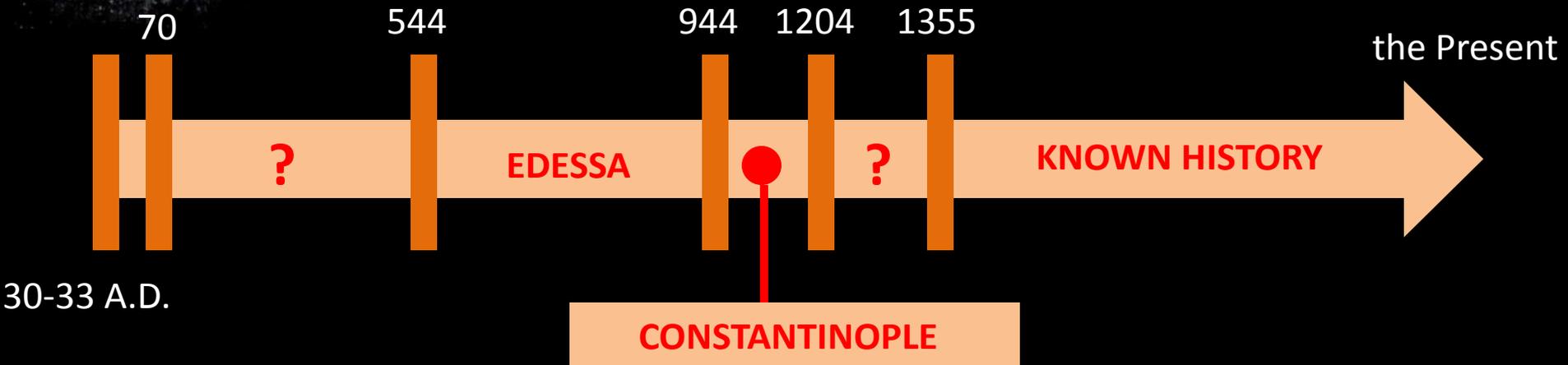


"I leave the possibility open that a part of the pollen comes from **the manufacture of the cloth** and perhaps also **from aromatic substances such as aloe** used for the burial processes or from the wet skin of the body which was wrapped in the cloth."

* Shroud Spectrum International #3 (1982)

From Edessa To Constantinople

The Timeline



"Earlier in the year of 944 the Byzantine Emperor, Romanos I, had managed to reach an agreement with the Muslim authorities that they would be willing to hand it over in exchange for 200 Muslim prisoners and 12,000 pieces of silver."

<http://www.jaas.org/edocs/v18n1/Sebastian%20Brock-mandili-Final.pdf>

The Discovery

The Mandylion Is More Than A Face

- August 15, 944 the Mandylion arrives in Constantinople to a popular welcome
 - Initially shown to emperor Constantine VII and his two brother in laws. The image described as a "moist secretion" and difficult to make out. Blood is mentioned.
- August 16, 944 the archdeacon Gregory gives a homily and says ...

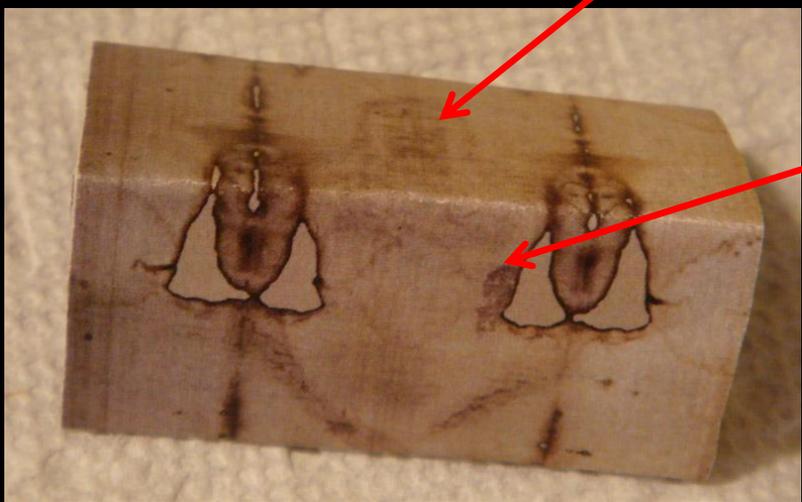


7. Saving The Shroud In 943-944

8. The Gregory Sermon August 944 A.D. at Hagia Sophia



“The splendor has been impressed uniquely by **the drops of agony sweat sprinkled from the face...These are truly the beauties that produced the coloring of Christ’s imprint, which has been embellished further by the drops of blood sprinkled from his own side...blood and water there, sweat and image here.**”



The Mandylion Revealed to Be More Than Just The Face of Christ



9. A Witness At Constantinople

- Robert de Clari, chronicler of the 4th crusade described the shroud he saw in 1203 with these words:
 - "... there was another church [lit. another of the churches] which was called My Lady Saint Mary of Blachernae , where there was the SYDOINES in which, [lit. where] Our Lord had been wrapped, which every Friday, raised itself upright, so **that one could see the form of our Lord on it** [lit. there], and no one, either Greek or French, ever knew what became of this SYNDOINES when the city was taken." *

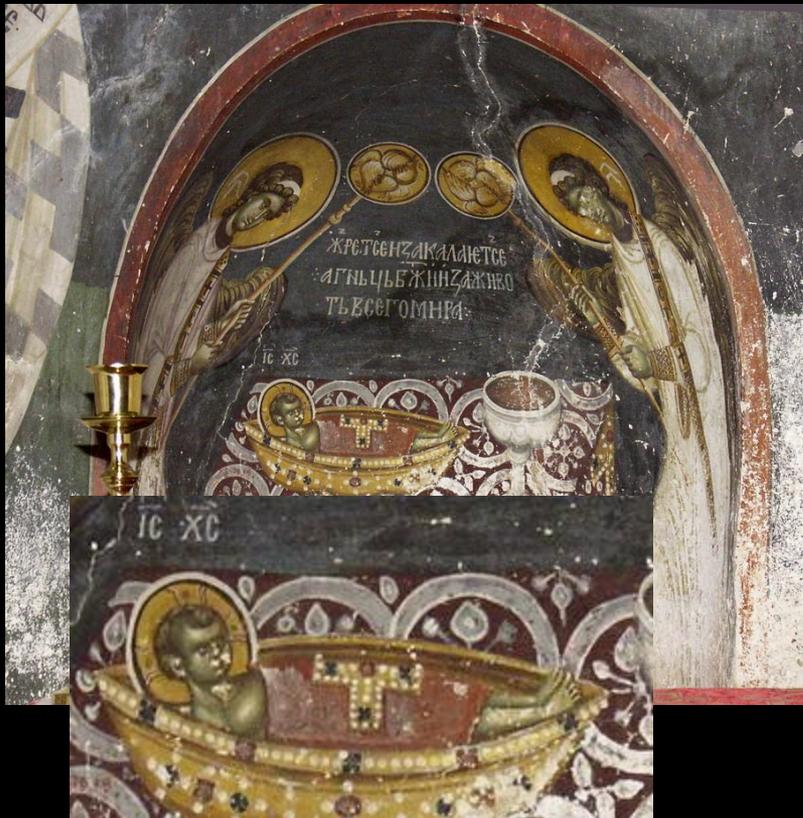
* translation from Old French by Peter F. Dembowski

<http://www.shroud.com/pdfs/ssi02part5.pdf>

10.1 Melismos, Threnos, Epitaphioi



- Traditions motivated by the shroud?
- Later A Memory In The East after the shroud was lost?



c. 1192 Earliest Preserved Melismos (μελισμος) Mural at Kurbinovo, Monastery of St. George in Macedonia



10.2 Threnos, Epitaphioi, and the Man of Sorrows



An Echo Of The Shroud And A Religious Ritual?

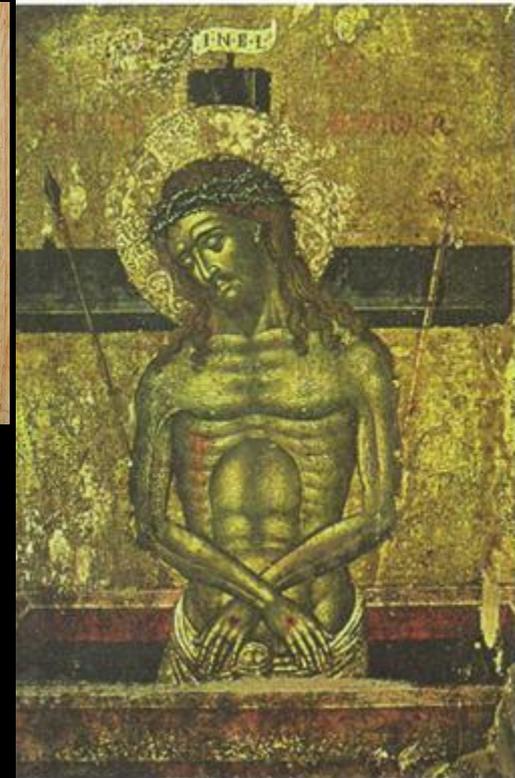
Citation from oldest Latin
Abgar legend account
likely 10th century *

•JOSEPH OF ARIMATHEA, THE HOLY GRAIL, AND
THE EDESSA ICON by Dr. Dan Scavone
<http://www.shroud.com/pdfs/n56part3.pdf>



detail from early 12th century ivory carving

... on Easter it used to change its
appearance according to different ages: it
showed itself in infancy at the first hour of the
day, childhood at the third hour, adolescence
at the sixth hour, and the fullness of age at the
ninth hour, when the Son of God came to His
Passion ... and ... cross



Man of Sorrows

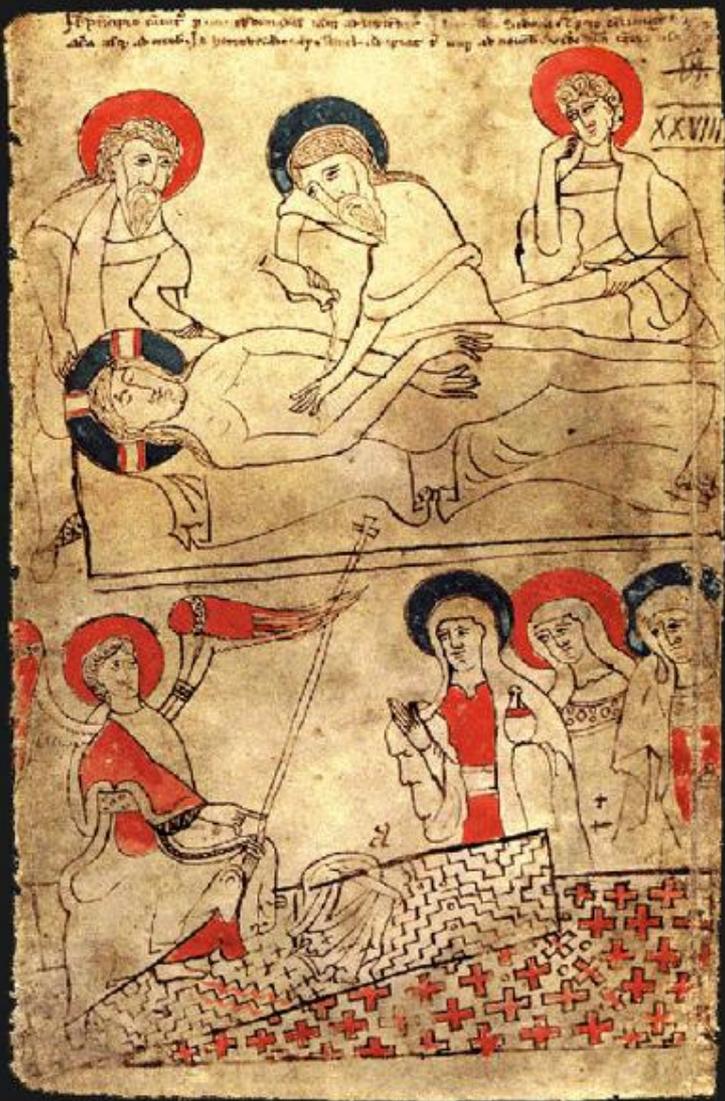


Nicholas Soemundarson

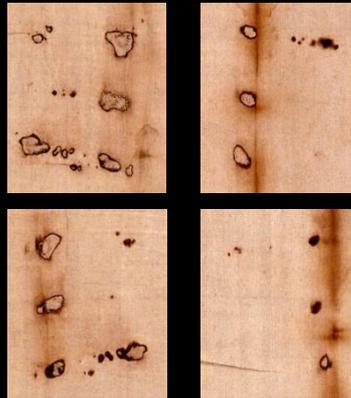
- In 1157 Nicholas Soemundarson an Icelandic abbot upon returning home from a pilgrimage to Constantinople put together a catalogue
- The abbot mentioned:” ... a shroud with the blood and body of Christ on it”

pg. 73 Heller, *Report on the Shroud of Turin*

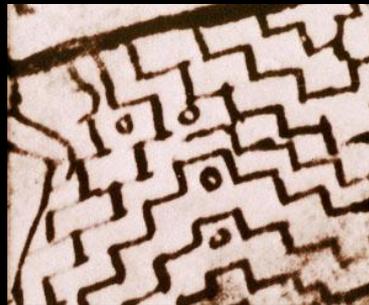
11. Pray Codex 1192-1195 A.D.



Pray Codex contains crossed thumb-less hands, a pattern like a herring bone twill and markings that look like the burns on the shroud



the pre-1532 shroud burns



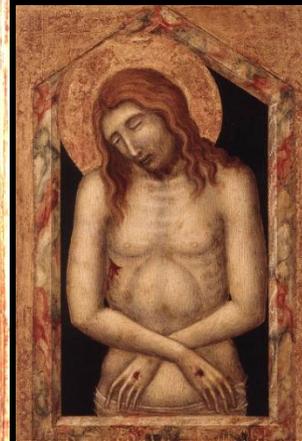
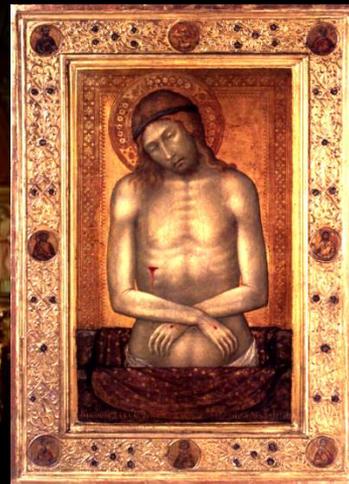
STURP Transmitted Light Images

- Observed the horizontal discolorations in the transmitted light image marked by arrows
- John Jackson inferred from these →
the structure of a likely device →
which explains what Robert de →
Clari saw in 1203 →
- We'll call it the Constantinople Device →
→
→
→
→





The Constantinople Device



Robert de Clari, chronicler of the 4th Crusade said that at the church of St. Mary of Blachernae "... where there was the shroud in which Our Lord had been wrapped, which every Friday raised itself upright, so that one could see the figure of Our Lord on it. ... no one, either Greek or French, ever knew what became of this shroud when the city was taken."

Stills from BBC video posted to YouTube "Shroud of Turin - BBC - New Evidence"

The Sack of Constantinople

In April 1204

- The shroud disappears from Constantinople apparently part of the "spoils of war" as Margaret de Charny later characterized the shroud.
- Where did it go? How did it get to Lirey?

The Timeline



Constantinople To Europe

- Othon de la Roache and the Knights Templar
- Two narratives each with its recommendations

Othon de la Roche



**Arms of Geoffrey de Charny
and Jeanne de Vergy**

Knights Templar



the Templecombe portrait



The Simple Story

- Othon de la Roche captures the shroud during the sack and takes it to Athens where he has been awarded the fief of Athens
- August 1, 1205 Theodore Angelos, brother of Michael, Despot of Epirus wrote pope Innocent III complaining that the shroud had been taken to Athens
- Sometime (unknown) Othon ships the shroud back to Bergundy where it ends up finally in the cathedral at Besançon from which Jeanne de Vergy, descendent of Othon, conveys it to her husband Geoffrey I de Charny (reconstruction)



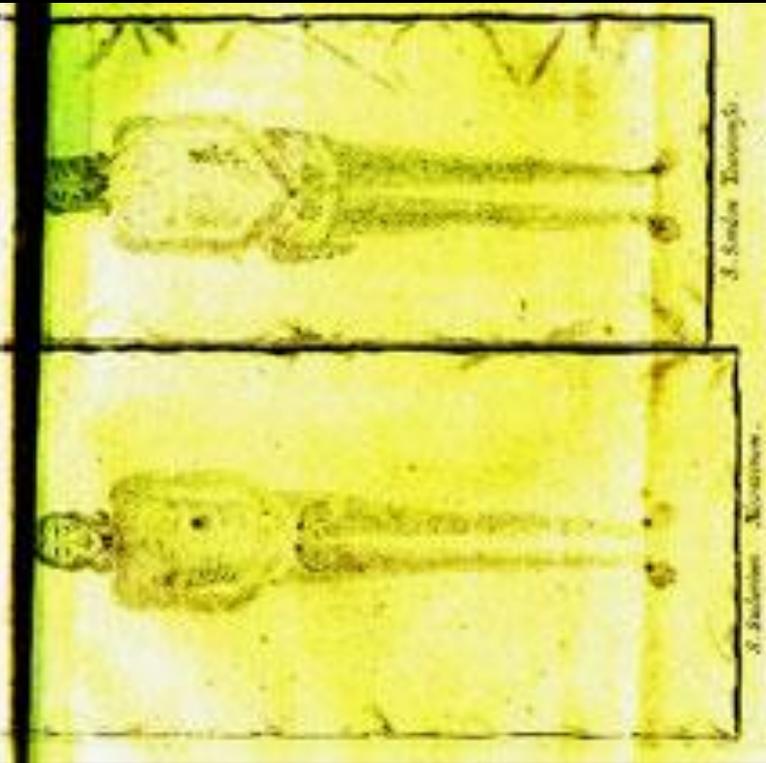
Complications

- In **1349** the cathedral in Besançon burns down and the shroud there is said to be lost
- In 1377 the missing Besançon shroud is "discovered" in a niche in the rebuilt church and **is alleged to have rejuvenated a dead man**. The presiding cleric is a de Vergy
- Speculation is that the discovered shroud is a **painting** commissioned by Jeanne de Vergy

Note: This "Shroud" appears to meet the characteristics of Bishop D'Arcis's letter to the pope

The Shroud Appears In The West

17th Century Drawings Comparing Besançon Shroud to The Shroud of Turin

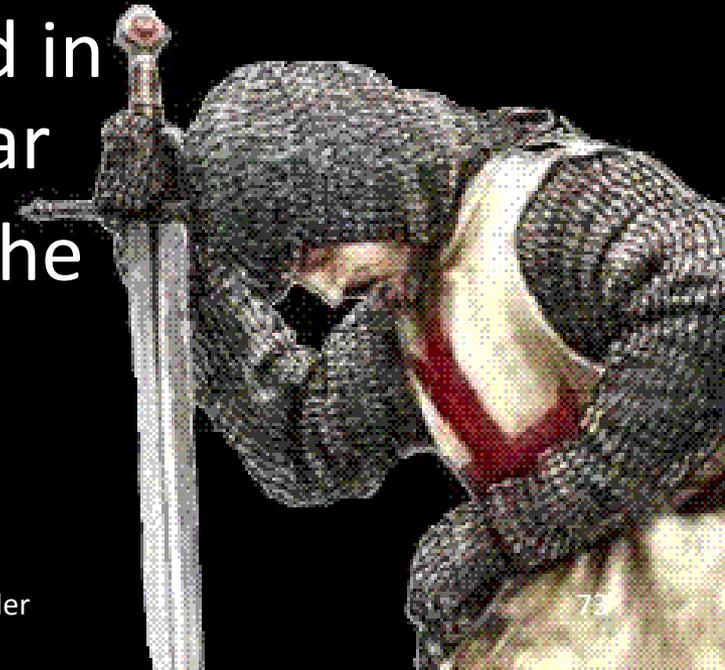


Detail of the Drawing
of the Besançon shroud



A More Complicated Story

- For safekeeping and due to the fact that the pope has condemned the crusaders for stealing the relics from Constantinople demanding their return, Othon places the shroud in the hands of the Knights Templar
- It becomes a secret holding of the Knights and they use it in their initiation rites





The Suppression of the Templars

- The rumors that they worshipped a "head" and committed sexually obscene acts were used to initiate the suppression of the Templars in October of 1307
- The testimony elicited under torture was contradictory but included claims that they had to kiss **a two headed image with four feet** (there were many other stories as well)



A Remarkable Coincidence

- March 18, 1314 Templar leaders sentenced to perpetual imprisonment. Jacques de Molay and **Geoffroi de Charney**, Master of Normandy, proclaim their innocence and are burnt to death in front of the Cathedral of Nôtre Dame. *
- The Templar Geoffroi de Charney bears a name very familiar to us. It has **not** been established that he is related to Geoffrey I de Charny but it has also not been disproved.

* <http://freemasonry.bcy.ca/anti-masonry/suppression.html> first bullet paraphrased slightly.

What Was The Templar Ritual?

- We only have textual evidence about a head or an image (cloth) with two heads and four feet



images are frame captures from Ray Downing's "The Real Face of Jesus" slightly image enhanced



The Question Of The Sudarium

- There are multiple relics of Christ's passion which are distributed among the churches of Europe. Many are no doubt pious frauds but some are no doubt genuine.
- We need to return to **the second linen** which was in the Jerusalem tomb in 33 A.D. It is a cloth said to have wrapped Jesus's head.

Cloth of Oviedo (The Other Cloth)

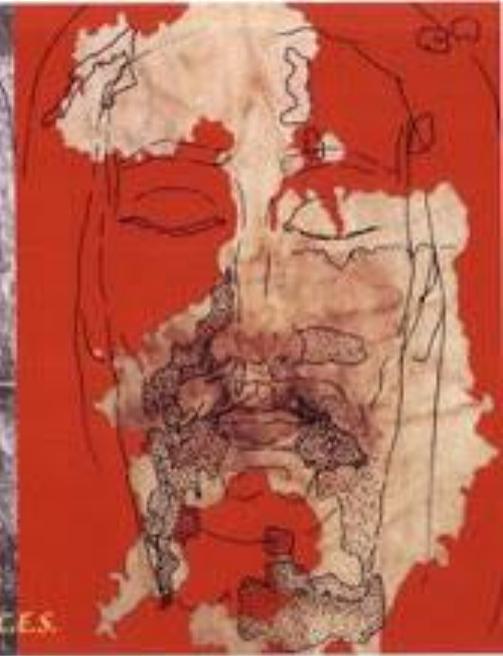


**Left Palestine in
614 A.D. to
escape Persian
Army Arrived in
Spain about
618? Cataloged
14 March 1075**



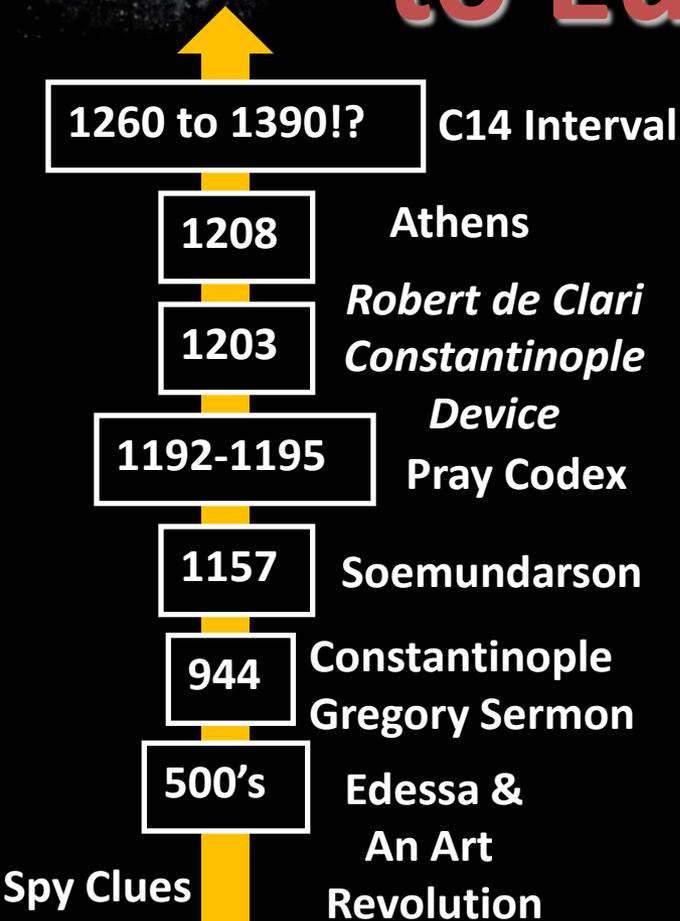
Match With The Sudarium

Blood matches the configuration of the face and bloodstains on the back of the head match stains on the sudarium.



The Sudarium and the Shroud Were
In Contact With The Same Body

6th Century Liturgy to Europe to the Present

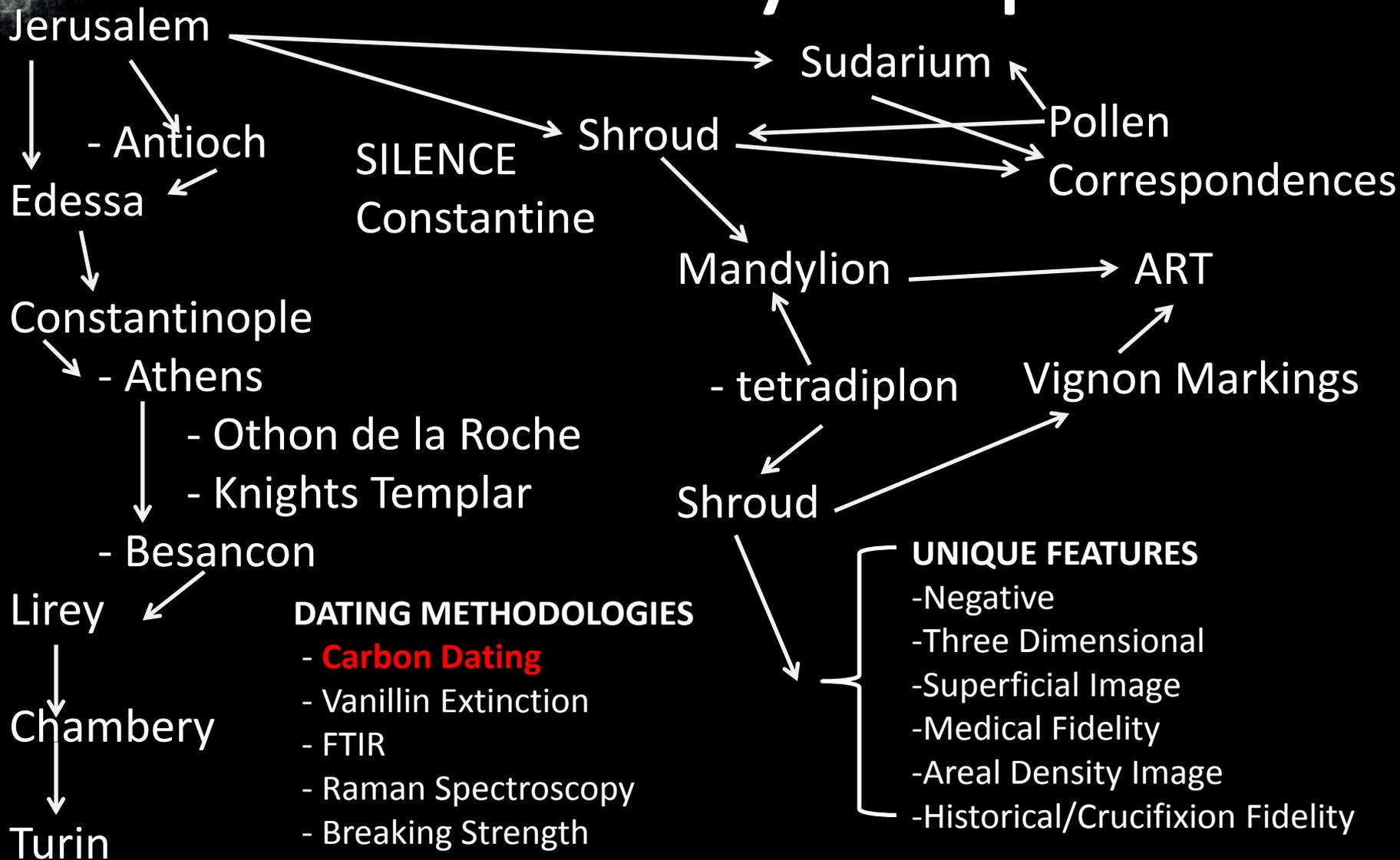


6th Century liturgy used in Spain called the **Mozarabic Rite**. During the preface the priest says:

“Peter went with John to the tomb and saw the recent imprints of the dead and risen man on the linens.”

An Empty Tomb

Plausibility Map





A Plausible Prehistory Exists But What Is It?

- What is the image?
- How did it get on the shroud?
- Can we make one ourselves?

Next Time

The Image & The Skeptics