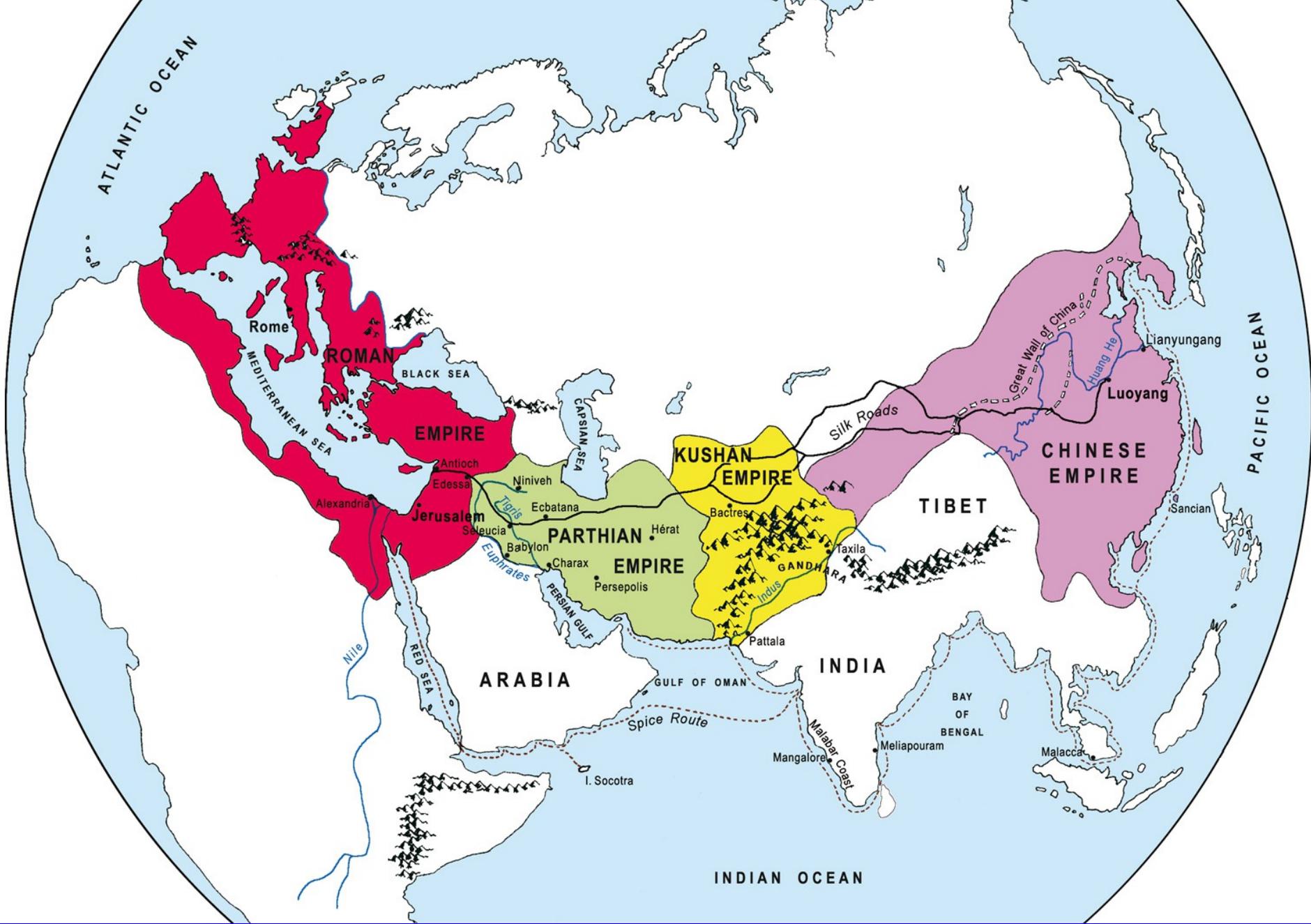


**From
Jerusalem
to
Asia**





The great empires at the time of Christ and of the Apostles

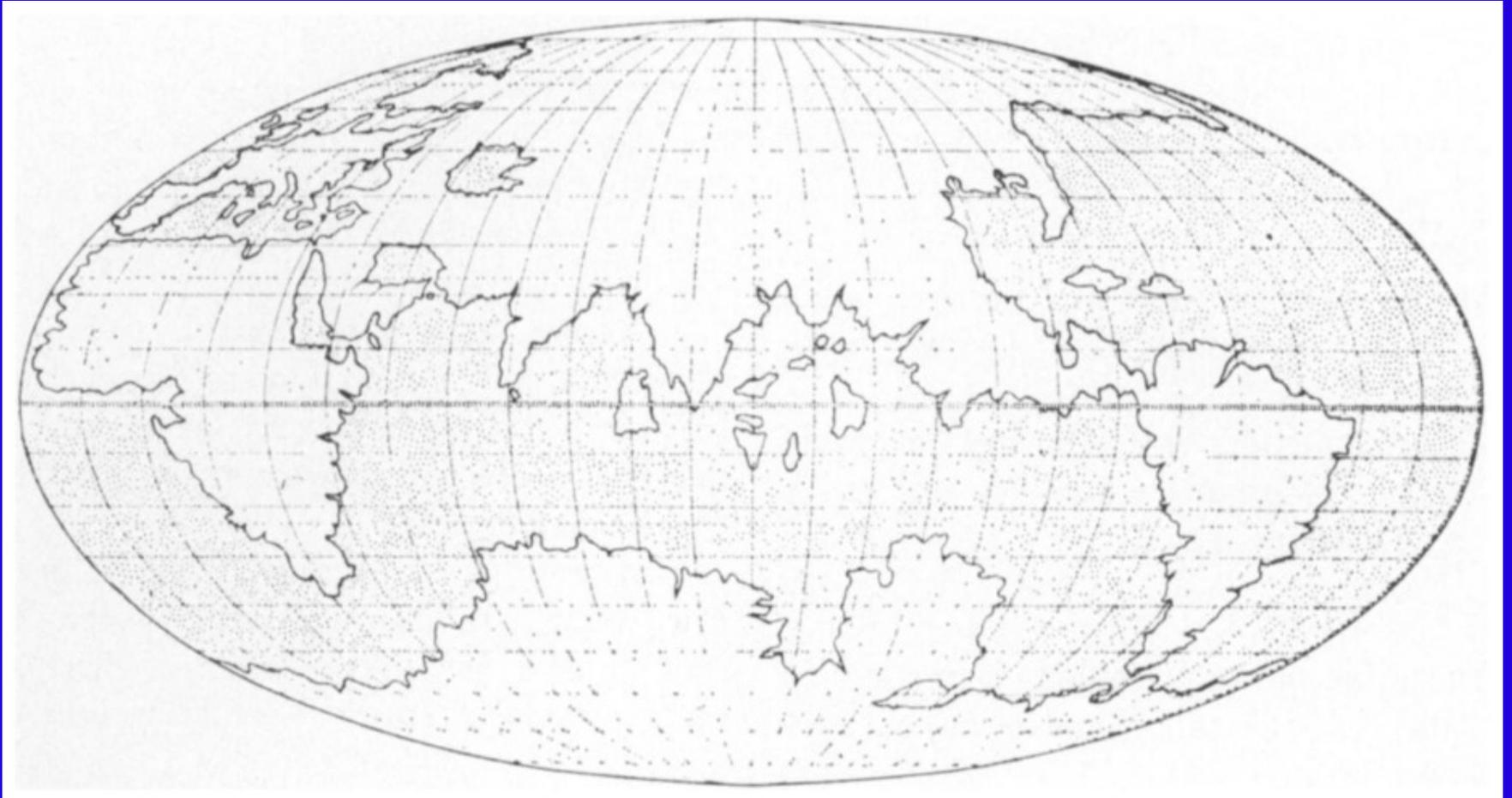
NOVA, ET INTEGRA VNIVERSI ORBIS DESCRIPTIO



HERMANNVS VENRAED
ad Lechoem.

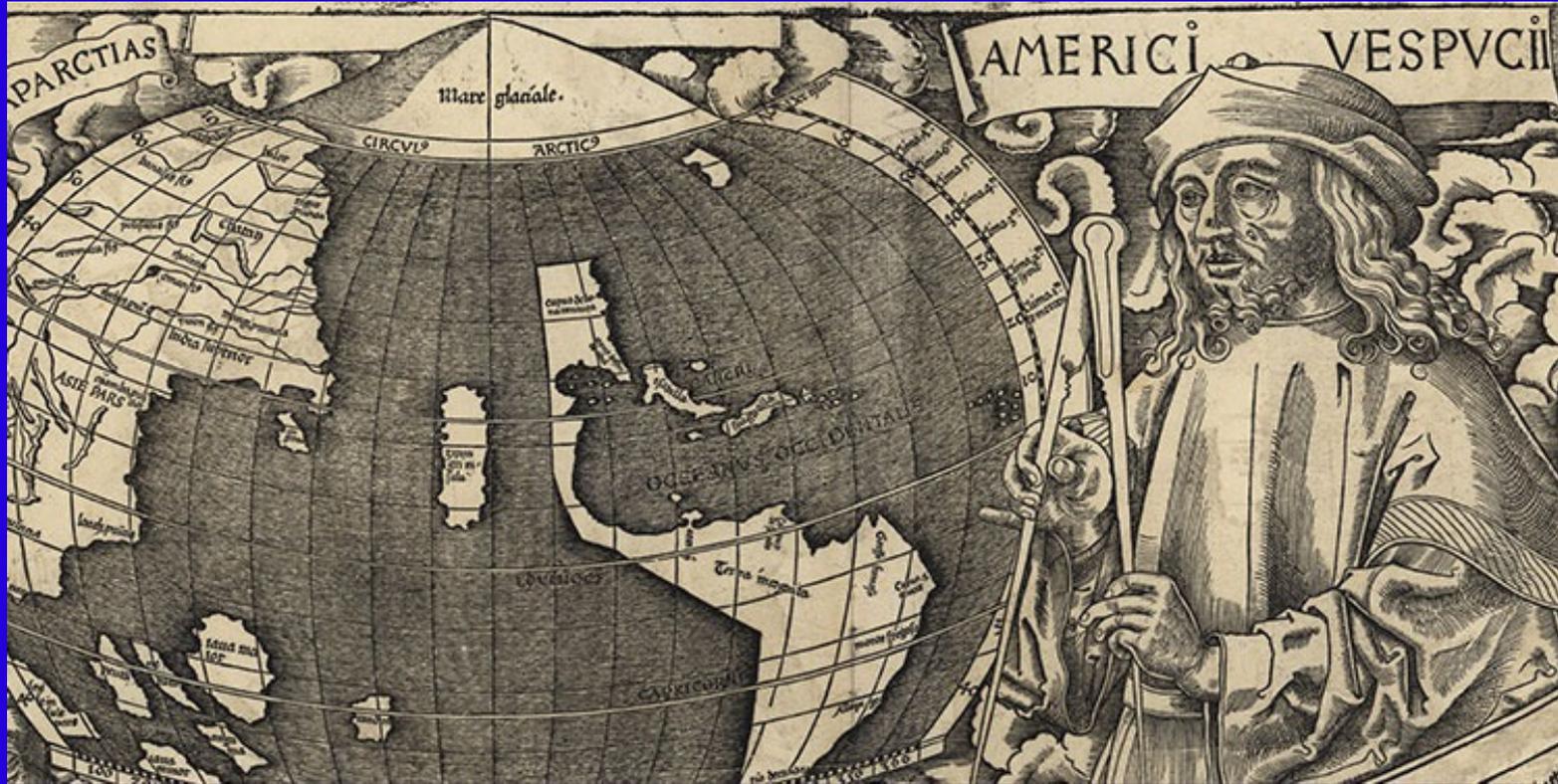
En tibi Candide Lector Geographiam
hactenus non usitam, accuratę impressam
Orontius Finaeus Delphinates lepido uultu
offert, quę quidem cordis humani faciem
formamq; obtinet (& prouide tibi cordi sit)
atq; etiam Prouintias, Insulas, Maria, Fla-
mina, Montes, hactenus non uisa, neq; Pro-
lomo, neq; Eudoxo, neq; Eratoni, aut
Macrobio cognita, sed quę in tenebris in
hunc usq; diem iacuerunt, tuo obtutu pi-
sentat. Tu igitur hoc munusculum (si sapiis)
ambabus uisus suscipito bonis consujto.
Anno 1531.

The world seen from both poles - Oronteus Finaeus' 1531 planisphere (C. Columbus 1492)



[Marble globe of Gotha (Molweide projection), from Werner Horn' s "Untersuchungen zum Gothaer Marmorglobus" in *Der Globusfreund* n° 21/23, Wien, 1973]

**A globe linking South America to Asia
and showing the coastline of Antarctica (known only since de fifties)**



Top of the map of Martin Waldseemüller (*Universalis cosmographia secundum Ptholomaei traditionem et Americi Vespucii alioru[m]que Iustrationes* – 1507) representing Amérigo Vespucci separating South America from Asia (South America thus appearing twice)

**Israel, a unique people, straddling both great empires,
and having furnished the Parthian empire of “the king
of kings” its language and its official writing system**



ROME

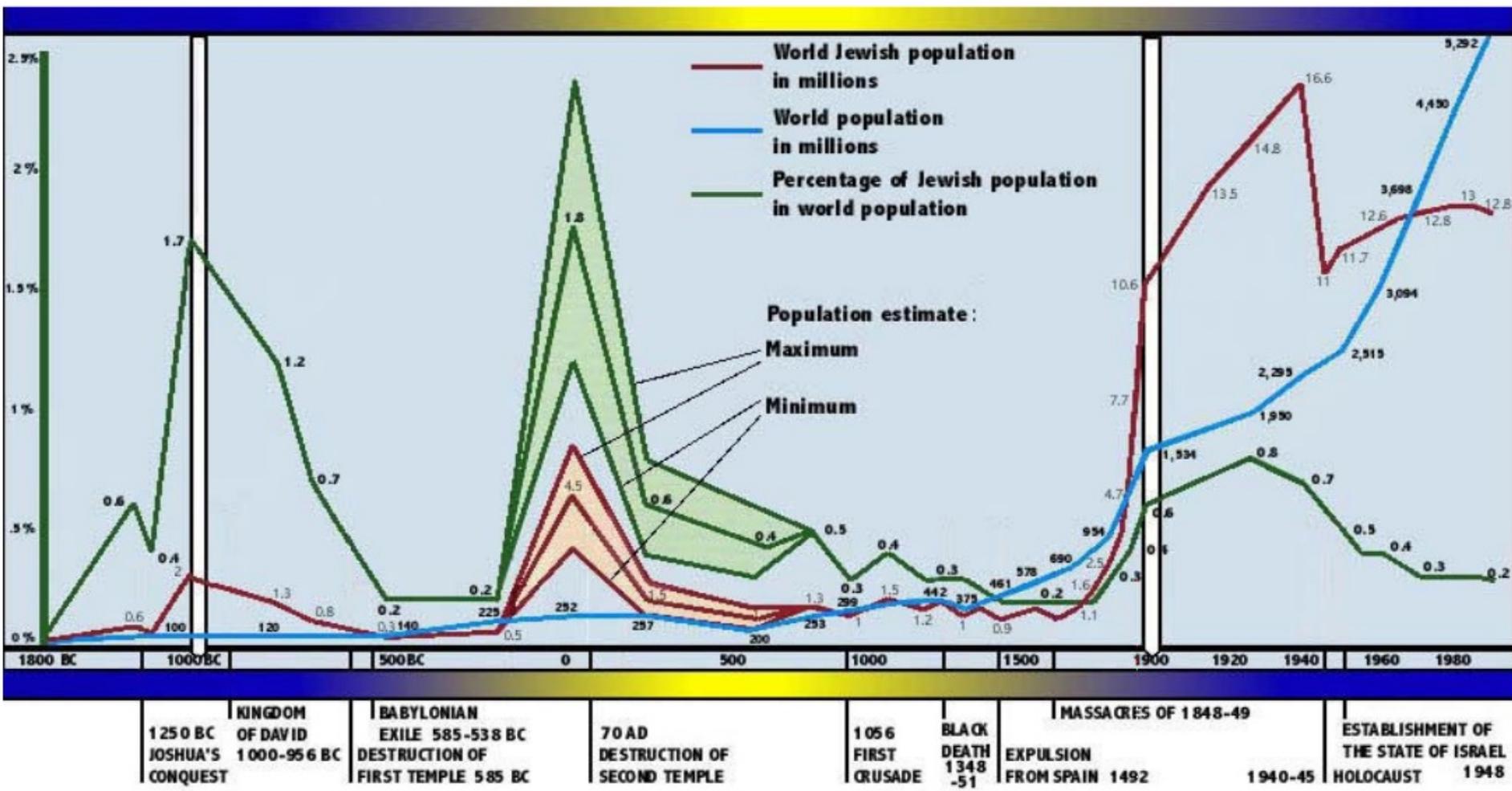
ISRAEL

CHINA

*Empire of the sea
(written culture)*

*At the heart of the confederation
of kingdoms of the Parthian
empire (oral culture in which all
men are literate)*

*Empire of the earth
(literate's culture)*



Estimation of the Jewish population from 1800 BC to 1990 in relation to the world population – source: American rabbinate
 Note the more than halving of the population from year 0 to year 100



The most direct land silk-route (Rome-Luoyang)

Les trois principales routes de la soie au milieu du premier siècle

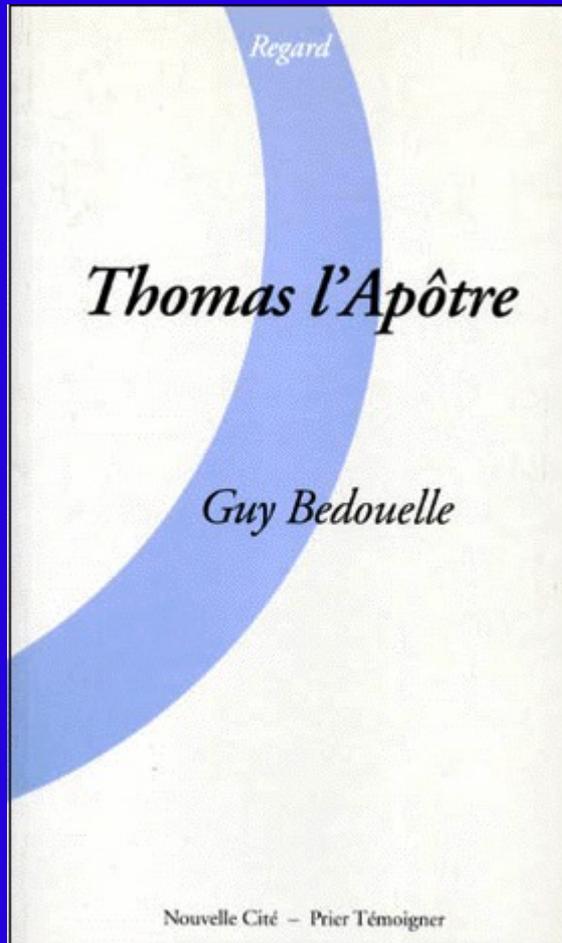


Protectorat chinois contrôlant la route de la soie
 Empire des Han à son apogée
 Royaume de Grande Arménie
 Empire parthe
 Empire des koushan
 Empire romain à son apogée
● Villes d'étape de la route de la soie

Routes des steppes
 Routes classiques à travers les Monts du Pamir
 Routes maritimes
 par cabotage
 par traversée grâce aux étoiles
 Voies commerciales secondaires
 Grande Muraille

© Sources d'Arménie - Reproduction interdite.

The three main silk routes in the middle of the first century: the direct central road, the Northern route (in Winter) or the sea route.



As recently as 1997, a Dominican priest († 2012), professor in Fribourg, saw fit to claim in a little book he wrote, that nothing was known about Thomas once he had left Jerusalem.

Yet, there are numerous readily available testimonies to the contrary, such as:

SAINT FRANCOIS-XAVIER (1506-1552) :

"There are many who assure that the apostle Thomas went to China where he made many Christians. They also claim that, before the Portuguese settled in India, the Church of Greece sent bishops to these regions in order to teach and baptize there those that had become Christians through Saint Thomas and his disciples.

One of these bishops declared that, after the arrival of the Portuguese in India, and after his own arrival there, he had heard it said by some bishops living in India, that saint Thomas had been to China and had made Christians there. If I came to know anything with certainty about these parts of China or of any other regions, or if I were to see or learn anything from experience, I would write to you about it."

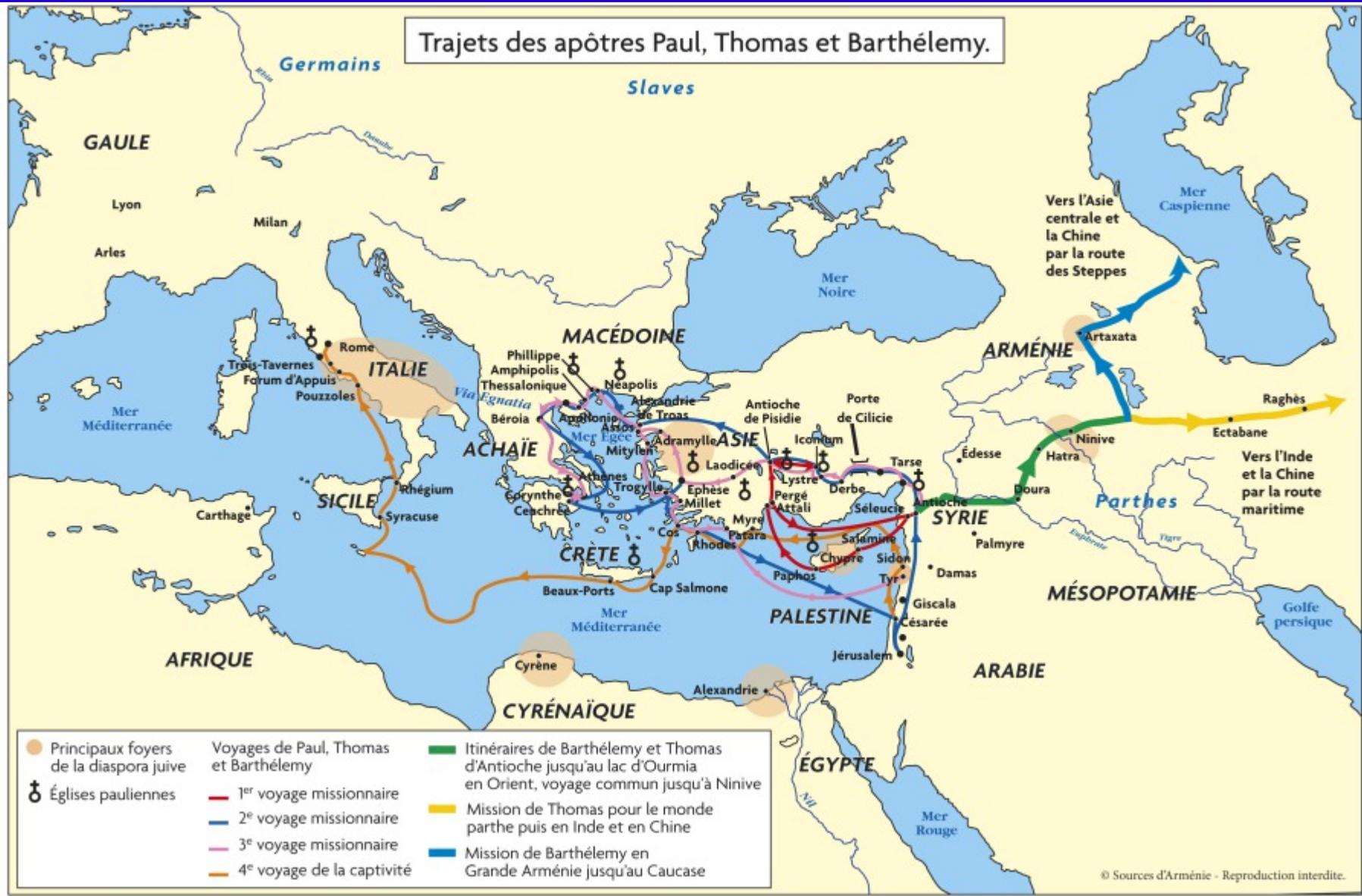
Letter 56 of 10 May 1546, in Monumenta xaveriana ex autographis vel ex antiquioribus exemplis collecta, Mon. hist. soc. Jesu, t. 1 : sancti Francisci Xaverii epistolas aliaque scripta complectens, typis Augustini Avrial, Matriti, 1899-1900, p. 407 ; 414.

Breviarium chaldaicum, Paris, 1886-1887, vol. 3, p. 476 :

"Through saint Thomas, the Indians have abandoned their errant idolatrous ways. Through saint Thomas, the Chinese and the Ethiopians turned towards the truth. Through saint Thomas, they received the sacrament of baptism and the adoption of the children. Through saint Thomas, they acknowledge the Father, the Son and the Holy Spirit. Through saint Thomas, they kept the faith in one God. Through saint Thomas, the splendors of the vivifying doctrine arrived to the whole of India. Through saint Thomas, the Kingdom of Heaven reached the Chinese."

"The Indians, the Chinese, the Persians, the Syrians, the Armenians, the Greeks, the Romans, at the memory of saint Thomas, give worship to your holy name." (Id., p. 478).

Trajets des apôtres Paul, Thomas et Barthélemy.



© Sources d'Arménie - Reproduction interdite.

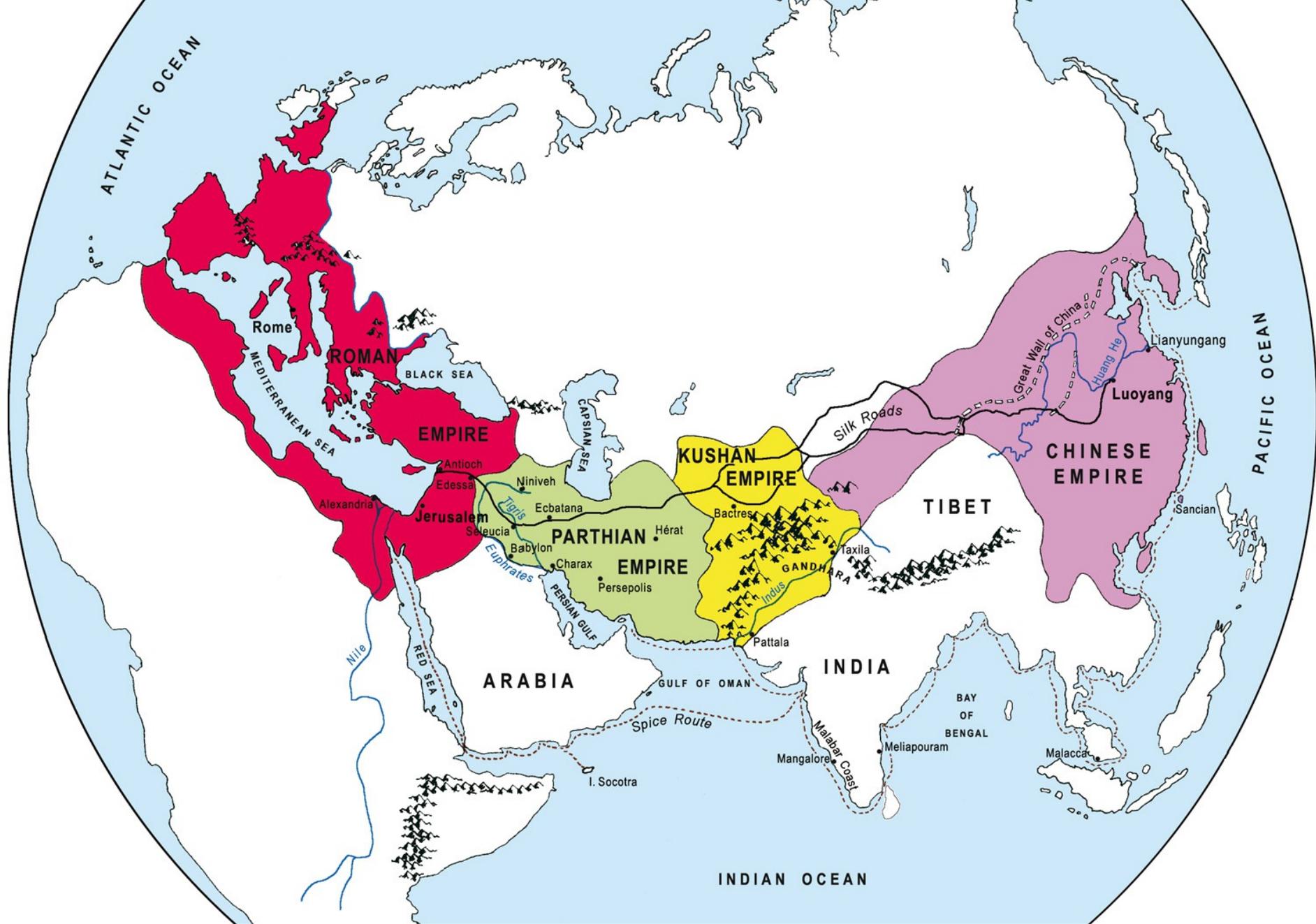
The voyages of Paul (to the West) and the first voyage of Thomas (to the East) and Bartholomew (to the East via the North)



Mesopotamia in the first century, heart of the Parthian empire (capital : Ctesiphon) – note: Nineveh in the North, Babylon in the South



Lianyungang was the high sea harbor where the maritime Silk Road ended. From there, the great road to the West lead to Luoyang, the capital at the time. Along this road are found Xuzhou, provincial capital, and Kaifeng, where a great many Hebrews lived.



The great empires at the time of Christ and of the Apostles (will be completed)



Broken mirror found in a prince's tomb of Xuzhou (reverse side) – the circular inscription, in archaic ideograms, reads:

 : 作 zuo4
  : 神 shen2
  : 鏡 jing4
  : 尊 zun1
  : 一 yi1
 : 帝 di4
  : 德 de2
  : 母 mu3
  : 目 mu4
  : 人 ren2
 : 子 zi3
  : 有 you3
  : 玉 yu4
  : 赫 he4
 : 志 zhi4
  : 重 zhong4
  : 須 xu1
  : 育 yu4

Le chiffre indique le ton de la prononciation.

« The writings have been fulfilled ; blessed be the only God; virtuous Mother bear testimony of the Son of man; you have received the splendorous King; to raise him up was your arduous task. The Writings ... ».

The cliff of Kong Wang in the ancient city of Lianyungang, harbour of the province of Xuzhou, administered by prince Ying, half-brother of the emperor Ming-Di.



Falaise sculptée de Kongwangshan

Image © 2010 GeoEye

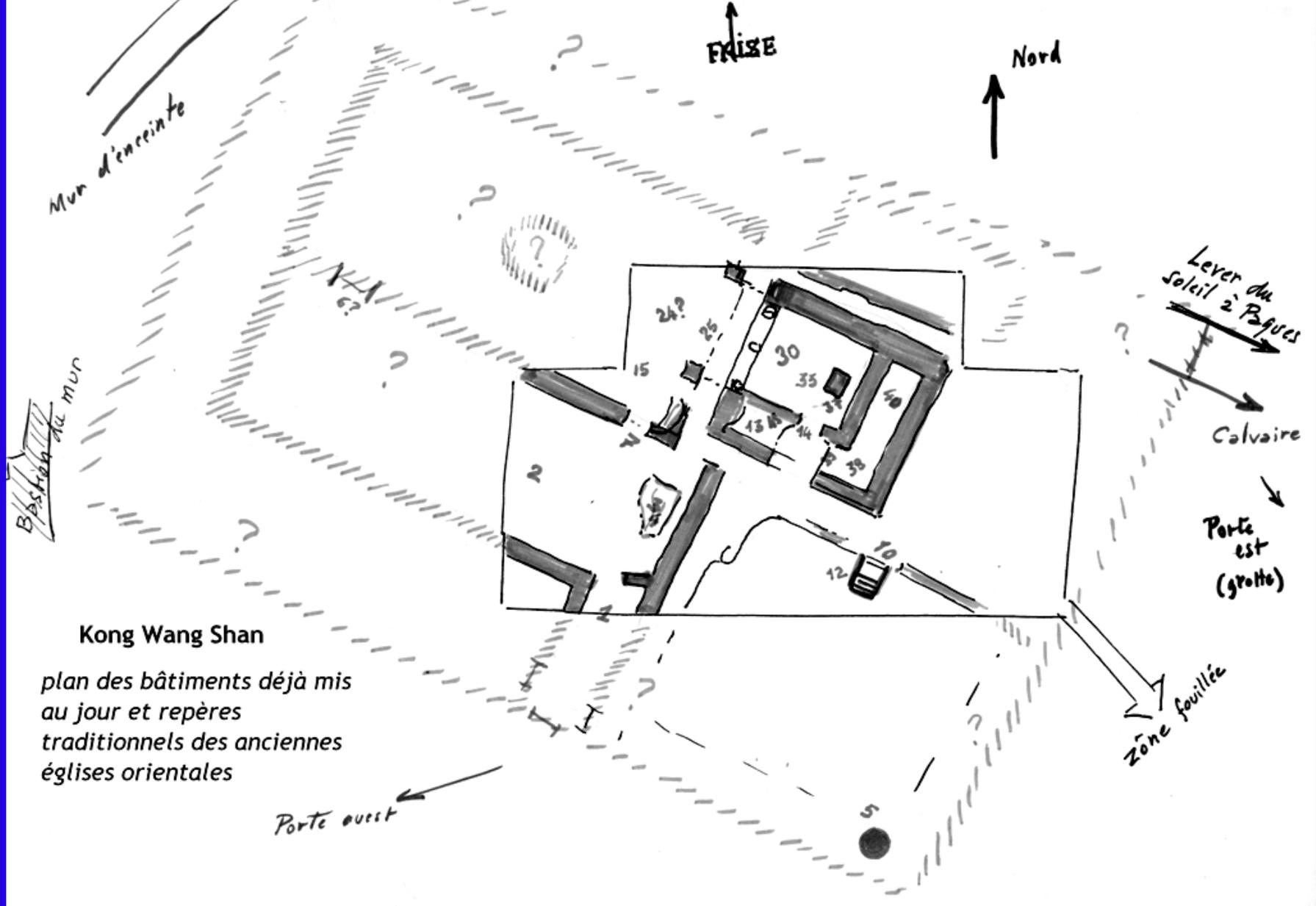
© 2010 Mapabc.com

Date des images satellite : 1 nov. 2009

34°34'02.26" N 119°10'06.84" E élév. 69 m

©2009 Google

Altitude 781 m

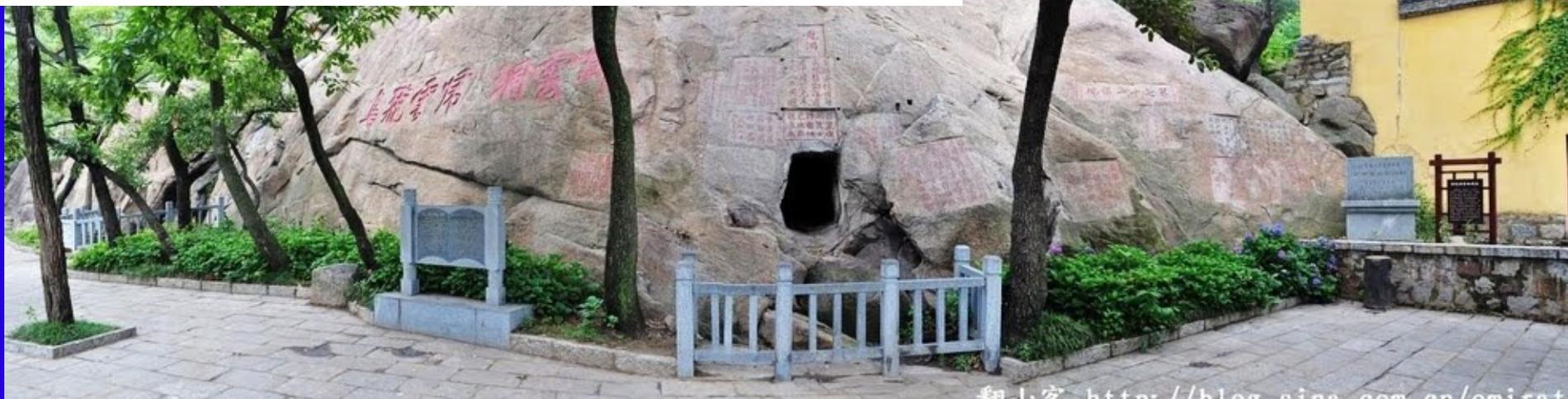


Hebreo-Christian worship setting, turned towards sunrise
 [map of the already excavated buildings and traditional landmarks of the ancient oriental churches]



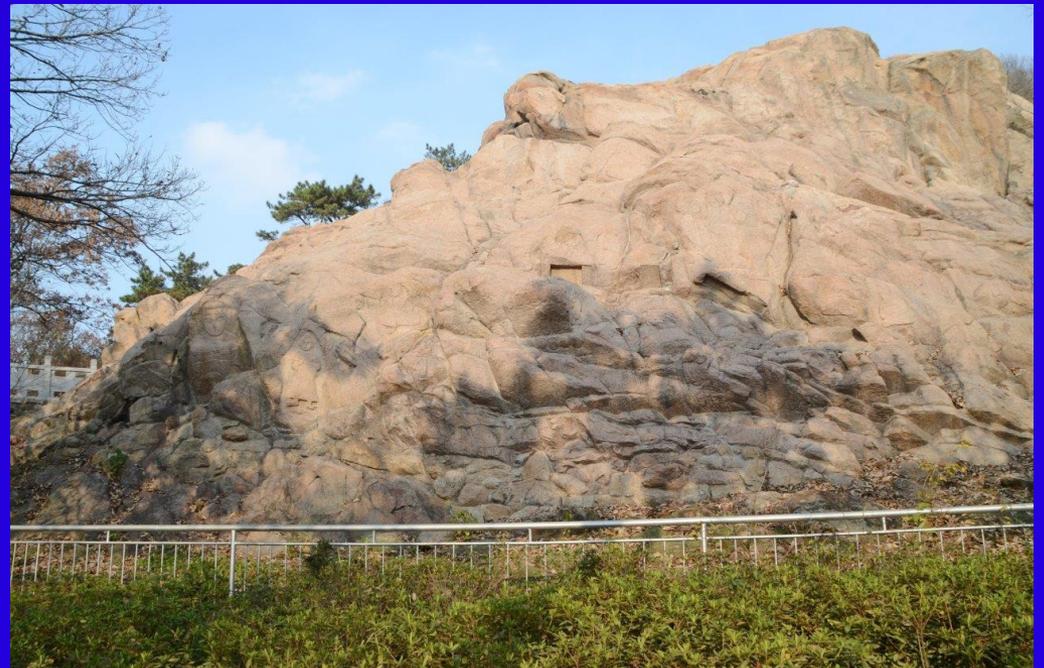
Two "Saint Thomas caves" (hewn in the shape of alcoves and locking from the inside) in Mangesh, near Nineveh-Mosul, and in Lianyungang (China), at the bottom right of the cliff of Kong Wang

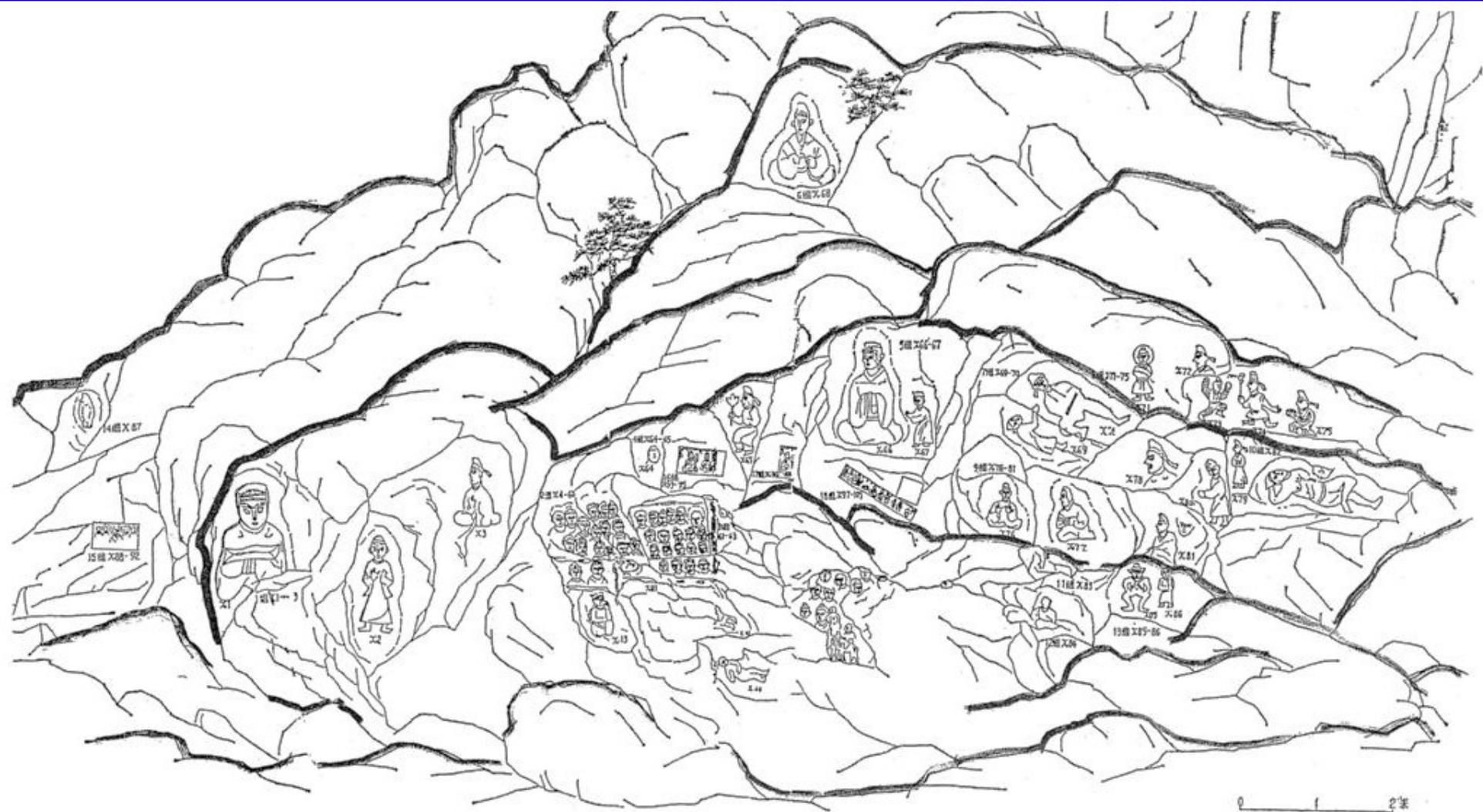
(Man-gaš, celui qui a touché) "Mankesh Mar Thomas" www.panoramio.com/photo/38993177



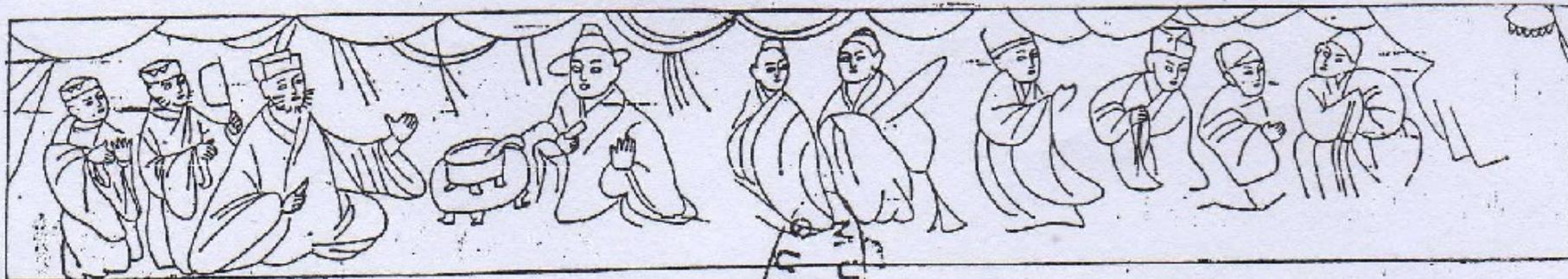


Entrance and general view of the cliff of Prince Duc (Kong Wang Shan) at Lianyungang





General outline of the frieze, dated anno 69, somewhat haphazardly drawn by the Chinese archaeologists in 1981



图九 184组 X97—X105

1981年

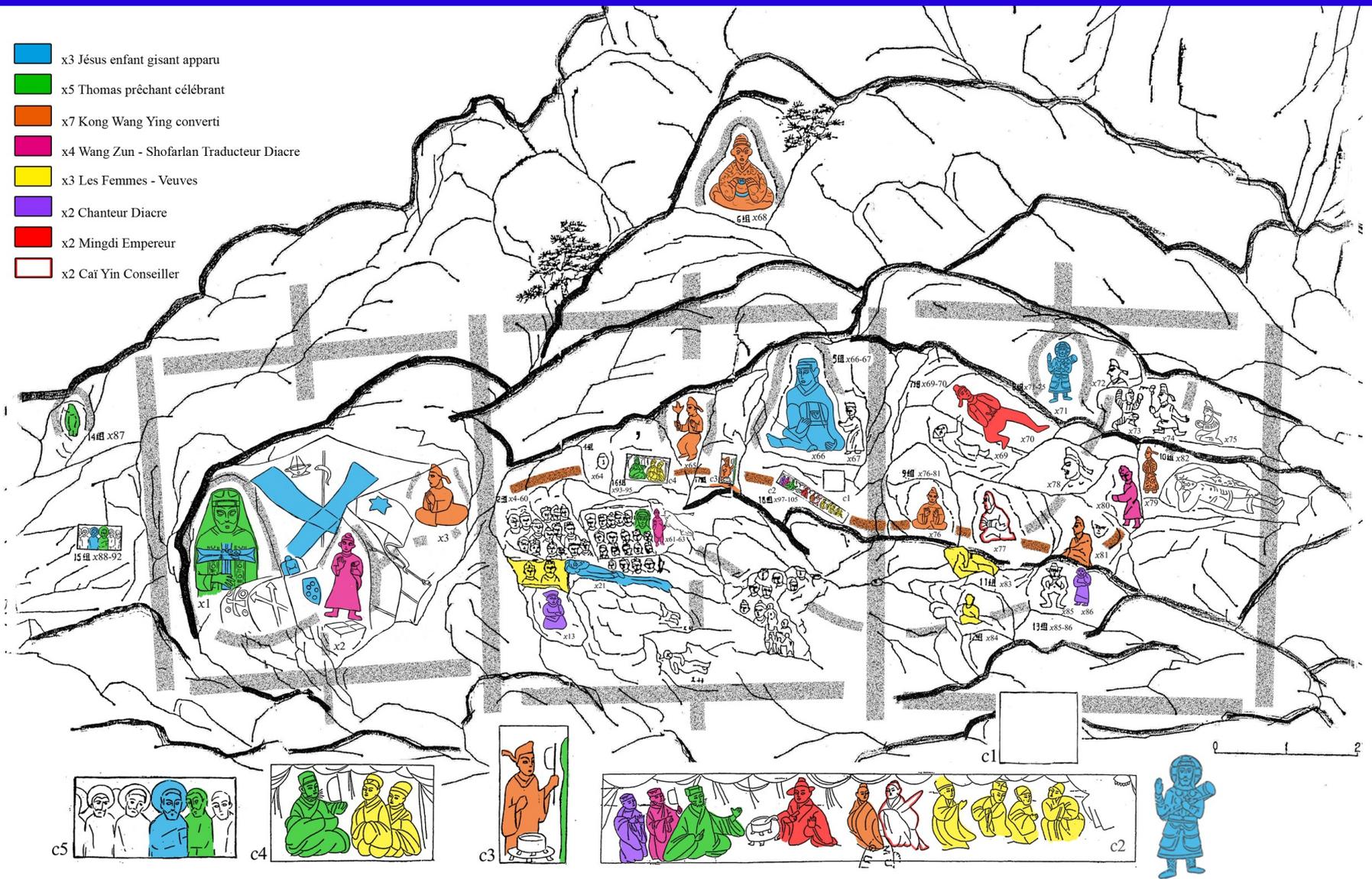
Drawing of the cartouche situated under the female character with the child, top-right of the second frame – the cachet is that of the Guimet museum.



Lianyungang, the only Chinese high-sea harbour, formed part of Xu-zhou province.

Its governor was prince Ying, half-brother of emperor *Han Ming-Di*.

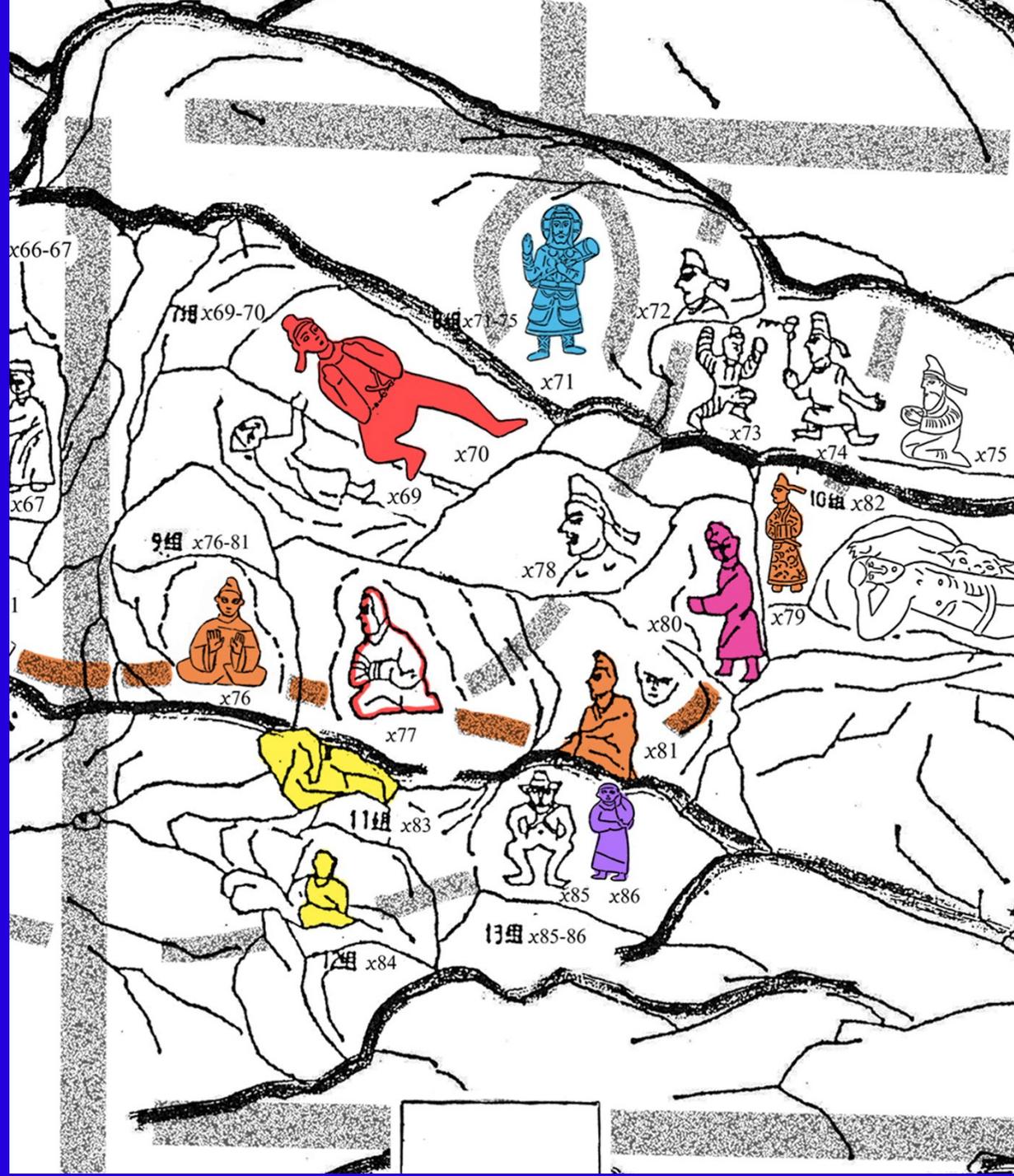
- x3 Jésus enfant gisant apparü
- x5 Thomas prêchant célébrant
- x7 Kong Wang Ying converti
- x4 Wang Zun - Shofarlan Traducteur Diacre
- x3 Les Femmes - Veuves
- x2 Chanteur Diacre
- x2 Mingdi Empereur
- x2 Cai Yin Conseiller



Final, colour-coded drawing, done for the book "The Apostle Thomas and Prince Ying" (300 photos)

Enlargement of the first frame (right to left) :

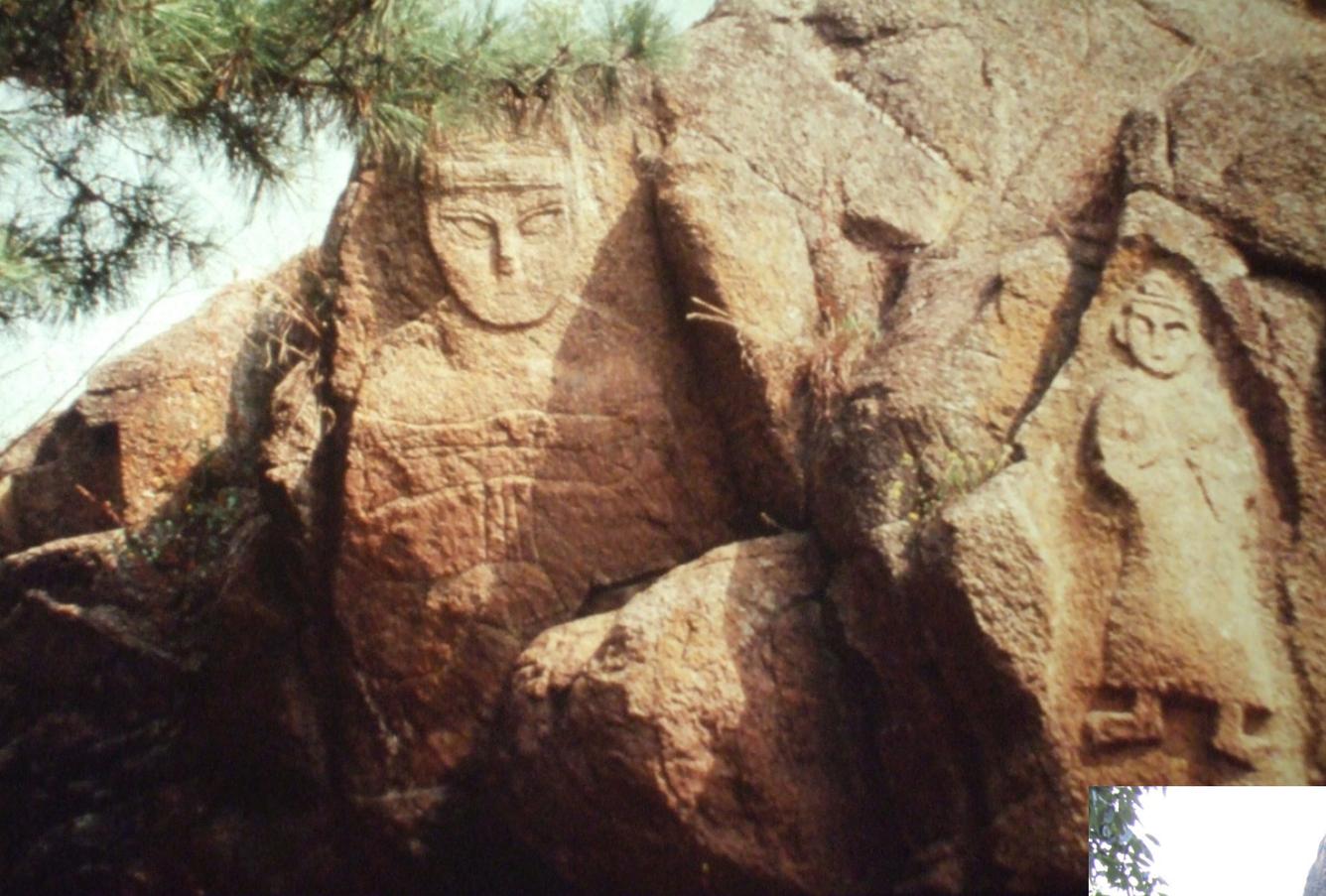
apparition to emperor Ming-Di and the engagement as a Christian of his half-brother prince Ying, duke of Xuzhou



The dream of
Ming-Di in 64
– mentioned in
the imperial
archives
(in front, his half-
brother Ying).

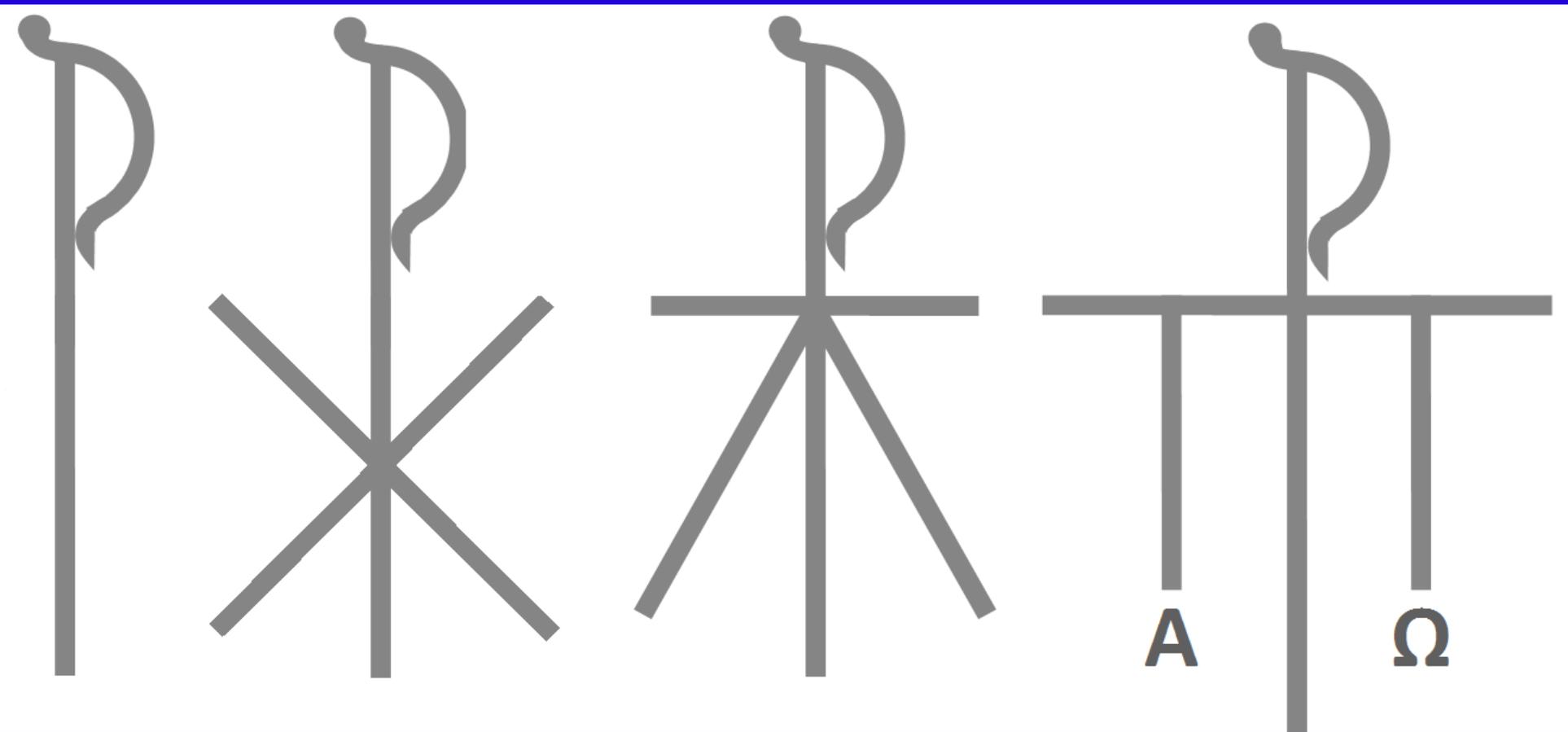


At the other end of
the frieze, Thomas,
a "X" (*tav*), a scroll-
carrier, right hand
held up, and Prince
Ying.



Photos of other details. One sees more clearly, to the right, Sifur (in Chinese – Shofar-lan, *our-shofar* in Aramaic) and his scroll.





The letter *Qof* (written as P) recalls the bronze serpent stuck atop a perch (Numbers 21,8-9), whereas the *Tav* (written as X or + in cursive Hebreo-Aramaic) evokes the sign worn as a safeguard on the day of Judgment (Ezechiel 9,4-6).

Tav-Quf became Khi-Rô in Greek. There is a rare representation in the shape of a triple crown on a mosaic of Albenga, in the Vth century (cf. Bagatti Bellarmino, *L'Eglise de la circoncision*, Jérusalem, Franciscan Printing Press, 1965, p.168, fig.32). This triple crown signifies a triple victory : “That in the name of Jesus every knee be bent, of those that are in heaven, on earth or beneath the earth.”

(Phil 2:10)



(Phil 2:10)



Chrism on a frieze, *Musée lapidaire* of Avignon

Enlargement of the
third frame
(extreme left)

Below:
enlargement of the
cartouches
– drawings of the
Chinese
archaeologists

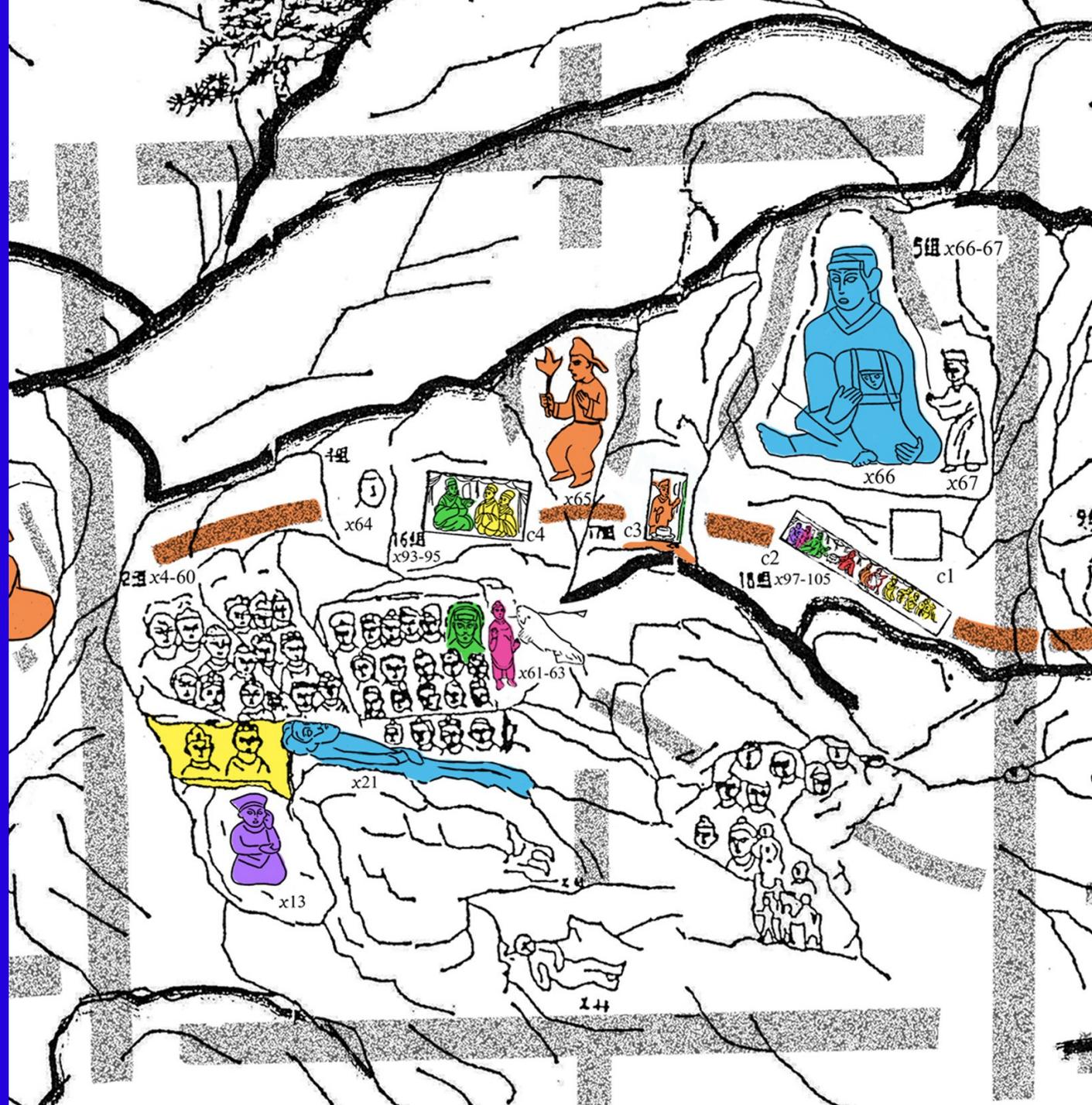


Central part of the frieze



Enlargement of the central frame

- top-right, the female character with the child, which turns the representation into a "nativity"







Other views or
stamping
(by the Chinese
archaeologists)
of the Nativity
of Kong Wang



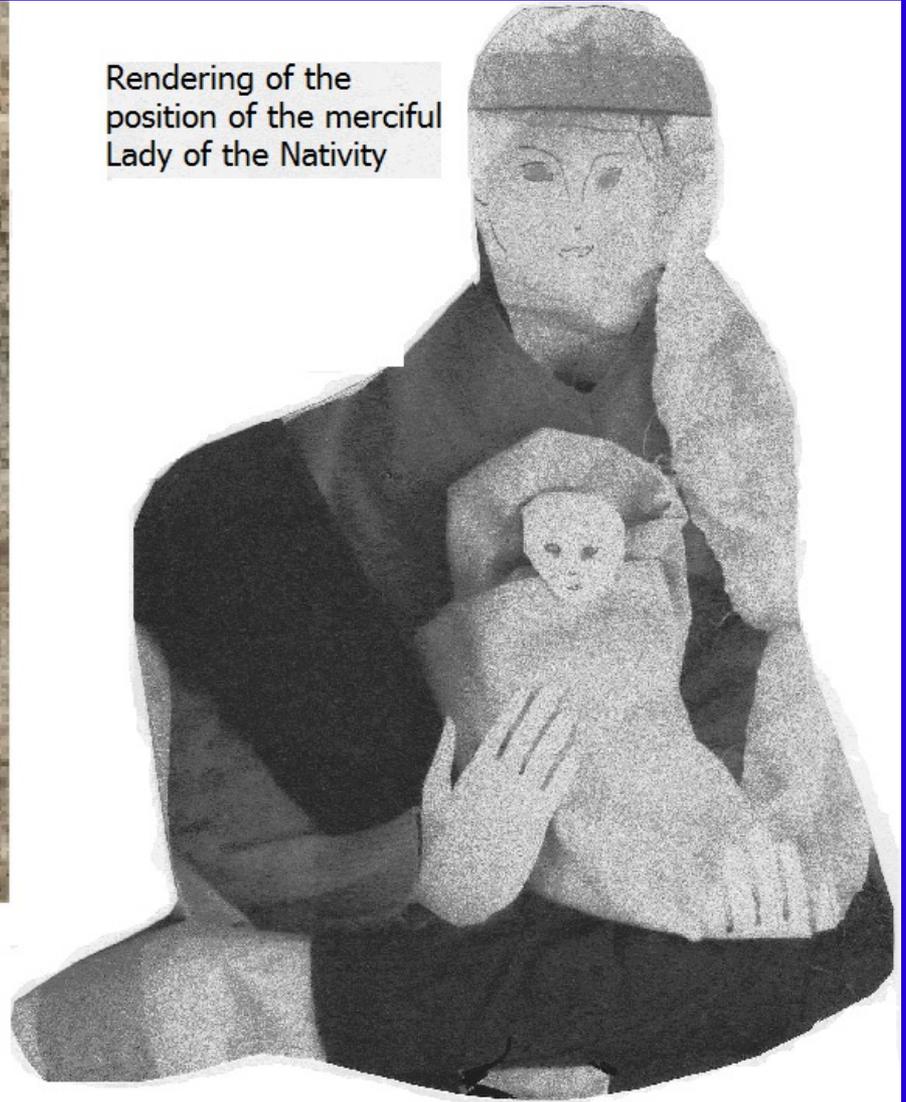


**First
approximative
drawing of the
Chinese
archaeologists
(1981) and
correction after
analysis of the
clichés**





Rendering of the position of the merciful Lady of the Nativity



Guan Yin
(fine china)

very improper position for a Chinese Lady



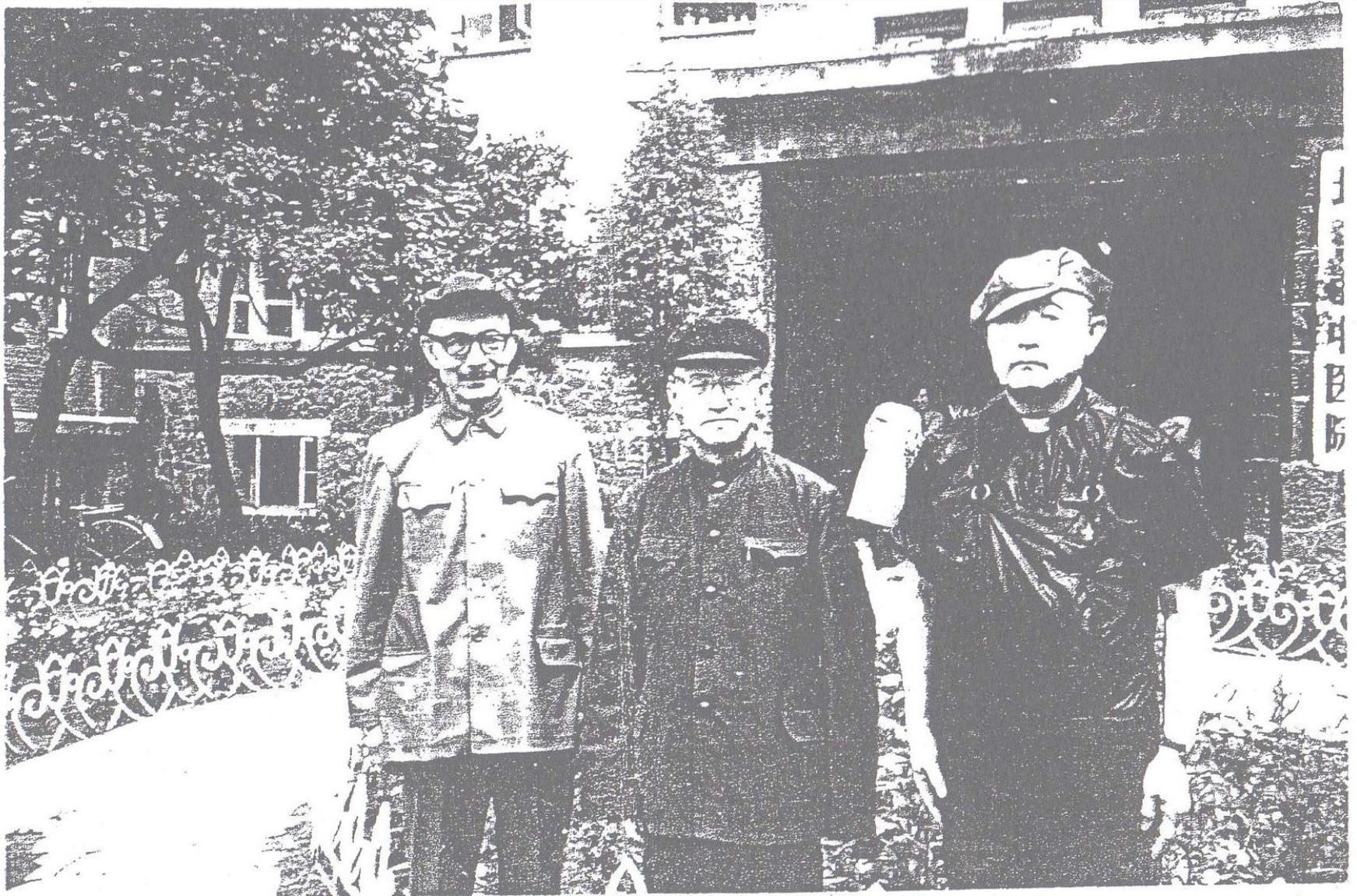
Guanyin again

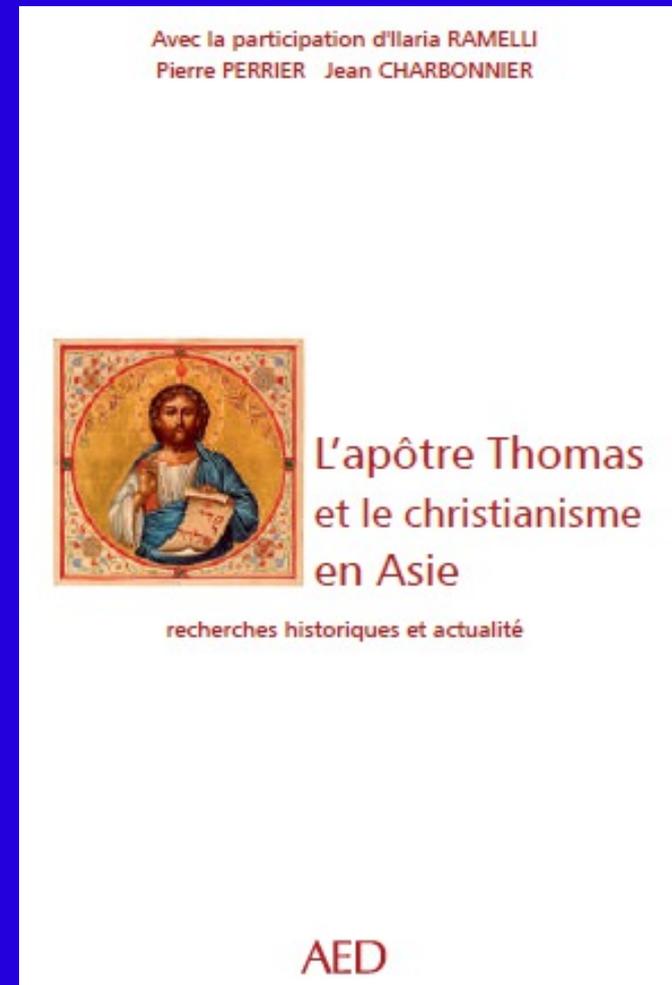
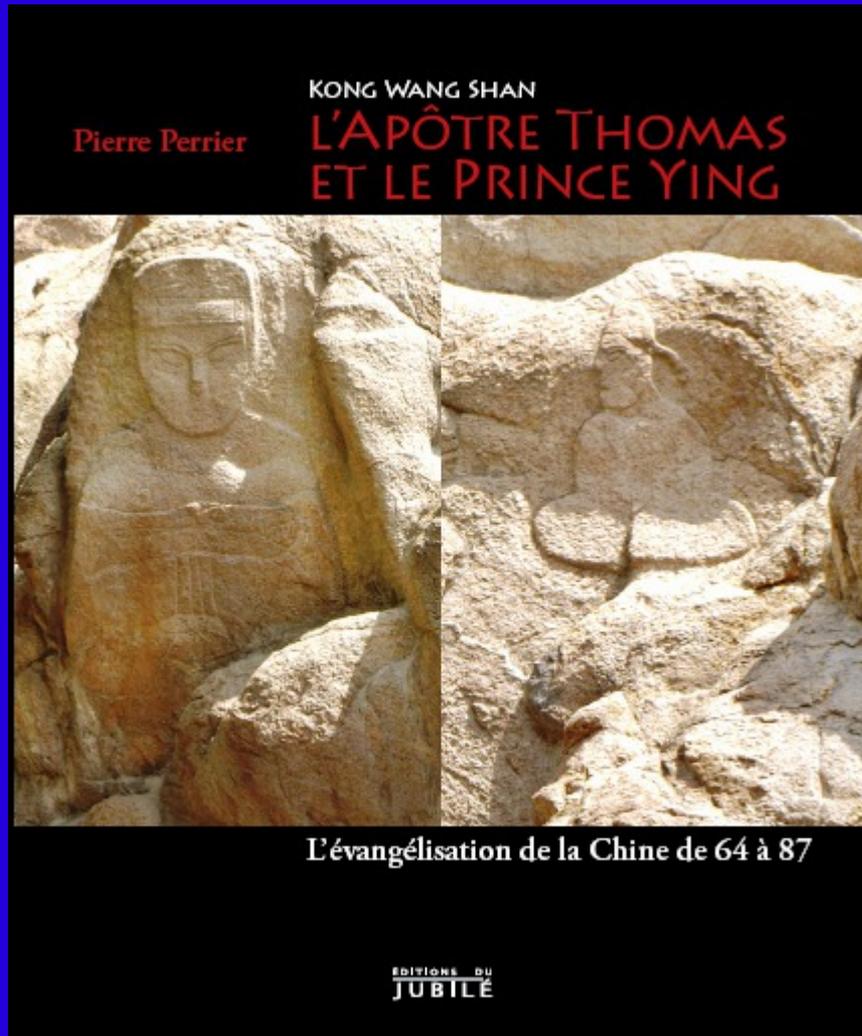


Mgr Andrew Han Jingtao
bishop of Jiping
27 years in camp

Mgr Tcheng Paul
bishop of Qangqun
27 years in camp

P. Martin Yen (+2009)
refugee in France
2 escapes





The book of photographs (2012) and the file AED-EEChO (2013)

For further information:
<http://eecho.fr/>

