



Welcome to the diocese of the Holy Metropolis of Petras and Cherronisou

Text-Photographs-Editor: Mamakis Georgios
English translation: priest Konstantinos Chalkiadakis

1) The Holy Metropolis of Petras and Cherronisou.

The Holy Metropolis of Petras and Cherronisou came into existence in 2001 by the unification of the Diocese of Petras, excluding the province of Viannos, with the Diocese of Cherronisou. The Diocese of Cherronisou was abolished in 1900 and re-established in 2001. The see of the Metropolis is the city of Neapolis, the historical capital of the province of Lasithi.



Cathedral Church of the Great Virgin Mary (Neapolis)

It is considered to be the first formal confirmation of the separation of the Metropolis of Petras from the Diocese of Ierapetras. The name "Petras" comes from the compound "Iera-petras" and refers back to the ancient town of Petras, which was situated north of the village of Xamezi in Siteia, where it was supposed to be the see of the Diocese of Ierapetras before its fragmentation. In the Venetian period (1204-1669), the orthodox Bishops were replaced by Latin ones and the Diocese of Petras is neither mentioned in the Latin, nor in the Byzantine Taktika. In the Ottoman period (1669-1898), the Diocese of Petras was re-established and is referred to ninth in a decree and firman of 1756 and eighth in the "Canonical Gifts" to the Metropolitan of Crete in 1786. During this period, the Bishops of Petras were confined to the village Epano Chorio of Fourni. After the revolution of 1866, they moved their headquarters to the city of Neapolis where they remain until today. After the liberation of Crete in the year 1900 from the Turkish occupation, the province of Viannos of the prefecture of Heraklion was given to the Diocese of Petras by the Diocese of Arcadias. In the year 1932 the Diocese of Ieras and Siteias was unified with the Diocese of Petras into a Diocese called Diocese of Neapolis. After three years, though, the Diocese of Ieras and Siteias became again a separate Diocese and the Diocese of Neapolis took on her former name Petras. In the year 1962 the Diocese of Petras, like all the other Dioceses of Crete, was raised up to the level of a Metropolis.



Church of Virgin Mary Pantanasa (Avdou)

Bishop of Cherronisou signs the Confession of Orthodox Faith to the emperor Leon 1st in the year 457. It is considered highly likely that in the 7th century, when the Arab pirates started attacking the island and the old Christian basilicas of the area were destroyed, Chersonisos was abandoned and the see of the Diocese was transferred to Piskopiano. During that period the Bishop of Cherronisou was mentioned in the "Taktikon" 1555 (of the emperors Leon 3rd and Constantine 5th, in the year 731), in the Minutes of the 7th Ecumenical Council, in the 8th and 9th "Taktikon" at the beginning of the 9th century. He was also mentioned in the Taktikon of Basileios the Bulgar Slayer in 980 during the Arab occupation of Crete. In the 10th century the see of the Diocese of Cherronisou was relocated to the Diocese of Pediados and in the 19th century to the Monastery of Agarathos. The Diocese of Cherronisou was abolished in 1900.

2) Ecclesiastical monuments and art in the Holy Metropolis of Petras and Cherronisou.

Many ecclesiastical monuments of the Holy Metropolis of Petras and Cherronisou are preserved and their existence not only depicts the multifarious historical course of the Diocese's district, but, more generally, the historical course of the entire island. Crete, being situated at the crossroads of three continents, was constantly accepting new cultural and architectural influences that were merged with the local traditions. This



Church of St. Dimitri (Neapolis)

for those times. It is a typical example of a Cretan monastery with a single naved catholicion in the center and the cells of the monks around forming a close set. The visitor will be struck by the adequacy of the builders and the fine of the sculpture of the stones.

3) The Monastery of St. Constantine and Helen, equal-to-the-Apostles. (Dories)

This is a very old monastic center that flourished from the second Byzantine period. It preserves rare Byzantine icons.



4) The Monastery of St. John in Skoura.

The monastery was founded initially as "a family monastery" by the brothers Ioanikio and Arsenio Pedioti at the end of the 16th century. The monastery had a large property in the area. It was given to the Monastery of Areti in the year 1617 as a glebe.



of Areti. The latter decided to bestow space in the yard of the Monastery and one of the oldest schools of the area was built in the year 1881.

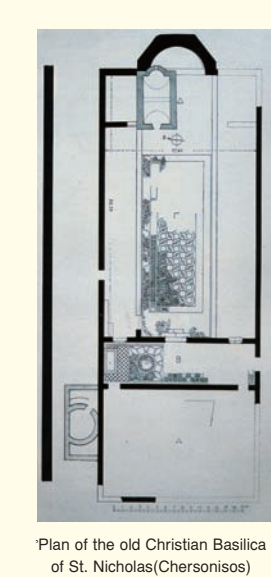
6) The Monastery of Keras Kardiotissas – Kerapolitissa (Fourni).

This is a monastery of the Patzoudi family around 1610, the monastery was ceded to the Monastery of Areti. During the Venetian period, the Monastery was known by the name "Kyria the Kardiotissa" and during the Ottoman period, it functioned as a glebe of the Areti monastery and it was called "Kerapolitissa". The Monastery was given to the local inhabitants by the Bishop of Petras Dorotheos in 1848, so they established there the first school of the region.



7) The Monastery of Afenti Xristou, of Kalograiaon (Fourni).

The female monastery of Kalograiaon is situated at the point "Xonos" of the valley of Fourni, close to the Monastery of Kerapolitissa.



Plan of the old Christian Basilica of St. Nicholas(Chersonisos)

economic strength of the Christian communities of those times. This outstanding type of church building was the base upon which the other formative arts were developed such as the art of hagiography - iconography and especially mosaic art. The representations of fish in the tessellated floor in the basilica of Poros in Elounda, that signify the person of Christ, are of special interest. Gradually, the plastic decorative principles of antiquity were replaced by a new spirit of pure painting conception which is directly related to the development of the main characteristics of the abstract Byzantine style. This style though was abandoned later during the iconoclastic crisis (726-843) and consequently there are very few paradigms of this art in the area. There are not many monuments in existence today from the iconoclastic period, which coincided with a general decline in church construction. This fact stresses the major importance of the church of St. Nicholas in the eponymous town. It is a single-nave church with a low dome and the latter rests in the middle of a small arch. During the period of the Arab occupation of Crete that followed (827-916), the technique of the "hidden plinth" that we can trace in the church of St. Onouphrios in the village of Voulismeni, shows the influence of the Arab morphological ideas on the local church building. Shortly afterwards the architectural type of cross-domed design is introduced in the church building of the area. A typical but also a rare



Church of St. Nicholas

8) The Monastery of the Transfiguration of Lord and Savior Jesus Christ (Keramos-Kasteli of Fourni).

The monastery of Keramos was a family monastery and it is situated west of the village Kasteli of Fourni. The central church of the Monastery, the catholicion, was built in 1644 by the monk of Katzaradon, just before the Ottoman attack on the island.

9) The Monastery of St. Anthony (Karydi)

A small monastic community, to the north of the village of Karydi, that was donated as a glebe to the Monastery of Areti by the monk Akakios Amargiannitis.



land to a monk called Nikodimos Kaloxrysos, in order for him to found two monasteries, a male and a female one, dedicated to St. Anthony and to St. Barbara respectively. The one dedicated to St. Anthony was destroyed and devastated during the revolutions of 1821-1829.

11) The Monastery of the Nativity of Theotokos. (Perampella)

The monastery dates from the time of the Venetian period and had a large property. It had a very good reputation thanks to the icon of the "Panagia Parampeliotissa" which still nowadays attracts many faithful from all over Crete. During the revolution of 1866 many refugees from the villages around the monastery found shelter there.



12) Monastery of Xera Xyla (Kourounes).

The monastery is situated to the east of the mountain of Timios Stavros and is a glebe of the monastery of St. George Epanosifi in Heraklion. It was founded in the year 1635 by Ioannis Fouskis.



Church of St. George Latsida

architecture were applied such as the free, cross-domed church of Panagia Gouverniotissa and the cross-roofed church of Virgin Mary "Panagia Vigliotissa" in Voulismeni and others. In the iconographic field, starting from the beginning of the 14th century the palaiologian art began to spread in the area and to question the sovereignty of the archaic art. An example of palaiologian art is the small church of St. Anthony in the village Avdou painted by Manouil and Ioanni Fokades, two brothers who came from Constantinople. The forerunner traces of a new style in iconography, that of the Cretan School of the 16th century, are very intense in the area. The monastery of Kera in Pediada and the north and south aisles of Panagia Kera in Kritsa are included in this new incoming current which was integrated and formed a tradition with an intensive local character. At the church of St. Constantine in Avdou the effort of the iconographer to paint with white lines the shape of the faces is evident. The surface of the lighted flesh is reduced to the minimum and there is a great antithesis between the lighted flesh and the dark background. The next evolution stage is the use of a green shadow in the faces as a plastic medium in co-operation with the continuous use of the line as the basic medium of artistic expression. The proof of the mixture of those two



Church of St. Constantine(Avdou)

Today, the monastery building is composed of a single nave church with a dome and is surrounded, like a fortress, by the cells of the monks and a two floor abby.



13) Monastery of St. George Sellinari (Vraxasi).

The Monastery is situated in an area wild and rich with plants, a few streams and bold cliffs, next

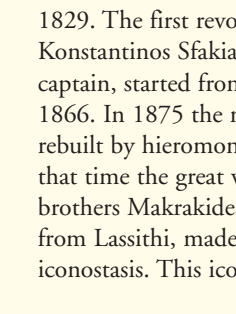


to the national road of Heraklion – Agios Nikolaos. The tradition says that the monastery was a hermitage of monks. The old church of St. George is a single nave vaulted one, with a sharp arch of small dimensions and was likely built in the 16th century. The monastery nowadays is a very popular pilgrimage with a considerable social service.



14) Monastery of St. George Vraxasori.

It is situated southwest of the village of Vraxasi. The monastery flourished during the 16th century. The Monastery suffered extensive destruction during the revolution events of the years 1821-



1829. The first revolutionists, with Konstantinos Sfakianakis as their captain, started from this monastery in 1866. In 1875 the monastery was rebuilt by hieromonk Anthimos and that time the great woodcutters brothers Makrakides, who came from Lassithi, made the still existing iconostasis. This iconostasis is maybe the best creation of those brothers. The catholicion is a two aisled basilica. The north aisle has frescoes of the 14th -15th century. Very impressive is the anastatic figure of St. George on the south bilobar window in which St. George is represented killing a lion.

15) Monastery of the Nativity of



Metropolis Collection

period the most well known monasteries of the Metropolis, especially those in the wider region of Fourni that has perhaps the oldest monastic tradition with dozens of monasteries, were renovated or built. It is the period of the ascent of the well-known Cretan School, the most important period of Greek painting after the fall of Constantinople. The multifaceted Palaialogian painting meets in the area the new artistic consens of the 16th century, mainly in the field of portable icons. The Ottoman conquest of Crete that followed however, created a new harsh situation for the Christian faith in the area. The Holy Law of Islam "Sharia" forbade not only the establishment of new monasteries and churches but even the maintenance of old ones. In this framework, Cretan painting reciprocated and it was converted into a folkloric art, as the three episcopal icons of the monastery of Areti show. However, for some time the tradition of those spiritual circles that had accepted the cultural coalescence also survived, as the icon of the Crucifixion of the village of Dories shows. During the period of the Egyptian occupation(1831-1840), the local people, taking advantage of the liberal stance of the Egyptian authorities, tried to maintain the churches that had been fit to drop because of revolutions and the passage of time as was the case with the church of St. John the



Church of the Dormition of Theotokos (Milatsof)



Theotokos – Panagia Vigliotissa (Voulismeni)

The church is cross-domed and was built in the first decades of the 14th century. It has frescoes of excellent style that include scenes from the three common orthodox iconographic cycles. The frescoes are painted with a technique "in process" and with very good perspective that betray the prevalence of new tensions in iconography in the area.



16) Monastery of St. Anthony Fraro (Neapolis)

This was a Latin, roman-catholic monastery, dedicated to St. Anthony. Its name derives from the latin word "Frari" (Frates minores - the least brothers, as the Franciscan monks are called in humility).

Christoforos Bouondelmonti, who visited the area of Karon, makes the first reference to this monastery in 1415. According to a written old tradition, Petros Filagris who was elected Pope of Rome with the name Alexandros the 5th at the great schism, originated from this monastery in 1330.

17) Monastery of our Lord and Savior Jesus Christ Nispitias (Neapoli)

The church with the buildings around it, reminds us of a catholicion of a monastery. A great feature from the period that the monastery was alive is the beautiful anastatic transom of the sanctuary. The Church was full of wall-paintings. The name of the monastery is found in a document of 1607 but unfortunately the monastery was abandoned during the Ottoman occupation.



Theologian in Kritsa. In the transom window of the sanctuary we can see the date of the restoration 1831. During the second period of the Ottoman occupation of Crete (1840-1897) after the issue of the decree of the "Chati Choumagioun" (1856), the existent churches began to be renovated and in the area many new churches were built with excellent woodcut iconostasis and rare portable icons.



3) Monuments

A) The Old Christian Basilicas



1) The old Christian basilica of Poros (Elounda)

This was a three aisled wooden roofed basilica of big dimensions with a semicircular arch at the east side and an oblong,

slightly rectangular narthex at the west side. The tessellated floor of the basilica is very important. The main part of the mosaic covers the west part of the central aisle and it is composed of continuous, somewhat irregular, rectangular and square parts which are full of various decorative motifs, mainly geometrical and natural, that have been done in a three-color process.

2) The old Christian basilica of Spinalonga peninsula (Elounda).

This is situated at the east side of the peninsula of Spinalonga, opposite to the island of Kolokitha, next to the sea. The first stage of the construction of this basilica is estimated to be the end of the 5th and the beginning of the 6th century. From an architectural point of view, the basilica belongs to the type of the three aisled basilica with a slightly stood out transversal aisle, with a big semicircular apse and with an oblong narthex. The general impression that ones gets from the ruins is that the basilica was built with the finest materials and by the best builders.



18) Monastery of Sts. Michael and Gabriel Kremaston (Vryses).

It is situated at the foot of the Kavalara mountain near to the village of Vryses. It was founded by Mitrofanis the Beloved during the last decades of the

Venetian occupation of Crete and it was powerful and with great influence in the region for many centuries. From the year 1840 onwards, the history of the monastery was identified with that of education in the Mirabelo region, since a school was founded there in the mid 19th century by Bishop Dorotheos of Petras. During the German occupation, it was a major center of resistance. The monastery is built like a castle. The church is on the north side of the complex and it has significant wood curves. The monastery was recently renovated.

19) Monastery of Annunciation of the Theotokos Koufi Petra (Vryses).

This Monastery is also located at the foot of the Kavalara mountain very close to the monastery of Kremasta. It was founded at the beginning of the 17th century as is obvious from a contract of the Aretiou Monastery. It is not certain whether the place where the monastery is today was the very first place where the monastery was initially built. Next to the monastery, to the north, there are ruins of an old church in a hollow of a rock. This may explain the name "Koyfi Petra".



20) Monastery of All the Saints (Choumeriakio)

A reference to this Monastery is made in a document of the Turkish Archives of Heraklion, dated in the year 1699. This reference assures us that the monastery existed before 1646 and most likely, it was functioning as a monastery in 1699.



21) Monastery of Michael the Archangel (Lakonia). This is a small monastery that was destroyed during the Turkish invasion. The main church of the Monastery has notable wall-paintings of the year 1432.

22) Monastery of Holy Trinity (Lakonia). This was founded by Nikiforos Siganos in 1623. The monastery had a large property and it was vandalized during the rebellion of 1866.

23) Monastery of St. John the Theologian (Kritsa). The establishment of this monastery goes back to the second Byzantine era and probably to 1211. It was a part of the Monastery of Akrotiritianis Siteias. It

is, perhaps the most important monument of this period for local church architecture. The monastery nowadays is composed of three arch-roofed aisles and one aisle on the west which is transversal. Unique evidence of its old history are the "famous for its miraculous power, during the Venetian period" and a series of interesting despotic icons, the oldest of them being of the 17th and 18th century.

24) Monastery of the Dormition of the Theotokos Kroustallenias (Lassithi Plateau).

This recently renovated monastery is situated on a wooded rock, on the east side of Lasithi Plateau. Here the rebels gathered on the 20th of July 1272 and prayed for the success of their fight against the Venetians and was depopulated in 1293 by the Venetians it was rebuilt two and a half centuries later by the nun Pallantia. During the Turkish occupation, the monastery was again an active center of revolutionary action and for this

cover all the internal surface of the walls. 11) St. George (Kroustas).

The art of the wall paintings of this church is very similar to the ones in the central nave of Panagia Kera in Kritsa. The wall paintings cover all the interior of the church and they are only partially destroyed.

12) St. George (Spinalonga). The church is situated on the east side of the island, at the foot of a precipice. It is marked in a plan of Filippo Verneda in 1653. The church has two, almost equal, arch domed aisles of which the north is the main one.

13) St. Panteleimon (Spinalonga). This is the most recent church of those that one can find in the island. Many alterations and additions have been made at different times. Very important for the dating of the first church is the inscription with the date of 9th of May 1709. This inscription can be seen in the arch of the main entrance.

14) Hermitage St. Andrew (Finokalia). On the coast of St. Andrew was created in the 19th century a famous place of worship, in the place where, according to tradition, there used to be a monastery. Ioannis Lamprakis was a monk in that monastery and he built the church of St. Andrew that overlooks the immense Cretan sea.

15) St. Apostles (Kastelli). A single nave, arch roofed church of the 11th or, more likely of the 12th century. It has frescoes of the 14th century.

reason suffered major disasters in 1823 and in 1866. Nevertheless, it was rebuilt again contributing significant assistance to the war of independence. Moreover, one of the very first schools of the entire Prefecture of Lassithi was founded in this Monastery.

25) Monastery of Theotokos of the Life-giving Font Vidianis (Lassithi Plateau).

It is situated in the northwest of Lassithi Plateau. It was established by Methodios Perakis after 1841, on the ruins of an older church or monastery and in fields belonging to the family of Vidon who came from Lassithi. During the rebellion of 1866, the monastery paid its own price as it was burned to ruins. During the German occupation, the abbot of the monastery Dorotheos was executed in the village of Aia in Chania because of his revolutionary activity. In 1991 the monastery was rebuilt and in its buildings also accommodates part of the Museum of Natural History of Crete.

26) Monastery of the Nativity of Theotokos Kardiotissis (Kera).

It is situated on a wooded slope of the Dikti mountain. At the beginning it was a glebe of the monastery of Agarathou. Afterwards, through the efforts of the brothers Paul, Alexander, Theodosius and Marias Magganaridon, it became a

Stavropegial monastery and acquired a lot of property. The church of the monastery is a two-aisled one, built in subsequent phases and finally, completed in the 15th century. It has wall-paintings from the 14th century, a wood carved iconostasis of the 19th century and many icons of the 18th century. The name "Kardiotissa" comes from an old icon of the Virgin Mary, known by this name. The icon was painted by St. Lazarus, who was a martyr of the iconoclastic era and, according to tradition, the icon was transported to Constantinople

16) St. Anna (Fourni). This is the oldest church of Fourni. It belonged probably to the Latin Church and it was built by the Venetians. The wall paintings are from the period when the Byzantine style flourished in Crete, that is the 14th and 15th centuries. Very close to St. Anna are the churches of St. George with excellent wall paintings of the same time, and of St. Michael the Archangel with remarkable wood curvings and icons.

17) Panagia Koumpelidiki (Choumeriako). It is situated in the village of Choumeriako and is dedicated to the Presentation of the Virgin Mary to the Temple. It was built in the 11th century and preserves interesting frescoes in the dome.

18) St. Panteleimon (Choumeriako). An impressive arch roofed church of the Venetian period. It was once the main church of a monastery. The magnificent entrance is baroque style and shows the Italian influence on the local architecture.

19) St. John the Theologian (Limnes). This is a small single nave, arch roofed church which is situated to the east of the village of Limnes. It dates from the year 1310.

20) The Metropolitan Church of Virgin Mary "Megali Panagia" (Neapoli). In 1888 the work of the construction of the magnificent Metropolitan

twice was, during the third time, it was chained to a marble column. But again, miraculously, the icon returned to the monastery with the marble column which is placed in the yard of the monastery. Northwest of the monastery, there is a big rock, the Apotyposi, with a natural figure that reminds us of the figure of the Virgin Mary. It is believed that there, the icon stopped for a while to rest when it was miraculously coming back to the monastery from Constantinople.

27) Monastery of the Dormition of Theotokos Gouverniotissa (Potamies). This is a small but rather important monastery, glebe of the Holy Speculate. It is situated near to the village of Potamies the in prefecture of Pediada. The church is an

impressive cross domed building and the wall-paintings is estimated to be from the first centuries of the Venetian occupation.

church of "Megali Panagia" started and the church was finally inaugurated in 1927. Next to it, there is a modern, small, arch roofed church "Panagia Phermalina" that has been built on the ruins of an old three nave church and in the place where the monastery of "Megali Panagia" used to be.

21) Church of our Lord and Savior Jesus Christ (Neapoli). This church is found in the cemetery of the town and it was the catholicon of a monastery. It has fragments of wall paintings in the north aisle.

It dates from the end of the 13th and the beginning of the 14th century.

22) St. Onouphrios (Voulismeni). The church is situated on the top of a small hill, to the east of the village of Voulismeni. From the ceramic architecture we conclude that it was built in the second Byzantine era and most likely in the 12th century. The church is full of frescoes that date from the end of the 12th century and the beginning of the 13th century.

23) Panagia Keragoniotissa (Latsida) The church is a single aisle basilica and it is situated in a spot of great natural beauty in an enormous wooded area. The church was built during the Venetian period as one can conclude by, among other things, the frescoes.

24) St. Konstantinos Parakalouri (Andrianos). A small, single aisled, arch-roofed church, full of

28) Monastery of St. Photini and St. Anna (Avdou). Both are cave hermitages. The area is a very old place of worship and it is situated in a area. The cave of St. Photini was known as a refuge during the period of the Cretan revolutions. Near to St. Photini is another cave church dedicated to St. Anna. It has anaglyph entrances from the last centuries of the

Venetian period. Close to this church were the cells of the monks.

29) Monastery of St. John (Apano Chersonissos).

The monastery was founded by Marko Antonio Foskolo, the well-known author of Fourtounato, during the Venetian occupation. Today, only the central church of the monastery is preserved. The church is single aisled with a cinquecento lintel at the west entrance.

caused by the continuous extensions to the west and with interesting wall-paintings of the 13th and 14th centuries. The first building is of the 12th century. The last of the additions was done together with the construction of a tomb that still exist, next to the entrance. According to the inscription with the date of 1602 on the top side of the tomb, the tomb belonged to the Castellano of Mirabelo.

conclude from the traces of the wall paintings that the church was built before the 14th century. Inside the church, on either side of the old entrance, there are two tombs and in the sanctuary there is one. Probably they are the tombs of the sponsors of the church.

28) St. John the Mesokampitis (Lassithi Plateau). This is a small, arch roofed church built of stones, in the middle of the Lassithi Plateau. This is why it is called Mesokampitis. It used to be a glebe of the Kroustallenia monastery. The first valid testimony about the existence of this church, is found in a document of the year 1761. Inside the church there is a great wooden iconostasis and a series of excellent art icons.

29) Church of the Annunciation of Theotokos - Panagia Evagelistria (Avdou). This is a cross-domed church of the 12th or the 13th century, with a dome and full of frescoes of the same period.

30) St. Anthony (Avdou). A small, arch roofed church on the east edge of the

village Avdou, with wall-paintings of the 14th century. Here the painter has used only two tones of colors. In four zones of the arch, there have been painted 11 scenes from the Gospel

25) Transfiguration of Christ (Vryses). A two aisled, arch roofed church built in 1863 on the foundations of an older church. It preserves a wonderful wood carved iconostasis and icons of the 15th century.

26) Transfiguration of Christ (Dikti). The church was built on the top of the Dikti mountain, altitude 2141m., at the point where there used to be a Minoan sanctuary as shown by the clay figurines of the Minoan times that have been found there. The church is a tiny, single aisle one and the first reference to this church is found in a document of the year 1343.

27) Holy Spirit (Limnakaro). The church is situated on the northwest side of the plateau of Limnakaro at an altitude of 1130 m. It is a two aisled basilica. The south nave is the old church to which a new nave was added in the 19th century. We

3) CHURCHES

1) St. Nicholas Ammoudi (St. Nicholas) This church has given its name to the town of Agios Nikolaos and it is situated in the

Ammoudi area of the town. From an architectural point of view, the church is one of the earliest and technically finest examples of the first Byzantine church architecture in Crete, of the single-nave church with a dome. There are fragments of the first wall-paintings without subjects an persons, perhaps of the iconoclastic era. These are found mainly in the dome, in the apse of the sanctuary and in the east apse where they are partially covered by another layer of frescoes of the 14th century.

2) Panagia Vrevotrophos (St. Nicholas). This church is found in the center of the town, at the foot of a small hill, on top of which was built the castle of Mirabelo. It is a single-nave vaulted church with unusual oblong dimensions

The wall paintings are rich in subjects. Very impressive are the scenes from hell on the west wall.

5) Church of our Lord and Savior Jesus Christ (Kritsa). The church is found in the eponymous neighborhood of Kritsa and many gradual extensions have been made. An inscription attributes perhaps the most recent renovation of 1614, to Georgios Mazizani. The church preserves wall-paintings only in the west part of the south nave which is cross-domed.

31) St. George (Avdou). This is the church of the cemetery of the village. The frescoes are date from the 14th – 15th century and were painted by the Fokades brothers.

32) St. Konstantinos (Avdou). The church is found on the west side of the village. It is a small, arch roofed church with wall-paintings of 1445. Here also, the painters are the brothers Manouil and Ioannis Fokades.

33) Church of our Lord and Savior Jesus Christ (Potamies). This is a small, arch roofed church full of frescoes, built in the Venetian period. It is situated north of the village of Potamies.

34) Church of the Annunciation of Theotokos - Panagia Evagelistria (Mochos). It is the cathedral church of Mochos. It is a two nave church, built in 1835, with a wonderful wood carved iconostasis. It preserves icons of 16th, 17th, 18th and 19th centuries.

35) St. George – St. Dimitrios (Chersonissos). It is situated on a small peninsula, to the west of Chersonissos. It is a two nave arch roofed church with two semicircular carities on the wall. It belongs to the middle Byzantine period.

36) Panagia Galatiani (Malia). The three nave church of the Entrance of Theotokos into the

3) Panagia Kera (Kritsa). The church dates from the 13th century. In the shape that we find it today it looks like the type of the three-aisled arch-domed church with a dome. The church took this shape after subsequent additions and interventions. The first nucleus of the church was the middle, domed nave. This was decorated with wall-paintings before the midst of the 13th century. During the first two decades of the 14th century, new wall-paintings and renovation were made and was extended the first church with the two side naves, since the earthquake of 1303 had done a lot of damage to the entire church.

4) St. John the Forerunner (Kritsa). This is the latest monument of the 14th century in the area. Ioannis Skordilis, member of the well-known family of Byzantine nobles, was the founder and the year of the construction of the decoration was 1370 according to an inscription.

The wall paintings are rich in subjects. Very impressive are the scenes from hell on the west wall.

5) Church of our Lord and Savior Jesus Christ (Kritsa). The church is found in the eponymous neighborhood of Kritsa and many gradual extensions have been made. An inscription attributes perhaps the most recent renovation of 1614, to Georgios Mazizani. The church preserves wall-paintings only in the west part of the south nave which is cross-domed.

31) St. George (Avdou). This is the church of the cemetery of the village. The frescoes are date from the 14th – 15th century and were painted by the Fokades brothers.

32) St. Konstantinos (Avdou). The church is found on the west side of the village. It is a small, arch roofed church with wall-paintings of 1445. Here also, the painters are the brothers Manouil and Ioannis Fokades.

33) Church of our Lord and Savior Jesus Christ (Potamies). This is a small, arch roofed church full of frescoes, built in the Venetian period. It is situated north of the village of Potamies.

34) Church of the Annunciation of Theotokos - Panagia Evagelistria (Mochos). It is the cathedral church of Mochos. It is a two nave church, built in 1835, with a wonderful wood carved iconostasis. It preserves icons of 16th, 17th, 18th and 19th centuries.

35) St. George – St. Dimitrios (Chersonissos). It is situated on a small peninsula, to the west of Chersonissos. It is a two nave arch roofed church with two semicircular carities on the wall. It belongs to the middle Byzantine period.

36) Panagia Galatiani (Malia). The three nave church of the Entrance of Theotokos into the

6) St. Konstantinos (Kritsa). This is situated very near to Panagia Kera, in the area called "Logari". It has a dedicative inscription with the date 1354. The church is full of wall-paintings of that period.

7) St. George Kavousotis (Kritsa). It is situated on the road from Kritsa to Krousta. The name "Kavousotis" comes from a stone fountain (in greek 'kavousi'). It is a church of the 13th – 14th centuries with frescoes of a high standard.

8) Holy Spirit (Kritsa). This is probably a latin, Roman Catholic church. The north aisle has wall paintings of the Venetian period. Very close to this church, is the church of St. George with fragments of frescoes of the same period.

9) Panagia Odigitria (Kritsa). The church is in the center of the village. It is a two nave church that was built in the midst of the 19th century. On the walls of the church there are many remarkable icons of the 19th century.

10) St. John the Theologian (Kroustas). The church was built in the area called "Lakko" on the ruins of an abandoned medieval settlement. The church was painted in 1347/8, at the expense and care of the nobleman Ioannis Klotzia according to a dedicative inscription. Remarkable wall-paintings

Temple - Panagia Galatiani, is found in the town of Malia and now hosts an exhibition of icons and heirlooms of the local parish. The middle nave of the church dates from the 14th century and preserves wall paintings of the same period.

37) St. George (Malia). This is a single nave arch roofed church of the 13th century. It has rich wall paintings of that period. It was built on the foundations of an order church perhaps be of the 9th century and it is situated to the east of the town of Malia, in the area of "Loutres". There, during the Venetian period as the reports say, was the village Vila di Maglia.

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