



MONUMENTAL ADVENTURES

at the greek unesco monuments



THE HISTORIC CENTRE (CHORA) OF PATMOS WITH THE MONASTERY OF SAINT JOHN THE THEOLOGIAN AND THE CAVE OF THE APOCALYPSE

► credits

GENERAL COORDINATION

Anastasia Lazaridou, Dr Archaeologist, Emeritus Director of Archaeological Museums, Exhibitions and Educational Programmes

Nikoletta Saraga, Archaeologist, Deputy Director of Archaeological Museums, Exhibitions and Educational Programmes

GENERAL EDITING

Andromachi Katselaki, Dr Archaeologist, Head of the Department of Educational Programmes and Communication

IDEA CONCEPTION

Andromachi Katselaki

PROJECT MANAGER

Nikitas Georgiopoulos, Archaeologist, Department of Educational Programmes and Communication

PROJECT COORDINATION

Athina Papadaki, Archaeologist, MSc Cultural Management, Department of Educational Programmes and Communication

GRAPHIC EDITING

Spilios Pistas, Graphic Designer, Department of Educational Programmes and Communication

EDUCATIONAL ADJUSTMENT

Eleftheria Vlachou, Archaeologist–Museologist
Athina Papadaki

GRAPHIC DESIGN

Eirini-Margarita Kalomoiri, Graphic Designer, Museologist

Vasilis Dimopoulos, Graphic Designer, DEPC, DAMEEP

Spilios Pistas, Graphic Designer, DEPC, DAMEEP

Eirini Charalampidi, Graphic Designer, DEPC, DAMEEP

SCIENTIFIC RESEARCH–AUTHORS OF TEXTS

Ioannis Vaksevanis, Archaeologist, Byzantine Post Byzantine Antiquities

Eleftheria Vlachou

Nikitas Passaris, Dr Archaeologist, Byzantine Post Byzantine Antiquities

Athina Papadaki

TEXT EDITING

Ioannis Vaksevanis

Athina Papadaki

SCIENTIFIC REVISION

Ephorate of Antiquities of Dodecanese

TRANSLATION

Translix USCS IKE

PHOTOS

Radiant Technologies: Andreas Santrouzos

Spilios Pistas, Eirini Charalampidi

PRINTING

Pressius Arvanitidis

► acknowledgements

Konstantia Kefala, Dr Archaeologist, Ephorate of Antiquities of Dodecanese

We would like to thank the Aikaterini Laskaridis Foundation for allowing the free use of pictorial material from the website www.travelogues.gr

ISBN 978-960-386-607-7

NOTICE OF INTELLECTUAL PROPERTY

The Hellenic Ministry of Culture has the copyright on the photographs of antiquities and on the antiquities that comprise the visual content of the photographs. The Organization for the Management and Development of Cultural Funds of Greece (©ΥΠΠΟ-ΟΔΑΠ) receives all fees for the publication of photographs bearing the Ministry's copyright (Law 3028/2002). There are also used images with copyright ©UNESCO, ©Wikimediacommons, ©OUR PLACE The World Heritage Collection. Different image origin is mentioned in the image origin section. The Hellenic Ministry of Culture remains exclusively competent to grant permission to third parties to use the photographs and the antiquities that comprise their visual content.

Copyright © 2023 Ministry of Culture



HELLENIC REPUBLIC
Ministry of Culture

General Directorate of Antiquities
and Cultural Heritage



Directorate of Archaeological Museums,
Exhibitions and Educational Programmes
Department of Educational Programmes and Communication



The project is co-financed by the European Social Fund through the Operational Programme “Human Resources Development, Education and Lifelong Learning”, NSRF 2014-2020.



The Historic Centre (Chora) of Patmos with the Monastery of Saint John the Theologian and the Cave of the Apocalypse

Ten steps to...



1

The shape of the island resembles a seahorse!



2

The island is a short distance, only about 25 miles, from the coast of Asia Minor.

In antiquity, together with Leros and Leipsoi, it belonged to the so-called Milesian islands, under the control of the Ionian city of Miletus.





3

Shipping experienced great growth here with ships of this island travelling to all ports of Europe.

Indicatively, in 1745, ten of the twelve ships of the Greek community in distant Minorca of the Balearic Islands came from here!



4

Here is one of the few monasteries in the Aegean that had a merchant fleet.

The ships served the commercial transactions of the Monastery of Saint John the Theologian and the communication with its branches in the Aegean.



5

According to the myth, matricide Orestes, son of Agamemnon and Clytemnestra, found shelter here from the Erinyes (Furies) and built a temple for Artemis¹.



7

The island participated actively in the Greek War of Independence in 1821 and is the second after Spetses that raised the banner of the Revolution.

The banner of the Revolution on the island was raised by the Patmian Patriarch of Alexandria, Theophilos Pankostas.



8

Here is one of the most important monasteries of the Aegean Sea, founded in 1088.

The Monastery of Saint John the Theologian, founded by Saint Christodoulos from Mount Latros.



6

On June 18, 1659, Francesco Morosini pillaged this island.

He also bombarded the Acropolis of Athens (September 26, 1687).

... Patmos!



9

Chora, the main settlement of the island, has developed around the Monastery, closely interdependent with it.

Today the houses and manors of Chora, the numerous small churches, the narrow streets and the arcades compose the image of a distinct picturesque settlement in the Aegean.



10

According to tradition, Saint John the Theologian wrote the fourth gospel and the Book of Revelation here.

The beloved disciple of Jesus was exiled by the Roman emperor Domitian (81-96 AD) in the late 1st c. AD, probably in 95 AD and is said to have lived in Patmos for about two years.

Patmos...

A sacred place



WHAT?

- The historic preserved settlement of Chora with the Monastery of St John the Theologian and the Cave of the Apocalypse in Patmos.

WHERE?

- Regional Unit of Dodecanese, South Aegean Region.

WHEN?

- Late 1st c. AD: the Book of Revelation is written.
- 1088: establishment of the Monastery of St John the Theologian.

what do the numbers say:

8.5 acre
THE AREA

of the island of Patmos

14,500
DOCUMENTS

Greek and foreign-language
in the Archive of the Monastery
of St John the Theologian

990 
HANDWRITTEN
CODICES

in the Archive of the Monastery
of St John the Theologian

630 
HOUSES

in Chora in the first census after
the Greek War of Independence
(1827–1830)

150
MONKS

in the Monastery
in 1196



... in the UNESCO List!

The monument was included in the UNESCO World Heritage List based on the following criteria:



BYZANTINE
POST BYZANTINE
MODERN PERIOD

YEAR OF REGISTRATION:

1999

critterion iii

The settlement of Chora is uninterruptedly evolved since the 12th c. There are still religious ceremonies that remain unchanged since the Byzantine years.

critterion iv

The Monastery, together with the Cave and the settlement make an excellent example of a traditional Greek Orthodox pilgrimage centre of great architectural interest.



critterion vi

The Monastery of Saint John the Theologian and the Cave of the Apocalypse commemorate the evangelist and beloved disciple of Jeshus, John, who composed two of the most sacred works of Christianity (Fourth Gospel and the Revelation).

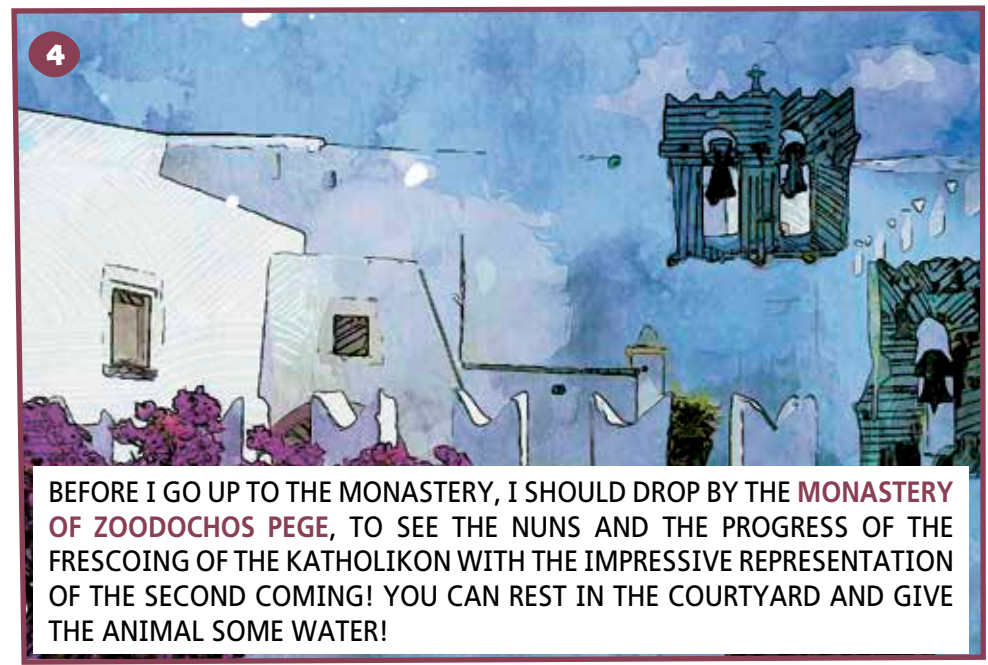
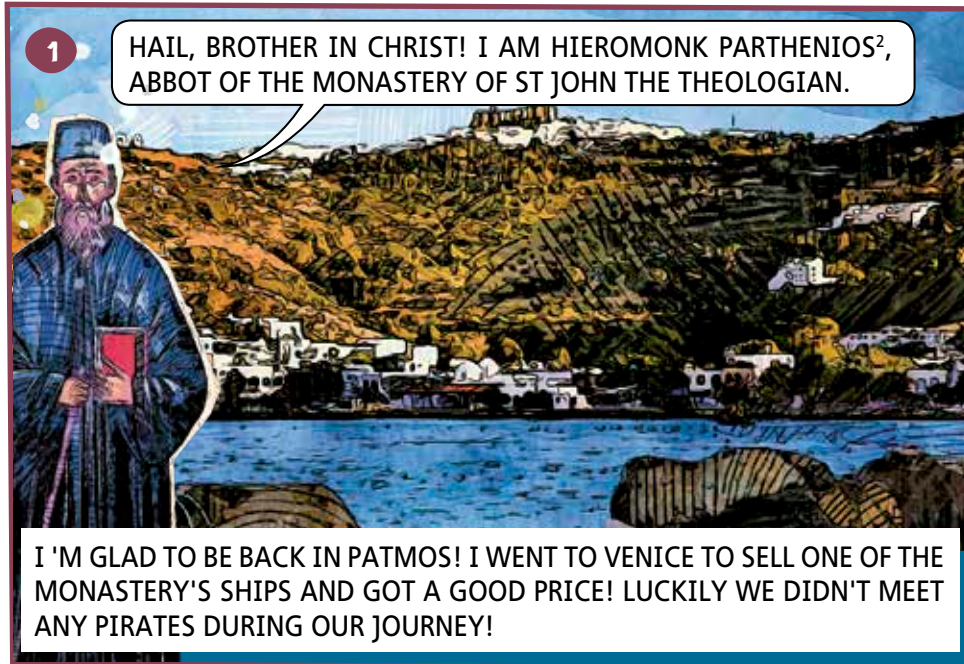


16–18 m
AVERAGE HEIGHT

of the walls of the Monastery
of St John the Theologian

1. Chora in Patmos.

Walking around Patmos...



... with hieromonk Parthenios

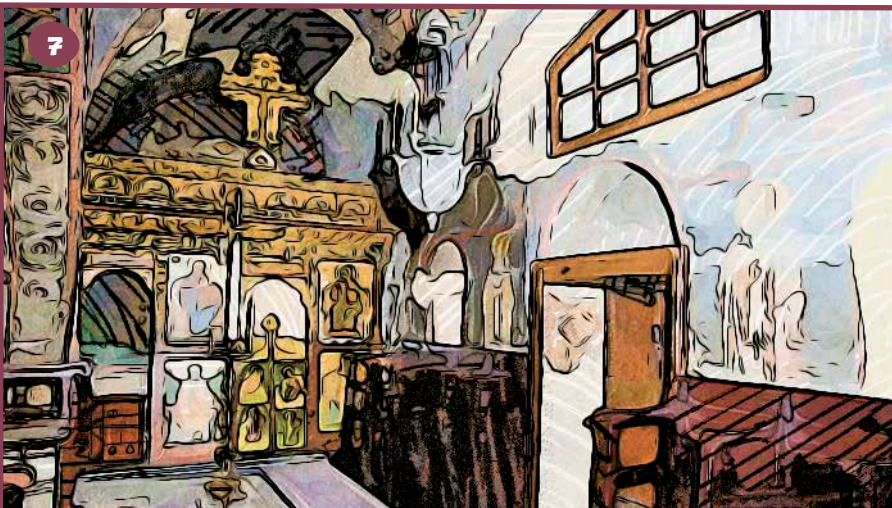
5 THE CLIMB WAS TIRING, BUT SEE! WE REACHED OUR MONASTERY! A CHANCE TO LIGHT A CANDLE IN THE CHAPEL OF THE HOLY APOSTLES AT THE MONASTERY'S ENTRANCE³.



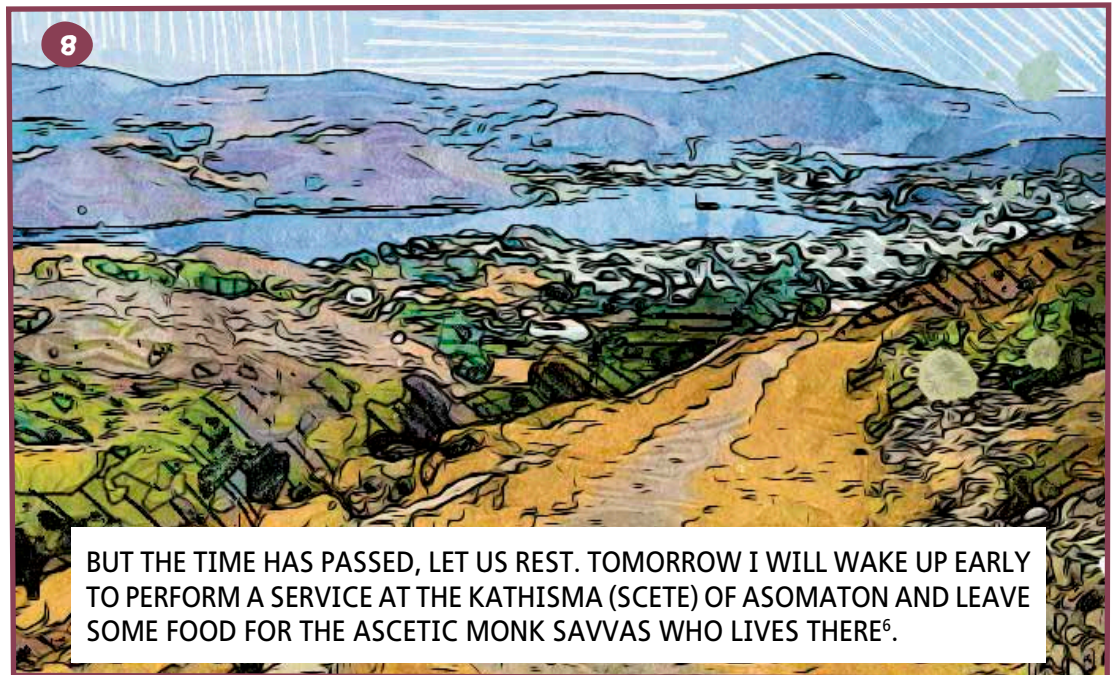
CHECK OUT THE **TOWERS** AND THE HOT OIL BUCKET ABOVE THE GATE! THE WHOLE MONASTERY LOOKS LIKE A STRONG FORTRESS! HOW MANY TIMES DID IT PROTECT THE INHABITANTS OF THE ISLAND FROM RAIDS!



6 I 'LL ALSO LEAVE IN THE LIBRARY TWO GREAT BOOKS THAT I BROUGHT BACK. THEY WERE RECENTLY PUBLISHED IN VENICE⁴. THEN WE WILL GO TO VENERATE THE **RELIC OF ST CHRISTODOULOS**, THE MONASTERY'S FOUNDER, WHO HAS FALLEN ASLEEP (IN DEATH) IN EUBOEA IN 1093.



7 WE 'VE REACHED THE KATHOLIKON! ITS SHAPE RESEMBLES A CROSS, AND IT HAS A DOME! IT HAS BRILLIANT MARBLE FLOORS AND A CARVED WOODEN ALTARPIECE WITH ICONS⁵. LET'S GO TO THE **CHAPEL** OF THE VIRGIN MARY TOO! IT ALSO HAS FINE OLD FRESCOES!



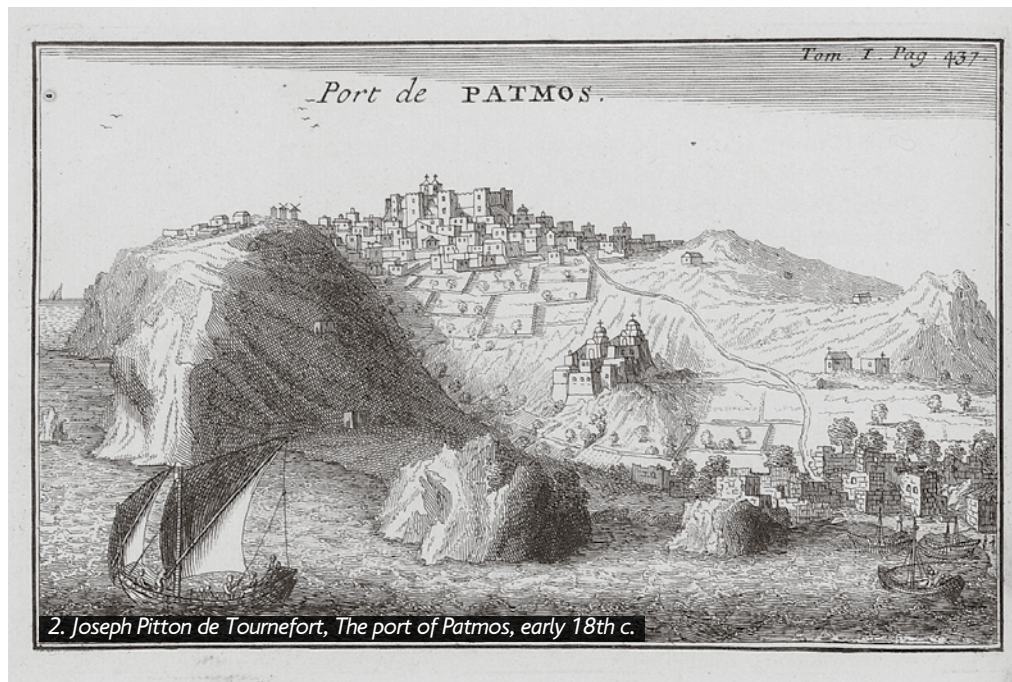
8 BUT THE TIME HAS PASSED, LET US REST. TOMORROW I WILL WAKE UP EARLY TO PERFORM A SERVICE AT THE KATHISMA (SCETE) OF ASOMATON AND LEAVE SOME FOOD FOR THE ASCETIC MONK SAVVAS WHO LIVES THERE⁶.

The environment...

“Peace reigns from end to end on the island, and only the whistle of the tourist boat interrupts the absolute serenity. After the break, in the afternoon, the symphony continues in a different pattern: the wind sets up its song, the wave murmurs, and everything obeys in a low tone.”

I.M. Chatzifotis, *Patmos the Holy*, Athens 1988, p. 95.

Patmos is located in the northernmost part of the Dodecanese islands and a short distance from the coast of Asia Minor. Its central geographical position in the Aegean Sea combined to its safe bays contributed to the island's development into one of the most important ports in the Aegean since Byzantine times.



2. Joseph Pitton de Tournefort, *The port of Patmos*, early 18th c.

“When one sees the sun setting on the mountain, one is not surprised that in this place human imagination has created heavenly visions and that one favored by God has received inspirations beyond reason and human thought.”

M. Michaud–M. Poujoulat,
Correspondance d' Orient, III,
Paris 1834, 455–466.



3. Panoramic view of Chora, Patmos.

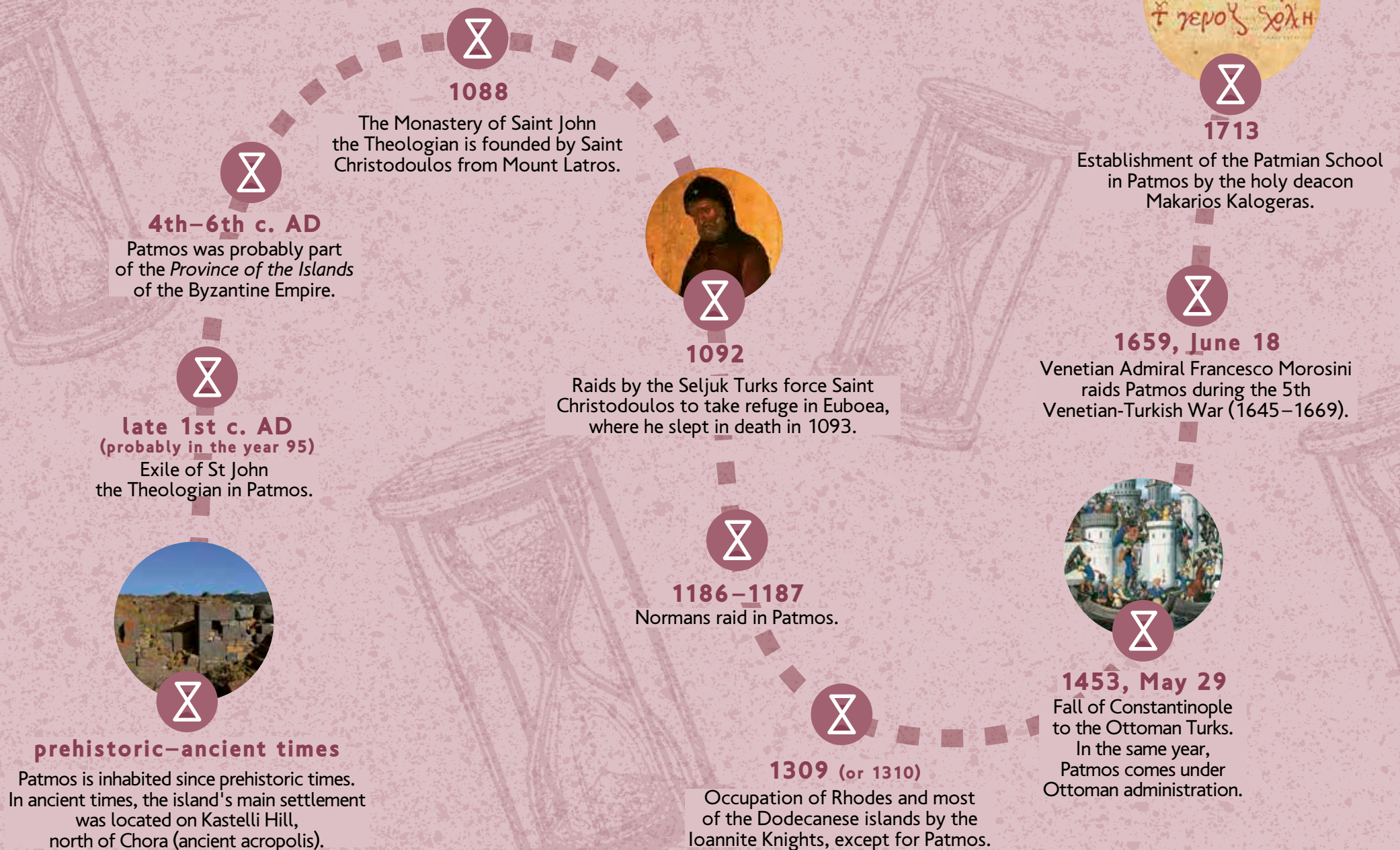
... and the landscape

- The terrain of the island is rocky, volcanic with low and steep hills. The characteristic lacy coastline is made up of a succession of bays, coves, capes and beautiful sandy beaches.
- The island is arid and the vegetation is sparse, with crops springing up in the coves and on the hillsides with the help of stone terraces.
- Skala, in short distance from Chora, is the largest settlement today and the island's only port. Its prosperity as the major transit port in the Aegean, to which the travellers often referred with admiration, is noted from the 16th c. onwards. Until the mid-19th c., however, Skala had not developed into a settlement, probably because of the fear of pirate raids.

Green details

Old paths connect the settlements with the scattered kathismata and hermitages all over the island. It was only in 1818 that the “Aporthiani strata” was constructed, a wide, cobbled road 2.4 km long connecting Chora with Skala. The Hellenic Society for Environment and Culture, in cooperation with the Municipality of Patmos, marked selected routes on the paths, highlighting an important part of the island's folk heritage.

Patmos through time





1720, July 25

The lands of Patmos, which until then belonged exclusively to the Monastery of St John the Theologian, are now also distributed to the inhabitants of Chora.



1768–1774

Russian-Turkish war during which a squadron of the Russian fleet remains in the port of Patmos and seizes four merchant ships of the island.



1814

Philiki Etairia is founded. Among its founders was the Patmian Emmanouil Xanthos.



1956, July 9

A deadly magnitude 7.5 earthquake in Santorini causes serious damage to Patmos.



1912–1947

Italy occupies the Dodecanese. With the Treaty of Paris, Italy cedes the Dodecanese to Greece (10–02–1947). On March 7, 1948, the incorporation of the Dodecanese into the Greek state is officially celebrated.



1821, April 12

Outbreak of the Greek War of Independence in Patmos. The island provides ships for the needs of the Struggle.



1957

Restoration work begins at the Monastery of St John the Theologian.



1988, September 15–26

The 900th anniversary of the foundation of the Monastery of St John the Theologian is celebrated.



1995, September 26

Commemoration of the 1,900th anniversary of the writing of the Book of Revelation.



1999

Inclusion of the monument in the UNESCO World Heritage List.

Historical figures through the ages

Byzantine emperors, rulers, patriarchs and even popes from Rome favored Patmos with special privileges and offered monetary donations and valuable gifts to the Monastery of Saint John the Theologian. Many of them were created by famous artists of their time.

GREAT PAINTERS



In Patmos, works of important Cretan painters are kept, such as this elaborate triptych, work of G. Klontzas, 1580–1600.

Aggelos Akotantos

Is the first who starts to sign his works in the 15th c., followed by **Andreas Ritzos** and many others.

Michael Damaskinos and **Georgios Klontzas** in the 16th c. combined Byzantine and Renaissance art in their works.

"PAINTERS" OF THE NEEDLE



The famous embroiderers from Constantinople, **Florou, Eusevia** and **Marjora**

signed brocade (gold-embroidered) ecclesiastical fabrics in the 18th century, fully aware of their value.

RENOWNED CRAFTSMEN



Works of craftsmen from other countries also reach Patmos, such as **Georg May II** From Transylvania.

Skilled goldsmiths start from the 18th c. to sign their works: silverware and functional objects (candelabras, candlesticks, linings of icons and gospels, etc.).

The most important of them is **Ioannis Peloponnesios**.

BENEFACTORS AND DONORS



Emperor Alexios I Komnenos

was the first to grant the island of Patmos to the monk Christodoulos free of tax obligations and with the right to possess a small fleet.



Among the figures who have benefited Patmos are

Pope Pius II (15th c.),
King of Spain and Portugal
Phillip III (17th c.)
and the Emperor of the
Holy Roman Empire
Charles VI (18th c.)

The Patmian Patriarch of Constantinople Neophytus VI

dedicated to the monastery an elaborate pastoral staff and metra around 1743.

SPIRITUAL FIGURES



Saint Christodoulos from Mount Latros

an important figure of Orthodox monasticism, founded the monastery of Saint John the Theologian in 1088 and turned Patmos from a desert island into a vital base for the defense of the Byzantine state.



The Cretan abbot of the Monastery of Saint John the Theologian Nikephoros Hartofylakas (+1628)

was the founder of the chapel of the Holy Apostles at the entrance of the Monastery and bequeathed to it his extensive collection of books.



The Patmian Saint Makarios Kalogeras

founded in 1793 the Patmian School, where great figures of the 18th and 19th centuries taught and studied.

LEADERS OF

THE GREEK REVOLUTION

The Patmians actively participate in the Struggle of 1821. Many students of the Patmian School stand out⁷:



Emmanouil Xanthos (1772–1851)

together with Nikolaos Skoufas and Athanasios Tsakalov founded in 1814 in Odessa the Philiki Etairia.



Theophilos Pankostas (1764–1825)

Patriarch of Alexandria, proclaimed the necessity of the Struggle.



Demetrios Themelis (c. 1770–1826)

undertook to guide the Struggle in the Aegean.

... AND RESTORATION

After the devastating earthquake in 1956, which hit also Patmos, the Archaeological Service initiated an extensive restoration program for the Monastery of Saint John in collaboration with the Directorate of Restoration of the then Ministry of the Presidency.

According to a study by the archaeologist and architect Anastasios Orlandos, the west wing of the monastery was demolished and a new four-story building was built to house the sacristy, the library, the museum and the guest rooms. Additionally, the bell tower above the entrance gate of the monastery was completely reconstructed.



The conservation work on the monuments of Patmos continues by the competent Ephorate of Antiquities of the Dodecanese until today.



Ioannis Sakellion



Anastasios Orlandos

SCHOLARS OF PATMOS

The rich cultural heritage of Patmos has attracted the interest of Greek and foreign researchers.

The pioneer of this research was the scholar Ioannis Sakellion (1815–1891), who, in 1890, published a descriptive catalog of the manuscripts of the monastery of Saint John the Theologian. Since then, numerous studies have been carried out on the history, architecture and relics of the Monastery of Saint John and other religious monuments on the island.

The work of the architect Christos Iakovidis remains fundamental to the study of the urban planning and architecture of Chora, Patmos.

PILGRIMS AND TOURISTS

In recent decades Patmos has been a pole of attraction for pilgrims and tourists from all over the world, resulting in the great tourist development of the island, which is one of the biggest threats to the preservation of its authentic character.



A unique monument...

The castle-monastery

The monastery of Saint John the Theologian at the top of the mountain and higher from the Cave, is an intricately structured, fortified monastic complex. Its modern form arose after continuous additions, modifications and interventions to the original core of the end of the 11th c., which included the katholikon, the refectory, the kitchen and the cells. In the 17th c. new chapels were also erected in the complex.



4. The inner courtyard of the monastery.



5. Chapel of Panagia, interior.



6. Chapel of Panagia, The hospitality of Abraham, fresco, late 12th c.

Monastery Buildings

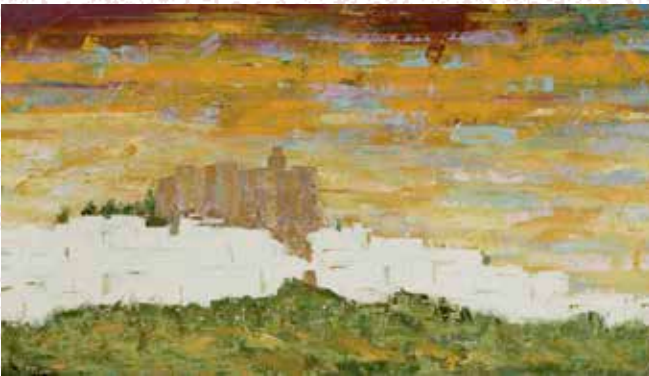
Auxiliary buildings and cells are distributed in the monastery's wings, such as the kitchen, the *magipeion* (hearth), the mill, the oil depot and the grain depot. The refectory of the monastery is housed with a dome and is decorated with frescoes (c.1200 and 1200–1250 AD). The monastery has also several chapels, a library and a sacristy for keeping relics.

The high and imposing walls give the impression of an impenetrable fortress. Attached to the katholikon are the chapel of Panagia (Virgin Mary), with excellent frescoes of the late 12th-century and the chapel of Saint Christodoulos, where the marble sarcophagus with the saint's relic is kept.

... with timeless radiance ★1

Following Jesus' example

The unique beauty of Patmos inspires Greek and foreign painters, such as the contemporary local self-taught painter Manolis Pentes and the Austrian Matthias Laurenz Graeff.



Easter, the biggest Christian holiday, is celebrated in Patmos in an atmosphere of special sacrament and devotion with ceremonies linked to older religious traditions.

A special place occupies the re-enactment of the Washing of the Disciples' Feet during Holy Thursday, a ritual that, apart from Patmos, survives only in Jerusalem. It is an imitation of the symbolic act of Christ, who, after the Last Supper and just before his capture by the Roman soldiers, washed the feet of his twelve disciples to teach them humility. The highlight of the ceremony, which takes place in a specially designed square in Chora, is when the abbot of the Monastery of Saint John the Theologian plays the role of Christ and symbolically washes the feet of twelve monks.



“On the small sacred island of divine visions, the small holy Patmos, for four hundred years now, as if by tradition, every year, on Holy Thursday, the divine drama of the Last Supper, which neither time nor the long occupation of our island, under the Turks, Italians and Germans, could not extinguish, as the strongest and most indissoluble link of its Christian-national unity, the religious one of our holy-trodden island, which stood as a beacon of light and a wonderful spiritual citadel, in the whole of the Dodecanese complex, the northernmost of all, in the course of so many centuries...”

7. Ritual of the Washing, 1960.

Theodoros G. Axelos,
“The ritual of the Washing of the Disciples’
Feet at the sacred island of Patmos”,
Hellenic Creation, (May 1, 1951), 665–668.

A unique monument...

Chora

Saint Christodoulos sailed in 1088 to Patmos, which was deserted because of pirate raids. He brought with him many craftsmen to build the monastery, who gradually settled around the walls of the monastery, thus forming the first settlement that developed to modern Chora, one of the most picturesque settlements in the Aegean, which has been developing harmoniously around the fortified monastery for almost 900 years.



Chora retains the characteristic closed, defensive form of an island settlement: the houses, built in a row, form a single fortified wall and communicate with each other through winding streets and arcades. It is made up of four residential nuclei, the oldest of which is the *Mesa Kastro* which has a wall with five gates. The *Allotteina* was formed by the settlement of populations from Constantinople after the Fall of Constantinople in 1453, while the *Cretika* was formed by families who went to Patmos after the fall of Chandakas (Heraklion) in 1669. The growth of the settlement in the late 17th c. led to the expansion of its fortification, which also acquired more gates. Since the 18th c. the *Aporthiana* has been developing outside the walls, which is where the wealthy shipowners reside in their imposing manors.



“a small uninhabited island easily accessible to Hagarenes pirates and Turks...”

● Saint Christodoulos, 11th c.



«The stony, unadulterated landscape of Patmos, with the purity of the sky and the sea, does not allow any diversion to Bacchic intoxication, any division of psychic space. On the contrary, it makes the soul accountable, imposes inner unity, intensifies the impulse and the time towards contemplation and infinity».

Takis Sinopoulos, “The Poet and the Island”,
DOMA 5 (Spring–Summer 1985,
feature to D. P. Papaditsas), 169°.

... with timeless radiance ★



Around 1579, the Patriarch of Alexandria Sylvestros criticized the inhabitants of Patmos for their luxurious life.

From threshing halls... to reception halls

The houses of Patmos consist of a simple rectangular building, with a roof for the collection of rainwater, due to water scarcity. The interior is divided into the *kamari* (sitting room) for resting during the day and *ypnos* (bedroom) for sleeping at night. The small courtyard has a furnace and an underground cistern, also for water collection.

Gradually the simple building evolves into a two-story upper building or a more complex building, depending on the needs and financial resources of the owners.

With the development of shipping, the rich families of the island constructed *archontika* (manors), big and luxurious, two or three-story houses.



Patmos has become an important port in the Aegean, experiencing great economic growth. From the 16th c. onwards, trade contacts with the major European ports were intensified, while later, it had colonies in the Balkans, Austria, Russia and Egypt. The prosperity of Patmos is also reflected in the intense building activity of the period¹⁰.



Today in Patmos, many manors are preserved. From them, the manor houses of Simantiris (1625) and Nikolaides (1673–1796) are open to the public.



Financial prosperity

The monastery of Saint John the Theologian had a significant commercial activity, owning itself a considerable number of ships. Its economic vitality was enhanced by its large landed property and its many estates in the Aegean. It was often attacked by pirates or under the rule of foreign powers, but managed to maintain relative self-government and autonomy. The monastery, which until 1720 had full territorial ownership of Patmos, with its economic power and spiritual radiance, offered systematically protection to its inhabitants.

A unique monument...

The Cave of the Apocalypse

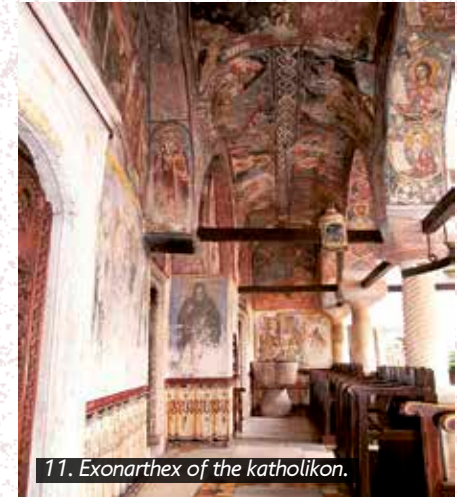
The cave, where, as it is believed, Saint John after many days of fasting and prayer received the divine command to record the vision of the Apocalypse, is located in the north of Chora, just below the monastery dedicated to his memory. Even since Byzantine times it has been converted into a chapel that venerates the memory of the Metastasis of the Evangelist (September 26).



Today it is the core of the worship of the Apocalypse, a compound of different building phases dating from the 12th to the 21st century. At the Iconostasis of the Cave of the Apocalypse, part of the elaborate frescoes of the late 12th century is preserved and the main theme is the depiction of Saint John dictating the text of the Apocalypse to his disciple Prochorus.

“I, John, who also am your brother, and companion in tribulation and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.”

John, Revelation, a':9, 1st c. AD



Depicting the life of John

Scenes from the life and miracles of the evangelist John, who with his brief presence in Patmos sealed the sanctity of the place, adorn the exonarthex of the monastery's katholikon (17th c.).

... with timeless radiance ★ 3

The text of Revelation

The Revelation, written in the “hellenistic koine” Greek language, as it was formed in the 1st c. AD, is one of the 27 Books of the New Testament. Its writing by the evangelist John has at times been disputed by scholars. The Orthodox Church until the 14th century viewed the prophetic book with suspicion as non-canonical, while the West accepted it as equal to the other books of the New Testament. As a result, episodes from the Book of Revelation appear early in Western art and are often depicted in prints since the 15th c. In Orthodox art the book of Revelation appears much later and mostly in the monasteries of Mount Athos.

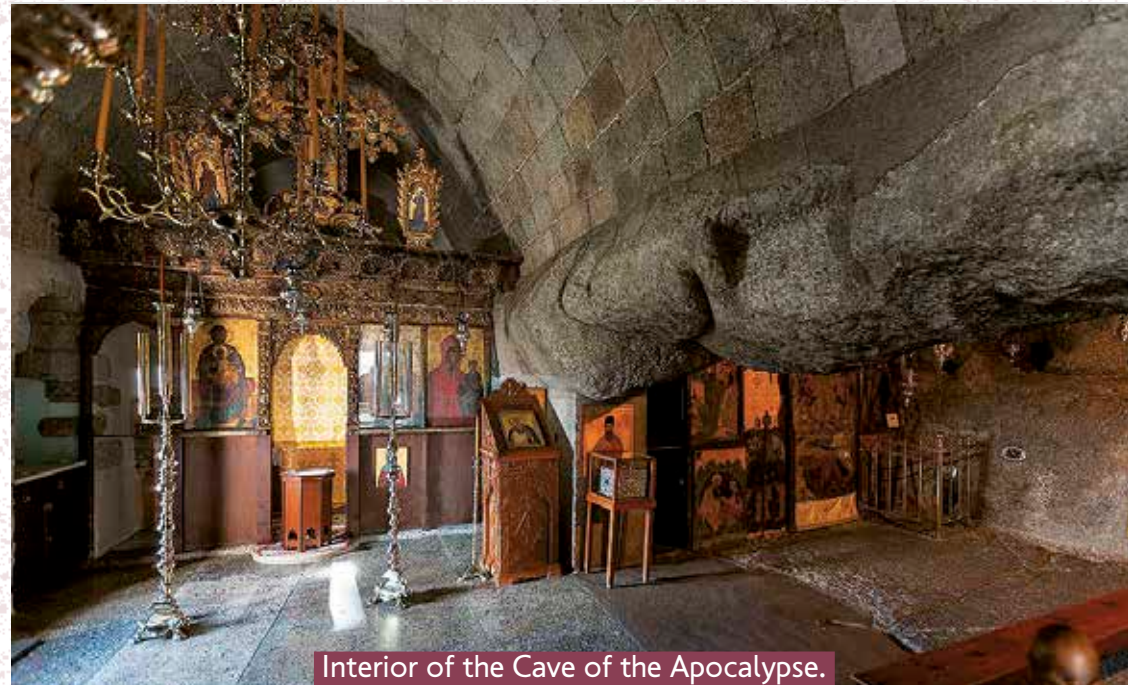


Scene from the Apocalypse

from the oldest known illustrated manuscript of the Apocalypse in the West (early 9th c.). Germany, Library of Trevisa, cod. Egbert 31, f. 18v.



Albrecht Dürer, The Four Horsemen of the Apocalypse, 1498. The German artist's engravings represent a breakthrough in the iconography of the Apocalypse.



Interior of the Cave of the Apocalypse.

The Sacred Altar and the iconostasis of the chapel are decorated with icons and frescoes with the prophetic vision of Saint John and the writing of Revelation.

Monumental dialogues



GREECE



Mount Athos

The largest monastic community in Greece and one of the most brilliant spiritual and artistic centres of the Orthodox Church.

IN GREECE
& ALL OVER
THE WORLD!



GREECE

Monastery of Panagia Chozoviotissa

Built on secluded rocks, in Amorgos, Cyclades, is one of the most imposing monasteries of the Aegean. In 1088, Emperor Alexios I Komnenos granted privileges to it. It was closely affiliated with the monastery of Patmos.

SERBIA



Monastery of Studenitsa

One of the most important Orthodox monasteries in Serbia which was founded at the end of the 12th century by the Serb ruler Stefan Nemanja. In the centre of the fortified monastery dominates the katholicon dedicated to the Theotokos decorated with excellent frescoes.

SRI LANKA



Rangiri Dambulla Temple

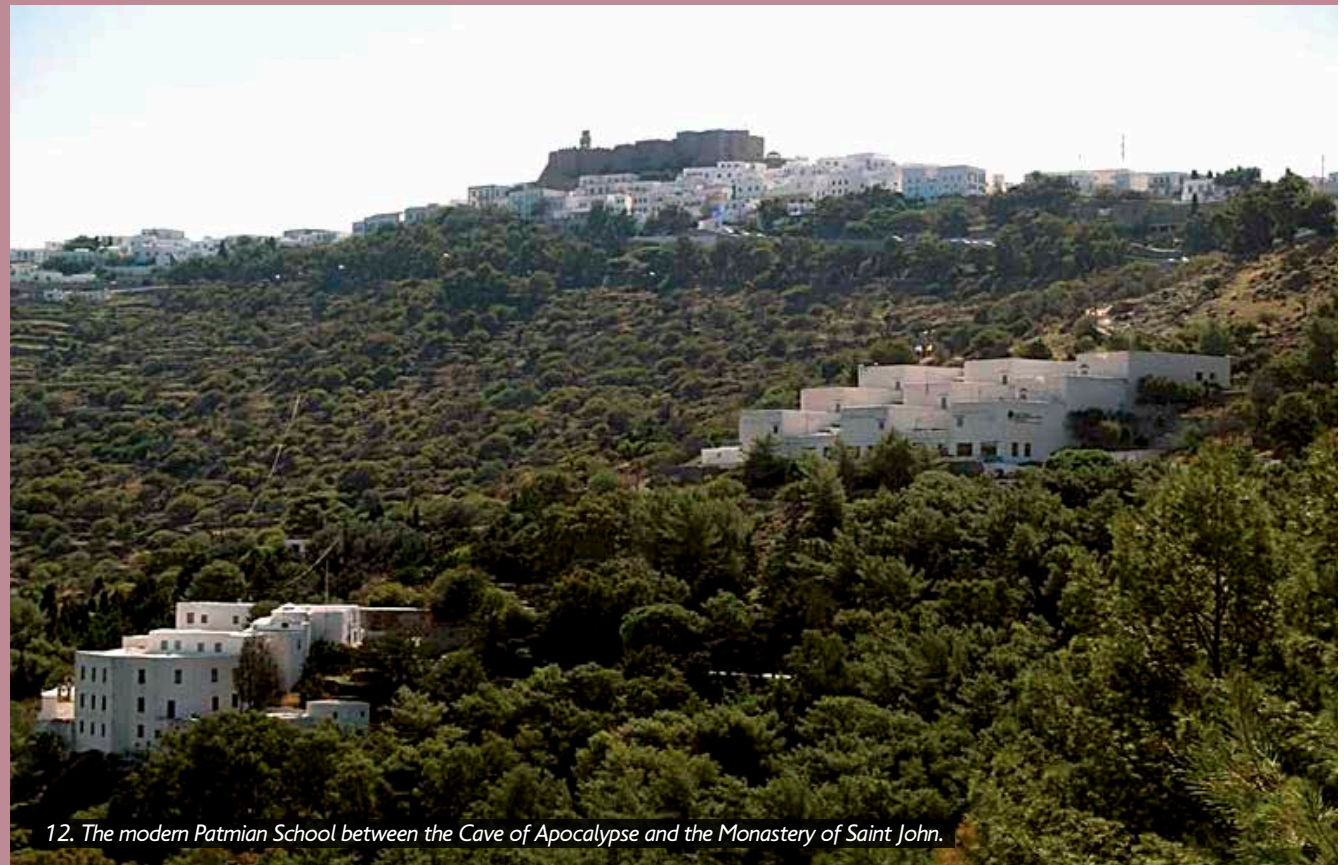
In the natural caves, where monks settled as early as in the 3rd c. BC, the great Buddhist monastery complex developed, which stands out for its frescoes that cover an area of 2,100 sqm and for the 157 worship statues.

A message today...

“Infirmary for the soul”¹¹

The cultivation of Letters was the main concern of the monks of Patmos. The monastery of Saint John the Theologian was an important centre for studying and copying manuscripts. Under the personal care of its founder himself, Saint Christodoulos, the monastery's library was established, which today contains numerous manuscripts, printed books and Byzantine, Latin, Turkish, Russian and other documents. The monastery's archives are comparable to those of Mount Athos, which is why the monastery has been called “the Mount Athos of the islands”.

In Patmos the famous Patmian School was established in 1713, which served as one of the most important educational institutions in the Greek area. Its high reputation and nationwide radiance led to its characterisation as the “University of the Archipelago”¹².



12. The modern Patmian School between the Cave of Apocalypse and the Monastery of Saint John.

... for a better tomorrow!

Goals 2030 >



4 QUALITY EDUCATION

> We ensure free, equal and quality education by promoting opportunities for lifelong learning

notes

1. Erinyes were chthonic deities who inhabited Hades and punished those who had committed moral crimes. In the famous persecution of Orestes, the Erinyes were enraged also against goddess Athena and the Athenians, because they acquitted the matricide hero at the trial. To appease them, the Athenians established the Sanctuary of the Eumenides near the court in Areios Pagos and designated murder trials to be heard by the reigning king.

2. The story is set in the mid-17th c., a time of prosperity for Patmos. Our guide is inspired by the Hieromonk Parthenios Pankostas, who served as abbot of the monastery of Saint John the Theologian between 1605 and 1611. Born into a wealthy Patmian family, Parthenios himself was a shipowner, who also developed considerable building activity as the founder of the women's Monastery of Zoodochos Pigi in Chora on Patmos, as well as the churches of Sant Onoufrios outside the Monastery of Saint John the Theologian and Saint Anna in the Apocalypse compound.

3. The chapel of the Holy Apostles was erected in 1603 at the expense of the abbot of the monastery and later bishop of Laodicea, Nikephoros Hartophylakas.

4. The library of the Monastery of Saint John the Theologian includes a priceless collection of old and modern books, special editions etc. Among the rare texts, a special position occupies a manuscript in paper of 1422 that preserves two tragedies by Euripides, as well as many other texts by ancient Greek writers.

5. The impressive iconostasis (altarpiece) that today's visitors see at the katholikon was built much later (1820). The original altarpiece of the katholikon would have been made of marble.

6. Patmos has many kathismata, i.e., hermitages where monks lived in seclusion, cultivating the land that belonged to the Monastery of St John. The kathisma of Asomaton in the southwestern part of Patmos is one of the oldest on the island, founded in the 12th century by the monk Savvas.

7. About the Patmian School see p.25 and note 12.

8. Pages of the 6th-century Gospel No. 67, one of the most important and oldest in the Monastery of St John the Theologian, have been taken away at unknown times to Vienna, the British Museum and the Vatican. In 1801 the English traveller Edward Daniel Clarke brought to Oxford a codex of Plato's *Dialogues*, written at the instigation of the scholar Arethas in 895.

9. Shinopoulos' review of the work of the surrealist poet D. P. Papaditsas: *Εν Πάτμω* (Athens 1964) και *Εν Πάτμω και δύο ερμηνείες* (Athens 1966).

10. The prosperity of Patmos during this period is reflected in the great building activity of the time: luxurious mansions are erected or repaired, new churches are built and decorated with richly carved wooden altarpieces, frescoes and icons, etc.

11. The library of the Monastery of Saint John the Theologian is referred as "infirmary for the soul" at the inscription of 1802 that is engraved on a white marble slab above its entrance.

12. The great reputation of the Patmian School attracted many scholars, teachers and students from all over the Turkish-occupied area to the island. Initially it operated in the Apocalypse compound as the "School inside the Apocalypse compound". In addition to interpretations by church fathers, it taught Greek classics, grammar lessons, philosophy, rhetoric, church music and Latin. In 1729 it was relocated to a larger building on the eastern side of the complex (Old Patmias). In 1948, after the interruption of its operation during the Italian rule (1912–1947), it was re-established as New Patmian School and housed in a new building between the Monastery, the Apocalypse and the Chora, designed by the great architect Patroclus Karantinos. Since then, the School has been operating as an Ecclesiastical Secondary School and General Ecclesiastical High School. The English traveller Richard Pococke wrote in the 18th century: "The school and its teachers are considered the best in the East," while Joseph-François Michaud and Jean-Joseph-François Poujoulat noted in 1834 that: "one could call Patmian the university of the Archipelago". Its great contribution to the education of the nation has been honoured by the Ecumenical Patriarchate (Gold Cross 1988 and 1995), by the Academy of Athens (Gold Medal) and by UNESCO (special medal of honour).

bibliography

Βρανούση Έ.Λ., *Τά άγιολογικά κείμενα του όσιου Χριστοδούλου ίδρυτου τής έν Πάτμω μονής: Φιλολογική παράδοσις και ίστορικά μαρτυρία*, Αθήνα 1966.

Βρανούση Έ.Λ., *Βυζαντινά έγγραφα της μονής Πάτμου, Α΄: Αυτοκρατορικά*, Αθήνα 1980.

Βογιατζής Σ., *Η οικοδομική ιστορία της Ιεράς Μονής Αγίου Ιωάννου Θεολόγου Πάτμου*, Θεσσαλονίκη 2012.

Ζαχαριάδου Ε., «Συμβολή στην ιστορία του Νοτιοανατολικού Αιγαίου (με αφορμή τα πατμιακά φερμάνια των ετών 1454–1522)», *Βυζαντινά Σύμμεικτα* 1 (1966), 184–230.

Ιακωβίδης Χρ.Δ., *Χώρα Πάτμου: 1088–1912*, Αθήνα 1978.

Ιακωβίδης Χρ., *Πάτμος* [Ελληνική Παραδοσιακή Αρχιτεκτονική], Αθήνα 1984 (επανεκδ. στο Δ. Φιλίππιδης (επιμ.), *Ελληνική παραδοσιακή αρχιτεκτονική*, τόμ. 3: *Δωδεκάνησα–Κρήτη*, Αθήνα 1990, 137-170).

Ι. Μονή Αγ. Ιωάννου του Θεολόγου: 900 χρόνια ιστορικής μαρτυρίας (1088-1988), *Πρακτικά: Πάτμος, 22–24 Σεπτεμβρίου*, Αθήνα 1989.

Κεφαλά Κ., «Χορηγίες μνημείων στην Πάτμο του 17ου αιώνα», στο Π. Τριανταφυλλίδης (επιμ.), *Το αρχαιολογικό έργο στα νησιά του Αιγαίου: Διεθνές επιστημονικό συνέδριο, Ρόδος, 27 Νοεμβρίου–1 Δεκεμβρίου 2013*, τόμ. 3, Μυτιλήνη 2017, 97–110.

Κεφαλά Κ. (επιμ.), *Ιστορικές φωτογραφίες της Πάτμου*, *Guiseppe Gerola, 18–19 Ιουνίου 1912*, Ρόδος 2020.

Κόλλιας Η., *Πάτμος* [Βυζαντινή Τέχνη στην Ελλάδα, Ψηφιδωτά–Τοιχογραφίες], Αθήνα 1990.

Κομίνης Α.Δ. (επιμ.), *Οι θησαυροί της Μονής Πάτμου*, Αθήνα 1988.

Μαλανδράκης Μ.Η., *Η Πατμιάς Σχολή*, Αθήνα 1911.

Μαλτέζου Χρ., *Σχέσεις της μονής Πάτμου με τον δυτικό κόσμο: Αρχειακές αποδείξεις (13ος–18ος αι.)*, 2 τόμ., Αθήνα 2017.

Μουρίκη Ντ., «Οι τοιχογραφίες του παρεκκλησίου της Μονής του Ιωάννου του Θεολόγου στην Πάτμο», *Δελτίον της Χριστιανικής και Αρχαιολογικής Εταιρείας* 14 (1987–1988), 205–266.

Ολυμπίτου Ευ., *Η οργάνωση του χώρου στο νησί της Πάτμου (16ος-19ος αιώνας)*, [ιδ. διατρ., Φιλοσοφική Σχολή, Τμήμα Φιλολογίας], Αθήνα 1997.

Ολυμπίτου Ευ., «Η συγκρότηση ενός νησιωτικού οικισμού: Η Χώρα της Πάτμου κατά την περίοδο της οθωμανικής κατάκτησης», στο Παναγιωτόπουλος Β.–Καλλιβετάκης Λ.–Δημητρόπουλος Δ.–Κοκολάκης Μ. και Ολυμπίτου Ευ. (επιμ.), *Πληθυσμοί και οικισμοί του ελληνικού χώρου: Ιστορικά Μελετήματα*, Αθήνα 2003, 133–161.

Ορλάνδος Α.Κ., *Η αρχιτεκτονική και αί βυζαντινά τοιχογραφία της μονής του Θεολόγου Πάτμου*, Αθήνα 1970.

Παπαδόπουλος Στ.Α.–Φλωρεντής Χρ. (επιμ.), *Νεοελληνικό αρχείο Ι. Μονής Ιωάννου Θεολόγου Πάτμου: Κείμενα για την τεχνική και την τέχνη*, Αθήνα 1990.

origin of pictures

Χατζηδάκης Μ., *Εικόνες της Πάτμου. Ζητήματα βυζαντινής και μεταβυζαντινής ζωγραφικής*, Αθήνα 1977.

Katsioti A., “Between Princes and Labourers: The Legacy of Hosios Christodoulos and his Successors in the Aegean Sea (11th–13th centuries)” στο Moutafon E.–Toth I. (eds), *Byzantine and Post-Byzantine Art: Crossing Borders, Exploring Boundaries. Art Readings, Thematic Peer-reviewed Annual in Art Studies*, Σόφια 2018, 91–128 (και σε ηλεκτρ. έκδ).

Kirby A., “Hosios Christodoulos: An Eleventh-century Byzantine Saint and his Monasteries”, *Byzantinoslavica* 57 (1996), 293–309.

Internet sources:

<https://www.monopatiapolitismou.gr/?p=60>

http://odysseus.culture.gr/h/2/gh251.jsp?obj_id=1489

http://odysseus.culture.gr/h/2/gh251.jsp?obj_id=13941

http://odysseus.culture.gr/h/2/gh255.jsp?obj_id=15641

<https://whc.unesco.org/en/list/942>

Municipality of Patmos, Sights:

<https://www.patmos.gr/economy/axiotheata/>

Monastery of Saint John the Theologian:

<https://www.patmosmonastery.gr/>

Patmian Ecclesiastical School:

<http://lyk-ekkl-patmou.dod.sch.gr/>

Cover: HMC/DAMEEP

1. HMC/DAMEEP

2. Tournefort, Joseph Pitton de, *Relation d'un Voyage du Levant, fait par ordre du Roy. Contenant l'histoire ancienne & moderne de plusieurs Isles de l'Archipel, de Constantinople*, vol. I, Paris, Imprimerie Royale, 1717. https://commons.wikimedia.org/wiki/File:Port_de_Patmos_-_Tournefort_Joseph_Pitton_De_-_1717.jpg

3. HMC/DAMEEP

4. HMC/DAMEEP

5. HMC/DAMEEP

6. Αχειμάστου-Ποταμιάνου Μ., «Βυζαντινές Τοιχογραφίες», *Ελληνική Τέχνη*, Αθήνα 1994, p. 79, pic. 51.

7. Photo from the archive of Mathaios Melianos.

https://opatmios.blogspot.com/2020/04/blog-post_91.html

8. The geology of the earthquakes of the Monastery of Saint John in Patmos. Posted in blog 18-11-2020. https://geogeodifhs.blogspot.com/2020/11/blog-post_59.html

9. https://en.m.wikipedia.org/wiki/File:Cave_of_the_Apocalypse.jpg

10. Museum of the Monastery of Saint John the Theologian, Patmos. [https://en.wikipedia.org/wiki/Vision_of_the_Apocalypse_\(Bathas\)](https://en.wikipedia.org/wiki/Vision_of_the_Apocalypse_(Bathas))

11. HMC/DAMEEP

12. HMC/DAMEEP



MONUMENTAL ADVENTURES
at the greek unesco monuments



HELLENIC REPUBLIC
Ministry of Culture

General Directorate of Antiquities and Cultural Heritage



- Directorate of Archaeological Museums,
- Exhibitions and Educational Programmes
- Department of Educational Programmes and Communication



European Union
European Social Fund

Operational Programme
Human Resources Development,
Education and Lifelong Learning

Co-financed by Greece and the European Union



ISBN 978-960-386-607-7