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THE NEW JERUSALEM OF ST. GERASIMOS
ON CEPHALLONIA¹

The imitation of the Holy Sepulcher and Jerusalem has various aspects. It should be noted that comparatively few monasteries directly recreate these holy places or call them “New Jerusalem”. The “New Jerusalem” complex near Moscow, which was consecrated by the Patriarch Nikon in 1656 indeed “was the largest project for a recreation of the Holy Land not just in Russia, but probably in world history”². Of course, the Patriarch Nikon was not alone. Six hundred years before he erected the main church of his monastery on Istra River, Bishop Meinwerk of Paderborn had wanted to build a church “ad similitudinem s. Jerosolimitane ecclesie”. He dispatched Abbot Wino of Hermershausen to Jerusalem to bring from there the required measurements — “mensuras eusdem ecclesie et s.sepulgri”³ — as Arsenii Sukhanov had brought to Patriarch Nikon from Jerusalem the description, the plan with measurements and the wooden model of the Holy Sepulchre church⁴. This church was built in 1036 and excavations have shown that the original edifice was an octagonal structure with three large rectangular chapels radiating from the central room and a fourth chapel possibly flanked by two round towers as an entrance structure⁵.

¹ Thanks to the Kosta & Elenis Urani Foundation in 2006 Anna Lazarova was lucky to be able to visit the monastery of St. Gerasimos on the island of Cephallonia.

² *Lidov A.* New Jerusalems. The Creation of Holy Land imagery as the mainstream of Christian culture // *New Jerusalems. The Translation of Sacred Spaces in Christian Culture. Materials from the International Symposium. Moscow 2006*, 15. Cf. *Лебедев Л.*, протоиерей. Новый Иерусалим в жизни патриарха Никона // *Журнал Московской Патриархии*, 1981, 8; *Бусева-Давыдова И. Л.* Об идейном замысле «Нового Иерусалима» патриарха Никона // *Иерусалим в русской культуре* / Ред. А. Баталов и А. Лидов. Москва, 1994, с. 174–182.

³ *Krautheimer R.* Introduction to an “Iconography of medieval architecture” // *Journal of the Warburg and Courtauld Institutes*, V, 1942, 4 (with all the previous literature on the subject).

⁴ *Суханов Арсений.* Проскинитарий // ППС, Спб. 1889, т. VI, вып. 3.

⁵ *Krautheimer R.* Op. cit., 4.

The concept of *New Jerusalem* refers to the Jerusalem on earth, and the Jerusalem of the heavens. *New* stood, on the one hand, for *second*, material, i.e. the Jerusalem which is a copy of the (first) city Jerusalem on earth, and secondly the *upper* Divine city, i.e. the divine heavenly city. Elsewhere we find a number of variants of the recreation of Jerusalem as an earthly image of the Heavenly City.

Richard Krautheimer in his *Introduction to an "Iconography of medieval architecture"* has studied the great number of edifices erected throughout the Middle Ages with the intention of imitating a highly venerated prototype — the Holy Sepulcher at Jerusalem⁶. He pointed out: "These copies were built all over Europe from the 5th to as late as the 17th century. Yet although the intention of imitating the Rotunda of the Holy Sepulcher is expressly stated in many instances, the buildings vary surprisingly from each other; they are also astonishingly different from the prototype which they mean to follow"⁷.

The precise reproduction of the topography and even the dimensions which we find in Nikon's "New Jerusalem" are unique. In other churches and monasteries rather we find a certain "inexactness in reproducing the particular shape of a definite architectural form, as well as in elevation", which "seems to be one of the outstanding elements in relation of copy and original in medieval architecture"⁸. Moreover we come across specific nuances in the symbolical significance of the translated models, which both vary according to the personal conception and intention of the founders and the manner of realization.

The Monastery of "New Jerusalem" on Cephallonia, Greece, founded by Gerasimos Notaras, about a century prior to the monastery of the Russian Patriarch Nikon is an interesting example in this respect.

The life and the cult of St. Gerasimos of Cephallonia deserve special attention. Gerasimos was born into the Notaras aristocratic family of Trikala Korinthias in 1506. His parents were Dimitrios and Kallie Notara. His grandfather Lucas, the last prime minister of Byzantium, was a relative of the Emperor Constantine Paleologos. Upon completing his excellent education, he toured all the holy places in Greece and also went to Constantinople on a pilgrimage to the land of his ancestors. Then, very early on, he decided to dedicate himself to monastic life and retreated to Mount Athos⁹.

⁶ Krautheimer R. Introduction to an "Iconography of medieval architecture" // Journal of the Warburg and Courtauld Institutes, V, 1942, 3–33.

⁷ Ibidem, 3.

⁸ Ibidem, 7.

⁹ Παπαρηγόπουλος Κ. Ιστορία Ελληνικού Έθνους. Τόμ. Ε', 83–222; Κουτίβας Σ. Οι δύο Άγιοι Νοταράδες των Τρικάλων Κορινθίας. Έκδοσις συλλόγου Ανεγέρσεως Ιερού "Ο Άγιος Γεράσιμος" (after 1956), 8.

Historians are unanimous that the young Notaras became a monk during his stay at Mount Athos (1532–1537), yet no specific monastery is mentioned. What could point to the possible place where he became a monk is his sobriquet “Καψάλης”. Throughout the litany with the Holy relics of the saint, those possessed by evil demons begin to scream “Καψάλη με καις”, “Μ’έκαψες Καψάλη”, “Δεν σε αντέχω Καψάλη”¹⁰... There is a version that St. Gerasimos became a monk at the Monastery of Iviron and led the life of a hermit in the wild locality of Kapsala. Tradition has it that his ascetic cave was the cell of Vasilios the Great. Considering that the “draft” of the document of his canonization was also discovered at the Monastery of Iviron¹¹, there is good reason to believe that this was where he had become a monk.

Gerasimos stayed for a long time at Mount Athos and at the cave at the Skete of St. Anne. In the catholicon of St. Anne there is a mural, showing St. Gerasimos among other hermits¹².

Then Gerasimos served as a sexton (κανδηλανάπτης) in the church of the Holy Sepulcher at Jerusalem. At that time the Turks had imposed a very high tax for pilgrims, which was paid at the entrance, hence Gerasimos remained in the church for many days, where besides cleaning and lighting the censers, he carried out the liturgy round the clock¹³.

Within the 12 years he spent in Jerusalem (1537–1548) Gerasimos visited the holy places in Syria and Africa: Damascus, Antioch, Mount Sinai, Alexandria, the Theban desert, and Libya. Yet his stay was longest in the Holy lands and Jerusalem. He also visited the mountain of Sarandarion, on the Jordan River, keeping lent for forty days like Christ. The program of monastic activity he apparently had followed can be seen even in his choice of monk’s name — that of the famous hermit and founder of the Larva in the Judean desert, known as St. Gerasimos of Jordan. Georgios Notaras (his secular name) became Gerasimos, and subsequently St. Gerasimos, the new Hermit of Cephallonia¹⁴.

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The righteous Gerasimos (born in Lykia and died on March 4th 475) lived in Jordan, after becoming a monk spent some time in the Theban desert (Gerasimos of Cephallonia had also lived in these places!). He appeared in Palestine at the end of the reign of Theodosius II (408–450) and went into

¹⁰ “Kapsali, you are burning me”, “You are my ruin, Kapsali”, “I can’t stand you, Kapsali”.

¹¹ Παπαδόπουλος Χρ., *αρχιεπ.* Ο Άγιος Γεράσιμος ο Νέος Ασκητής Κεφαλληνίας. Αθήνα 1941, 19.

¹² Γκέλης Κ., *πρωτοπρ.* Ο Άγιος Γεράσιμος Κεφαλληνίας. Δ’ έκδοσις Ι. Μονής Αγ. Γερασίμου «Νέα Ιερουσαλήμ», Αθήνα 1991, 36–38.

¹³ *Ibidem*, 41.

¹⁴ According to Gelis his secular name was not known, p. 23.

Judean desert, where later he founded a hermitage, which was situated near the Jordan River at one stadias from the river, between the Holy town of Jerusalem and Jericho¹⁵. Here he received disciples, and those who passed the trials, were given hermits cells in the desert.

It is known that St. Gerasimos of Jordan introduced an entirely new system in his Lavra about which, by fortunate accident, we have more detailed date, preserved in the works of Cyril of Scythopolis, author of a unique series of biographies of well known monks who lived at the time when there was an efflorescence of monastic life in Palestine in the 5th–6th century¹⁶. The coenobium itself was the ‘center or core’ of the Lavra to which some 70 more anchorites who lived in isolated cells belonged. Scattered over the hills near the Plain of Jordan, the anchorites had to spend five days a week, from Monday to Friday, in their cells, living only on bread and water, without light, heat or cooked food. On Saturdays they would come down with the products of their ‘hand production’ (woven goods) to the coenobium, where they spent two days, took communion, ate cooked food, drank a little wine and on Sunday evening returned to their cells with their rations of bread, water (transported in large pottery vessels) and palm branches for their hand work¹⁷.

The righteous Gerasimos of Jordan fasted so strictly that he did not eat anything during the Holy fast and the fast of Forty days to the Day of Light and supported his bodily and spiritual forces only with the sacrament and Divine mysteries.

The Jordanian hermit became well known and consequently episodes of his Life appeared in Byzantine art from the 14th century on. The earliest known scenes from the Life of St. Gerasimos are found in the Church St. Nicholas Orphanos in Thessalonica, the murals of which are dated between 1310 and 1320¹⁸. Almost the same scenes are illustrated in the north-

¹⁵ *Vailhé S.* Les Laures de S. Gerasime et de Calamon // *Echoes d'Orient*, 2, 1898/1899, p. 106–109; *Grégoire H.* La vie anonyme de S. Gerasime // *BZ*, 13, 1904, p. 114–135; *Chitty D.* The Desert City. Oxford, 1966, p. 90–91; *Compagnoni P.* Deserto di Guida. Jerusalem, 1978, p. 95–96. See also: Старый Иерусалим и его окрестности. Из записок архимандрита Леонида. Москва, 1973, с. 395.

¹⁶ Information about St. Gerasimos were preserved as early as the Life of St. Euthymios the Great, St. Kyriakos and St. Sabbas by Cyril of Scythopolis. See *Vita S. Euthymii*, Migne, PG, 114; *Cyriaci S.*, ibidem, 115; *Vita S. Sabae* // *Cotel. Ecclesiae graece monumenta*, and also in a text published by M. Papadopoulos-Kerameus. *Ανάλεκτα ιεροσολυμιτικής σταχυολογίας*, t. IV, Saint-Petersburg, 1897, p. 175–184. Cf. *Moschus J.* *Vita abbatiis Gerasimi* // *Pratum spirituale*, L. P. Migne, PG, 87, part 3, 2965–2970.

¹⁷ See supra *Chitty D.*, op. cit., p. 90–91.

¹⁸ *Ξυγγόπουλος Α.* Οι τοιχογραφίες του Αγίου Νικολάου Ορφανού Θεσσαλονίκης. Αθήνα 1964, 33–35; *Τσιτουρίδου Α.* Η εντοίχια ζωγραφική του Αγίου Νικολάου στη Θεσσαλονίκη. Θεσσαλονίκη 1978, 142–146; *Μαυροπούλου-Τσιούμη Χρ.* Ο Άγιος Νικόλαος ο Ορφανός. Θεσσαλονίκη 1970; For the dating of the frescoes see: *Kucac C.* Српски средновековни споменици у Солуну // *Зограф* 11, 29–44.

eastern chapel of the well known Rock-cut Church near the village of Ivanovo, Rousse District (Bulgaria), also from the 1300s¹⁹.

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Like Gerasimos from the Judean desert, St. Gerasimos of Cephallonia spent some time in Palestine, visited the same Holy places, became a hermit and founded his own monastery. Yet he travelled much more, passed through various region of the Orthodox world, before finding his *New Jerusalem* in the Omala Valley.

The author of the Life of St. Gerasimos of Cephallonia does not explicitly mention any visit to the church of the monk-martyr and confessor of Cyprus Barnabas, on leaving the Holy places, however this is quite possible. After his pilgrimage to Cyprus he also visited Crete, staying there for about two years (1548–1550) in several caves, subsequently turned in to churches. He also became a hermit for 5 years in Zakynthos.

Gerasimos came to Cephallonia in 1555 where he spent five ascetic years in a cave in Lassi, an area on the outskirts of Argostoli. It was here that the saint lived as a hermit and performed miracles. In 1560 he went to Omala where he renovated the small church of the Virgin. Later he founded the Omala convent, known as the “New Jerusalem”²⁰.

The legend told on the island runs as follows: Many of the daughters of the leading families of Cephallonia were encouraged to dedicate their lives to the Church and had asked the saint to receive them and teach them about the Kingdom of Angels (Αγγελική πολιτεία). With time the appeals for founding women’s coenobium grew. At last the saint, seeing the persistence of these souls, and learning during prayers that this was the will of the Lord, decides to “take on this burden”. The main aim of the saint was to encourage the first nuns on their way to the Heavenly Jerusalem by using as an example and inspiration his own ascetic life²¹. The Monastery of “New Jerusalem” in Omala Valley was established in 1561. Its name appears for the first time in the Act of the Saint’s burial on August 20th 1579, compiled five days after his death, as well as in the first bulla of Patriarch Jeremy, dated 1582²². From 1582 the monastery officially became stauro-patriarchic, respectively on all matters related with the monastery, its representatives turned directly to the Ecumenical Patriarch.

What was the motivation, the conception for the creation of the monastery and why was it named “New Jerusalem”?

¹⁹ Bakalova E. Scenes from the Life of St. Gerasimus of Jordan in Ivanovo (A pictorial interpretation of the idea of restoring harmony between man and the world of nature) // Zbornik za likovne umetnosti, 21, Novi Sad, 1985, 105–122.

²⁰ Γκέλης Κ., πρωτοπρ. Op. cit, 55–67.

²¹ Ibidem, 75.

²² Ibidem, 71.

It should be noted, that on the present day site of the monastery, in the Middle Ages probably there was a monastery called Μονή των Ιεροσολύμων or Σολύμων (Solima). The existence of a monastery of that name or church at Omala c. 1262 is mentioned in a charter, published by Miklosich and Müller²³. Probably a small church was subsequently built over its ruins presented to Gerasimos by its last owner hieromonk Georgios Rozaris Valsamos²⁴.

Nevertheless Gerasimos himself calls the monastery built by him “New Jerusalem” above all as a reminder of Jerusalem on earth in Palestine, where Gerasimos lived for 12 years and where he served for one year as a κανδηλανάπτης in the church of the Holy Sepulcher. Also its name would have reminded him of “the one to come” (Hebrews 13: 14), the *upper* Jerusalem, the Jerusalem of the Heavens towards which the Christian set out. “He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away” (Revelation, 21: 1–5). However the main aim of Gerasimos is *imitatio Christi*, which is achieved through asceticism and care for others. And as the place of the Passions of Christ and his sacrifice was Jerusalem in Palestine, the monastery where Gerasimos committed himself to the maximum imitation of Christ should be a *New Jerusalem*, i.e. above all because of what occurs in it, not because of the reproduction of the sacred topography of the Holy places in Palestine.

Nothing remains from the original architectural complex of the monastery of the 16th century except the hermitage of the saint (see below), which today is situated underneath the monastery church. Today there are no traces either in sources or in situ of the attempt to reproduce the complex at Jerusalem.

At present the general appearance of the monastery is as follows: belfry at the entrance; *old* church; *new* church; monastery courtyard with cells; monastery garden with the ruins of the older churches; and the site of the original church. The entire monastery complex is new — it was built after the great earthquake of 1953, when Cephallonia was raised to the ground. Even the so called *old* church “The Dormition of the Virgin”, where the relics of the saint are kept, was rebuilt. The interior of the church has all the traces of the activity of the saint and his cult. The general view towards the altar features prominently the casket with the relics of the saint. To the right is the *Proskynetarion* with the particularly venerated icon of the Virgin of Passion. Sathas mentions a written source, citing that the icon was found by St. Gerasimos in the small Valsamos’ church, and had the inscription “Santa Maria di Hierusalem”²⁵.

²³ Miklosich Fr., Müller J. Acta et diplomata graeca medii aevi Sacra et profana, Vindobonae 1860, vol. V, 50, 9.

²⁴ Τσιτσέλης Η. Κεφαλληνιακά σύμμικτα. Τόμ. Β', 252.

²⁵ Σάθας, V, in Cap. Cephal.

Probably it came from a catholic church or monastery, which existed on the site or elsewhere on the island. This icon to this day is considered miraculous.

It is interesting to note that the cave of the saint is preserved in the catholicon of the monastery dedicated to the Dormition of the Virgin. An opening in the western part of the church, leads the pilgrim along a staircase to a dark underground chamber. The underground chamber is divided into two parts which are accessed by a rectangular opening in the floor, 30 by 40 cm. The first chamber is D-shaped; its right side is 5 m long, the second chamber a parallelogram, 2 by 5 m. The floor is of earth and stone. The walls are built of stones, whitewashed and ascend to form a dome-like ceiling. Because of all these features it recalls a tomb, in order to remind one of death. Courage in the face of death releases man from earth, and instill a desire for the heavens and everything heavenly. We emphasize the significance of this hermitage for the imagery of the sacred space and the link that it provides “to the topography of Judaic, and subsequently Christian, Jerusalem and the Holy Land”, to quote Danica Popović²⁶.

The shaping of the sacred space in the Omala Valley continued after the death of the saint. Saint Gerasimos was officially canonized in July 1622 and became the patron saint of the island and every other Cephallonian man is named after him. The saint was seen as an intermediary and patron between the Cephallonians and foreign sailors, and God.

The formation of the cult and its spread in many ways follows that of St. Spyridon on Corfu²⁷. The local population feels that “like St. Spyridon of Corfu, Gerasimos had lived an exemplary life and left his entire mortal shell as an inspiration and as evidence”²⁸.

The monastery is a place of pilgrimage for the faithful of the Greek Orthodox Church. The rituals connected with the veneration of his relics have much in common with the rituals on Corfu. Two holy feasts with processions of saint's remains are held on August 16 — the anniversary of saint's death in 1579 — and October 20, attracting pilgrims from all over Greece. Gerasimos passed away on August 15th 1579. For ecclesiastic reasons — the celebration of the Dormition of the Virgin — his death is commemorated on the next day, August 16th. Upon papal intervention, the Venetians ordered a second burial, which took place on October 20th of the following year. Since then, the Sacred Relic remains intact and fragrant for

²⁶ Popović D. Desert as Heavenly Jerusalem: the imagery of Sacred Space in the making // New Jerusalems. The Translation of Sacred Spaces in Christian Culture. Materials from the International Symposium. Moscow, 2006, p. 35.

²⁷ Bakalova E., Lazarova A. The Relics of St. Spyridon and the Making of Sacred Space on Corfu: between Constantinople and Venice // Hierotopy. The Creation of Sacred Spaces in Byzantium and medieval Russia / Ed. by A. Lidov. Moscow, 2006, p. 434–465.

²⁸ De Bernière L. Captain Corelli's mandolin. London: Secker&Warburg, 1994, p. 71–72.

the blessing of the devout, and it is displayed in a glass case incorporated in a larger silver larnax placed over the saint's tomb. As with St. Spyridon, the relics are kept in two caskets. The interior casket is known as the coffin "cassa", and is made of gilded wood, with three glass sides. The body of the saint is lying on its back and attached by belts. This small casket with the relics is placed standing on feasts on the 16th of August and the 20th of October and is carried in processions.

The procession of the relics of the saint goes about 500 m from the church to a plane tree, where the well dug by Gerasimos himself is. There are three plane trees in the monastery planted by the saint together with 37 smaller springs, he had opened-up and two threshing grounds he had built. They all mark the sacred space of the monastery.

In spite of the fact that the cult of St. Spyridon on Corfu was a general model of the cult towards St. Gerasimos, there are substantial differences in the character and content of the processions of the two saints.

The relics of St. Gerasimos are kept in a casket, similar to the one holding the relics of St. Spyridon. Moreover the manner of carrying the inner casket in the procession with the relics of the saint standing upright is the same, as it is with those of St. Spyridon. However a number of elements differ in the content and organization of processions on the two islands.

Above all the processions with the relics of St. Spyridon take place on days connected with the salvation of the island and its population from attacks and epidemics. Their basic function is to confirm the identity of the community through reference to those important moments of the history of the island. They mark the entire central space in the town of Corfu and make it a sacred space, ensuring divine protection. The participation of the entire "civil society" and the inclusion of bands in solemn procession are specific namely for Corfu. The cult of St. Spyridon exceeds its purely religious significance and becomes an important socio-political factor.

No such elements are observed at the island of Cephallonia. The processions with the relics of St. Gerasimos are much more limited in their route around the monastery and are solely connected with the life and activities of the saint himself and the Holy place, created and marked by him through the cave and his grave, the wells, the plane trees: "a five-branch plane tree and a deep well you left for us Gerasimos as an eternal sign". According to the poet "the water in the Well will overflow and the leaves of the plane tree will thrush to greet the Master"²⁹.

The basic function of the relics of St. Gerasimos is the miraculous healing in particular of those possessed by evil demons. St. Yerasimos (Gerasimos) is so famous for his healing gifts and to such a degree inseparable from

²⁹ <http://www.imk.gr/eng/opk/main.htm> (Holy Metropolis of Cephallonia)

the thinking of the inhabitants of the island, that he is described together with the rituals related with the relics, in the famous novel “Captain Corelli’s Mandolin” which later became a film³⁰. The insane are the saint’s expertise according to the nuns, which is why there were special quarters for them to do their “forties” (40 days of Lent) in order to be cleansed of the demons that had possessed them. Observe what happens at the litany. Black dressed souls, men, women, children, all running to secure a position to lie down anywhere along the procession’s way so that the Saint may pass over them. The relatives of the insane try to place them accordingly — some cooperate, others resist... The litany however is the peak of hope. At the plane tree, prayers are said, hymns are chanted, speeches are given, thanks are directed to those who attended and honored the Saint with their presence, and the procession starts to retrace its way back. Passing the threshing fields, the so called “Farmer of Omala” is in his element. Here, at the place where the crops were processed, the prayer “for the fertility of the earth and peaceful times” will be heard, and chanting hymns the “association of ascetics, clergy, choir, and numerous celebration participants...” will return to the *small church*...³¹.

In the context of hierotopy we find a specific combination of factors and means for the building up of the sacred space:

1. A hermit living in a cave and founder of the monastery;
2. Reference to Jerusalem on earth and/or Heavenly Jerusalem;
3. Later miraculous relics of the Saint and rituals related to their veneration.

Since 1728 the monastery was called “The Monastery of St. Gerasimos” and for a short time from 1778 to 1821 its name was “New Jerusalem of Omala”³². Even locals nowadays do not know that it ever had such a name and the idea of *New Jerusalem* not only is not topical, but completely replaced by the dominant cult of the patron saint of the island. In the Ionian context we could say that this cult is analogous to the cults of St. Spyridon of Corfu and St. Dionysos of Zakynthos in exceeding its religious importance and entering the sphere of the secular, becoming an essential element of Cephallonian identity.

Here the meaning of the *New Jerusalem* is a place for asceticism and imitation of Christ, for training of the soul for salvation. In fact at Omala we find the creation or recreation of the sacred space chiefly through naming. The founder uses the performative force of the name.

³⁰ See *supra*, note 26.

³¹ <http://www.imk.gr/eng/opk/main.htm> (Holy Metropolis of Cephallonia)

³² Τσιτσέλης Η. *Op. cit.*

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НОВЫЙ ИЕРУСАЛИМ СВЯТОГО ГЕРАСИМА
НА ОСТРОВЕ КЕФАЛОНИЯ

Имитации храма Гроба Господня и Иерусалима имеют разные аспекты. Сравнительно немногие монастыри напрямую воспроизводят эти святые места или носят название Новый Иерусалим. Комплекс Нового Иерусалима в Подмоскowie, освященный патриархом Никоном в 1656 г., и в самом деле «был величайшим проектом воспроизведения Святой Земли не только в России, но, вероятно, в мировой истории». В других местах мы находим целый ряд вариантов воспроизведения Иерусалима как земного образа Небесного Града. На самом деле, концепт Нового Иерусалима подразумевает и земной, и небесный Иерусалимы. С одной стороны, название «Новый», служа заменой понятия «второй», обозначает материальную копию земного города Иерусалима, с другой — имеется в виду копирование «Небесного Града», т. е. божественного места.

Точное воспроизведение топографии и даже размеров и пропорций, которое мы находим в Новом Иерусалиме патриарха Никона, представляет собой уникальный пример. В других церквях и монастырях мы обычно встречаем определенные неточности в воспроизведении архитектурных форм, а также плана места или его отдельных элементов. Более того, мы сталкиваемся с конкретными нюансами в символическом значении переносимых моделей, которые варьируются как в отношении концепции и намерений своих создателей, так и в формах реализации.

Монастырь Новый Иерусалим в Кефалонии, Греция, основанный Герасимом Нотарой примерно за сто лет до постройки монастыря патриархом Никоном, является в этом смысле интересным примером.

Деяния и культ св. Герасима Кефалонского заслуживают особого внимания. Герасим родился в Трикала, Коринфия, в знатной семье Нотара, проявившей себя в Константинополе во времена правления Палеологов. Он очень рано принял решение стать монахом и жил на горе Афон, на Крите, в Святой Земле в течение 12 лет, прежде чем стал отшельником в Закинфе, где провел пять лет. Он пришел в Кефалонию в 1560 г., поселился там в пещере в местечке, называемом Спилия, неподалеку от Аргостолы. Здесь он стал творить чудеса. Позднее он основал монастырь Омала, известный как Новый Иерусалим. Многие дочери ведущих семей Кефалонии были вдохновлены идеей посвятить свои жизни церкви и просили святого принять их, научить их тому, что он

знает о граде/царстве Ангелов. Со временем все чаще слышались призывы к созданию женской киновии. Наконец, святой, увидев настойчивость просительниц и в ходе молитв познав, что это воля Божия, решил «принять на себя это бремя». Основная цель святого состояла в том, чтобы наставить первых монахинь на путь к Небесному Иерусалиму, в том числе и примером своего собственного жития в качестве отшельника. Монастырь Новый Иерусалим в долине Омала был основан в 1561 г. Его название впервые упоминается в Акте о смерти святого от 20 августа 1579 г., составленном через пять дней после его Успения, а также в первой булле патриарха Иеремии, датированной 1582 г. С 1582 г. монастырь официально стал *ставро-патриаршим*, соответственно по всем вопросам, касающимся дел монастыря, его представители обращались напрямую к вселенскому патриарху.

В чем состояла мотивация и концепция создания монастыря, и почему его назвали «Новым Иерусалимом»? Прежде всего, он служил напоминанием о земном Иерусалиме в Палестине, где Герасим прожил 12 лет и где он в течение года служил в чине *кандилантис* в храме Гроба Господня в Иерусалиме. Также это имя должно было служить напоминанием о «будущем граде» (Евр 13: 14), горнем, Небесном Иерусалиме, к которому устремляются все христиане. «И отрет Бог всяческую слезу с очей их, и смерти не будет уже; ни плача, ни вопля, ни болезни уже не будет, ибо прежнее прошло» (Откр 21: 1–5). Однако самым главным для св. Герасима было *подражание Христу* (*imitatio Christi*), чего он добивался аскетизмом и попечением о других. Как местом Страстей Христовых и Его жертвы был Иерусалим в Палестине, так для Герасима монастырь, в котором он следовал Христу, стал «Новым Иерусалимом» — главным образом, благодаря тому, что в нем свершалось, а не из-за воспроизведения священной топографии святынь Палестины. Интересно отметить, что пещера святого была сохранена в наосе монастыря, посвященного Успению Богоматери. Здесь Новый Иерусалим означал место аскетизма и подражания Христу, труд по спасению души. Таким образом, в Омале мы имеем дело с созданием или воссозданием священного пространства преимущественно по наименованию. Основатель использовал перформативную силу имени.

Построение священного пространства в долине Омала продолжилось и после смерти святого. Св. Герасим был официально канонизирован в июле 1622 г. и стал святым покровителем острова и всех жителей Кефалонии. Святого считали посредником в отношениях между жителями Кефалонии, а также местными и иноземными моряками — и Богом. Формирование культа св. Герасима и его распространение во многом повторяет становление культа св. Спиридона на о. Корфу. Местное население полагало, что, «как и св. Спиридон на Корфу, Герасим про-

жил образцовую жизнь и оставил в целостности свою земную оболочку для вдохновения и свидетельства».

Монастырь служит местом паломничества верующих, принадлежащих Греческой православной церкви. Ритуалы, связанные с почитанием мощей святого, очень напоминают аналогичные ритуалы на Корфу. Два праздника, привлекающих множество паломников со всей Греции и сопровождающихся процессиями, в которых несут останки святого, проводятся 16 августа — в годовщину смерти святого в 1579 г., и 20 октября — в день его канонизации. Как и в случае со св. Спиридоном, мощи хранятся в двух ларцах. Внутренний реликварий называют гробом — *cassa*, он сделан из позолоченного дерева, по бокам три стеклянных окошка. Тело святого лежит на спине и закреплено ремнями. Этот меньший по размеру ларец-реликварий носят по городу во время праздников 16 августа и 20 октября. Св. Герасим настолько знаменит целительными чудесами, до такой степени неотделим от традиций островитян, что все эти ритуалы были детально описаны в известном романе «Мандолина капитана Корелли», позднее экранизированном.

Рассматривая описанный культ в контексте иеротопии, мы находим специфическую комбинацию обстоятельств и средств, способствовавших построению священного пространства:

- 1) появление отшельника, проживавшего в пещере и основавшего монастырь;
- 2) существование ориентира в виде Иерусалима земного и/или Иерусалима Небесного;
- 3) появление чудотворных мощей святого и формирование ритуалов, связанных с его почитанием.



1. St. Gerasimos of Cephallonia



2. The cave in Spilia, near Argostoly, where St. Gerasimos first lived when he came to Cephallonia



3. The monastery of St. Gerasimos in Omala valley, Cephallonia (photograph A. Lazarova, 2006)



4. A general view to the monastery of St. Gerasimos today (photograph A. Lazarova, 2006)



5. A general appearance of the monastery in 1930 (old photograph)



6. The tower-belfry at the entrance (photograph A. Lazarova, 2006)



7. The old church “The Dormition of the Virgin”, where the relics of the Saint are kept (photograph A. Lazarova, 2006)



8. The old church “The Dormition of the Virgin”. A general view towards the altar, the sarcophagus with the relics (photograph A. Lazarova, 2006)



9. The two sarcophagi with the relics of St. Gerasimos



10. To the right: the Proskynitarion with the icon of the Virgin of Passion (photograph A. Lazarova, 2006)



11. The opening to the hermitage of St. Gerasimos under the church “The Dormition of the Virgin” (photograph A. Lazarova, 2006)



12. The “entrance” to the hermitage of St. Gerasimos (photograph A. Lazarova, 2006)



13. A part of the underground chamber of the hermitage (photograph A. Lazarova, 2006)



14. The relics of St. Gerasimos carried on procession on Cephallonia



15. The relics of St. Spyridon carried on procession on Corfu (photograph A. Lazarova, 2006)