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EVIDENCE WHICH SHOW THAT:
CEPHALONIA IS “MEΛITINH”
“MEΛITHNH” OR “MEΛITH”
(MELITINI OR MELITI)
IN THE ACTS OF THE APOSTLES
AND PESSADES IS WHERE THE APOSTLE PAUL
WAS SHIPWRECKED AND RESCUED

PESSADES 2018

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A. TEMPLES, AEDICULES AND PROCESSIONS IN HONOR OF THE APOSTLE PAUL IN PESSADES

The place name Agios Pavlos or Ai Pavlos has been used in Pessades until today.

In this location (as we will see later in the herein included announcement from the Fourth Conference Proceedings–2005), which covered an area of 70,000 square meters, were two Temples of the Apostle Paul. One was in the northern part of the plot and the other in the southern. The current road between Pessades and Kountourata, which passes across and cuts the plot in two, was built much later, so the two areas were connected by two other roads further south of Agios Pavlos. The distance between the two temples is about 100 meters. (See *Το Πρακτικόν της Λατινικής Επισκοπής Κεφαλληνίας του 1264 και η Επιτομή αυτού*, Athens 1965–The Proceedings of the Latin Diocese of Cephalonia of 1264 and its Epitome, page 70, lines 617 and 618). It is the cadastre of the church property that was set up from 1262 until 1264 and it is considered the most important written monument of medieval Cephalonia. It is called the Cadastre of the Latin Diocese, because the registered land came to the Latin Bishop of Padua, Henry, by the decision of Richard Orsini. It is of course the church property that includes the Orthodox temples and monasteries of Cephalonia. In lines 617 and 618 it is mentioned about the area of Pessades: "...and it is ceded until Stavros and the Temple of Saint Paul together with the plot around the Apse of Saint Paul and from the house of Slavos up to Toursia." As Professor Gerasimos Pentogalos rightly pointed out during the Third Conference (Proceedings of the Third Conference in 1999, pages 418-419), the aforementioned lines refer to the two Temples known today. The one mentioned in the first line is standing in the southern part, while the temple mentioned in the second line is in ruins apart from its apse and is in the northern part. It is quite usual, in case of an earthquake, for a temple to collapse while its apse and part of the eastern wall remain intact because of the static support of the apse (semicircular part of the temple). Therefore, there were two Temples of the Apostle Paul before 1264.

The temple of the northern part survived for a shorter period of time. It is possible that it was reerected and then collapsed after the earthquakes of 1867 or even earlier. The ruins of the temple were buried at this location, and they were fully revealed when they were excavated by chance after the earthquakes of 1953. Even the surface of the Holy Table was found, which, according to a witness, was round and made of stone and underneath had three niches, in which the holy relics were placed during the inauguration and which were secured with plaster. Moreover, in the same place a lot of bones were found, which means that it was also used as a burial site, as was customary in ancient times–cf. the relevant liturgical prayer for the repose of the soul of those reverently lying and all the Orthodox people. (See the relevant reference in our announcement during the Fourth Conference herein, where it is extensively explained that the place in question was an early Christian cemetery.)

The temple in the northern part is in ruins and among the ruins of other adjoining buildings, mainly close to the northern and western sides of it. This temple, which was reerected as a small building, is mentioned by Ilias Tsitselis in *Κεφαλληνιακά Σύμμικτα*, Volume B, page 232 as “ίσως επί παλαιού ερειπίου ανεγχευμένος” (erected on top of old ruins). Indeed, we can add that it seems to be erected on top of an older and much bigger temple, as some evidence shows. (Due to the earthquakes, the practice of the reerection of a temple at the same place is very common in Cephalonia.) The last temple that was erected there and was still standing during the years Tsitselis lived possibly collapsed during the earthquakes of 1912, according to the testimony given by: a) the two siblings Varvara Sklavounou and Spyridon Sklavounos, which was passed on to them by their grandmother Varvara Sklavounou, nee Moraitou, according to whom in that location the Apostle Paul lived, led an ascetic life and preached to the villagers, b) Mrs. Evangelia Stefanitsi, nee Metaxa, c) Mrs. Anastasia Chartouliari whose father’s name is Nicholas-Dionysios and d) Mr. Panagis Loverdos, who comes from Lixouri and was born in 1924. The last testimony was given lately (14-11-2017). We will look into all the above testimonies in detail hereinafter. It makes sense, though, to build a temple for worship in the location where the Preeminent Apostle lived, practiced an ascetic life and preached. Besides, the temple, the ruins of the adjoining houses and the above mentioned testimonies attest to that. There is a similar situation in Iraq, where, as we will see in our announcement during the Fourth Conference, the house in which the Apostle Thomas had resided before moving on to India has been lately turned into a temple in his honor.

The northern part of the plot was used more as a burial site, whereas the southern as a place of worship, preaching and healing patients. After Poplio’s father was cured “other patients on the island would come and be healed” (Acts 28:9). As for the attested asceticism, as it is known, all the Saints would participate in ascetic struggles. Paul also mentions: “...but I discipline my body and keep it under control...” (1 Corinthians 9:27).

Older people, few of whom are still alive, recalled a small shrine close to the temple in the northern part (to which what happened is still unknown) and a big shrine near the temple in the southern part, the dome of which was higher than the quite high surrounding wall (which was used as a fence before the earthquakes) so that it could be seen by the passers-by outside. Later, when that also collapsed, the owner of the land Maria Valsamaki-Foresti would light a lantern until the day of her death (1982). In 1987 Mr. Warnecke’s PhD thesis was the reason why this great story came to light, and all these memories were recalled by people who are still alive or others that have passed away, but whose testimonies are remembered. The witnesses are not related and the information they provide may vary, but has the same content, which is how the Apostle Paul was rescued, lived and preached in Pessades after that horrible shipwreck.

While discussing the issue with Mr. Warnecke, I pointed out the fact that the early Christian temples were built only for important reasons, in the location of the martyrdom and burial of Saint Martyrs, where the Apostles lived and acted as missionaries, or in places of special importance, such as the Church of the Nativity in Bethlehem or the Church of the Holy Sepulcher. Mr. Warnecke not only agreed but was also of the

opinion that “Pessades was the place where after the missionary action of the Apostle Paul the first Christian Community of Cephalonia was created, having as a center of worship the plot of land where the two temples are”.

The Proceedings of the Latin Diocese, apart from the two Temples of the Apostle Paul in Pessades, also mentions “του Παύλου τα Χαλέπεδα”, which means Paul’s ruins (page 69, line 605). What could Paul’s ruins be? Were they the ruins of an old house where the Apostle used to live and that is why the place is called that or were they the ruins of the house of somebody else named Paul? Even if the latter is true, it is worth mentioning, since it shows that the name Paul, which was not common at all, was used in Pessades. In fact, Christians usually name their children after the Saints they greatly honor.

Another exceptionally important fact is the oral evidence of the processions held mostly in cases of extended drought but also on other occasions.

The professor in the School of Theology and twice dean in the University of Athens, Ioannis Mesoloras (1851-1942), as Tsitselis mentioned, graduated from the Lyceum of Argostoli in 1864 and then he studied for a long period of time both in Greece and abroad, but unfortunately he had not the chance to be informed of the issue here. Later he would come only occasionally and stay for a short time, due to his busy schedule and many responsibilities, and thus he had no opportunity to socialize with the local people, whom he had probably not even got to know. As time passed by, though, being aware of the two Temples of the Apostle Paul (maybe he even knew only about the one of the two, as the northern had collapsed much earlier) and of the fact that the locals, although there were also other temples on the island, held processions in honor of the Apostle Paul on many occasions but especially in cases of extended drought, and also having information from discussions with local fishermen and one sailor, he showed great concern and formed the opinion that Cephalonia was probably the place “Μελιτινή”, “Μελιτηνή” or “Μελίτη” (Melitini or Meliti) mentioned in the Acts and Pessades was where the Apostle Paul was shipwrecked and rescued. In other words, this little but really fundamental evidence, which he maybe heard of too late and possibly by chance, was enough to lead him to the right conclusion. We will refer more extensively to Professor Mesoloras in a chapter about him hereinafter.

As we will see, in Pessades there is a rich tradition which lasted as long as the temples were there. After they collapsed after the earthquakes and were not reerected the tradition ceased. Why? As it is known, a temple is the foundation of any tradition. By merely being there, with all the celebrations held in it, its iconography, the gatherings and the discussions roused about it, it keeps the tradition alive.

In the Ionian Islands during the last three or four centuries almost all temples ended up being under the ownership of various people and in many occasions they were even turned into monasteries. If the owners were not willing or could not afford to reerect the collapsed temple, nobody else could intervene. This was the case during the last destructive earthquakes of 1953. Temples which were open to the public were

reerected or repaired in a short time, contrary to the private temples, few of which were reerected or repaired, even after many years. It is clear that when the temples collapsed the traditions connected to them also faded, becoming mere memories that would soon, in turn, be forgotten. Unfortunately, this is what happened with the Temples of the Apostle Paul in Pessades.

Similar was the case with Saint Donatos. After Venetians took his relic from the capital city Cephalonia (Castle) and transferred it to the West, any reference to him gradually ceased. Today, he is completely unknown to the people in Cephalonia and only slightly known to those familiar with historical issues. The same happened with the Holy Revealed Saints Gregory, Theodore and Leon, in Sami, about whom discussion was roused only recently.

B. ICONOGRAPHY

It is generally known how important Iconography is for the Orthodox Church.

In Pessades there is a very rich and old iconography about the Apostle Paul. Surprising is the fact that in no other area on our island is there iconography about the Apostle Paul. As expected, the Apostle Paul is always depicted together with the Apostle Peter. This is based on an ancient tradition according to which the two Apostles are celebrated on the same day and are depicted together. The latter serves a specific theological purpose since it symbolizes the unity of the Church (but this is something irrelevant not further analyzed here). Similarly, on the island of Samos, where is a Temple of the Apostle Peter, the main icon of the temple depicts both Peter and Paul.

We will mention briefly every icon and depiction:

- a) Old portable icon of the Preeminent Apostles Peter and Paul which still bears two very old iron candle sockets either for placing candles during the procession of Liti, or even other processions, which will later be mentioned, or for any other use, possibly serving as props. According to experts, it was constructed before 1600. It was used for veneration, which is evident since there are a lot of stains from wax on its surface and also the colors depicting the feet of the Saints have faded, showing the great number of people who have venerated it.
- b) Another portable icon which depicts on its upper side the Virgin Mary—who is greatly honored in Cephalonia and on all Ionian Islands—as Holder of The Newborn between the Apostles Peter and Paul, while below are the three Saints of the Ionian Islands as well as Saint Nicholas, also greatly honored on the Ionian Islands as the protector of the sailors ever since his relics were brought to the island while being transferred from Myra of Lycia to Bari in Italy. In other words, the Apostles Peter and Paul are depicted together with the Saints that are greatly honored on the Ionian Islands.
- c) In another portable icon, on the upper side, the Apostles Peter and Paul are depicted in bigger size, while on the lower side there are depicted in smaller size the Saints Anargyroi, Cosmas and Damian, the temple of whom, as it is also mentioned in the Proceedings of the Latin Diocese (line 607, page 69), is in the area of Pessades, without any reference for its exact location.
- d) In the place where the three-aisled Temple of the Annunciation, which is mentioned hereinafter, stands today there was until the early 19th century an ancient temple, also three-aisled.

Among the three aisles, exactly like in today's temple, the middle aisle was dedicated to the Annunciation of the Mother of God, the northern aisle to Saint John the Theologian and the southern aisle to Saint Nicholas, according to an old document, which is mentioned by the late teacher Dionysios Travlos in his book *Παναγία η Παλαιόκτιστη του Χωρίου Πεσσάδων Κεφαλληνίας* (the Virgin Mary Palaioktisti in the village of Pessades in Cephalonia), 1963, page 10, but also as it is proved by the respective icons of the above Saints in the iconostasis

(templon). Those chapels—according to the old document—were separated with a wall and at their entrance there was an arch bearing large depictions of men. The arch towards Saint Nicholas had depictions of the Saints Anargyroi, Cosmas and Damian, while the other, towards the chapel of John the Theologian, had depictions of the two Apostles Peter and Paul.

- e) On the parapet of the throne of the Virgin Mary Diotissa there are also depictions of the Apostles Peter and Paul. Usually, on the parapets of the thrones of the Virgin Mary and on icons of Her on the iconostases (templa) are depictions closely related to the Virgin Mary and mostly drawn from the Old Testament foreshadowing the Virgin Mary, such as “Jacob’s Ladder”, “The burning bush that was not consumed”, “Rod of the root of Jesse” etc. The depiction of the two Preeminent Apostles in this case is not irrelevant, but not very common either. This icon of the Virgin Mary Diotissa is the main icon in the Monastery of Zeus on the rocky island, from where Zeus was dethroned and the worshipping of Aphrodite was abolished, as we will see hereinafter. (See: A. Wasberg: *Ithaka*, Vienna 1887, in the chapter “Zeus im Exil” page 12-30) Therefore, it can be explained why the aforementioned depiction of the two Apostles is of importance.
- f) In addition, there are surviving holy doors from three temples in Pessades from the years before the earthquakes with depictions of the Apostles Peter and Paul.
- g) One room in Korgialenio History and Folklore Museum is dedicated to the Collection of the brothers Francis and Stephen Vallianos. A lot of the exhibits are icons from the Post-Byzantine period. One of those, which dates to the late 17th or early 18th century, is the exhibit with the number 2546 and dimensions 43 X 32 cm.

This icon, partly in Byzantine style (namely, it has Byzantine style but it dates to the Post-Byzantine period) bears a contradictory feature. The Virgin Mary with Jesus is depicted in the middle in the pose of Nikopoios, on the right the Apostle Paul is holding the Gospel, and on the left Saint Gerasimos is holding a scroll.

In the relevant book *Κοργιαλένειον Μουσείον–Συλλογή Φραγκίσκου και Στέφανου Βαλλιάνου* (Korgialenio Museum–Collection of Francis and Stephen Vallianos), published in 1993, in a comment on page 22 it is assumed that because of this unusual synthesis it may be an icon depicting the Saints who are the protectors of the dedicators. (However, in this edition on page 8, there is a Vallianos family tree, and we cannot see the name Paul, so it seems rather impossible that the icon comes from Vallianos family.)

After carefully examining the icon and taking into consideration the issue of the Apostle Paul we conclude the following:

It is clear that the three main saints associated with Cephalonia are depicted on the icon. The Virgin Mary Nikopoios, namely of the Akathist Hymn (the Virgin Mary of the Akathist Hymn at Sissia was the protector of Cephalonia before Saint Gerasimos and is greatly honored until today—but even before this depiction, the Virgin Mary has been highly honored on the whole island until our day: a lot of monasteries, temples, well

known icons and processions are in honor of Her name), the Apostle Paul, who spread Christianity on the island and Saint Gerasimos, who later became the protector of Cephalonia. In other words, on this icon we can find the whole history of Christianity on the island.

The icon, as we mentioned, dates to the late 17th century or early 18th century, when processions in honor of the Apostle Paul were still held.

We should also refer to the fact that after close examination we conclude that the depiction of the Virgin Mary on the above mentioned icon is probably an adapted copy of the icon of the Virgin Mary Palaioktisti in Pessades. This is based on the many similarities these two icons share.

Another point to be mentioned is that we do not know where the icon exactly comes from. What usually happens on our island is that, because a lot of temples collapse during the earthquakes, the icons, the holy utensils and the rest holy heirloom are saved and then are left in other temples. As time passes, especially on occasions that the collapsed temples are not reerected or they are reerected after a long time, it is difficult to be sure where each heirloom comes from. It is therefore possible that this icon comes from the Temples of the Apostle Paul in Pessades. It is also possible that this icon is a gift, after the collapse of a temple, by the noble—this is the term used in the Ionian Islands at the time—family Valsamakis, to whom the Temples of Saint Paul belonged then, to the noble family Vallianos which settled in Keramies, a village nearby Pessades, and in whose collection it was found. (There are a lot of church items in this collection.) The noble families, depending on the circumstances, often had excellent relations between them, for weddings, baptisms, etc, but also had great rivalries. It was therefore common in Cephalonia, either for reasons of strong friendship or for other special reasons, for the last name of a friend family to be given to the child of another family as a first name. For instance, we have the first names: Vallianos, Valsamakis, Matzavinis, Metaxas, and others. In the General State Archives—Archives of the Prefecture of Cephalonia—Maritime Documents of Cephalonia and Ithaca—Documents of the Maritime Family of Vergoti—16th-17th century (we will refer to those documents in detail in my presentation during the Fourth Conference—2005) we can see in the 17th document: “Berthing of the ship of Vallianos Valsamakis, 18th July 1815, in Agios Sostis in Pessades” etc., where Vallianos is the first name and Valsamakis is the last name. One might reasonably wonder whether such a long reference was needed, but it was impossible to avoid. Since this information made a great impression during the conferences, it had to be mentioned here in detail, mainly to clear up any obscurity about its source.

Of course, apart from the icons in the temples, in the past there were important and often very old icons in iconostases in houses. In the above mentioned book *Κοργιαλένειον Μουσείον—Συλλογή Φραγκίσκου και Στέφανου Βαλλιάνου* (Korgialenio Museum—Collection of Francis and Stephen Vallianos) and in the relevant reference about the icon on page 22, it is claimed that possibly the icon was painted in

Cephalonia, considering the fact that the painter used the same color for the habit of Saint Gerasimos as the habit of his relic.

Whichever is the case, this icon can easily, or better should, be the symbol of the whole issue of the shipwreck and rescue of the Apostle Paul in Cephalonia, because on it there is an interesting depiction of the main Saints that are closely related to our island. This is why we stress its importance in all our relevant projects. In addition, this icon, as we can see, due to the Saints that are depicted on it (the Virgin Mary, August 15th, Saint Gerasimos, August 16th and the Apostle Paul, August 17th) can easily be related with this three-day celebration. We will refer to the celebration of August 17th in a relevant chapter hereinafter. This icon, together with the above mentioned icon used in the processions in honor of the Preeminent Peter and Paul, as well as all the other icons and depictions, we believe, prove that all this iconography is associated with the issue we examine.

C. EVIDENCE BY ALEXANDER FREIHERR VON WARSBERG

Alexander Freiherr von Warsberg was born on March 30th 1836 in Saarbürg near Trier in Germany and died on May 28th 1889 in Venice. He was a great admirer of ancient Greece and of the East in general, wrote a lot of travel books, was a consul of the Austro-Hungarian Empire in Corfu for 10 years (1876-1886), and also accompanied Empress Elizabeth of Austria on her travels to Greece and the East. It is also said that he designed the Achilleion palace. In the end, he became a consul in Venice, where he died.

His works are the following: *Ein Sommer im Orient* (A summer in the East), 1869, *Odysseeische Landschaften* (Odysseus' landscapes), 1878; *Homerische Landschaften* (Homer's landscapes), 1884; *Ithaka* (Ithaca), 1887; *Die Kunstwerke Athens* (The artwork of Athens), 1892; *Eine Wallfahrt nach Dodona* (A pilgrimage to Dodoni), 1893.

Cephalonia was one of the places he had been to. In the above mentioned work *Ithaka*, Vienna 1887, pages 1-50 are dedicated to Cephalonia. Pages 12-30 refer to a chapter entitled "Zeus im exil" (Zeus in exile) with the subtitle "Ein Nachtrag zu den Metamorphosen des Ovid" (An epilogue to the metamorphoses by Ovid).

This chapter is about the narration by a young fisherman and boatman from Pessades to the explorer Warsberg, while they were on a boat ride to the small island Dias. They ended up going around the island, since it was impossible to get off and walk on it.

This narration refers to an old story full of mythological elements from the pre-Christian period. It was mentioned that the most widespread worship in Cephalonia was that of Zeus and the whole island of Cephalonia was dedicated to him as if he were the owner [...] Moreover, the rocky islet Dias was also dedicated to Zeus, and that is why it was named after him (in modern Greek Zeus is called Dias) [...] Very soon, though, the temple of Aphrodite was built on it for the following reason. A salesman from Cyprus, Enocles, was travelling to Italy but stranded on the rocky islet on his boat on a horrible winter night. He prayed to Zeus Ainesios and to any other god he could remember, but in vain. The boat was in danger. He then prayed to Aphrodite, the protector of his homeland. He begged her to save him and the crew, and promised to build a temple on the islet to honor her. In the end, the storm stopped and the Cypriot salesman reached Pessades safe and sound. [At this point we can see how repeatedly the weather changes in the area. When a depression comes usually from the NW, then SE winds start getting stronger. The depressions which affect western Greece start most of the time from a point north of the center of the Atlantic Ocean. The time needed for a depression to come from the Atlantic Ocean to northern Greece ranges from 4 to 6 days or even more, depending on its speed. This is a long time, and that is why SE winds last longer. When the depression passes over the Adriatic Sea and moves towards the northern Ionian Sea, Macedonia and the East, because these distances are much shorter, the direction of the wind changes faster and the resulting SW, W and NW winds last for a shorter period of time. This is what usually happens, but not always.]

(All these happen because in the area of the depression the warm air, since it is lighter than the surrounding colder and denser air masses, is constantly rising and the air masses come to complete the gap. Later, they get warmer and rise because of the temperature in the area of the depression. As the depression in the area of Cephalonia is in the NW, the wind that passes over our area to complete the gap comes from the SE). Enocles wanted to get to Paliki because luckily the wind had a direction from SE to NW, and because he was heading to Italy, and from Paliki that could be easier. In Vatsa, in Paliki, the big ships travelling from the Eastern Mediterranean Sea to Southern Italy or Sicily stopped either to sacrifice to Poseidon or to wait for a better wind. The winds in this case, as the depression is moving to SE, are changing from SE to S, SSW, SW, W and NW. This is why we later see that the storm becomes dangerous. The winds turn from SE to SSW and after a while they turn to SW, W and in the end become NW, at which point the coldest draught of wind (from the SW to a northern direction) liquefies the vapors abruptly, resulting in a heavy downpour or sometimes hail and always storm, as Warsberg mentions, and as is the case almost invariably. Later, the weather gets better. This is why when there are SE winds, which are usually strong, the local people predict rain, because after the cycle we described above is over there is always dead calm. This was what Warsberg described. It is indeed surprising how the weather conditions are recurrent since ancient times. But let's return to our narration. In the end, we have NW and N winds. Of course, during the forty-day period the N winds do not last for long, but they turn into SE, S, SW etc. Then a new cycle follows, as successive new depressions follow. But when the winds change from SSW to SW, the winds and the waves somewhat deviate starting as SSW and turning into NNW or even NNE, as we mention about our area herein, and finally end up to the SE coast of Leivathos, in the middle of which is Agios Sostis of Pessades—where a lot of shipwrecks and other floating objects end up. According to Warsberg, this is how Enocles ended up in Pessades.] There, he had a temple built and got a priestess as well. He gave the local fishermen a lot of money to build the temple on the island and every year on the day of his rescue the priestess accompanied by the fishermen in their adorned boats went to the sanctuary. [There have been convoys for religious or other reasons since ancient times. This is also evident in the painted convoy in Akrotiri of Thera (1550-1500 BC), which presumably served religious purposes, commemorated an important event or honored an important person. As for its destination, it could be a near or faraway place for which we have no depicted information]. The priestess did not stay there for too long, but went only once a month to perform her duties. [...] Thus, on the rocky islet the worshipping of Aphrodite was established and all the above mentioned would take place for centuries until, from far away, appeared a convoy with adorned boats and the local people of Pessades. There were no bay leaves, pine tree branches or pine cones from the area of Ainos, which were used to adorn the boats that would accompany the priestess to the sanctuary, as we mentioned in the beginning of the narration. Neither was the priestess standing on the prow of the first boat. She was replaced by a tall, old male figure with a thin, pale, weather-beaten face and a long beard. He was rather ugly, according to the ancient beauty standards, but respectable and honorable, and he was holding a cross, like the one on which the worst criminals were crucified. On the prows and masts of the boats, there was the same cross, and the new Apostle, as the convoy

was reaching the island, defensively held it in his right hand high up in front of him and above the sea, so that they would also honor and recognize the new God, the new Lord. When they reached so close to the rock that the temple and the pagan marble in it could be discerned, the fervent cross-bearer raised the new scepter of the kingdom high up and gave his blessing making the sign of the Old Testament above the islet. An underground roar that shook the land and the sea was probably the gods' reaction for being deprived of their power. The wrath shook the temple and the marble of the goddess Aphrodite fell off the altar and sank among the white waves of the Mediterranean Sea, which once upon a time brought her to life. Her power on earth was no longer desirable. Therefore, people did not want her beautiful statue. The temple stood there for a short period of time [...] but in the few centuries of our Medieval period it ended up in ruins [...] because when the Apostle of the new religion made the sign of the cross, which shook the whole world on the islet of Aphrodite [...] Zeus was completely deprived of his power. At another point in the book, he mentions "der neuen Apostel in Pessades" (the new Apostle in Pessades), page 24 and on page 25 "des heiligen Apostels".

Warsberg, in *Ithaka*, gives a lot of food for thought. He says that Zeus was greatly honored on the whole island of Cephalonia. He also mentions Zeus Ainesios and some other sanctuaries around Ainos that were associated with the sanctuary of Zeus Ainesios, such as the altar on the islet Dias, which was named after Zeus. This name has survived all those centuries, which is indeed fascinating. He also explains in detail how the worshipping of Aphrodite, which lasted for some centuries, was established on the islet. He describes how later the new religion, namely Christianity, was established on the islet after being spread in Cephalonia by an Apostle who stayed in Pessades for a while. And this change is considered so important by the writer that a parallel is drawn between it and one of Ovid's *Metamorphoses*, referred to as the last *Metamorphosis*. This is why he chose for the chapter "Zeus im exil" the subtitle "Ein Nachtrag zu den *Metamorphosen des Ovid*" (An epilogue to the *Metamorphoses* by Ovid). It is also mentioned that the symbol of the new religion is the Cross, which was used to put the worst criminals to death, as he explains, which is also referred to as the sign of the New Testament. This was the symbol on the prow and the mast of all the boats of the convoy to the rocky islet Dias and what the new Apostle was holding at the head of the convoy and raised high up as they approached to destroy the old gods and to honor the new Lord. As for the reason why Warsberg does not mention the name of the Apostle who Christianized the island, Mr. Warnecke mentions in his speech during the Third Conference that: "It is strange that Freiherr von Warsberg refers to the Apostle many times, without mentioning his name. I suppose that Freiherr von Warsberg, being highly educated, did not want to make the hospitable local people of Pessades feel uncomfortable about their belief that it was Paul, as it was unknown that Paul came to Cephalonia." (Proceedings of the Third Conference, 1999, page 391).

In conclusion, we could say that the whole narration reminds us of various cases in ancient Greek literature, where a lot of myths are mixed with facts. There are many such cases. The Trojan War, the *Iliad* and the *Odyssey* by Homer, the *Homeric Hymns*, the *Theogony* and the *Works and Days* by Hesiod, Tragedies etc. The researcher Mr.

Warnecke, who presented this narration at the Conferences, and those who examined the issue, having attended the Conferences or not, were of the same opinion that it simultaneously conceals and reveals the truth of the issue we examine.

It is also surprising how the objects of worship changed on the rocky islet Dias. In the beginning, Zeus was worshipped (after whom the islet was also named), then his daughter Aphrodite (the goddess of love and beauty for the ancient Greeks), and after the new religion was established, the Virgin Mary (symbol of the divine beauty and the extremity of the love towards God, the one who was called by the people after the name of the islet Diotissa). What a replacement! What a correspondence (human loves–divine love).

On July 2nd, the Placing of the Honorable Robe of the Virgin Mary is celebrated. It is held soon after the celebration of Peter and Paul (June 29th). [The Monastery of Dias after the last monks passed away, at about 1902, became the glebe of the Holy Monastery of Estavromenos, after being briefly under the ownership of the Holy Monastery of Sissia probably for practical reasons, as its monks had boats and were fishermen. However, it soon returned to the ownership of the Holy Monastery of Estavromenos, which was closer to the islet of Dias and where there are a lot of boats and fishermen that are always willing to help]. So, the priests, the monks and few other people that helped started from the Holy Monastery of Estavromenos, on June 28th, performed a church service on the islet on the day Peter and Paul are celebrated—which is another paradox—and then celebrated the Virgin Mary (July 2nd).

We are not sure, therefore, whether the Monastery of Dias chose to hold a celebration of the Virgin Mary that was soon after the celebration of the Apostle Paul. The Apostles Peter and Paul are depicted, as we have already seen, on the parapet of the throne of the Virgin Mary Diotissa. Therefore, and as we have already mentioned in the chapter about iconography, we can assume that the aforementioned depiction is of great importance.

Warsberg talks about a convoy which, during his stay here, started from Pessades heading to Dias, and he was told that this convoy had been held since ancient times. In other words, we have on the islet Dias the first sings of the religious worship of Zeus, after whom it was named. Then the worship of his daughter Aphrodite started and later we have an upturn when the new Lord and His Holy Mother became the object of worship. This is also the case with the celebrations as well as with the convoy from Pessades to Dias. They were established in ancient times and then the procession started being held, which helped the new religion to be established and which still takes place in honor of the new religion spread by the Apostle. The asceticism in this wild and beautiful place and the foundation of a Monastery devoted to the Virgin Mary, the Mother of the New Lord, called Diotissa after the name of the islet, led, as the years passed by and celebrations to her honor were held, to the obscuring of the original events. However, the convoy is still held today, and on July 2nd, the day the Virgin Mary Diotissa is celebrated, her icon is carried in a convoy from the Monastery of

Estavromenos in Pessades to the islet so that the celebrations can be held, and then it is brought back on the same day. It is indeed a spectacular course of events!

Finally, we could say that this evidence by Warsberg is of great importance for Cephalonia because it happens to be in agreement with other evidence, as we will later see, from completely different sources, such as testimonies about the Apostle Paul's shipwreck, his rescue, his whereabouts and his speeches in Pessades, about processions to honor the Apostle in that location, mainly in cases of drought but also in other cases, as well as about the description in the Acts of the Apostles. The Acts, as it has been concluded in the conferences that have been held so far, accord with the historic facts, the location characteristics and the weather conditions in Cephalonia and especially in Pessades.

D. MONASTERY OF ESTAVROMENOS

Another consideration in Pessades is the Monastery that has the unusual name Monastery of Estavromenos (εσταυρωμένος is the Greek word for crucified) or Monastery of Stavros (σταυρός means cross), as the local people call it. If we take into consideration that the Crucified, the Cross and the Resurrection are the core elements of the preaching of the Apostle, as it is seen in the passages: “but we preach Christ crucified” (1 Corinthians 1:23), “For I resolved to know nothing while I was with you except Jesus Christ and him crucified.” (1 Corinthians 2:2), “May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.” (Galatians 6, 14), “And if Christ has not been raised, out preaching is useless and so is your faith” (1 Corinthians 15:14), as well as in many other similar passages, it is reasonable to ask: Was the preaching of the Apostle Paul about the Cross (Stavros) and the Crucified (Estavromenos) the reason for building the Monastery? The fact that the Monastery is ancient does not seem to be a mere coincidence. According to the book *Το Πρακτικόν της Λατινικής Επισκοπής Κεφαλληνίας του 1264 και η Επιτομή αυτού*, Athens 1965—The Proceedings of the Latin Diocese of Cephalonia of 1264 and its Epitome—(lines 616, 989, and 1077), the old local tradition and a lot of reliable testimonies, it is the oldest monastery on the island. There was a living tradition in the Monastery itself. I remember lots of times the last abbess of the penultimate period of the Monastery, Kassiani Minetou (who died September 1st 1976), who, when giving information about the Monastery, would mention its ancientness, and always unpretentiously, without boasting about it, because she just wanted to point out its long history. The local residents also mentioned this ancientness, not as new information but as an old tradition. Since it is important for the issue we are examining, we have to mention the following: We have read or heard about the traditions of all the Monasteries on the island, but only about the Monastery of Estavromenos have we heard that it is the oldest. And at the time this was said people were simple and honest and had no intention of competing each other to prove the superiority of their homelands, which is the case lately.

I would avoid going into details about this, as I did all those years, since from a Christianity viewpoint this matter is not important, as it is neither dogmatic nor moral, so it could neither promote nor taint any part of Christianity. I refer to it only for historical reasons, because historical reasons are important. Also, the fact that the monastery is so old is associated with the issue under examination.

The old building complex of the Monastery was undivided, with all its departments the one next to the other, as if being a castle-monastery—maybe for safety reasons against the pirates since it is close to the sea. Unfortunately, the earthquakes of 1953 caused extensive damage. The only thing that was not damaged was the eight-angle, chiseled stone Holy Table in the old Cathedral of the Monastery which was put in its original

place in the new temple that replaced the old one. An old man claims that its eight angles symbolize the Eighth Day. The reconstruction, which was completed by the army and took many years, was done thanks to the unceasing efforts of the abbess at the time and the help of the rest of the nuns—six people, her included. May they rest in peace! Other people from the same village and quite a few Christians from the island and from other areas contributed in any way they could. Their help was little but thanks to the good management it was effective.

Inside the sanctuary of the above mentioned temple and on the right of the Holy Table, there is the tomb of Saint Elder priest Kiriaki of Petaloudis. Ilias Tsitselis, in the second Volume of *Κεφαλληνιακά Σύμμικτα* (Collection of papers about Cephalonia) and on pages 299-301, makes a very important reference to the Monastery. He also writes about the Saint in the list of Abbots: “Kiriakos (Petaloudis), man of renowned virtue on the island, who is believed to be a saint and have the gift of foreseeing and performing miracles. His tomb is in the sanctuary, where the only information given about the date is the 19th century.” Surprising is also Tsitselis’ reference to the stunning nature surrounding the Monastery and the spectacular view to Ainos Mountain and the sea.

In the appendix herein, we have included the outline by Mrs Aggeliki Minetou, resident of Pessades—born in Pessades in 1929—which depicts the Monastery as she remembers it before the earthquakes of 1953. Unfortunately, no photo of the whole Monastery has been found. There is only one—included in the appendix—which depicts a small part of the southern external side of the Monastery, in which one can see the height of the outside wall as well as a big stone staircase which reaches the southern secondary entrance. The main stone western entrance cannot be seen as it ended up to a semicircle. The main temple was very glamorous with two narthexes. We can describe all these based on people’s narrations. I can barely remember the inside of this grand temple. One can enter it through the almost adjacent chapel of Saint Spyridon, because, as we mentioned, all the buildings were semi-detached or almost semi-detached. I can recall in later years the numerous ruins after the earthquakes of 1953. I was also surprised by the huge consoles, probably of the external corridor on the second floor, lying on the ground among the ruins.

After the last monks died, during the years 1978-1979, the Monastery unfortunately remained closed until 2003, when the current Abbess, Gerasimia Minetou, went to live there. From the beginning, she unwearyingly made every possible effort to reconstruct the Monastery, restore all the buildings that collapsed after the earthquakes and build new buildings as well as a wall around the Monastery. The activities also included organizing Sunday classes for all ages, celebrations and cultural events, speeches by eminent speakers, like her, since she had been a High School teacher for 10 years. The work of the Monastery was also supported by the industrious and hardworking Right Reverend Archimandrite Markos Apostolatos, who apart from offering his important work in the parish of Pessades-Kountourata-Dorizata, has also been a churchwarden in Leivatho and a supporter, among other people, of the organization of Sunday schools. Since his childhood he has also been a supporter of the great issue concerning the Apostle Paul. The work of the Monastery is also supported by the Monastery of

Estavromenos Friends Association. Apart from the above mentioned, the Monastery also offers important social work.

E. MONASTERIES AND TEMPLES IN PESSADES

What impressed Mr. Warnecke was the great number of monasteries and temples in our village.

He believes that the reason for this lies in the fact that the Apostle Paul lived and preached here and as a result Christianity became more widespread in this area.

Some temples survived, some others collapsed while others are mentioned in the book *Το Πρακτικόν της Λατινικής Επισκοπής Κεφαλληνίας του 1264 και η Επιτομή αυτού*, Athens 1965—The Proceedings of the Latin Diocese of Cephalonia of 1264 and its Epitome—mainly those which are built on large plots of land, as we should not forget that these Proceedings form a cadastre in which what belonged to the church at the time is recorded. This is why some very important and ancient temples are not included as they were built in small plots of land. This is the case with the monasteries as well. We will mention only their names and a few comments.

I. MONASTERIES

1. The revered Monastery of Saints Theodores, as it is mentioned in the book *To Πρακτικόν της Λατινικής Επισκοπής Κεφαλληνίας του 1264 και η Επιτομή αυτού*, Athens 1965–The Proceedings of the Latin Diocese of Cephalonia of 1264 and its Epitome–(lines 597 and 600, pages 68-69). We do not know where it is.
2. The Monastery of Estavromenos to which we referred in a special chapter and before referring to any other monastery as it is of utmost importance for the issue we examine. Apart from the main temple it also included chapels: a) the chapel of the Dormition of the Virgin Mary, b) the chapel of Saint Nicholas c) the chapel of Saint Spyridon d) a glebe of the Monastery. Very close to this is the Temple of Saint Stephen, which collapsed after the earthquakes of 1953. Probably it was converted from a pagan altar into a Christian temple. It is known that Christians used to turn pagan altars or temples into Christian temples to abolish Paganism and eradicate anything that could act as a memorial of it, in order to sanctify the area and turn the pagan locations into locations of the new religion and worship. There is extensive evidence for this. We will randomly refer to the second troparion of the second canon in the third ode of the Orthros for the Celebration of the Apostle Andrew (November 30th): “The pagan temples you transformed into temples of God, Revered, and you established in these the sons of the Baptism, in whom the grace revived through the water”.

As we have seen in Warsberg, Zeus is greatly honored in Cephalonia. This is reinforced by the fact that on the highest mountain peak of the island (Megas Soros, 1,628 meters high) there was an altar of Zeus Ainesios. There was also an altar of Zeus on the islet Dias, which was named after him. Possibly, the altar on the location of the Temple of Saint Stephen, which was opposite the mountain top of Ainos, was also devoted to Zeus. The surviving ancient monuments of Saint Stephen were there until September 1999, when the Archaeological Service intervened. These were the following: a) ancient mosaics on a thin wall, at about 15 centimeters thick, in a right angle shape and two vertical levels. They depicted geometrical decorative designs made of black tiles on a background of whitish tiles. What was surprising even for the experts is that the decorative elements covered both surfaces of the thin walls in the interior of the temple where the crucible is and probably these vertical walls, 1.30 meters high from the ground coming into contact with the walls of the NE angle of the Sanctuary (inner side), on the left of the prothesis, were protected from the walls of this angle; b) the Holy Table of the temple. This consisted of a semi crafted, almost round stone which was like a thick slab, uneven, 84 centimeters in diameter and 19 centimeters thick. On the top surface there was a curved circular groove which would collect the blood from the sacrifice and direct it away from the slab of the altar. The slab was on a standing tufa stone, about 1.40 m x 0.35 m x 0.32 m, which was crafted in the way tufa stones are crafted. Half of it was in the ground, had a weird shape and its original use is unknown. The Archaeological Service transferred the Holy Table and relocated it, as it was, in a parish temple of a residential area for safety reasons and also because of the lack of room in the

Archaeological Museum of Argostoli. Moreover, they transferred the mosaic parts in the basement of the Archaeological Museum of Argostoli to be restored and kept. As for dating them, they had reservations about saying their opinion, but because the designs of the mosaic are entirely geometrical, it is assumed that they date to the Geometric Period. Fortunately, we took some photos. Later, I was informed that in the basement of the Museum and near the pile of the mosaics some amphorae and parts of amphorae and other ceramics were placed, which were discovered by chance during the excavation for the erection of a house near the SE side of Pessades, where according to the assumptions of experts there was an ancient Roman pottery workshop. (It goes without saying that this is a very important finding, namely the discovery of Roman elements in Pessades, as it means a lot for the issue we are examining.) They placed those findings near the above mentioned mosaics, as they were found in the same area (Pessades).

We are posing the question: What do all those above mentioned facts have to do with Saint Stephen? In Corfu, there is a tradition according to which the Temple of Saint Stephen in that area was built by the students and partners of Paul, Jason and Sosipater, who having this temple as their base Christianized the island. (There is a relevant reference in the screeed of the Saints Jason and Sosipater, on April 29th, the day we commemorate them, in the Menaion of April as well as in the volume of April of the Great Synaxaristes, again on April 29th). Due to the known issue, that is the martyrdom of Saint Stephen—which is referred to in detail in the Acts of the Apostles (Chapter 6 and 7) and at which Paul was present before his turnaround—he had every reason later on to commemorate and honor Stephen. In the first service which is about Saint Jacob Adelfotheos some Saints of the Old Testament are mentioned and from the New Testament only Saint Stephen, because he was the only known Saint from the new period who belonged to the Church Triumphant. (Actually, he is mentioned after the Virgin Mary and John the Forerunner and then all the rest Saints of the Old Testament follow. See: “Η Θεία Λειτουργία του Αγίου Ιακώβου του Αδελφόθεου”—The Divine Liturgy of Saint Jacob Adelfotheos—(Apostoliki Diakonia of the Church of Greece, Reprint 1997, page 23).

Taking this into consideration, possibly the Temple of Saint Stephen is relatively older than the two mentioned temples of the Apostle Paul.

3. Monastery of the Holy Theotokos on the islet Dias, glebe of the Monastery of Estavromenos, which is mentioned in another part herein. Apart from the main temple on the island there was a chapel above a hermitage, but we do not know of which Saint it is.
4. Small Monastery of the Dormition of the Theotokos in the area called Trapezaki (the Virgin Mary Trapezofora) which is celebrated on the day we honor the Holy Spirit, namely one day after the Pentecost, as well as on August 23rd (when the Dormition is celebrated)

5. Small Monastery of Saint Nicholas in the area called Paliomandria, about 250 meters above the port, where there used to be pens, which explains the name of the area (Paliomandria means old pens), and some shepherds who stayed there all year round. They took care of the primogenitor of the family Iglisis, who took refuge there as a shipwrecked sailor. (What an analogy!) See the book by the teacher Dionysios Travlos *Παναγία η Παλαιόκτιστη του χωρίου Πεσσάδων Κεφαλληνίας* (the Virgin Mary Palaioktisti—meaning built in the old days—in the area of Pessades in Cephalonia), 1963, pages 8-9. Here also survives the oil lamp with the half moons which was an oblation by the Turkish shipwrecked sailor who believed that he was saved thanks to Saint Nicholas, as we mention below.

There was also a glebe of the Holy Monastery of Estavromenos until the earthquakes of 1953 in the area called Tzannata with the name of the Nativity of the Forerunner.

II. THE REST TEMPLES

1. The grand Temple of the Virgin Mary Palaioktisti (Annunciation), one of the most ancient on the island as its name denotes (Palaioktisti means built in the old days). The last, namely the one that survives until today, was built in 1853 and its erection lasted for about 20 years. Its style resembles the style of the Temples of Saint George of the Ecumenical Patriarchate and Saint Stephen of Constantinople and it is located exactly where the previous ancient, grand and triune one was. Herein we often refer to this temple.
2. The Temple of the Apostle Paul which is to the south of the area called Agios Pavlos.
3. The other Temple of the Apostle Paul which is to the north of the same area.
4. The Temple of the Apostles near the area Kountourata, a suburb of Pessades.
5. The Temple of Saint Andrew the Apostle. According to the tradition of the Monastery of the Apostle Andrew in Peratata, this little church was built in Pessades by the shipwrecked Princess of the Danubian Principalities Roxani Tzigara—later nun Romila—who carrying the right foot of the Apostle Andrew and heading to the West took refuge here after the shipwreck. In this area she had the little church built and when she found out that in the mainland there is a Monastery of the Apostle Andrew she went there and left this holy relic and later became a nun by the name Romila. In the book written by the researcher Mr. Aggelodionysios Dempronos *Ξένες Παροικίες στην Κεφαλονιά* (Foreign Communities in Cephalonia), page 45, Publication of the Committee for the Cultural Activities of the Prefecture of Cephalonia, Argostoli 1996, we read: ... “I nikolos milonas promise that I will give to the above mentioned Christodoulos a plot of land in the area of Pessades, in the area of Agios Andreas one bushel of olives and three olive trees ...” (It is a list with the names of some donors to a Hebrew who was baptized as a Christian Orthodox in 1631. We can see that the location Agios Andreas in Pessades is mentioned. This means that the church was there in ruins because of the previous earthquakes. Roxani Tzigara who had shipwrecked here, some years later, had it rebuilt). The Apostle Paul, being in charge of all the churches (2 Corinthians 11:28), cannot have neglected the churches on the island where he was rescued and which was a refuge for himself, his followers and all the other survivors. There is no doubt that he took care of this new church, which surely needed his support and preaching since at the time paganism was widespread. Because it was not so convenient for him to travel to the island as he had arranged trips elsewhere, he might have sent Andrew, who was already nearby in Patras, or some other people (Andrew’s partners), who were also there and could come to our island to help. Maybe someday evidence will be found about the Apostle Paul taking care of this church. As Mr. Warnecke has already pointed out, Pessades was the area where the first Christian Community was created and moreover the whole area of Leivatho had been since ancient times one of the areas that is conveniently connected to Patras, as Warsberg has also mentioned. After all, how else could be explained that the Temple of Saint Andrew and the Monastery in his honor in

the mainland were built here? Moreover, as time passed by, some more temples of Saint Andrew were built on the island.

Let's go back. As we can see, in this area there are four temples in honor of the Apostles and if we consider the northern aisle of the Temple of the Annunciation, where Saint John the Theologian is honored with a special Holy Table, as well as the Temple of Saint Stephen, who is also one of the Apostles, then we count six temples.

There is also another important detail worth mentioning. According to the research done by P. Soustal (page 230) "the only temple in Western Greece which was in honor of the Apostles in the late Roman and early Byzantine Period was in Pessades". It is the fourth temple of those mentioned above, the Temple of the Apostles. (See H. Warnecke: *War Paulus wirklich auf Malta?*—Did Paul actually go to Malta?—page 149).

In other words, as we can see, since early Christianity the Apostle Paul and the other Apostles were greatly honored in this area.

6. The Temple of Hypapanti (The Meeting of the Lord), which is ancient and will be mentioned below.
7. The Temple of the Presentation of the Virgin Mary into the Temple, which is ancient and is located in the centre of Pessades. Some months ago the Archaeological Service estimating the possibility of reerecting the temple and after examining the ruins of the old floor, found out a 1.80 meters deep, circular big tomb with only one skeleton, laying and facing the East, almost intact. The tomb was unknown even to the elderly. The experts who were witnesses as well as others who were later asked or saw photos of it said that they were not aware of any other circular tomb in western Greece. They also said that this is the way they used to bury the Martyrs in the early Christianity. It is located under the Holy Table of the temple and slightly to the right and the arms of the skeleton are placed in a way that resembles the way the arms of priests are placed when they are buried. In the near future an attempt will be made by the National Centre for Scientific Research "Demokritos" to date the skeleton.
8. The Temple of Saint John the Forerunner (Nativity), which is ancient.
9. The Temple of Saints Anargyroi, which is ancient.
10. The Temple of Saint George.
11. The Temple of Saint Paraskevi, glebe of the Holy Monastery of Estavromenos.
12. The Temple of Saint Barbara.
13. The Temple of Saint Isidore of Pelusium
14. The Temple of Saint John Chrysostom, who had great reverence for the Preeminent Apostle Paul, whom he calls the first after the One and whose Epistles he interpreted. This interpretation is a great work by Chrysostom. It is known and mentioned in the synaxaria that Saint Proclus, student of Saint John Chrysostom and later Patriarch of Constantinople, watched the Apostle Paul dictating to Chrysostom's left ear the interpretation of the Epistles. There is a

relevant mural in the Temple of the Skete of Saint Demetrius in the Holy Monastery of Vatopedi.

15. The Temple of Saint Dinati (Dormition of the Theotokos) in Dorizata, which is also ancient. Its name is weird but absolutely correct. There is also the Temple of Saint Dinati in Pylaros which is on the second highest mountain on the island (1,131 meters).

In addition, the temples in Kountourata.

16. The Temple of Saint Nicholas.
17. The Temple of Saint Catherine
18. The Temple of the Nativity of the Theotokos
19. Another Temple of Saint Nicholas

All the above mentioned temples are ancient except for the second Temple of Saint Nicholas in Kountourata (number 19), which is much more recent.

Apart from the temples on the islet Dias and those in the areas of Kountourata and Dorizata, which belong to the Municipality of Pessades, only 21 temples are left in the area of Pessades (namely those in the village and in the Monastery of Estavromenos). They are more, as we can see, than those in the old capital Cephalonia (Castle of Saint George), which had 15 Orthodox and Catholic temples, and also more than those in Argostoli, Lixouri and Sami. The total number of the temples in Pessades is 28. On the contrary, in the area of Lassi, about which and without any reason it has been said that it was the location of the shipwreck, and which started being built in 1970 and was inhabited a few years later, there has never been any temple not even icon stands, apart from the Temple of the Cave of Saint Gerasimos which is more recent (16th century and later. This was where our Saint lived and practiced before travelling to Omala). If the great incident of the rescue of the Apostle of the Nations had taken place there, wouldn't there be some traces of Christianity?

Before concluding this chapter, we consider it of utmost importance to refer once again to the Temple of Palaioktisti and mention the following information.

We did not include that when we first mentioned it because we did not want to disrupt the reader's train of thought as for the number and kind of the temples.

As for the main icon of this temple, the Temple of the Virgin Mary Palaioktisti, according to tradition, it is the work of Luke the Evangelist. I had heard this a lot of times by the aforementioned late teacher Dionysios Travlos, who was a churchwarden and chanter for a long time. When he gave a tour to the visitors of the church he would say in awe that this icon is the work of Luke the Evangelist so it was widely known to everybody in the area at the time. In fact, the icon is of Byzantine style and some overpainting has been done probably for restoring purposes, which has not spoiled the original style of the icon. It should be noted that although the sign on the icon—in capital letters—"ΙΔΟΥ Η ΔΟΥΛΗ ΤΟΥ ΚΥΡΙΟΥ ΓΕΝΟΙΤΟ ΜΟΙ ΚΑΤΑ ΤΟ ΠΗΜΑ ΣΟΥ" (Behold, the handmaid of

the Lord; be it unto me according to thy word), which is the answer of the Virgin Mary to the Archangel, was previously written in white color which has somewhat faded, it was later rewritten in dark red color, similar to the color of what the Virgin Mary was wearing on the same part of the icon, without making the letters obscure. The fact that this tradition is so widespread shows that this should be true. Something should have happened, on which this tradition is based. After all, ancient temples have been built in Pessades in honor and commemoration of what Luke describes. There is extensive reference about this issue in my announcement during the Fifth Conference (2009) which has also been included herein (page 136). Therefore, it makes sense to suppose that during the three month period that Luke stayed here, it is highly likely that he left a painting relevant to what the Apostle Paul preached, whom he followed, but also relevant to what he knew about this preaching. I remember that after a tour in 1962 by the great aforementioned teacher to the teachers of Theology of the High School of Keramies, Mr. Dimitrios Vasileiou (from Mytilene) and Mr. Panayiotis Mpravos, there was a discussion between the two teachers concerning the tradition, according to which Luke the Evangelist had painted icons of the Virgin Mary.

The above mentioned teacher, who was also chanter in the village when I was a child, would always chant the Supplicatory Canon on August 15th: "Εύλαλα τα χείλη των ευσεβών των κατασπαζόντων την εικόνα σου την σεπτήν, την ιστορηθείσαν από του Αποστόλου Λουκά ιερωτάτου, την Παλαιόκτιστην" (Eloquent be the lips of the pious who revere your revered icon, which has been depicted by the Apostle Luke).

When I became a chanter in 1966, after he moved to Argostoli and from there to Athens, I stopped chanting the above mentioned hymn (which was heard only when the teacher got back during the summer and chanted it) thinking that the icon can't have been the work of Luke the Evangelist, since it was painted on a large rock, probably part of the pillars from the original temple, which is part of the old painted stone templon. If it was a portable wooden icon, I thought, it could have been brought to Pessades from a place Luke the Evangelist used to live. But how likely is it that he came to Pessades and painted on a stone post? This is the reason why I removed this hymn, which from this year on (1997 when this book was first published) I added again, since it is known, after the last research conducted, that Luke the Evangelist stayed in Pessades for three months, as he was following the Apostle Paul on that voyage.

People were deeply moved when they heard the hymn after such a long time.

After all these, one would wonder whether even the term Pessades has come from the famous icon of the Virgin Mary Palaioktisti painted on a part of a pillar (the Greek word of pillar is "πεσσός"), patron saint of the area, like—always according to the local tradition—the name of the village Skineas of Paliki comes from the icon of the Virgin Mary which was found under a Pistacia plant (the Greek word for it is "σχίνος") or the name of the village Spartia of Leivatho which comes from the icon of the Virgin Mary which was found at the roots of a shrub called Spartium (the Greek word is "σπάρτο")? Nobody can answer with certainty. However, the term "Pessada" (nominative case) is found as "Pessados" in the genitive case, at least from 1264—The Proceedings of the

Latin Diocese—until today. Moreover, in an old official record of the School of Pessades we can see the term “Ἐν Πεσσαδι τη...” instead of the more common term at the time “Ἐν Πεσσάδαις τη ...” which shows that the nominative case should have initially been “Πεσσάς” and the genitive “της Πεσσάδος” as is the case with other nouns for example “Ἑλλάς-Ἑλλάδος” etc.

F. AGIOS SOSTIS THE PORT AGIOS SOSTIS, THE CAPE AGIOS SOSTIS, THE "BIG CAVE" AND THE TEMPLE OF HYPAPANTI AS WELL AS SOME HISTORICAL FACTS ABOUT PESSADES

The little port in Pessades—known as “Λιμένιον” in the Proceedings of the Latin Diocese of 1264, *ibid* page 69, line 600 and the footnote of line 600—has always been called Agios Sostis (Antonios Miliarakis *Γεωγραφία του Νομού Κεφαλληνίας*—Geography of the Cephalonia Prefecture—Athens 1890, page 110; J. Partsch, *Κεφαλληνία και Ιθάκη Γεωγραφική Μονογραφία*—Cephalonia and Ithaca: One geographical monograph—Athens 1892, page 193; old maps, etc). Moreover, there is a nearby cape called Agios Sostis. In fact, there are two almost adjacent capes, the eastern which is next to the bay Agios Sostis and the other one which is to the west of this. [According to three of the maps we mention (Miliarakis, Partsch, Hellenic Navy) the name Agios Sostis is given to the western cape, whereas in the more recent map by Roads Editions it is given to the eastern cape. In the General Map, the name Agios Sostis is given to the whole beach of Pessades, namely to the adjacent capes, the bay and the in-between beach areas. The name attributed is correct in all cases, because the two adjacent capes, the bay in the NE of the eastern cape as well as the whole beach are known by this name].

It is a strange name (in Greek “Sostis” means the one who saves) but there is an explanation since a lot of shipwrecks have been reported at this location. However, all the sailors have been saved, no human life was perished and there haven't even been any injuries, according to the local tradition, although the coasts and the sea are rough. Only 9 shipwrecks have been reported. They are the following:

1. The shipwreck of the forefather of the family Valsamakis
2. The shipwreck of the forefather of the family Igglesis
3. The shipwreck of the forefather of the family Komninos
4. Turkish shipwrecked sailor, who gave a vigil oil candle as an offering to the Temple of Saint Nicholas, which is above the port, as we have mentioned, and to whom he attributed his survival. This vigil oil candle still survives. (Photo in the Appendix)
5. The ship that was carrying the right foot of the Apostle Andrew, as we have mentioned—which survives in the Monastery of the Apostle Andrew, in Peratata—"set foot" in the port of Pessades Agios Sostis. (See Ilias Tselis: *Κεφαλληνιακά Σύμμικτα*, Volume B, page 291).
6. Another shipwreck, for which we have no information, to the NE of the first (that is the eastern) cape Agios Sostis.
7. Another shipwreck, which probably took place in ancient times, to the west of the second (namely the western) cape Agios Sostis, after which, as it was said years ago, amphorae were discovered and brought to the surface by foreign divers and fishermen).
8. The shipwreck of the Cypriot salesman Enocles, which has been mentioned by the explorer Alexander Warsberg, who after an ordeal close to the islet Dias, some years before Christ, ended up in Pessades, where he was rescued, as other shipwrecked sailors were rescued as well, due to the common for the area weather conditions, winds and draughts, etc. we have already described herein.

9. The confirmation by A. Warsberg about the Apostle who stayed in Pessades (Der neuen Apostel in Pessades, page 24), Christianized Cephalonia and brought about the aforementioned change on the islet Dias, has been a very important testimony, which seems to agree with the ancient local tradition [important testimonies by reliable residents in Pessades have been reported not only in the volumes of the Conferences but also herein], according to which, the Apostle Paul was rescued after a shipwreck in Pessades, stayed there for some time and acted as a missionary.

More information about those shipwrecks can be found in my "Notes" (see pages 8-9) part of which has been included in the volume of the First Scientific Conference, pages 208-216.

If we take into consideration the aforementioned local testimonies about the rescue of the Apostle Paul in Pessades and what has been mentioned by A. Warsberg, it is very easy to understand that the rescue of the shipwrecked Apostle (der neuen Apostel in Pessades, page 24) in that location, as well as the rescue of so many other shipwrecked sailors without any injuries, according to local tradition, has been the basis for the given name "Agios Sostis". Mrs Evangellia Ravani, philologist and former principal of the Junior High School believes that Agios Sostis (meaning the Saint who saves) is the Apostle Paul himself, as he was not the only one who was rescued. All the others sailing with him survived as well. (cf. Act Chapter 27, lines 22-26, 33, 34, 42-44).

Although the little bay ("Λιμένιον") was called Agios Sostis, in all the older maps the same name appears for the nearby cape which protects the bay and which as all the evidence shows is "the place where two seas met", which is referred to in the Acts (27,41). (See the relevant maps of Cephalonia and Ithaca at the end of the book: a) Map by Antonis Miliarakis, 1890, b) Map by J. Partsch, 1892, c) School map—edition before 1950—d) Current touristic map by Road Editions).

Between the little bay Agios Sostis and the cape Agios Sostis there is a location called Megali Spilia (Big Cave). It is called like that because there was a big cave, the greatest part of which collapsed and was eroded by the waves. The last part of it collapsed and it was later covered when the port was built.

Above this port and the cape Agios Sostis there is the very ancient Temple of Hypapanti. This is also strange because one would expect that, since the name Agios Sostis was chosen, there would be a Temple of the Transfiguration of Jesus. Instead, however, there is an ancient Temple of Hypapanti (The Meeting of the Lord). "Υπαπαντή" (Hypapanti) in Greek means meeting, welcome. Symeon met, welcomed Jesus. But in this location the local people were those who met and welcomed, according to the aforementioned, the shipwrecked Apostle who Christianized Cephalonia. Also, the Gospel mentions that "Anyone who welcomes you (the Apostles) welcomes me". (Matthew 10:40). Therefore, in the person of the shipwrecked Apostle our ancestors met Jesus. From this point of view, the location called Agios Sostis and the Temple of Hypapanti are connected to and complement each other. Of course, even if the temple were named after the Savior, we could still correlate the name with the

rescue. In this area— Agios Sostis—as we have mentioned before, the sea is rough when there are SSW winds, because these winds can result in waves taking up the whole Mediterranean Sea. In the past, when the women of the village were preparing the Temple of Hypapanti for the celebration—February 2nd – and there was a tempest, they threw the litter and the leaves from the trees, which came in the temple through the doors and the windows and which they gathered after sweeping the floor, off the rock and into the sea in order to calm it. They believed that in this way the tempest would cease. There are many similar stories. I remember the oldest of the six nuns in the Monastery of Estavromenos, nun Kallistrati, about whom I had heard that in order to stop the drought she would throw the litter she collected after sweeping the floor of the church of Estavromenos into the sea. The same I had heard from a very kind old lady in the Temple of Saint Nicholas in Pirgi—where I first worked as a teacher (1972-1975). In case of drought, when she was young, she would collect the litter after sweeping the church and take it to the sea at the Cape, after walking a long distance. She had to walk up to Kokkini Rachi and then down to the NE beach to throw it into the sea. [Of course this issue needs theological analysis, which cannot be done herein]. The temples and the aedicules in honor of the Apostle were built, as we have mentioned, in the area where the Apostle lived, practiced, preached and performed miraculous healings and where later Christians were buried.

The port Agios Sostis was of utmost importance for Cephalonia since ancient times.

Because of its location it was one of the most suitable areas from which the island connected to mainland Greece and Zakynthos. (See also J. Partsch, *Κεφαλληνία και Ιθάκη Γεωγραφική Μονογραφία*—Cephalonia and Ithaca: One geographical monograph—page 193).

This was what also the explorer of the 19th century, A. Warsberg pointed out, claiming that it is the most suitable location for the connection of Cephalonia with Patras and Zakynthos. (*Ithaka*, Chapter: “Zeus im exil”, pages 12-30).

It was also the seaport of the capital Cephalonia (Castle of Saint George) during the Byzantine Period and during the whole long period of the various occupations that followed, by the Venetians etc. until 1757. The connection was made through the ancient road that connected Pessades with the Castle through the location Arigos, which is between Dorizata and Peratata. This port also connected the Mycenaean settlement of the general area of Mazarakata (which was probably built in the fort which was later the Castle of Saint George) with mainland Greece and Zakynthos, and it is also possible that ancient Krani was connected through the ancient road which goes through the plain of Krania and continues along Kokolata only for loading cargo and not for docking to spend the winter—that could be done in the heart of Koutavos.

The residential area of Pessades which has been associated with its port for various reasons of vital importance exists at least since the Mycenaean Period.

There are three main reasons for the continuous existence of this settlement: a) the aforementioned, namely it was a seaport, b) because it served as a haven for fishermen and c) because it has plenty of water (there are a lot of artesian wells in the 2/3 of the area).

For all these reasons, the Roman Governor Publius lived and was the owner of plots of land in this area (Acts 28, 7, 8). Even in the following years, our settlement is mentioned as one that has always been prosperous and played a key role in the general area.

Therefore, in 1264, in the book *Το Πρακτικόν της Λατινικής Επισκοπής Κεφαλληνίας του 1264 και η Επιτομή αυτού* (The Proceedings of the Latin Diocese of Cephalonia of 1264 and its Epitome, see page 98, lines 1089-1093) it is mentioned as the basis of the "providence of Pessades", jurisdiction that included the whole Eastern Leivatho, whereas "the other providence of Leivatho" is also mentioned, which includes the rest Leivatho (see page 98, lines 1094-1097).

According to the text, the term Pessades was used to refer to a wider area that extended beyond the borders of Pessades and included the whole Eastern Leivatho, because Leivatho, as we have seen, had two "providences", one is Pessades and the other one is Leivatho.

Mr. H. Warnecke, in his work *War Paulus wirklich auf Malta?* (Did Paul actually go to Malta?), page 149, mentions the testimony by W. A. Goodison, who on page 140 of his work *Historical and topographical Essay upon the Islands of Corfu, Leucadia, Cephalonia, Ithaca and Zante*, London 1822, mentions that: "There was a time when Pessades was the most important area in the southwest coast of Cephalonia".

J. Partsch (see page 194) considers Pessades a "wealthy settlement similar to a city".

Moreover, during the period of Septinsular Republic (1800-1807) and although, as we have seen, since 1757 the capital is Argostoli instead of the Castle, the Health Service of Agios Sostis is founded in Pessades. It would serve as a branch of the Health Service of Argostoli, because it was much easier for the passing ships to anchor in Agios Sostis so that passengers and crew would undergo medical tests—at the time there was a widespread fear of epidemics—than covering a longer distance, since it was also difficult to reach Argostoli, especially considering that they were using sails and roars. [We extensively refer to this issue in our announcement during the Fourth Conference (2005), which is included herein (pages 99-115)]. Even today, and for many years, when making plans about what to do in case of an emergency due to the extremely destructive earthquakes that are common, it has been decided that the port of Pessades will be used to serve the biggest part of our island. The docks of the cities, as they have been built on the rubble of older ruins, collapse easily and the ships cannot approach. Moreover, the access to Poros and Sami, as well as the connection through land between the cities of Argostoli and Lixouri is impossible because parts of rocks from the mountains fall and the roads have been built on those. So the port of Pessades for all these reasons, but also because of the fact that its beaches are rough and low

and the road access from Argostoli and Leivatho is safe, has been considered as one of the most suitable connections of the island with mainland Greece.

After the Union of the Ionian Islands with Greece, Pessades became the capital of the Municipality of Ano Leivatho, but also today, after the temporary decline because of the earthquakes of 1953 and the rise in emigration, there has been important development in many aspects.

As for the etymology of the name Pessades, there are a lot of explanations. It might derive from the ancient Greek word “πέσσοι” (ancient games that survived until recently called “sardounia” for which flat and almost round stones and parts of old roof tiles were used. It might also come from the verb “πίπτω” (which means fall) because there are a lot of slides in the terrain etc. See also the book by Dionysios Travlos *Παναγία η Παλαιόκτιστη του Χωρίου Πεσσάδων Κεφαλληνίας* (the Virgin Mary Palaioktisti in the village of Pessades in Cephalonia), 1963, page 7. However, in the book *Το Πρακτικόν της Λατινικής Επισκοπής Κεφαλληνίας του 1264 και η Επιτομή αυτού* (The Proceedings of the Latin Diocese of Cephalonia of 1264 and its Epitome) two terms alternate: “Πεσσάδα” (Pessada) and “Πεσνάδα” (Pesnada). (Obviously the consonant “η” transformed into an “s”. That is why Pessada is written with double “s”.) This could also lead to other assumptions. For example, it might come from the phrase “εξώκειλε η ναυς” (Πες-ναυς-Πεσνάδα), which means that the boat sank, or from the word “πεσνηαδε” (meaning they go to the boat). So the name Pessada might refer to the one and only boat (“νήα”) of the Apostle Paul or in general to the boats that sank in the area, since the term could mean that the shipwrecked boats ended up in this location (cf. all the information about the name of Agios Sostis). It could also come from the phrase found in Homer’s *Odyssey* “επεσεύοντο νήαδε” (*Odyssey*, Book 13, line 19) which means “they went to the ships”, because people would go to Pessades in order to take the ship that connects Cephalonia with Peloponnese and Zakynthos.

We will not mention anything else. We hope that in a future work we will refer to the cultural elements of our area in more detail.

G. "THE PLACE WHERE TWO SEAS MET" WINDS – TEMPESTS – DRAUGHTS

It is mentioned in the Acts (27, 39) that as the sailors were coming closer to the unknown land, "they discovered a creek with a shore into which they were minded, if possible, to thrust the ship".

So they tried to steer the ship towards it. However, they did not succeed, because the tempest threw the ship to "the place where two seas met", namely to a rocky and dangerous cape which was not suitable for approaching the shore. There was no sand to help them disembark safely. It was a place with many difficulties, as we will see later on, so they all had to swim. Those who knew how to swim were ordered to do so and the rest were rescued on boards or on other parts of the ship. (Acts 27, 43-44). Nobody reached the shore on foot.

Let's move on to some more detailed information based on the texts.

And falling into a place where two seas met they ran the ship aground; and the forepart stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waves. (Act 27, 41).

The text is clear. The tempest threw the ship to a place where two seas met and those in charge could not do anything else but try to get closer to the shore as safely as they could. "And the forepart stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waves". (Act 27, 41). It seems that it was impossible for the sailors to disembark either from the forepart, as the waves would throw them on the cape's tip, or from the hinder part, as it had already started being destroyed by the waves. So they could only use the sides of the ship to abandon it and fall into the sea. Since all the information shows that the Cape Agios Sostis was the location of the shipwreck and since in front of the ship and to the left of it there were hard rocks, the sailors had to avoid the tip of the cape and fall into the sea from the right side of the ship. Then, following the course of the wind and the waves they were driven to Agios Sostis bay. As we have mentioned, the same name has been used for the cape nearby. The heart of the bay is at about 80 to 200 meters away from the tip of the cape. The distance is long because the bay is too wide.

This last ordeal (the fact that they had to swim) under the adverse circumstances and after an exhausting long voyage demanded a lot of physical strength. This was the reason why the Apostle Paul had asked everybody in advance to eat and gather strength in order to withstand. "Wherefore I pray you to take some meat: for this is for your health: for there shall not a hair fall from the head of any of you" (Act 27, 34). (Obviously—as the text also mentions—there was enough time between eating and swimming.)

The beach of Eastern Leivathos, in the middle of which is Pessades, has five places where two seas meet. They are steep with deep waters. One of them is the cape Agios

Sostis. This beach is the western part of the bay of Lourdata or Leivatho, as it is also called. The bay is very wide with a sandy beach in its heart which is 3.5 km long. It is the famous beach of Lourdata-Trapezaki. Of course this is the bay with the beach as it is mentioned by Luke, who writes the following: "And when it was day, they knew not the land: but they discovered a certain creek with a shore, into which they were minded, if it were possible, to thrust in the ship" (Act 27, 39). [Writer's Note: In my announcements, during the Fourth (2005) and Fifth Conference (2009), which can be found herein on pages 99-139, there are specific references that show why the bay in Lourdata is the one mentioned in the Acts of the Apostles]. As for what is mentioned by Luke: "they knew not the land", it makes sense, because Ainos, which was known for the sanctuary dedicated to Zeus but also for its high altitude and grandeur, and which also was a distinctive mark for the sailors, could not be discerned. Due to the rainy weather and the S, SE and SW winds it was completely covered by the thick clouds which are common in such weather conditions. In such cases, Ainos is covered completely till its foothills and those who have not seen this sight cannot realize that there is Ainos hiding.

During the last year's boat ride round southern Cephalonia (in the morning of August 17th 1996) with Mr. Warnecke, we showed him all the aforementioned characteristics of this location. When some days later we went to Vlahata to help him get a better view of the whole area and the beach of the eastern and southeastern Leivatho which ends up to five places where two seas meet, he was surprised. I pointed out, and he agreed, that 2000 years ago the rocks would have been longer and sharper, as the shores get eroded from the earthquakes, the rainfall and the waves.

Mr. Warnecke examined thoroughly with binoculars the whole area and mentioned: "The only that remains being seen is which location in Cephalonia provides the most evidence. I also want to see the depth of the waters." The same night I showed him a photocopy of the special map of the Hellenic Navy Hydrographic Service and after contradicting the depth of the waters in the area with what has been mentioned in the Acts of the Apostles, he realized that they agree.

Mr. Warnecke was also concerned about the winds, the tempests and the draughts.

There is, as it is known, a weak and temporary sea draught from the west of Crete to the northern Ionian Sea, which approaching Cephalonia splits in two ways. One goes from the west of the island to the north and the other goes between Cephalonia and Zakynthos following a NE direction. In a way, the later maybe caused the known tempests of Schoinari, but, as we have mentioned, this draught is neither strong nor permanent. In the south of Cephalonia, as sailors and fishermen also attest, during the summer months a lot of draughts develop, which are closely related to the course of the winds. The direction of the draughts normally during this period of time is different from the direction of the winds. Sometimes it is opposite or to the side of them. For every wind there is a constant draught, even if the direction is not the same.

In this way, for example, when we have a NW wind, we also have a strong and constant draught from Elio and towards the SW. In other words, it has a direction from the NE to the SW, which means that it is to the side of the NW wind. During the fall and winter months the draughts cease and all the objects floating on the surface, driven by the winds and the waves, end up to our beaches.

So it is very common that objects thrown by big ships sailing from Italy to the eastern Mediterranean Sea end up here, such as metal barrels, wooden crates etc. even waste from the central part of the Mediterranean coming from ships passing by or from other sources, but at least not from our area.

The fact that during the fall and winter months we do not have draughts against the winds and the waves is also based on this: A lot of times, and all year round, various ships anchor in the bay of Lourdata either temporarily to find shelter from the tempests—especially when the winds are N, NW or NE—or while they are waiting a charter order. (The waste we mentioned never comes from those ships and whatever we write is absolutely right). With the slightest gust of wind and the smallest waves those anchored ships turn to the opposite direction of the wind, which shows clearly that they are driven only by this slight wind and the resulting small waves and not by any draughts.

I mentioned all these to Mr. Warnecke. I also told him about the winds during the fall months, when the shipwreck occurred, and which especially during the phenomenon called here in western Greece the “forty-day period” are by 60% SE, 30% SW and 10% of other directions. [forty-day period: a long period of about forty days of severe winter with torrential rains and high winds, exactly as it is described in the Acts, which takes place from September until December. It might start earlier or later, but always during this given period. There are two older references that this period starts in August but this is very rare. We should also note that the forty-day period does not occur every year but every two, three or four years. However, it has occurred in two consecutive years, for instance in 1963 and 1964. The remarks recorded for the direction of the winds in the announcements in the Conferences about the issue we examine are mostly about what usually happens and less about the forty-day period.]

This means that the ship was following a course from SE to NW or from SW to NE and rarely from the N towards the S. This is what literally the phrase “as we were driven up and down in Adria” (Act 27, 27) means. The resultant of all those movements was from SE to NW with some major deviations from SW to NE. The later probably occurred during the last phase, so the ship that was adrift came into the sea area of northern Cephalonia from the SW while the winds had a slight deviation from SSW to NNW, as is common due to the conditions in the area, to end up, as is the case with most adrift ships, to Agios Sostis. After all, the winds which usually hit our coasts and literally shatter our area are SSE.

Here we have to point out the following: Mountain Ainos, the highest mountain of the Ionian Islands (1,628 m high and 10 km long), as well as the whole mountain range (which is 30 km long) have a direction from NW to SE. So when there are SSW winds,

they approach the mountain and then change to NNW, following the direction of the mountain. This is clear by: i) the change in the direction of the clouds and ii) the change in the direction of the waves. So the waves, which come from the middle of the bay of Lourdata, instead of ending up in its heart, they turn to the western side, in the middle of which is the rocky cape as well as the rocky bay of Agios Sostis. [This phenomenon has been explained in detail in my announcement during the Third Conference (1999)–Volume of Proceedings of the Third Conference, pages 357-358–]. In the residential area of Pessades above Agios Sostis we have two Temples of the Apostle Paul, which date to Christianity in late antiquity period; the iconography of the Apostle as well as the Monastery of Estavromenos, which is the most ancient on the Island and the title of which and only is, together with the Resurrection, the core element of Paul's preaching; the Temple of Saint Stephen, which is of utmost importance, together with all the mosaics probably dating to the Geometric period. All these, and much more, in the same settlement, for the reasons we have explained in detail during the Third Conference (see pages 350-362). We should also note that apart from the aforementioned reference about the course of the winds and the waves affected by the mountain range of Ainos (see also the map of Cephalonia page 191 herein), resulting in the adrift ships—that had no engine or keel—ending up to Agios Sostis, we have also noted another reason that has to do with the area. Leivatho, which is like a peninsula, stretches from the mainland of the island to the SW. As a result, when the winds turn from SE to SW—which is very common—and due to the appearing magnitude of Leivatho to the SW they remain SW, the waves coming from the SW and passing from the cape Liakas, seem to create some kind of a "void" to the East of Leivatho, because there are no strong winds due to the magnitude of Leivatho and are somehow forced to cover this "void" when they enter the bay of Lourdata instead of continuing towards the heart of the bay they are forced to the left, namely to the SE beaches of Leivatho, in the middle of which is the bay and the cape Agios Sostis. In this way, the aforementioned change in the course of the winds and waves is reinforced due to the mountain range of Ainos. This means that this is one more reason why the winds and the waves are reinforced towards the North. Surprising and also confirming of what has been said is the ordeal and the rescue of the Cypriot salesman Enocles in Pessades, as it has been reported by Warsberg. (A. Warsberg: *Ithaka*, Vienna, 1887, pages 12-30).

In order to return to our issue and conclude, no bay in the south and southwest shores in Cephalonia apart from the bay of Lourdata (or Leivatho) has the above mentioned natural and historical characteristics.

H. ABOUT THE TEMPLE OF VATSA IN PALIKI

As we have already mentioned, in the whole area of western Greece there were only three Temples of the Apostle Paul. All of them are in Cephalonia. Two are in Pessades, in Leivatho and the other one in Vatsa, in Paliki. This is the area where there was a temple of Poseidon, god of the sea. This adds more evidence to the issue we are examining from another aspect.

From the temple of Poseidon, which is in the most western part of Greece, all those sailing to the West set off in large ships—small ships sailed along the coast—to cross the open and dangerous Ionian Sea, after sacrificing to Poseidon, to ask for his help in order to have a safe crossing.

In the same location, during the first years of the Christianization of the island, a Temple of the Apostle Paul was built for the same reason. The Apostle Paul was thought by the local people to have a great power over the sea element, since, he and his followers, 276 in total, were rescued after the horrible tempest.

In other words, Paul replaced Poseidon. Later, at the same place, the Temple of Saint Nicholas, patron saint of the sailors, was built. The traditions in Cephalonia are often disrupted by a drop in the population due to earthquakes or the invasions of pirates and other conquerors. Therefore, as years passed by, the reason for building the Temple of the Apostle Paul was forgotten.

In other words, at the same location (Vatsa) there has always been a temple dedicated to the one who had power over the sea element and whose help sailors asked to cross the open rough Ionian Sea.

The distance between the temple of Poseidon and the Temple of the Apostle Paul is due to the fact that when the Temple of the Apostle was built the ancient religion had not been yet eradicated and people still sacrificed to Poseidon. As a result, the Temple of the Apostle was built at the same location, but a little bit further away, as we have mentioned, in order to avoid any conflict.

In conclusion, we could say that two of the three Temples of the Apostle Paul were built in Pessades since it was the place where the Apostle was rescued, stayed and preached. The other temple (in Vatsa, in Paliki) was built in order to help the sailors heading to the West. There is also a slight chance, although this is not mentioned anywhere, that the ship might have stopped there to offer a sacrifice to Poseidon—in case some people on board had not been Christianized yet—or to wait for the wind to change, so the Apostle Paul might also have set foot at this location.

Information about the area of Vatsa as a place from where sailors set off for Sicily can be found in the following sources:

a) Spyridon Marinatos: *Κεφαλληνία–Ιστορικός και αρχαιολογικός περίπατος*" (Cephalonia–Historical and archaeological walk), 1962, pages 34, 121.

b) George Moschopoulos: *Ιστορία της Κεφαλληνίας* (History of Cephalonia) Volume 1, Athens 1990, pages 30-31.

c) George Souris: *Η σημασία της Κεφαλλονιάς για τα ελληνιστικά κράτη και τη Ρώμη* (The importance of Cephalonia for the Hellenistic countries and Rome), *Κεφαλληνιακά Χρονικά* (Chronicles of Cephalonia) Volume 1, 1976, pages 112-113.

d) Theophrastos Chartouliaris: *Σημειώσεις σχετικά με το ταξίδι (προς Ρώμη) και το ναυάγιο του Απ. Παύλου* (Notes about the voyage (to Rome) and the shipwreck of the Apostle Paul) Athens 1994, pages 15-17, where all the information of the aforementioned sources can be found in detail.

I. PROFESSOR IOANNIS MESOLORAS (1851-1942)

ABOUT THE CHRISTIANIZATION OF CEPHALONIA

Another issue which has to be mentioned is what the late Professor Ioannis Mesoloras said about the Christianization of Cephalonia.

About this issue, which was of his concern since he was young, he concluded in his late years that Cephalonia should be “Μελιτινή”, “Μελιτηνή” or “Μελίτη” (Melitini or Meliti) mentioned in the Acts, and Pessades should be the place of the shipwreck and rescue of the Apostle Paul. This means that our island was Christianized by him.

This evidence was revealed during the years 1993-1994, as it has been recorded in the Proceedings of the First Scientific Conference—held in 1993—published in 1996.

We mention the relevant information taken from the Proceedings which I had then recorded and sent attached to the following testimony to the Professor George Metallinos, who published the Proceedings and included it on pages 212-214:

"On May 15th 1994 (Sunday), after the church service in the Temple of Annunciation in Pessades, we heard an important testimony by Mrs Marika Papakonstantinou-Aggelatu.

As she reported, she had heard times and times again her aunt Krystallia Chorafa-Forte, who had heard stories from her grandmother, say that in Pessades a lot of processions to honor the Apostle Paul took place in the temple that is given his name. The temple was opposite today's aqueduct and a little bit further away from the ruins. These processions were held mainly in periods of drought but for other reasons as well.

[...] The day before yesterday (some days after the previous testimony by Mrs Papakonstantinou) I met, here in Pessades, the former principal of the Junior High School, Mrs Evangelia Ravani (Philologist), who was pleased to inform me that there was new evidence in a written text about the issue, which was sent to her by Mrs. Papakonstantinou.

It is a very nice text with a great historical and philological interest. We mention the parts of the text that are about the issue we are examining. (Writer's Note: They will be mentioned later in this chapter to avoid repetition.)

The text is clear and offers a lot of useful evidence.

Mr. Heinz Warnecke has, without yet being aware of it, a forerunner and supporter as for his ideas. This person is the late Professor Ioannis Mesoloras, who unfortunately did not have the time to present a written study on the issue.

After the aforementioned testimony (which will be mentioned later herein) was revealed, there was a conversation in the yard of the Temple of Saint Barbara in Pessades last year, namely in the summer of 1993, between Mrs. Ravani and the daughter of Mrs. Papakonstantinou, Mrs. Eleni Papakonstantinou-Steele, who lives in Washington State in the NW of the USA. When after discussing about various topics they mentioned what is now a common topic of discussion in Pessades, the issue about the Apostle Paul, Mrs. Eleni Papakonstantinou-Steele remarked: "My mother has talked to us about this issue, as she has information from her grandmother, and when she comes she will tell you all about it".

This was the motive for asking, this year (1994), for the oral and written narration by Mrs. Marika Papakonstantinou. [...]. [Note of the writer: All these took place during the years 1993-1994].

Since 2012, cultural festivities have been held in honor of, among others, the great painter Konstantinos Parthenis at the location of the ruins of one of the oldest houses which belongs to the family Valsamakis in Pessades (built in 1603). In the area near the Offices of the Community, the Centre of Cultural Creation and Education "Konstantinos Parthenis" was founded by the Technological Educational Institute of Ionian Islands as its branch and after the proposal and initiative of the President at that time, and dearest fellow citizen Mr. Napoleon Maraveyas, who is Dean in the National and Kapodistrian University of Athens and former Minister. Konstantinos Parthenis was married to Ioulia Valsamakis, daughter of the owner of the house of Nikolaos Valsamakis and would spend the summer time in this house, where he used to paint, among other things, the scenery of Pessades. Some years ago, a relative of the family Valsamakis, Nikolaos Valsamakis, who was also heir to this house, which collapsed after the earthquakes of 1953, donated it to the Holy Temple of Saint Nicholas in Pessades to be used for the benefit of the local people.

During this year's cultural festivities (August 21st 2017) reference has been made to important people in Pessades, Keramies and Sparties. It has been proposed to me to talk about the late Professor Ioannis Mesoloras. Because this important Professor was concerned about the issue of the Christianization of our island, which is also the topic of this book, I thought it was essential for your information to include herein this speech:

IOANNIS MESOLORAS (1851-1942)

By Theophrastos Chartoularis, August 2017

First of all, we should thank the Technological Educational Institute of Ionian Islands and its Principal, President Ioannis Dragonas, for holding these important festivities in the Centre of Cultural Creation and Education, which was created by the former President of the Technological Educational Institute of Ionian Islands and today's Dean of the National and Kapodistrian University of Athens and former Minister, Mr. Napoleon Maraveyas. He is tonight's coordinator and I should thank him, because he was the one who proposed that the cultural festivities of the Centre of Cultural Creation and Education "Konstantinos Parthenis" should include references to important people and

issues that are connected with the local tradition and culture. One of these issues is the topic of our discussion tonight.

Reverend, Representatives of the Region of Ionian Islands and our Municipality, Mr. Warnecke, ladies and gentlemen.

A very important personality in the field of Science and Literature in the second half of the 19th and the first half of the 20th century is the late Professor Ioannis Mesoloras.

Information has been gathered: a) after discussing with the late Mrs. Marika Papakonstantinou, nee Aggelatou, who has information from her aunt Krystallia Chorafa, nee Forte, wife of Charilaos Chorafas, the known composer of "Pessadianas" b) from the written testimony by the same person c) from the late Mrs. Thaleia Maragkaki, nee Vasilatou d) from the late nephew of Professor Andreas Mesoloras who comes from Sparties e) from the relative of the late Professor and coordinator of tonight's event Mr. Napoleon Maraveyas, f) from the book *Κεφαλληνιακά Σύμμικτα* (Cephalonian Symmikta) by the historian Ilias Tsitselis, g) from the local tradition of Pessades during my childhood, h) from the Internet.

According to the abovementioned, Evangelos Mesoloras, father of the Professor, together with his two brothers came to Leivatho from Fragkata, in Omala. Evangelos lived in Pessades and from the other two, the one in Kountourata and the other in Spartia. It was common, especially during the last three or four centuries, for families or individuals to move from the mountainous areas and settle in lower lying areas which offered more opportunities for a better survival and development.

When some years later King George I visited our island and came to Pessades and saw the Holy Temple of the Annunciation-Palaioktisti, here, Queen Olga noticed a blond, beautiful and intelligent boy. He was the son of Evangelos Mesoloras, Ioannis, born in Pessades in 1851. The Queen and the King's liking to the boy, which lasted forever, had as a result the Queen to pay for his education. It is also said that years later she admired him as a chanter, when he was a college student, while she was attending the church service in the Temple of Saint Constantine in Omonoia. Moreover, later Ioannis was appointed twice Dean of the University of Athens and also Royal Commissioner of the Holy Synod. Every time he visited the island he would attend the church service in the Temple of the Annunciation, where he used to sit near the Bishop. He used to do that until he was very old. Later, he did not stay in Pessades, as probably his parents were not alive, but he stayed with his close relatives in Spartia and would come on a horse carriage to attend the church service in the Temple of the Annunciation. People of his family also claim that Queen Olga encouraged him to choose the daughter of the Priest of the palace to be his wife. In fact, Olga was the one who married the couple. Once, she gave him a golden case as a present which he always kept on his desk and inside which was his father's awl. His father was a shoemaker. As a shoemaker shop he used a square small room on the ground floor of another house owned by the family Valsamakis, opposite which we are now. The walls of this room survived until some years ago. But after the road between the two houses owned by the family Valsamakis

was widened, the walls were destroyed. Unfortunately, we do not have any photos of them.

Ioannis Mesoloras had three daughters, one of whom, Athena, was an eminent nurse especially during the Second World War. The square in front of the Red Cross offices in Athens, where her bust is, was named Square of Athena Mesolora in her honor.

The historian Ilias Tsitselis in the First Volume of the book *Κεφαλληνιακά Σύμμικτα* (Cephalonian Symmikta), pages 401-402, refers to this eminent personality, his studies as well as his work. We include herein the whole reference:

[MESOLORAS IOANNIS. He comes from Pessades, Leivatho and he is the son of Evangelos, born in 1851. He studied in the High School of Argostoli and in Athens since 1864. After succeeding at exams, he was granted a scholarship in Rizarios School where he worked as a librarian and secretary of the principal and archbishop of Corinthia, Sokratis Koliatsos. In 1871 he started studying in the theological school of the University. He was granted a scholarship and continued his studies in Leipzig, Berlin and Tübingen. He focused mostly on the field of Theology and the French and German language. In Tübingen he also took a degree in Philosophy. Mr. Nikolaos Koupas, a Cephalonian who was residing in Marseille and was very fond of music, paid for his studies in Paris and Sorbonne. In 1879 he became the principal of the Junior High School in Corinth and later in Piraeus, while he was a Honorary Professor in Rizarios School, substituting Nikiforos Kalogeras, where he taught Rhetoric, Liturgical Studies, Introduction to the Bible and Catechism. He was a member of various clubs as well as scientific and charity associations in Greece and in the East. Also, he taught in the Society of the Friends of the People and gave panegyric speeches and eulogies for eminent people. After being an assistant professor of Theology since 1881, he was appointed a professor in Theology School in the National University in 1888.

Mesoloras was also a prolific writer. Apart from his school coursebooks the following of his works were published in Athens, for which he was rewarded. a) *Τα γραμματα Ιερεμίου του Β' προς τους εν τω Πανεπιστημίω της Τυβίγκης διαμαρτυρομένους καθηγητάς* (Jeremias' II letters to the protesting Professors in the University of Tübingen. (1) Historical and theological dissertation d'habilitation 1881. b) *Συμβολική της ορθοδόξου εκκλησίας* (Symbolics of the Orthodox Church) in two volumes 1883-1901 c) *Λειτουργική* (Liturgical Studies), 1895. d) *Κατήχησις εκτενής* (Extensive Catechism) e) *Ερμηνεία Ευαγγελίου μετά πρακτικών ομιλιών* (Interpretation of the Gospel followed by practical speeches) (2) f) *Ιστορία της παλαιάς και νέας διαθήκης* (History of the old and new testament) g) *Θρησκευτικά και κοινωνικά μελέται* (Religious and social studies), 1892. h) *Εισητήριος λόγος εις την πρακτικήν θεολογίαν* (Inaugural speech in practical theology), 1898 i) *Γη αγία* (Holy Land), 1902 j) *Απολογητική* (Apologetics), in two volumes. He often preached the word of God and for many church issues he worked together with the late metropolitan bishop Germanos, who hired him as an editor in chief in the church newspaper "Ιερός Σύνδεσμος", while earlier he was manager of the religious magazine "Αναπλασις" from 1891-1893. He was also awarded, among others, with the medal of the Holy Sepulchre in 1903.

(1) While he was a Patriarch (1572-1579), it is known that attempts have been made to approach those who were protesting, which failed. Moreover, the Papists started a war against the Orthodox. See Sathas, Jeremias II. Gedeon Manouel, *Πατριαρχικοί Πίνακες* (Patriarchal Tables) 552; I. Mesoloras, *Απολογητική* (Apologetics).

(2) The Holy Synod of Greece recommended the book as useful, educational and suitable not only for the priests but also for the students and all the Christians in general].

(Writer's note: The first volume of the book *Κεφαλληνιακά Σύμμικτα* (Cephalonian Symmikta), in which this is included, was published by the same author in 1904. Since Mesoloras lived for thirty-eight more years, he should have left more important works, about which we think that a research should be conducted).

Apart from those—let us now return to the rest of the information—he was also preoccupied with the issue of the Christianization of Cephalonia. This is also clear by the fact that in 1914 he attended the First Panionian Conference during which he talked about this issue, namely the Christianization of Cephalonia.

He claims –according to his announcement– that it was easily succeeded within the first century due to the fact that from the ancient times people of Cephalonia migrated and travelled to a lot of other parts of the world, either for trading or in order to study and find other better ways of earning their living, without ever forgetting their island. He also believed that the geographical position of our island was convenient, since it was among the centers, mainly Corinth and Rome, that at the time the Apostle Paul was active, but also near Patras, where the Apostle Andrew lived and preached. Although he was not so confident that there will be more information to clarify the issue, he simultaneously never excluded the possibility of some discovery by "some happier than himself, for the sake of our homeland" as he says. It is also notable at this point that he wishes to find an answer "for the sake of the history of the homeland" even if this is found by somebody else and not himself. However, because he knew—he was aware of the way and the reasons why the myth about Malta was created and dominated, as it is certain that he was aware of the terms “Μελιτινή”, “Μελιτηνή” or “Μελίτη” (Melitini or Meliti), found in ancient manuscripts—and had a feeling, enhanced by the fact that there were two Temples of the Apostle Paul in Pessades (maybe he knew only about the one, as we have mentioned) and that processions in honor of the Apostle Paul were held mainly in periods of drought in this area, he starts considering that maybe it was Pessades where the shipwreck took place after the terrible storm, which started shortly after they sailed from Crete heading to Rome. Therefore, he starts asking the fishermen and the sailors of the area about the winds and the currents. In between, the war broke out during which he died (1942). After that, there has been no other reference to this issue. At this point we mention the written testimony by Mrs. Marika Papaknstantinou-Aggelatu about this issue:

["Memories from my aunt"

I thank God that gave me strength to perform this duty. I was found in Pessades, the day that I had to make arrangements for the memorial service of my beloved aunt Krystallia Charilaou Chorafa, nee Nikolaos Forte. She was my mother's first cousin Eleni Gerasimou Forte-Aggelatos. She had no siblings or children so I was the only relative who stood by her side especially the last difficult years....

She had a good innings since she died over the age of 95 [...]

Until almost her last day she had an excellent memory especially when it came to old incidents and stories [...] Once we talked about Saint Paul. She told me that when she was a little girl, her grandmother told her that there was a church there. She remembered this later, much older, when they were taking a walk around there with the University Professor of Theology Ioannis Mesoloras, born in Pessades (1851-1942). He told them that the location was of historical importance. He had heard that in the past they used to hold processions there in periods of drought. We asked him: why did that happen here? Weren't there other churches at the time? Why did people in Cephalonia start from the Temple of Saint Paul? He claimed that they thought that this Saint had the ability to control the sea. This is how he was rescued after the shipwreck on their voyage to Rome. After all, that location is close to the sea. All these and some other information a sailor told him, about the currents and the tempests make him thoughtful: What if the Apostle Paul ended up in Pessades after the tempest? Maybe he stood at that area talking to the locals until it was time to leave again. He was thinking of examining every possibility in detail, when he had free time after he was finished with his duties.

We never saw him and never heard anything similar about the issue. It seems that he died without ever finding the time. After all, there was also the war... Maybe someone else, some other time.]

So Ioannis Mesoloras can rightly be considered as the forerunner of Mr. Warnecke.

When during the Third Conference about the Apostle Paul, 1999, I mentioned this information, everybody was surprised and mainly the Greek Professors of Theology, who seemed very pleased, because somebody who had studied Theology could discern the concealed truth so early.

The researcher Mr. Warnecke, whom we are honored to have here with us, and who had completed his thesis in 1987 without being aware of all this information about Professor Ioannis Mesoloras, had the opportunity to discover that Cephalonia was the place of the shipwreck and rescue of the Apostle Paul, and he is the one who brought that to light. As a result, all the people in Cephalonia will be forever grateful to him and proud of the late Professor.

We think we should conclude by saying a few words about a very important person, the daughter of Ioannis Mesoloras, Athena.

She was born in Athens in 1889. In 1911, the first Practical Nursing School was founded and Athena Mesoloras, aged 22, became the manager. She was the first nurse who

specialized in Public Hygiene. She studied in King's College London in 1920 after being granted a scholarship by the Union of the Associations of the Red Cross and then took over the management of the Higher School of Nurses and Health Visitors of the Hellenic Red Cross. Later, she became manager of the Department of Nursing and member of the central board of the Hellenic Red Cross.

Her contribution during the Greek-Italian war of 1940 is considered very important as, together with her colleagues, she supported the Hellenic Armed Forces.

During the last decade of her life (1955-1965) she was President of the Hellenic Nurses' Association. She died in 1965 in Athens and was buried by the Metropolitan Cathedral of Athens on September 10th 1965. We have already mentioned that a square has been named after her, where there is also her bust. Thank you very much.

J. CONCLUSIONS

In this short book we avoided repeating some of the already known evidence and especially that about contradicting Cephalonia and Malta, because this has been examined in detail. Malta is out of the question, since everybody knows how and for what reasons it has been connected to this issue. After all, Malta does not provide all the necessary evidence, which only Cephalonia does. It is clear that there is no other place connected to this issue. Based on the evidence we have today, Mr. Warnecke's claim is obviously right. Namely, "there is no other place that provides so much evidence apart from Cephalonia."

This evidence is mostly about the area of Pessades. Professor Ioannis Mesoloras, based only on the little evidence he heard about this residential area (probably too late, because in my aforementioned announcement during the First Panionian Conference—1914—he had no idea that Cephalonia might be the place), being intelligent and intuitive, drew the right conclusion and he had the insight to discern the concealed truth that Cephalonia is the place mentioned as “Μελιτινή”, “Μελιτηνή” or “Μελίτη”(Melitini or Meliti) in the Acts, and that Pessades is the location of the shipwreck and rescue of the Apostle Paul. Unfortunately, he left the island too young and would come only for a short time every now and then, as he was focused on his studies and duties. So, he did not have many opportunities to converse with the local people in the village. That is the reason why he had not heard any testimonies by the people here. We should note that his father had come to Pessades from Frangkata, in Omala, only some years earlier, so they had no family ties in this new land. A lot of valuable time was lost and much later he was absolutely right in his assumptions about the issue. However, he did not have the time to engage more and write anything about it. He was also too old, there was a war going on and his death was near (1942). May he rest in peace!

He had no time to engage more and write anything about the issue, but his testimony, which fortunately survives, proves that he was intelligent enough to draw the right conclusion. All the scientists and other people that found out about his assumptions that Cephalonia should be “Μελιτινή”, “Μελιτηνή” or “Μελίτη”(Melitini or Meliti) of the Acts and Pessades is the location of the shipwreck and rescue of the Apostle Paul, greeted it as logical and convincing! The fact that with little evidence he came to the right conclusion is indeed surprising! Moreover, since he was a person whose opinion was thought of as important and accredited, we believe that he has contributed in consolidating the issue not only within the scientific community but also in the general public. Positive was also the fact that this testimony was made known early enough and has thus been included in the Proceedings of the First Conference. Moreover, it was mentioned during the Third and Fourth Conference (which was also the last), and in fact it was the conclusion of it.

To sum up, it has been obvious from the beginning that here are the traces of the Apostle Paul. This assumption is absolutely justified, if we take into consideration all the aforementioned information.

There are two Temples of the Apostle Paul in Pessades, dating to the early Christian period; aedicules; processions, held mainly in periods of drought but also on other occasions; the testimony by Warsberg about the new Apostle in Pessades; testimonies about the rescue; the fact that the Apostle Paul lived and preached here. There are also a lot of icons of the Apostle Paul, only here and nowhere else on the island, as well as many temples and monasteries; the ancient Temple of the Annunciation Palaioktisti with important evidence relevant to the issue; a unique early Christian Temple of the Saints Apostles and an early Christian Temple of Saint Stephen on an ancient altar with ancient mosaic possibly dating to the Geometric period; the Monastery of Estavromenos or the Monastery of Stavros, which bears a lot of elements connected with local tradition, which is the most ancient on the island and based on its name we can say that it is the core of what the Apostle Paul preached. In addition, we mention all that has been said by Luke, the temples in Pessades, Agios Sostis (bay and two adjacent capes—the eastern and the western), 9 known shipwrecks, deep waters that are also described in the Acts, currents, winds and an ancient settlement of high importance. All these have been included in this book (some have been mentioned already) and are absolutely justified and based on various historical and natural evidence which can be found only in our area in the whole Mediterranean Sea.

It is also weird how a relatively small area like Pessades provides such huge amount of evidence, which all lead to the same conclusion.

We believe that time has come to spread the truth.

The research has already broken new ground and everything is much clearer than before.

As the Apostle Paul says about another issue: "The night is far spent, the day is at hand" (Romans 13:12).

In conclusion, we could say that the deeper we go into the aforementioned evidence the more we realize that all converge to the fact that Cephalonia is indeed "Μελιτινή", "Μελιτηνή" or "Μελίτη"(Melitini or Meliti) of the Acts and Pessades is the settlement that provides all the necessary evidence, and even more than needed, to prove that it is the location of the shipwreck and the rescue of the Apostle Paul.

FOURTH CONFERENCE (17-8-2005)

Announcement, other comments and a proposal for a celebration by Theophrastos Chartouliaris (pages 87-99 and 125-129 of the Proceedings).

NOTE: The Fourth Conference was characterized when it was being arranged and later held as a closing one. This of course did not mean the end of the Conferences but that during this conference all the additional evidence found in the period from the Third Conference (1999) until 2005 would be announced. There would also be a general assessment in order to draw conclusions for the issue as a whole. Of course, research can never stop. Since then two more Conferences have already been held, the Fifth (2009) and the Sixth (2013).

Reverend Archpriests, Reverend Saint of Cephalonia, Reverend Priest Georgios, Reverend Priests, Mr. Warnecke, Mayors, ladies and gentlemen.

We are coming to the end of a series of Conferences which aimed at examining the claim by Dr. Heinz Warnecke that Cephalonia was the place named as “Μελίτη” (Meliti) in the Acts.

As we have mentioned in the previous Conference, people of Cephalonia should be grateful to him, because, if this issue had started being examined fifty years later, a lot of testimonies and valuable evidence from the local tradition would have been lost, so there would be fewer chances of supporting this assumption.

However, we cannot proceed without mentioning the late Cephalonian, former Minister and President of Hellenic Red Cross as well as President of the Association for Studying the Greek History, Gerasimos Apostolatos, who honored us by attending the previous Conference. May he rest in peace!

Before proceeding to presenting the new found evidence, we should point out that a great argument supporting that Cephalonia should be “Μελίτη” (Meliti) is that there has not been any serious reaction or argument from any other opposite side, after all those years of examining the issue.

Let us start with the new information:

1. In the two-volume work by the researcher Nikos Vlassopoulos about issues in the shipping industry and mainly about the shipping history of the Ionian Islands: *Η Ναυτιλία των Ιονίων Νήσων, 1700-1864* (The Shipping Industry of the Ionian Islands, 1700-1864), 2nd volume, pages 280-281, two weird vessels are mentioned, a Greek and a Turkish, which set off from Barbaria heading to Crete. The one ended up in Cephalonia and the other in Zakynthos, because they lost their way. The Greek ship was going from Tunis to Crete and ended up in Cephalonia. The English manager of the Health Service makes a reference to the English Commissioner John Fraser on January 18th 1841 that the captain said that they reached Cephalonia as they were unable to navigate.

As we can see, the voyage took place from December to mid January.

The Turkish ship started from Benghazi and was heading also to Crete and arrived in Zakynthos on November 15th 1843. The latter case coincides with the voyage of the Apostle Paul as far as the time is concerned. The writer also notes that "looking only the map, the reader can only wonder how the captains diverted that much from their course, and that happened in 1841 and 1843".

It may seem inexplicable but, if we consider the winds and the currents in this part of the Mediterranean Sea and the time of the year these aforementioned voyages took place, we can easily draw the conclusion that these ships are like those already mentioned by Homer, which coming from the west of Crete ended up to the Ionian Islands.

So, all that has been claimed by Mr. Warnecke since the beginning of his research and all that we have presented in our announcement during the Third Conference—1999—(pages 350-362 of the relevant Volume) about the winds and the currents in the Central Mediterranean and the Ionian Sea as well as about the phenomena in our area as for the winds and the currents, are confirmed.

The two aforementioned vessels are classic examples of ships which from the west of Crete arrive at the Ionian Sea. The one arrived in fall (November 15th) and the other by mid winter. Both ships follow the course that the ship of the Apostle Paul followed. The reason why the one ended up in Cephalonia and the other in Zakynthos is a detail of minor importance if we consider the long distance they had to cover. Such a small deviation from their course can be the result of a slight change in the direction of the winds.

2. Later, we will refer to two other ships that followed the course of the Apostle Paul's ship, in order to compare the time and the distance.

a) In the port of Pessades Agios Sostis and during the Septinsular Republic period (1800-1807) there was a Hygiene Station. In this station all the members of the crew and the passengers of the ships travelling to any direction were examined as there was fear of diseases and epidemics. This spot was convenient both for the ships heading to the east of the Ionian Islands (namely between the Ionian Islands and mainland Greece) and for those heading to the west. Approaching Argostoli with the means available at the time (sails and oars) was very difficult and strenuous (longer distance, turnings and adverse winds for any course in the opposite direction that the ships had to follow when entering or exiting the port). That is why the medical examinations took place in the Hygiene Station of Agios Sostis and the relevant reports were sent from this Station to the Central Hygiene Station of Argostoli. After all, the connection between Argostoli and Pessades was easy, as there was, at least since the Roman period, a straight road connecting the port of Ancient Krani with the settlement of Pessades and its port (as it is mentioned in the Proceedings of the Latin Diocese of 1264) existing since the Mycenaean Civilization. The port was also a way out from Ancient Krani and the area of

Leivatho—which has always been one of the most important, if not the most important, part of Cephalonia—to the open sea and in fact opposite Zakynthos and the Peloponnese.

Summaries of 25 such reports (the reports are from the records of the Septinsular Republic) from the Hygiene Station of Agios Sostis to the Central Hygiene Station of Argostoli were presented in the Exhibition of Ship's Papers of Cephalonia and Ithaca, organized during the celebration of the Nautical Week 2002. The last of those reports will be mentioned herein later on.

According to it "the polacca of Gerasimos Valsamakis, with an English flag, comes from Alexandria transporting fava beans. After a thirty-day voyage it arrived at Agios Sostis on August 5th 1816. Its destination was Livorno. (Polacca was a kind of a three-masted sailing vessel used in the Mediterranean Sea in the past. "Dimitrakou Dictionary").

As we can see, the voyage of a large ship from Alexandria to Cephalonia lasted for thirty days. Crete is a long way after the half of the whole distance. So, in order to go from Crete to Cephalonia, 11-12 days were needed. Given the fact that at that time of year there are NNE winds, the ship had set its sails at an angle to the wind so that it can be pushed to the NW, following its course. This had as a result the slowing down of the speed. Under normal conditions, in order to cover the distance from Crete to Cephalonia, 9 to 10 days were needed. Therefore, it makes sense that under those adverse conditions the ship mentioned in the Acts needed 14 days to cover the distance from Crete to Cephalonia. This also means that it would have been impossible to cover the almost twice as long distance to Malta in only 14 days and especially under those adverse conditions.

We should also take notice of another comparison that results from this report. The distance from Alexandria to Pessades is almost the same as that from Kaloi Limenes to Malta. The distance from Alexandria to Pessades was covered in 30 days under relatively good weather conditions. How was it possible the distance from Kaloi Limenes to Malta to be covered by the Apostle Paul's ship only in 14 days and especially under severe weather conditions, without set sails, with the anchor in the sea and with underwater currents against the ship's course, since the currents had a direction from the west to the east? Therefore, there is no possibility that Malta was the place.

b) To further justify the aforementioned information we will refer to the second ship by mentioning what has been written in the work by the Professor George Moschopoulos *Ιστορία της Κεφαλονιάς* (History of Cephalonia) first volume, pages 160-162, about the migration of the people of Crete after the Ottoman-Venetian war broke out (1645-1669).

In this work, we can read the following lines from a poem by Marinos Tzane Mpounialis, which refers to the migration of the people of Crete during the war:

"On the boat we got aboard seven hundred people,
And others went by land, one thousand five hundred people
we had no food, no water, no place to stand

and ten days we spent without any sleep"

[The poem is included in the work by Konstantinos Sathas *Τουρκοκρατούμενη Ελλάς* (Hellas under Turkish occupation), page 244.]

We see here that for a voyage on a large ship of that time from Crete to the Ionian Islands ten days were needed. This also attests to the aforementioned. Obviously this time was needed for the voyage that started from the north coast of Crete and ended to the relatively closer islands of Cephalonia or Zakynthos, according to the above estimations about the route from Alexandria to Agios Sostis.

3. The fall of 2003, by chance, during some excavations in the SE end of the settlement of Pessades, a lot of Roman ceramics were found. They were transferred by the Archaeological Service to the Archaeological Museum of Argostoli to be maintained and kept. A first assumption by the experts was that this was a Roman ceramics workshop. This is of utmost importance, as it attests to the Roman element and activity in the area of Pessades during the Roman period.

In the previous Conference, we showed the reasons why it makes sense that the Roman governor owned land in Pessades or lived there, as this settlement was the most important in South Cephalonia for a lot of centuries. It is however possible that he just had a farm, because, as it is known, in their land the Roman governors used to maintain well kept houses so that they can stay for some time during the year.

4. Interesting is a discussion some years ago between the late Ioannis Chorafas-Valsamakias from Pessades and Marinós Kosmetatos former Mayor of Argostoli, who had been preoccupied with the historical issues of the island. This discussion mentions the area Agios Pavlos in Pessades, and survived by a relative of the former of the two mentioned people.

According to this discussion, the farm "Agios Pavlos" was 70,000 square meters (it is the plot of land where the two temples of the Apostle Paul were built, the one in the northern part and the other, which has more buildings attached to it, in the southern) and would serve as a cemetery that dates to the early Christian period. This is why numerous bones were found during the excavation after the earthquakes of 1953, by chance, in the area north to the plot of land.

We mention all these because the same happens in Rome, where in the area of the Temple of Saint Peter there was also an early Christian cemetery. It is widely known how important an early Christian cemetery is from a historical and an ecclesiastical point of view, how holy is the burial of the deceased and, in our issue, how desirable it would be to be buried in such a holy location. Here, we should note that the whole of this area, during the writing of the Proceedings of the Latin Diocese of 1264 was recorded as the property of the Church of Cephalonia.

5. After the announcement of the School Advisor of Philologists of Zakynthos Mr. Panagis Aliprantis during the Conference in honor of the late Professor Dimitris Loukatos in May we found out about unknown ancient processions in Cephalonia, which stopped after the order of the Holy Synod during the years 1870-1871, 1873 and 1874, when the Metropolitan bishop of Cephalonia Spyridon Kontomichalos was the archpriest. As a result, a lot of customs are forgotten. If we consider that the terrible earthquakes of January 1867 had taken place resulting in extensive damage and the collapsing of many temples—possibly at that time the northern Temple of the Apostle Paul in Pessades collapsed—then we can understand why the processions of the Apostle Paul stopped, as that coincides with this exact period. Given the fact that the temples at that period were private property, as was the case with almost all the temples of the Ionian Islands and with a lot of Monasteries, we understand how difficult it was to reerect the temples and keep the customs related to those and the processions alive, especially after the aforementioned explicit banning.

6. In the first volume of the aforementioned work by Ilias Tsitselis and on page 610, the newspaper “Εφημερίδα της Μελίτης” (Newspaper of Meliti) is mentioned. We read the relevant excerpt of this text, which refers to Marinus Solomos (1804-1894), lawyer and intellectual: “...The man was also a judge, a local consultant and a close friend of the commissioner Makenzis. He wrote his obituary and published it in the newspaper “Εφημερίδα της Μελίτης” for which he had written political articles in the past. He died in Argostoli ten years ago”.

What was this newspaper? Was it a Cephalonian one? That seems very possible. I personally conducted a brief research in Corgialenios Library and found some old newspapers but not this one. It is an issue that should be examined and might answer a lot of questions about the name we are examining. It is also possible that it could be a Maltese newspaper, as some people from Malta had settled in Cephalonia. In this case, we cannot have any additional evidence to support our case. This will be examined in the future.

7. In the work of the great Teacher of the Greek Nation Eugenios Voulgaris *Εκατονταετηρίς των από Χριστού Σωτήρος ενανθρωπήσαντος*, Leipzig 1805, on pages 168 and 169, there is a brief reference to the shipwreck and rescue of the Apostle Paul, based on the narration of the Acts, while at the same time other sources are mentioned.

We will analyze only some parts:

a) During the writing of the aforementioned work no island could be for sure “Μελίτη” (Meliti) mentioned in the Acts.

b) The island “τα Μέλετα” (Meleta)—judging from the context it is the island Miljet in the Adriatic Sea—is supported only by a few people. This is impossible though because of the long distance.

c) It is almost certain that the Adriatic Sea in the ancient times included today's Ionian Sea. (See the Volume of the Publications Department of the Communication and Education Service of the Church of Greece on the topic “ΠΑΥΛΟΣ—Πρώτος μετά τον

Ένα” (PAUL-First after the One), Athens 2001, where in the article by Georgios Metallinos “Απόστολος Παύλος και Κεφαλληνία–Διεθνές Επιστημονικό Συνέδριο” (The Apostle Paul and Cephalonia–International Scientific Conference), pages 153-166, note 28, there is a reference to a paper by Mr. Warnecke. He refers to Horace (epist. XVIII,61) according to whom “Nicopolis was in Adria”.

d) Ungrounded seems the assumption that after the incident with the snake "the wild and poisonous serpents on the island “Μελίτη” (“Μέλετα”, namely Miljet) are still and harmless”.

By the way, we should note that Rigas Fereos in his work *Charta* claims that Miljet is the island “Μελίτη” mentioned in the Acts. This means that it was so much later in history (18th and early 19th century) that the argument supporting Malta is not only unfounded but also seems to be unknown, at least in the East.

8. Everybody knows that it was a common practice for the Ancient Church to build temples in areas where the Apostles passed by, stayed, preached, were rescued or found martyrdom. In Iraq today the house where the Apostle Thomas stayed before moving to India survives and can be visited. This house was turned into a temple in his honor. Moreover, in the NE cape of Cyprus Agios Andreas a Temple of Saint Andrew was built as well as a Monastery because in this location the Apostle Andrew was rescued after a tempest and stayed for a period of time. Also in Pessades, where the shipwrecked princess Roxani Tzigara (later nun Romila) was rescued, while carrying the right foot of the Apostle Andrew, she built herself a temple in his honor. The ruins and the name of the area still survive. We hope it will be rebuilt soon.

What happens with the places connected with that dramatic voyage of Paul? It is a similar case, as the temples themselves show the course. We explain:

A. In the area Kaloi Limenes, in Crete, where the Apostle Paul stayed for a short time and from where he set off according to the Acts for that voyage, there is an old little church named after him, where celebration takes place to honor him every year on June 29th.

B. In Pessades there were two early Christian temples named after him which are related to the following: a) The tradition about the rescue of the Apostle at this location and the fact that he stayed there and preached. b) The processions started being held there mainly in periods of drought but also for the end of any suffering c) The Monastery of Estavromenos [the name Estavromenos (meaning Crucified) and Resurrection are the core elements of what the Apostle Paul preached. It is also the oldest Monastery of the island].

d) The early Christian Temple of Saint Stephen with the ancient mosaics and the Holy Table built from the ancient altar. As we have already mentioned, the temple is closely connected with the issue we are examining. e) Agios Sostis (bay and cape)–the location where a lot of shipwrecked ships end up, according to well founded historical evidence, testimonies and traditions, both ancient and recent. f) The iconography of the Apostle Paul in Pessades, which is unique on the island of Cephalonia g) Other monasteries

and temples in the same area, among which is the ancient Temple of the Virgin Mary Palaioktisti, mentioned in my announcement during the Third Conference—only six temples from those are dedicated to the Apostles. In general, the two Temples of the Apostle Paul in Pessades are connected with all the evidence, historical and natural that no other place in the whole Mediterranean Sea provides.

C. The ancient little church bearing the name of the Apostle in Vatsa, in Paliki, in the west end of the island and the whole Greece, where in the past sacrifices were held to honor Poseidon before he left for Sicily and Southern Italy [Vatsa was according to many testimonies the place from where people set off to southern Italy and Sicily—see the relevant volume from the First Conference (1993), pages 214-215]. Of course, it was built to help those who were sailing to the West and not in honor of Poseidon. Later, a temple of Saint Nicholas was built for the same reason. (We have talked about this issue in detail during the previous Conferences.)

D. In Rome, which was the destination of that voyage, as well as a place where the Apostle Paul preached and found martyrdom, a temple was built in his honor.

To sum up, we could say that the temples together with all the evidence associated with them are clear indicators of the course the ship followed. This course, based on the temples and the text of the Acts, is absolutely clear: Kaloi Limenes-Pessades-Vatsa probably-Reggio-Puteoli-Rome.

In other words, the ancient local churches with their love and respect towards Paul contributed to the marking of the course of that voyage by building temples to honor him. Building a temple wherever the Apostle has been to and preached was the highest indication of the reverence on behalf of the followers. There, the Divine Liturgy would be taking place in memory of Jesus, who was beloved by Paul and about whom Paul preached, as well as in memory of the one who preached about Him.

Today, since we decided to examine this important issue after all those years we should be cautious so that we avoid any deviation from what the ancient local churches left as a legacy. Every mistaken action might be misleading and distort the whole issue and the culture. This, once again, should be avoided at any cost.

In the future, some research should be conducted about whether such temples were built in the rest areas from where the ship passed during that voyage, according to what is mentioned in the Acts, namely before Kaloi Limenes and after Meliti. In the event that no temples were built, the four aforementioned temples do not lose their importance—the fifth was built in Rome—the contrary, because this means that they were built in areas connected to the most dangerous part of the voyage.

[NOTE: In the course of time there was some important progress. According to an article published in "Ορθόδοξος Τύπος" (8-10-2010), "...after ten centuries.... on the September 24th 2009 in Reggio, in Calabria (Italy) the foundation has been set for the erection of a grand Orthodox temple in honor of the Apostle Paul. The temple has an

architectural form similar to that of the last Orthodox temples built in Calabria during the 17th century, namely the cross-in-square form, and was built in a central square only 300 meters away from the ancient temple which had been built there to commemorate the fact that the Apostle Paul passed from Reggio and preached there, while being on his way to Rome, where he went to be judged by Caesar. The foundation of this ancient temple is sunk in the nearby sea. On Sunday September 26th 2010, only a year after the setting of the foundation, the temple was completed and the inauguration was held." (On the Internet there is a lot of information about the Orthodox Holy Metropolis in Italy as well as photos.) So, the Temples of the Apostle Paul from Kaloi Limenes to Rome are at least six].

Based on a personal research I have been conducting recently, and which is still in progress, it is concluded that in the whole southern and western Greece there are no other ancient temples of the Apostle Paul except for the four mentioned above. This attests to all the aforementioned. (Some other temples of the Apostle Paul in Crete were built because of other visits of the Apostle after he was acquitted by the imperial court.) The Temple of the Apostle Paul in Kos was built much later initially by Catholics and later it was turned into an Orthodox temple. In Corinth, where the Apostle Paul was particularly active, as it is mentioned in both Epistles to Corinthians, the first temple was built after the foundation of the Modern Greek State! No further comment is necessary.

Based on all that have been said so far, it is obvious not only which place Meliti is but also which was the course of the voyage of Paul.

In this way, a real puzzle has been completed. In the first years after the issue was mentioned some apprehensions have been expressed whether this issue would turn into a new Homeric Question. But since we have plenty of evidence after the research, not only there is no such danger, but also the whole course of the Apostle Paul became clear.

It could not have been done another way since the fact that all the evidence is true and well founded makes it impossible to leave any room for ambiguities as is the case with the Homeric Question. Moreover, there has not been any deviation from the truth or any distortion of the truth, which truth is now obvious.

The truth might have been questioned during the long time between the offset of examining the issue until today but, once again, the wise saying by Isokratis has been proven absolutely true: "The truth is so strong, that it prevails".

Thank you.

We should sum up with a reference about the term “Μελίτη” (Meliti). (It is an analysis of a part from my reply in a published article in the newspaper “ΚΕΦΑΛΟΝΙΑ”, 24-9-2012).

There are some place names which come from idioms, namely some qualities which are attributed to those places or which result from incidents (reasonable origin of a name). There are also numerous place names which come from myths. For example, the term “Kalithea”, and more rarely “Terpsithea”, is given as a name to places which have a nice view, as this is what both words mean in Greek. This is also the case with the name “Panormos”. It is given as a name to a lot of smaller or bigger towns since ancient times to show that these settlements are built in leeward bays, secure and very well protected from the wind and the waves (See also Homer’s *Odyssey*, rhapsody 13, verse 195). Among those places is also our settlement Fiskardo, which was given the name “Panormos” during the ancient and medieval period (Πάνορμος, Πανόρμιον) for the same reasons. As we have mentioned, numerous other names come from myths. For instance, from *Theogony* by Hesiod: Europe (line 357), Asia (359), Xanthi (356), Styx (genitive: Stygos), (*Theogony* 361), but also from the Homeric Hymns: to Demeter (423). Taking all these into consideration, it makes sense that the name “Μελίτη” (Meliti), given to a lot of places since ancient times, was used to attribute a quality to Cephalonia, either because honey was produced on the island (“μέλι” means honey in Greek), as is the case with other places where honey is produced, or because it is related to the mythical Nereis, also called “Meliti” (“χαριέσσα Μελίτη”). (See also our relevant reference, George Metallinos: *Πρακτικά Δ’ και Καταληκτικού Συνεδρίου (2005). Ταύτιση Κεφαλληνίας-Μελίτης* (Proceedings of the Fourth and Closing Conference (2005). Cephalonia and Meliti should be the same place) Holy Metropolis of Cephalonia, Athens 2007, pages 125-128). This name, if it has ever been given to our island—an extensive reference about that “if” follows—never prevailed against the name Cephalonia, as is the case with the island Samothrace, for which the name Meliti as well (in the past) never prevailed against the later name, according to Strabo (X 472), Samothrace (Samos of Thrace according to Homer, *Iliad*, Rhapsody N 12-13). [Strabo wrote that Samothrace in the past, maybe even earlier than the Homeric Age, was called Meliti. He mentioned such an old detail. Question: Since a little bit earlier than Luke, Strabo described Cephalonia in detail (Strabo, X, 2, 15), wouldn’t he have mentioned anything about a second given name? It sounds weird!] This is also the case with the name of Cephalonia “Μέλαινα” (Melena) [which is mentioned by the contemporary of Luke, Pliny (hist. nat. IV 54, announcement H. Warnecke, see George Metallinos: *Πρακτικά Α’ Επιστημονικού Συνεδρίου, Ταύτιση Κεφαλληνίας-Μελίτης, 1993* (Proceedings of the First Scientific Conference, Cephalonia and Meliti should be the same place, 1993), published by the Holy Metropolis of Cephalonia, Athens 1996, page 160)] which seems to be closer to an idiom and which also did not prevail against the name Cephalonia (See also in the same reference—Proceedings of the Conference etc.) and the paragraph about how place names are given and how they stop being used, pages 127-128).

Apart from these, most of which have been extensively analyzed during the previous Conferences, and taking into consideration that in the ancient manuscripts of the New Testament we can see the terms “Μελιτινή”, “Μελιτηνή” (Melitini) and “Μελίτη” (Meliti) or

Melitena in the West, we are concerned about whether, because of the adverse conditions and the poor means of that time, some letters were erased (maybe due to humidity, the fading of the ink or the wear and tear of the paper, wherever the term is mentioned, or because of any other reason under the unfavorable conditions of that time with the frequent and strenuous long travels), resulting in making the text hard to decipher. Something should have happened at that point. Why are there three similar but different names? (“Μελιτινή”, “Μελιτηνή”, “Μελίτη”). Of course, the name of the place of the rescue has no negative effect either to the content of the religion, namely the dogmatic teaching of the Church, or to the Christian development, namely the moral teaching of the religion. (In other words, for Christianity it makes no difference on which island the Apostle had been shipwrecked and rescued, but for this island the issue is of utmost importance, and I do not mean by abusing the privilege). Much more, even after the change in how the original word was written, because of what was mentioned above, it seemed that they were the right terms for naming the island and this had as a result the different versions to prevail while copying the original text. Should we assume that the terms “Μελιτινή”, “Μέλαινα”, “Μελιτηνή” or “Μελίτη” and why not even “Κεφαλληνία” (Cephalonia) were used originally? In the first four terms we can see the common prefix Μελ- and then homophone syllables again in the first four terms, and the use of the same letters in all the five terms. Moreover, all the terms have many letters and are homophones: Με-λι-τι(η)-νη, Κε-φα-λλη-νί-η(α). [We put both “λ” in the same syllable without following the grammatical rule of separating the double consonants in two different syllables to show that they are homophones. Moreover: Herodotus uses the term “Κεφαλληνίη” with an “η” for an ending (the use of an “η” instead of an “α” is according to the dialect of Ionic Greek that Herodotus uses), while the term “Κεφαλληνία” is used by Thucydides, a little bit later by Xenophon and much later during the period of the use of Koine Greek by Strabo, Pausanias etc.].

Thiseus Tzannetatos, in the introduction of his book *Το Πρακτικόν της Λατινικής Επισκοπής Κεφαλληνίας του 1264 και η Επιτομή αυτού* (The Proceedings of the Latin Diocese of Cephalonia of 1264 and its Epitome) Athens 1965, page 9, spotting the phenomenon of the two different idioms in the Proceedings, considers it possible that the original text was written “by two writers”, as he mentions. So we ask: Is it possible that the original writers of the different copies that followed (and probably not all copies were completed at the same time, or at the same place so that they could exchange opinions, because of the indecipherability of the original text) chose to write the one and only term in three different versions, according to what each of them thought the indecipherable word was? Here and in order to stress the fact that the text was indecipherable, I will mention briefly only one relevant and typical example from all those that I can remember. Specifically, I will refer to the incident when a historian-researcher was trying to read the three-line epigraph on a very old and worn out mural in the ruins of an old church, lying exposed to the rain and the sun, etc. for many years. In this case, only judging by few parts, which, in the condition they were, they looked more like shapes and not as clear faces or elements, we realized that it was the depiction of “The burning bush that was not consumed”. So the epigraph should be: “Moses! Moses! Do not come any closer, take off your sandals, for the place where you are standing is holy ground”. (Exodus 3, 3-4). From the words no letter was

decipherable apart from the relevant space that each word occupied and the short spaces between them. (Fortunately, all coincided with the space that the words should have occupied, and this was also the case with the space between the words of the aforementioned part of the text of the Exodus). Therefore, we concluded which the words of the epigraph were, based on these traces. In other words, if this little evidence was not there, namely the parts of the depiction, we would not be able to read the epigraph. There are numerous similar examples in portable icons, murals, various epigraphs, manuscripts, sigillums, texts etc. with even more difficulties in cases that the texts or the epigraphs were not coming together with some relevant depiction as is the case with the hagiographical texts, especially in the original texts or the first copies of these which contained neither micrography nor any other iconography. This of course does not mean that the people who copied the texts of the New Testament chose a random term. There was definitely some relevance, at least it seemed so, with what they chose (“Μελιτινή”, “Μελιτηνή” and “Μελίτη”). [According to the relevant references during the First Conference—see the Proceedings of the First Conference, pages 63, 64, 82, 94, 165, the terms “Μελιτινή” or “Μελιτηνή” are possibly more often than the term Μελίτη, and that happens also in general, considering that it can be seen in ancient Greek or Latin texts and indeed before the translation “Vulgate” by Jerome. In the Latin texts it is found, according to the Codex Vaticanus, as Melita (“Μελίτη”) or Melitena (“Μελιτηνή”) and not Melitina (“Μελιτινή”). As we saw earlier, this is another differentiation. See also at the same point of the above mentioned page 63 of the Proceeding of the First Conference that in Vetus Latina (old Latin translations before Vulgate) and in Vulgate the term Melitena (“Μελιτηνή”) is mentioned. So there are three ways to write the name. The New Testament specialist Mr. Ioannis Karavidopoulos, who referred to this evidence, pointed out that the fact that in so many texts in the West we can find the term Melitena (“Μελιτηνή”) used to name the island where the Apostle was rescued shows that Malta (“Μελίτη”) cannot be this place, giving thus to Cephalonia an advantage. He concludes: “The ancient Latin manuscripts of the Acts of the Apostles do not show that “Μελίτη” is Malta (Proceedings of the First Conference, page 63). Some interesting references about the fact that Malta is at a disadvantage have been made by another New Testament specialist Mr. Ioannis Galanis (pages 66-72). Later and during the same Conference, the New Testament specialist Mr. Georgios Galitis added that the island of the rescue is mentioned with the name “Μελιτινή” in the translation by Philoxenios as well as in the Syriac translation from the Coptic language (page 94). But even our Patriarch in his reply on May 30th 1994 to the President at that time of our Cultural Association (in Pessades) and today’s Archimandrite Nikolaos Chartouliaris about the two relevant to the issue documents sent to Him, uses the term “Μελιτηνή”: “...about the island Melitini in the Acts of the Apostles, which is according to what has been mentioned our island...” Everybody knows how well educated our Patriarch is. We also think, (here we add our personal opinion and therefore need help from the experts), that the term Μελίτη (Meliti) started being used widely after it was concluded by people in the West that Malta is the place of the shipwreck, namely after the end of the 16th century, and prevailed over the terms “Μελιτινή”, “Μελιτηνή” and Melitena that had been often used until then. As a result, these terms are no longer used and they are completely unknown to the non experts. Although the information about the terms “Μελιτινή”, “Μελιτηνή” and “Μελίτη” were announced during the First Conference (1993),

unfortunately we focused only on the term “Μελίτη”, which was widespread among the people in the West a long time after the schism, since the myth about Malta started by the Knights Hospitalier in 1565, as it is proved. This propaganda obviously affected the Greek printing offices, which were all in the West—in the Orthodox East it goes without saying that printing was met with resistance. We should remember here how, with great difficulty and secretly, the High Priest of Cephalonia Nicodemus Metaxas transferred the first printing office in the East (see: Letterio Augliera *Libri, politica, religione nel Levante del Seicento. La tipografia di Nicodemo Metaxas, primo editore di testi greci nell'Oriente ortodosso*, Venezia, Istituto Veneto di Scienze, Lettere ed Arti, 1996) and how he would perform in secret church services in the Holy Monastery of Saint Gerasimos where secretly the first Service of October 20th was printed, which was created initially by the Hieromonk Mitrofanis the Nafplieus and printed in 1625 with the misleading title “Βιβλίον του Ορθού Λόγου-Βεβαίωσις καλούμενον-εν Λωνδώνη” (both the title and the place were misleading for obvious reasons). Let us return to the above issue, about how the West affected the Greek printing offices. This is the reason why in none of the books of the Apostle that were printed from that time until today can we find the terms “Μελιτινή” or “Μελιτηνή” but only the term “Μελίτη”!]

Taking into consideration what was claimed by Luke and how precise he was in his writings, which we have pointed out in the previous Conferences, we believe, even more strongly as time goes by, that this eminent historical writer would not mention the name of the island where the Apostle was rescued without any documentation. After all, this is what the text of the Acts also shows: “Και διασωθέντες επέγνωσαν ότι Μελιτινή (Μελιτηνή/Μελίτη) η νήσος καλείται” (“Once safely on shore, we found out that the island was called Melita”) (Act 28:1). It is not mentioned that they were told but that they found out, namely they examined the issue. In ancient Greek the term “επέγνωσαν” is used, which means exactly that: I know after I have examined, I become a witness of something, I notice, I recognize, I make a research in order to find, I discover. Both in the Old and the New Testament those terms are widely used namely the verb “επιγιγνώσκω” and the noun “επίγνωσις” and this in cases where something very important should be stated, which cannot be mentioned all herein but can easily be found in the Bible Concordances.

[(We mention at random a few cases: Luke 24:16: “but they were kept from recognizing him” (οι δε οφθαλμοί αυτών εκρατούντο του μη επιγνώσαι αυτόν), 24:31: “Then their eyes were opened and they recognized him, and he disappeared from their sight” (αυτών δε διηνοιχθησαν οι οφθαλμοί και επέγνωσαν αυτόν), Mathew 11:27: “All things have been committed to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him” (ουδείς επιγιγνώσκει τον υιόν ει μη ο πατήρ, ουδέ τον πατέρα τις επιγιγνώσκει ει μη ο υιός), Ephesians 4:13: “until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ” (μέχρι καταστήσωμεν οι πάντες εις την ενότητα της πίστεως και της επιγνώσεως του υιού του Θεού). These two words—“επιγιγνώσκω” and “επίγνωσις”—are indeed fundamental both for Theology and Philosophy and also for any other scientific field and are among those terms that can be characterized as cornerstones for the whole Greek Language and Literature.

So although at first sight they were surprised at the unknown land Luke mentions: “When daylight came, they did not recognize the land, but they saw a bay with a sandy beach, where they decided to run the ship aground if they could.” (“Ότε δε ημέρα εγένετο, την γην ουκ επεγίνωσκον, κόλπον δε τινα κατενόουν έχοντα αιγιαλόν, εις ον εβουλεύσαντο, ει δύναιτο, εξώσαι το πλοίον”), (Acts 27:39) and when they stepped on land he writes: “Once safely on shore, we found out that the island was called Melita.” – “Και διασωθέντες τότε επέγνωσαν ότι Μελιτινή (Μελιτηνή/Μελίτη) η νήσος καλείται” (Acts 28:1). Namely, he at first says that they “did not recognize the land” (“την γην ουκ επέγνωσαν”) but after being rescued “they found out” (“τότε επέγνωσαν”). So it was then that they made sure which the name of the island was. Luke uses in both cases the very strong verb “γιγνώσκω” which means “I know” and he also adds the prefix “επί” which shows that they made an extensive research to draw their conclusions. He also mentions that the “bay” which had a “sandy beach” they “saw”. In Greek translation the term “κατενόουν” is used which shows certainty. We can conclude that they examined in detail the whole place, as they wanted to run aground for safety reasons, and they also made a research to find out on which island they were and how it was called. Here we cannot but point out the fact that whatever is written by Luke is in detail. Therefore we cannot explain the fact how and why later, when the text was copied, we see three different versions! The only plausible reason might be that it was difficult to decipher the original term. Moreover, we suspect that it might be possible that the reason was a misunderstanding, either because most people did not know a lot about the seas and the distances at that time or because, as we have already mentioned, the original text was indecipherable, or also because the term was very similar with the names “Μελιτινή”, “Μελιτηνή” and “Μελίτη”. Especially considering the last one, “Μελίτη”, it could be the case that the writer who copied the original (who a long time or years after the shipwreck, when the first copies started, could not find, at the places where he was making the copies, anyone of all those people who were sailing together with Paul and ask for more information) might thought that the place was Malta. This, according to today’s evidence has been excluded and especially after the relevant scientific conclusions of the Conferences. I repeat to avoid any misunderstanding: only because of a misconception there is a slight difference of the name used to refer to Malta and there is no way of that being true, as this has been excluded as a possibility for numerous reasons that have already been mentioned.

To sum up, we would say that it is highly likely that the name of the island where the ship ran aground in the original text was so indecipherable and together with the aforementioned it was not copied correctly, although there is a possibility that one of the terms is correct: “Μελιτινή”, “Μελιτηνή” or “Μελίτη” and is used for Cephalonia based on the reasons that have been mentioned in the previous Conferences (such as in case the island had a second or third name—which was common—either as a place where honey was produced or because of a myth) or there might also be some other reason and so it is impossible to explain based on today’s facts. Whatever might be the case though, these three terms (“Μελιτινή”, “Μελιτηνή” and “Μελίτη”) which cannot and should never change in the text of the New Testament, since as such they survived throughout all those centuries until today, will never cease being of utmost importance and symbolize the island where the shipwreck and the rescue of the Apostle Paul took place during his

voyage to Rome, as is described by Luke the Evangelist in the two last chapters of the Acts and as all the evidence showed this island is Cephalonia. And this because it is indeed difficult to clarify the name of the island of Cephalonia in the ancient text but it has so many elements, both historical and natural concerning the issue, which are in fact unique in the whole area of the Mediterranean Sea, as we have mentioned in the previous Conferences, which make it indisputably the island described in the Acts.

Thank you.

AN UNCANNY INCIDENT

During the celebration of Epiphany on January 6th there is an ancient custom in Pessades, after the church service and the procession which takes place in the main Holy Temples (in the past it took place in the Temple of Saint Nicholas, as it is closer to the sea while later and until today in the Temple of Evangelistria which is much bigger). This is the service of the Great Blessing of Water in the little port Agios Sostis. In fact, this service was of utmost importance. Suffice it to say that the cross would be transferred in a procession up to the sea with the hexapteryga, the flags and with the accompaniment of psalms even during the way back, although the distance is long and the walk uphill. Lately though, because a lot of people come from the neighboring areas and in order to avoid any traffic congestion, the procession starts from the Temple of Hypapanti above Agios Sostis. There was also an ancient tradition according to which, when the Cross is thrown into the sea, whatever the weather conditions might be, the wind is eastern. I have noticed it myself a lot of times. In the whole area of Leivatho, this service would take place only in Pessades. Given the fact that today's settlements in Argostoli and Lixouri were created after the Venetian rule in the Ionian Islands, namely after 1500, it might be the case that this service is the most ancient of the kind. Certainly, no similar service took place in Sami in earlier days. The first service started by the former late Priest of Sami Archimandrite Chrysostom Alexatos, who, when asked about it, mentioned that he was the one who took the initiative for holding this service after the creation of the Municipality of Sami, namely after 1999. Moreover, the settlement of Poros was created after the earthquakes of 1953 by people of the mainland and this service started being held after the creation of the Municipality of Eleios-Pronnoi, namely, also in that place after 1999. Similar is the case with Skala. That settlement was also built by the sea after the earthquake of 1953, while earlier it was built in the mainland area which was partly mountainous. This service also started being held there after the creation of the above mentioned Municipality. Also in Fiskardo, according to some information we have, this service has been taking place for the last thirty years and surely not earlier than that. Most importance was stressed after the new Municipalities were established (1999). Moreover, in Svoronata and Agia Thekli it has been taking place only the last three years. I mention all these, because I suspect that this ancient service held in Pessades is a residue of the old early Christian culture and seems to be connected to the issue of the shipwreck and the rescue of the Apostle Paul. This suspicion is reinforced by the following incident.

During the Celebration of the Epiphany in 2008, as it is customary every year, the service of the Great Blessing of Water was held in the little port Agios Sostis. The priests, the chanters, the philharmonic orchestra of Leivatho, the authorities of the Municipality, the representatives of the Prefecture and a huge crowd, as usual, were all present. The procession started, as it is customary the recent years and as we mentioned above, from the Temple of Hypapanti which is above the bay Agios Sostis. My daughter Eutychia, as usual, was taking photos. Some days later, when we saw these photos on the computer we noticed that in one of them and very close to where the procession was held the Apostle Paul is depicted, his whole figure standing on the

sea surface or where the water was shallow, in a prayer's position, holding an open book and facing the East. We were speechless. We could not explain what we saw. We immediately called the Protosyncellus Gerasimos Fokas, who has been attending this service in Pessades for many years and to whom we started reporting the incident with the following words: "In one of the photos taken during the Service for the celebration of the Epiphany which Eutychia took", before continuing he said: "I saw it". We asked him: "What did you see?" He told us: "Light, rays of light falling on the little port when the Cross fell into the sea. And it was not only me but others saw it as well". He started naming people, some of whom we knew and some that we did not know. We explained that we did not see that but we wanted to inform him of what was on the photo. He was indeed really surprised and he suggested we should not say anything to anybody. Respecting his order we never told anyone. Eutychia told us that while she was taking the pictures and while focusing on the camera she had the feeling that she misses something important, like something was going on which she could not see as she was busy taking the photos. She was about to stop and take a look but in the end she decided to keep on taking photos. Obviously it was that moment. She was taking a lot of photos during the whole service. The above mentioned photo was taken on 12:52':28". In fact that same minute she took three photos and this one was the second. Nothing can be seen on the first and the third but only on the second. The first was taken at 12:52':15", the second, as we have mentioned, at 12:52':28" and the third at 12:52':34". The next spring, as it is customary the recent years, Mr. Warnecke came. I thought that he should be notified about the aforementioned. So we showed him the photos on the computer. When we showed him the photo in question he was dumbfounded. "This is a sign from God!" he exclaimed. He looked at it closely. He was, and still is, pretty sure that it is a divine intervention. I gave him a DVD with the photos, which I also gave to George Metallinos, who, after seeing the photos on the computer the following summer, noticed that the Apostle is wearing what the Apostles used to wear at that time. Later, during the Conference of August 17th 2009, which was held to commemorate the double anniversary for the completion that year (2009) of 1950 years since the rescue of the Apostle Paul and 500 years since Saint Gerasimos was born, in his introduction Mr. Warnecke mentioned that it was a sign from God. This introduction has been added to the Proceedings of this Conference. (This incident is mentioned on pages 36, 39 and 40 of the Proceedings of the Fifth Conference, 2009). Moreover, in these all which happened for this aforementioned Double Anniversary are also described. The Proceedings were published by the Holy Metropolis of Cephalonia in the year 2010. This incident also made us remember the following: At the end of the Third Conference (1999), after having presented the very important evidence gathered during it, the priest George Metallinos pointed out: "Yes, we start with this living evidence. The only thing missing is the voice of the Apostle Paul saying: it is here, can't you see it?" A little bit later the late Archbishop Christodoulos, who was present, mentioned in his speech that he agrees with what is claimed by the priest Georgios Metallinos, "...only the Apostle Paul's voice, according to the evidence gathered, only this is missing, to say that I am here, this is where I have shipwrecked". (Proceedings of the Third Conference, pages 484, 488) Moreover, during the Fourth Conference (2005), Professor Mr. Ioannis Galanis said: "In order to reveal the whole truth about the shipwreck, something more is missing. This is not easy to be found. The voice of the Apostle Paul himself should be

heard, or some written text should be found which will be above any doubt and which will mention the island of the shipwreck...” (See Proceedings of the Fourth Conference, page 86). So in this request, according to which only divine intervention would solve the problem, it seems that, after the above mentioned incident during the service of the Great Blessing of Water on the day of the celebration of Epiphany in 2008, the final answer was given. Of course something like that is against reason, which is especially dominant during the last centuries and is reaching a climax in our days. However, we should always bear in mind what the Apostle Paul was saying about this: “...In the last days perilous times will come. Men will be lovers of themselves, lovers of money, boastful ... having a form of godliness, but denying its power” (2 Timothy 3, 1-5).

And it is not only the aforementioned incident which shows the divine confirmation. There are also others, but we only refer to this herein, because more people can talk about the issue and also become witnesses of it in the photos included here. After all, as the first biographer and hymnographer of our Saint hieromonk Mitrofanis the Nafplieus in the Synaxarium of October 20th—the day we commemorate Saint Gerasimos—the miracles of the Saint are so many and for this reason: “αφήμι ταύτα λέγειν και απεκδιηγείσθαι πάμπολλα όντα`ενός δ’ όμως αξιομνημονεύτου μνημονεύσαντες, τα λοιπά καταλείψομεν.....τούτο μεν, ότι τοις πιστεύουσιν ικανόν εστιν εξόνυχος τον λέοντα εικάσαι · τούτο δε, ότι τοις απιστούσιν, ουδ’ όλος ο λέων φαινόμενος πείσειεν...” (I leave these to speak and prove a lot. Since we recalled one remarkable thing we will leave the rest...on the one hand, those who believe can conclude that something is a lion judging from the claws and only. On the other hand, those who do not believe cannot be convinced even if they see the whole the lion....)