



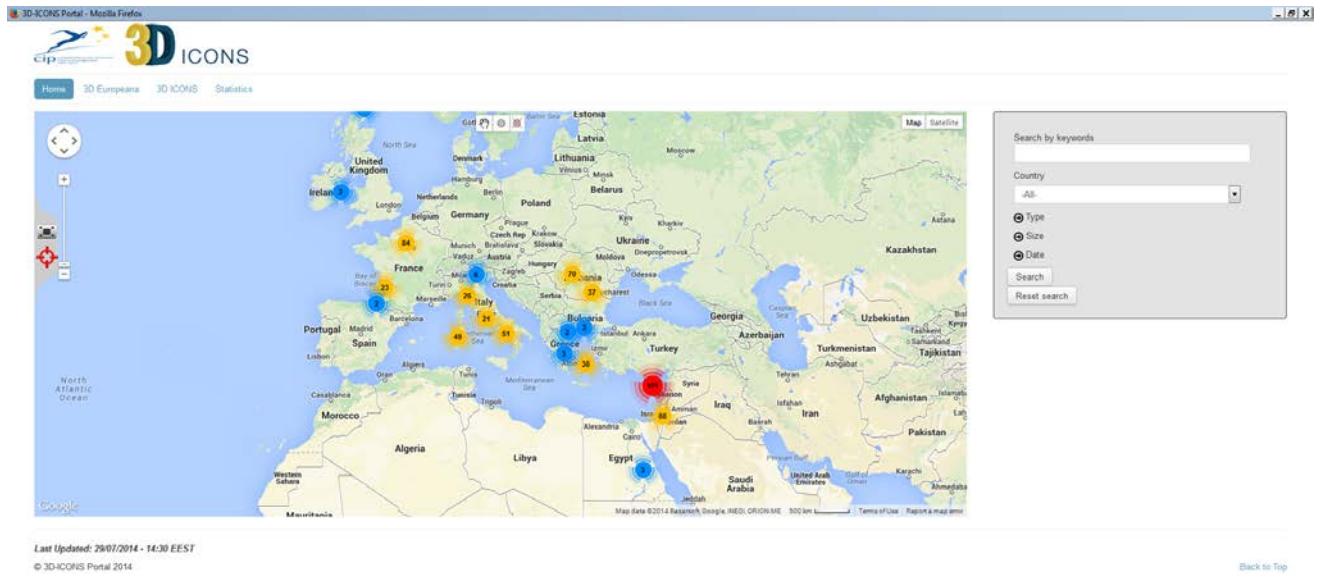
3D-ICONS Portal – User’s Manual



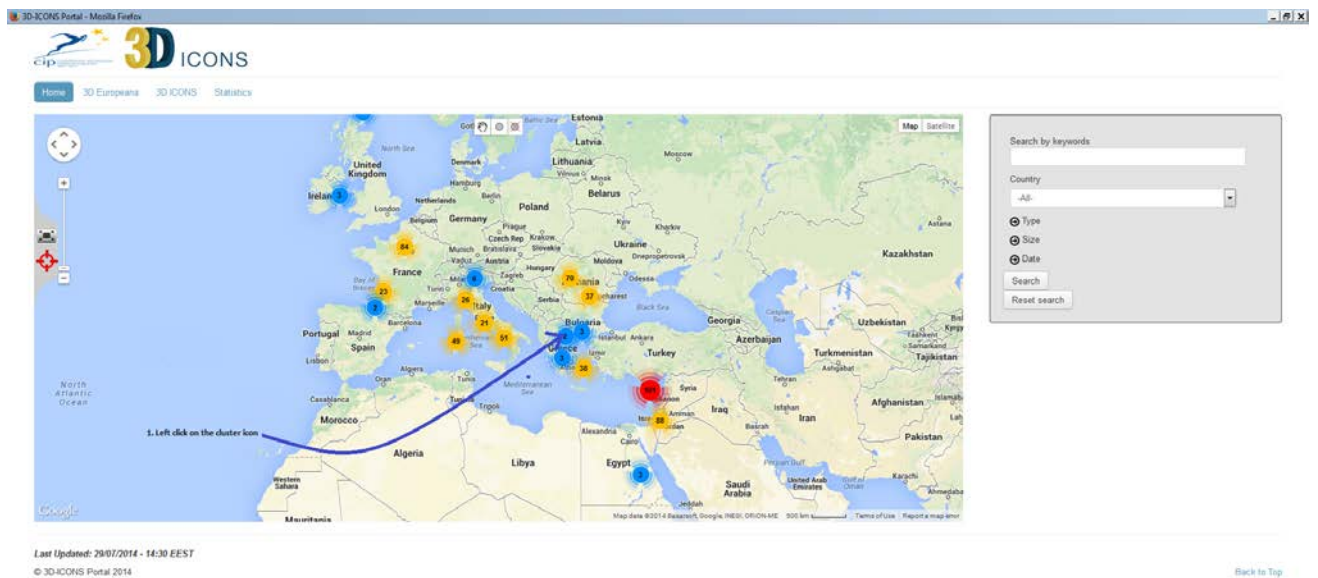
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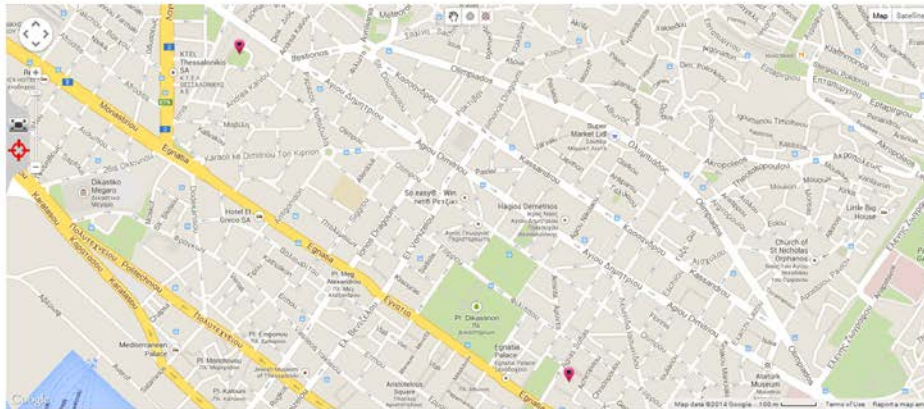
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Home Screen



1 Heritage Asset Presentation





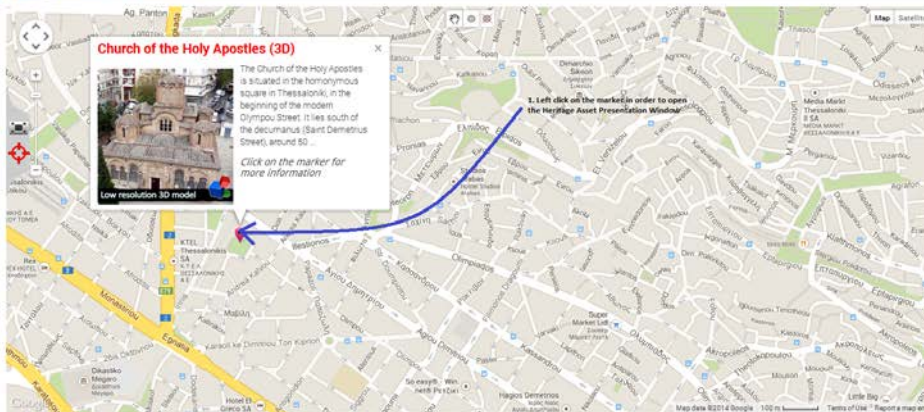
Search by keywords

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Church of the Holy Apostles (3D)



Metadata	Information
Appellation	Church of the Holy Apostles (3D)
Address	Thessaloniki, Thessaloniki, Greece
Coordinates (Lat, Lon)	45.74288 , 22.33773 Click to view details on Google Maps
See it on Europeana	
Link	
Landing Page	

Heritage Asset Information Tab

Digital Resources Information Tab

Activities Information Tab

If the <HeritageAssetIdentification> -> <idPartOf> element of the <Core Schema & filled, then this record will be displayed under the "Related Objects" information Tab into the poster record.
For example here we assign two record as "childs" of the main record "Church of the Holy Apostles (3D)", one image and one video.

- Heritage Asset
- Digital Resources
- Paradata
- Related Objects

The Church of the Holy Apostles is situated in the homonymous square in Thessaloniki, in the beginning of the modern Olympou Street 8 lies south of the decumanus (Saint Demetrios Street), around 50 meters from the west city wall, near the Lika Gate, ruined today. Originally it was the katholikon (main church) of a sizeable monastery. Except for the church, little evidence remains still today from the original complex, such as parts of the precinct, a gateway to the south of the katholikon and a large cistern to its northwest. Initially the monastery covered an area of more than 10,000 square meters. Moreover, like other ones, it had probably ten to twenty monks living in it and derived its revenues mainly from estates, including also probably scriptoria and workshops for minor art and other crafts. The katholikon was initially dedicated to the Virgin Mary (or jointly with Christ), as is evidenced by the painted decoration and the special place given to themes related to the Virgin. The dating of the church's construction (along with its bell tower) is part of an ongoing scientific debate. On the one hand, according to a new dendrochronological study the church was founded in no earlier than 1329. On the other hand, most scholars place the initial construction between 1310 and 1314. During these years Patriarch Niphon I, who is mentioned in inscriptions on the building as founder, remained on the Patriarchal throne. Nevertheless, the actual contribution of Niphon is open to question according to one of the church's main researchers, who states that its construction probably began before 1310 as a restoration of an earlier foundation by the city's episcopate. The aforementioned inscriptions comprise a) a carved inscription mentioning "Niphon Patriarch and Founder" on the lintel above the entrance, b) monograms (siges) on the capitals of the western facade and c) brickwork inscriptions on the west and south sides. All these inscriptions identify the Patriarch Niphon as the founder (idiot). Furthermore, above the nave's main entrance there is a painted scene with Abbot Paul, Niphon's pupil, kneeling before the enthroned Virgin and Child, along with an inscription mentioning as first and second owner the same Patriarch and Paul, respectively. The building is a four-column cross-in-square church. The nave is surrounded by two narthexes (porticoes), a small rectilinear esonarthex and a U-shaped exonarthex. The east flank of the latter from a chapel to the north, dedicated to St. John the Forerunner, and a sacrosy to the south, accessible only from the sanctuary. A bell-tower might have been located in front of the church's main west entrance. The walls of the church are made with both glostened masonry and masonry made entirely out of bricks (briques). They also have a rich external decoration with brickwork patterns, small niches and blind arches, all characteristic of the late Byzantine art. The roof is covered with domes on high drums, one over the central nave and four others in the esonarthex (over the chapel, the sacrosy and the spaces flanking the esonarthex to the north and south). The design of the church was influenced by both Constantinian architecture and regional characteristics. The interior of the church was richly decorated with either mosaics or wall paintings. Firstly, the mosaics covered the upper parts of the central nave above cornice level, composing a typical iconographic program of Byzantine churches. Some of them still surviving today are: Christ Pantokrator and the Prophet, the Evangelists, Doxology scenes, the Dormition of the Virgin and saints. These mosaics are highly praised for their artistic quality, being the last grand mosaic ensemble of Thessaloniki and among the last ones in Byzantium. They seem to have a close relation with the mosaics of the Chora and Panmakaristos monasteries in Constantinople, while bearing some stylistic characteristics from the local artistic school of Thessaloniki, too. They are connected with the first founder of the monastery, Patriarch Niphon, and are dated to the years 1312-1315. Secondly, the painted decoration located in the narthexes and the lower parts of the nave depicts a series of scenes from the Life of the Virgin as well as themes from the Old Testament prefiguring her. The frescoes, too, are closely related to contemporary works of art in the Chora monastery and are characterized by idealism, gentleness, grace and serenity. They are connected with Abbot Paul, who after Niphon's deposition continued his work in the monastery. Nevertheless, their overall dating in the years after 1314 or between 1320 and 1324 is lately questioned by scholars and pushed backward (1312-1315). The church was converted into a mosque in the 1520s by Cezem Kasim Paga, the military governor (Sanjak Bey) of Thessaloniki in around 1520-1530, who gave his name to the mosque as well as the city quarter (mahalle) where it was located. The church's late vernacular name was Sofuq (Su Camii) (Cord Visitor Mosque) from the nearby cistern. Various alterations were made to the church during its ottoman period, among which are the following: a) the addition of the founder's inscription (kitab) in a rectangular frame over the main door to the concealment of the internal wall decoration, b) the rearrangement of the church's interior according to the Islamic liturgical needs, c) the modification of the roof drainage system, d) the construction of an additional timber portico (on central axis) surrounding the west and north side of the esonarthex and e) the building of a mihrab to the latter's southwest corner. The designation of the church as Holy Apostles is of recent date and was said to be based on the existence of twelve vaults in the building. This popular association with the Apostles is documented in travellers' accounts as early as 1725. The building is in a good state of preservation with much of its original construction elements intact and visible. The church's original wall paintings and mosaics, concealed beneath a thick layer of plaster since the conversion into a mosque, were gradually uncovered and restored in various time periods: from the 1920s till 2004.

Metadata	Information
Source	Athina R.I.C., I.S.P.F. Xanthi, former Cultural and Educational Institute (G.E.T.I.)
Contacts	Chrysovaldos Chantzas Principal Investigator Department of Electrical and Computer Engineering, Democritus University of Thrace, Xanthi, Greece Professor
Author	Athanasios Tsakalidis, External Research Assistant
Editor	Athanasios Tsakalidis, External Research Assistant
Actor	Despina Tsiftali, Senior Researcher
Metadata Rights	The Creative Commons CC0 1.0 Universal Public Domain Dedication (CC0)
Owner	Thessaloniki
Protection Type	Historical architectural monument
Start Date	1315-01-01
End Date	1334-01-01
Period Name	Late Byzantine Era

Heritage Asset Presentation Window

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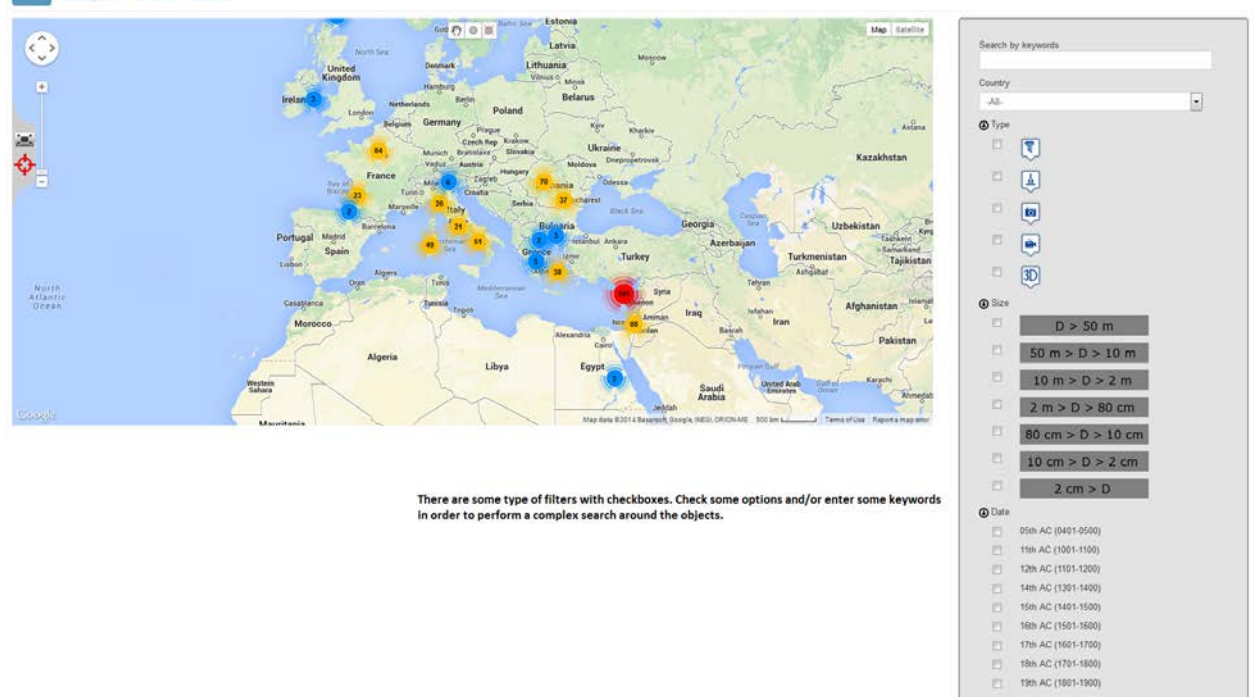
- Heritage Asset
- Digital Resources
- Paradata
- Related Objects

Image Video

Image collection

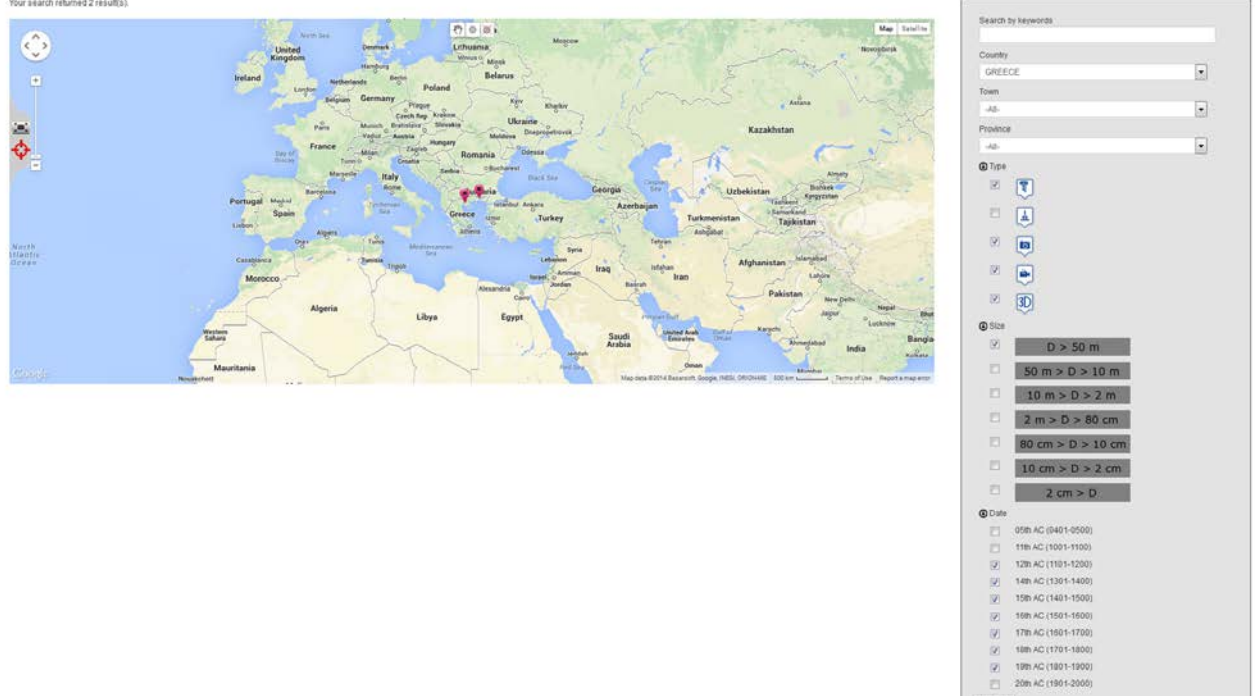
Related Objects Tab

2 Search Functionality with Filters



There are some type of filters with checkboxes. Check some options and/or enter some keywords in order to perform a complex search around the objects.

Your search returned 2 results



Search with Filters Results

3 Search with Radius

Click on the draw a circle button

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Then just left click once to place the center of the circle and resize to fit your needs in order to draw the circle with left click again

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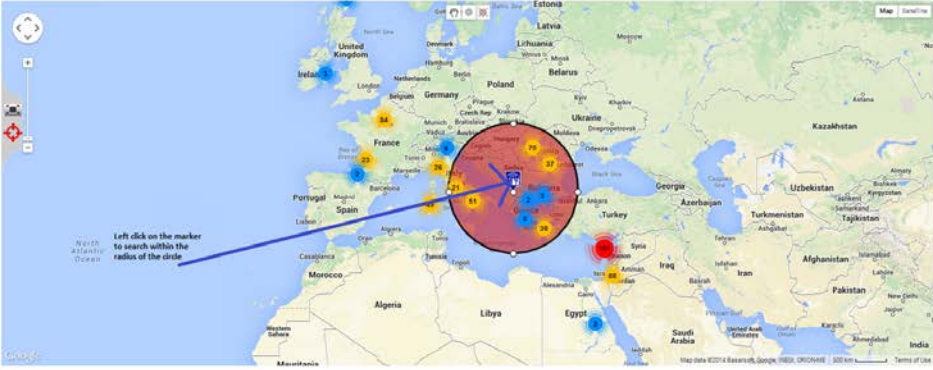
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Radius Circle: 978

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3D model of a bas-relief with the birth of Jesus

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Search with Radius Results Window