

The Historical Holy Monastery of Hagios Andreas and the Benizelos Mansion*

By Alexia Orphanou**

The Historical Holy Monastery of Hagios Andreas

Saint Philothei the Athenian (Plaka; 1545;-Kalogreza 1589;), born Revoula Benizelou, was from the Athenian branch of the Palaiologos family¹. The graves of Benizelos bore the two-headed eagle². After her widowhood she followed the monastic life³ and founded the Holy Monastery of Hagios Andreas, on the estate of the Benizelos family in Plaka⁴ in 1572⁵. The Monastery, at a time when there were slave markets

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** Alexia Orphanou is a PhD holder of the Department of Primary Education at the University of Western Macedonia and a member of the Laboratory Teaching Staff (E.D.I.P.) at the Department of Primary Education of the National and Kapodistrian University of Athens.

1. The Benizelos Mansion, 'Η Όσια Φιλοθέη, <https://archontiko-mpenizelon.gr/en/saint-philothei/> [12.7.2020].

2. P. Nirvanas, «Κωνσταντίνος Χρηστομάνος», *Νέα Ζωή/Nea Zoi*, Period Γ', VII (1912), p. 147.

3. Youli Evangelou, *Όσια Φιλοθέη, Μιά εὐγενής Ἀθηναία – μιὰ παράτολμη μοναχή*, Institute of Historical Research Publications, Athens 2016, pp. 3 & 23.

4. F. Dimitrakopoulos & Maria Chroni, «Πρωτόκλητος Ἄνδρέας καὶ ὁσία Φιλοθέη», *Ἐπιστημονικὴ Ἐπετηρὶς Φιλοσοφικῆς Σχολῆς Πανεπιστημίου Ἀθηνῶν/Epistimoniki Epetiris Filosofikis Scholis Panepistimiou Athinon* 42 (2010-2011), pp. 11-40.

5. K. Mertzios, «Ἡ ὁσία Φιλοθέη: ἀνέκδοτα ἔγγραφα», *Ἑλληνικά/Hellinika* 13, 1 (1954),

and the practice of children abduction⁶, provided care and shelter to poor, patients, escaped slaves, persecuted women etc. without religious discrimination. Her activity occupied the Patriarchate of Constantinople, The Most Serene Republic of Venice and the Ottoman Empire. She died after a violent attack on her led by the Ottoman authorities⁷.

The Monastery had about 150 nuns⁸. It continued to operate in the 17th century, as the requests of the monks for its renovation evidence⁹. It remained active until 1821 when it was abandoned¹⁰. Between the years 1892-1894 it was demolished in order to build the Seat of the Holy Archdiocese and offices of the Holy Synod¹¹ at 21 Saint Philothei Street.

The social action of the Holy Monastery of Hagios Andreas

The Holy Monastery of Hagios Andreas had various social activities: When a maiden was in danger of being abducted by an agha, she would take refuge in the Monastery and find shelter in monastery dependencies, mainly in Kea¹². In general, she offered shelter to women and provided them with training or specialization in some art¹³. She

pp. 122-128.

6. Zoi Genakou, «Ἁγία Φιλοθέη Μπενιζέλου. Ἡ προσφορά στὴ γυναίκα» in: Library of Archdiocese of Athens (ed.), *Ἡ Κυρὰ τῶν Ἀθηνῶν/He Kyra ton Athinon/He Kyra ton Athinon*, Lychnia Publications, Athens 2019, pp. 59-71, here p. 61.

7. *Ἡ Κυρὰ τῶν Ἀθηνῶν/He Kyra ton Athinon*, *op.cit.*, pp. 2- 12.

8. N. Tomadakis, «Οἱ νεομάρτυρες τοῦ Βυζαντίου καὶ ἡ ὁσιομάρτυς Φιλοθέη Μπενιζέλου ἡ Ἀθηναία (†19 Φεβρουαρίου 1589)», *Ἐπιστημονικὴ Ἐπετηρὶς Φιλοσοφικῆς Σχολῆς Πανεπιστημίου Ἀθηνῶν/Epistimoniki Epetiris Filosofikis Scholis Panepistimiou Athinon*, per. B', 21 [(1970)-1971], pp. 9-25; Kalliopi Bourdara, «“Διὰ τὴν ἐλευθερίαν τῶν αἰχμαλώτων χριστιανῶν, διὰ ταῖς παρθέναις μοναχαις”. Ἐκκλησις Φιλοθέης μοναχῆς πρὸς τὴν Γερουσίαν τῶν Ἐνετῶν», in: Library of Archdiocese of Athens (ed.), *Ἡ Κυρὰ τῶν Ἀθηνῶν/He Kyra ton Athinon*, *op.cit.*, pp. 23-35; K. Mertzios, *op.cit.*, p. 122.

9. Helen Angelomatis-Tsougarakis, «Τὸ φαινόμενο τῆς ζητείας κατὰ τὴ μεταβυζαντινὴ περίοδο», *Ἴόνιος Λόγος/Ionios Logos* 1 (2007), pp. 247-293, here p. 274.

10. F. Dimitrakopoulos & Maria Chroni, *op.cit.*, pp. 16-17.

11. Youli Evangelou, *op.cit.*, pp. 24-25; «Ἡ Μονὴ τῆς Ὁσίας Φιλοθέης», *Δελτίον τῆς Χριστιανικῆς Ἀρχαιολογικῆς Ἐταιρείας/ Deltion tis Christianikis Archaeologikis Etaireias* 2 (1892-1894), Period A' 2 (1894), pp. 129-131.

12. N. Tomadakis, *op.cit.*, p. 20.

13. Ἴερά Ἀρχιεπισκοπὴ Ἀθηνῶν, Ἱεροσπουδασταῖοι Τουριστικοὶ Προορισμοί, Ἰ. Ν. Ἀγίου Ἀνδρέα (Παρθενώνας), www.religiousgreece.gr/athens-attica/-/asset_publisher/lpcrESIL5i00/content/i-n-agiou-andr-1 [12.7.2020].

offered hospitality to girls to train them in housekeeping, to equip them with the appropriate qualifications and moral resources to prepare them for life. This custom is found mainly in Western Europe and the Ionian Islands¹⁴. It is mentioned indicatively, the play of the Zakynthian Dionysios Romas (1906-1981), *Τὸ Ζαμπελάκι*, which takes place in Zakynthos, and presents a women's monastery «Παρθενῶνα», according to the above custom¹⁵.

The Holy Monastery of Hagios Andreas was also active in the liberation of slaves¹⁶. The monastery dependencies provided shelter and care to the sick and poor¹⁷. In particular, the monastery dependency (metochion) of Kalogreza functioned as hospital and infirmary¹⁸.

The organization of the Holy Monastery of Hagios Andreas *The Monastery Dependencies (Metochia)*

The monastery dependencies were geographically scattered in various parts of Attica and on neighboring islands. They are referred to as “ospedali-hospitali” in Italian sources, that is, charitable foundations, that were particularly widespread at that time. They provided shelter and care to pilgrims, sick, and poor¹⁹.

Metochia in Attica

Metochi of Kato Patisia: It was founded in 1572, at today's 40 Lefkosia Street, near Amerikis Square²⁰, in the garden of the Hosia²¹. From the metochi, the three-aisled basilica of Hagios Andreas²², which was restored by the archaeologist Anastasios Orlandos²³, is preserved. There,

14. N. Tomadakis, *op.cit.*, pp. 18-19.

15. D. Romas, *Τὸ Ζαμπελάκι*, Mellon Publications, Zakynthos 1971.

16. Kalliopi Bourdara, *op.cit.*, p. 27; K. Mertzios, *op.cit.*, p. 122.

17. Youli Evangelou, *op.cit.*, p. 4.

18. F. Dimitrakopoulos & Maria Chroni, *op.cit.*, p. 27.

19. Youli Evangelou, *op.cit.*, p. 4.

20. K. Mertzios, *op.cit.*, p. 122.

21. Youli Evangelou, *op.cit.*, p. 23.

22. *Op.cit.*, p. 26.

23. A. Orlandos, «Δύο ἀνέκδοτοι ναοὶ τῶν Ἀθηναίων Μπενιζέλων», *Ἐπετηρὶς Ἑταιρείας Βυζαντινῶν Σπουδῶν/Epeteris Hetaireias Byzantinon Spoudon H'* (1931), pp. 318-328; N. Tomadakis, *op.cit.*, p. 18.

in 1588, during a vigil on the feast of Saint Dionysius the Areopagite, the Ottomans attacked the Saint and left her half-dead. She later died, on 19 February, 1589²⁴. It is 4 km from the Monastery in Plaka (50' on foot). It is 7 km from the metochi in Kalogreza (85' on foot)²⁵.

Metochi Pirsou-Kalogrezas: It was founded by the Saint in 1572²⁶. It was originally named after Pirsos today's Perissos²⁷. This is the second dependency (metochi) in Attica²⁸. It is 9 km from the Monastery (120' on foot)²⁹. The Saint, after an attack on the dependency of Patision in 1588, was transferred to the dependency of Kalogreza, which functioned mainly as a hospital and infirmary³⁰. The dependency had a well, buildings and a cemetery. In Kalogreza, in the Church of the Presentation of Theotokos Saint Philothei and Saint Andrew are depicted in such a way that the church refers to the dependency³¹.

Near the Metochion of Kalogreza is the "Crypt of Saint Philothei", which is connected by an underground tunnel to the dependency. In this place, a church dedicated to the Saint³², was erected in the 20th century, on Saint Philothei Street in the homonymous suburb³³. The above-ground distance between the Dependency of Kalogreza and the "Crypt of Saint Philothei" is about 900 meters (12' on foot) with the current street configuration.

24. Youli Evangelou, *op.cit.*, p. 11.

25. Maps Google, <https://www.google.gr/maps> [12.7.2020].

26. K. Mertzios, *op.cit.*, p. 122.

27. F. Dimitrakopoulos & Maria Chroni, *op.cit.*, p. 27.

28. General State Archives, Archive of Monasteries [1833-1886], *Φάκελος #014 – Αρχείο Μοναστηριακῶν [1834-1889], Μοναὶ Ἐπαρχίας Ἀττικῆς: Ἀνδρέας (ἅγιος), Ἡ ὁσία Φιλοθέη, ἡ Μονὴ Καλογρέζας, ἐν Ἀθήναις. (διαλελυμένη) – Δῆμος Ἀθηναίων, Λυτὰ ἔγγραφα.*

29. Maps Google *op.cit.*

30. F. Dimitrakopoulos & Maria Chroni, *op.cit.*, p. 27.

31. Youli Evangelou, *op.cit.*, pp. 26-27.

32. Evangelia Frangaki, *Ἡ ὁσία Φιλοθέη*, Athens 1952, p. 8.

33. Ἱερὰ Ἀρχιεπισκοπὴ Ἀθηνῶν, Ἀγ. Φιλοθέη Ὁμωνύμου Δήμου, <https://iaath.gr/index.php/enories/enoriesiaa/21-2021-02-08-09-36-09/377-enories99> [18.7.2022].

The distance from the Crypt of Saint Philothei is: a) from the Dependency of Kato Patisia 6 km (75' on foot) and b) from the Monastery in Plaka 8,4 km. (114' on foot)³⁴.

According to oral tradition, the women's Monastery of Saint Georgios Koutalas next to the aesthetic forest of Hymettus, a dependency of the Holy Monastery of Petrakis, is associated with the Saint³⁵. Its distance from the Benizelos Mansion-Philothei House is 6 km. (90' on foot)³⁶. Further research is needed to investigate whether the oral tradition has a historical basis.

Dependencies on Islands around Attica

Dependencies of the Holy Monastery of Hagios Andreas on islands near Attica are mentioned:

Aegina: The Saint founded a small dependency in Aegina³⁷, to help the persecuted to escape. A hagiography of hers that was created shortly after her death is preserved there.

Salamis: A similar hagiography of the Saint to that of Aegina exists in the small dependency of Salamis³⁸.

Andros: Metochi of the Holy Monastery of Hagios Andreas refers also to Andros³⁹. It is well known that the Saint maintained ties with the male Holy Monastery of Zoodochos Pigi Agias of Andros⁴⁰. In 1583 the Saint asked for the assistance of the Venetian Senate for the payment of the dept of the Holy Monastery of Hagios Andreas amounting to 60.000 white coins and the following year, in 1584, she withdrew to Andros

34. Maps Google, op.cit.

35. Ἱερά Μονή Ἁγίου Γεωργίου Κουταλά, www.Byzantineathens.com/alphagammaiotaomicronsigma-gammaepsilonpsilonomegarhogammaiotaomicronsigma-kappaomicronupsilontaualphalambdaalphasigma.html [12.7.2020].

36. Maps Google, op.cit.

37. Zoi Genakou, op.cit., p. 65; Μηχανή τοῦ Χρόνου, *Ἁγία Φιλοθέη*, 2020, <https://www.mixanitouxronou.gr/agia-filothei>, 27.7.2020.

38. F. Dimitrakopoulos & Maria Chroni, op.cit., p. 28.

39. Zoi Genakou, op.cit., p. 66.

40. Youli Evangelou, op.cit., p. 12; Kalliopi Bourdara, op.cit., p. 33

where she received an aid from the Venetian Senate⁴¹ of 41200 Venetian florins⁴².

Kea: The Saint lived for an unknown period of time in the dependency that she founded in Kea⁴³. The ruined Monastery of Daphne, in Merovigli of Ioulida, is claimed to be identified with the dependency founded by the Saint⁴⁴.

The Holy Monastery of Hagios Andreas in Plaka

The historic Holy Monastery of Hagios Andreas, as it is aptly pointed out, refers to a Western and Ionian organization of monasteries⁴⁵. The work of the Saint is imbued with the spirit of religious humanism, spread throughout Europe at that time, as the «béguinages», monasteries, with which it seems to resemble in organization.

These monasteries included houses, both coenobitic and individual, as well as auxiliary buildings, green spaces churches⁴⁶ hospitals infirmaries, schools etc.⁴⁷ Similarly, the Holy Monastery of Hagios Andreas in Plaka included:

a) *Church*⁴⁸: the Church of Saint Andrew, which pre-existed since 1550, was renovated and became katholikon of the monastery⁴⁹.

b) *Cells*.

c) *Houses (habitats)*⁵⁰. We assume that the Benizelos Mansion-House of Saint Philothei, as the house of the Saint, is probably connected both historically and architecturally with the monastery. It is pointed out that, following the route

41. Helen Angelomatis-Tsougarakis, op.cit., p. 273.

42. K. Mertziou, op.cit., p. 122.

43. The Benizelos Mansion, *Ἡ Ὁσία Φιλοθέη*, op.cit.

44. Youli Evangelou, op.cit., pp. 11-12 & 26; *Ἡ Ἁγία Φιλοθέη καὶ ἡ Τζιά*, 14 Δεκεμβρίου 2014, filothepek.blogspot.com/2014/12/blog-post_11.html [27.7.2020].

45. N. Tomadakis, op.cit., p. 19.

46. UNESCO, *World Heritage List*, <http://whc.unesco.org/en/list/855> [12.7.2020].

47. S. van Aerscht-van Haeverbeeck, *Béguinages Flamands, Un passé bien présent, Liste du patrimoine mondial, Proposition d'inscription, Formulaire*, Ministerie Van de Vlaamse Gemeenschap, Belgique [1998], pp. 5-7, in the Annex: *World Heritage List, Flemish Béguinage* No 855.

48. N. Tomadakis, op.cit., p. 18.

49. *Ἴερά Ἀρχιεπισκοπή Ἀθηνῶν, Θρησκευτικοὶ Τουριστικοὶ Προορισμοί*, Ἰ. Ν. Ἁγίου Ἀνδρέα (Παρθενώνας), op.cit.

50. N. Tomadakis, op.cit., p. 18.

with the current street-plan, the Mansion is 110 meters from the monastery (1' on foot)⁵¹, while the exact distance between the Holy Monastery of Hagios Andreas and the Benizelos Mansion is estimated at only 83 meters⁵².

d) *Green spaces*. The architectural findings in the Benizelos Mansion-House of Saint Philothei lead to the conclusion that it is a much wider property. It has already been suggested that the area next to the current southern courtyard, where a medieval oil-press is preserved, was included in the mansion. As on the ground floor of the mansion there was a wine-press and storehouses for grain, wine and oil⁵³, we assume the existence of green spaces for agricultural use of the monastery, probably next to the building complex in Plaka.

The distance between the ruins of the medieval oil press and the church of the monastery is estimated to be about 100 meters. The area that includes the mansion, the olive press and the monastery does not exceed 5.778 m² in total⁵⁴. As the Saint built the monastery on her land⁵⁵, the above area probably corresponds to all or part of her property.

e) *Workshops*⁵⁶.

f) *Reading and writing school*⁵⁷. The Holy Monastery of Hagios Andreas functioned as a “Parthenon” and a “tutoring center. There was a basic school and lessons in needlework, sewing, cooking etc. were offered.⁵⁸

The Women's Monasteries «béguinages»

Unmarried women, or widows, who dedicated themselves to God, without withdrawing from the world, formed the movement of Béguines, referred to as an early feminist movement. The béguinages were developed as closed communities, mainly in northwestern Europe, from

51. Maps Google, op.cit.

52. MAPS.ie, Measure Distance/ Area on Google Maps, <https://www.maps.ie/distance-area-calculator.html> [12.7.2020].

53. The Benizelos Mansion, 'Η Όσια Φιλοθέη, Τὸ ἀρχοντικὸ τῶν Μπενιζέλων, <https://archontiko-mpenizelon.gr/el/το-αρχοντικό-των-μπενιζέλων/> [12.7.2020].

54. MAPS.ie, Measure Distance/ Area on Google Maps, op.cit.

55. F. Dimitrakopoulos & Maria Chroni, op.cit., p. 16.

56. N. Tomadakis, op.cit., p. 18.

57. Youli Evangelou, op.cit., pp. 17-18; Zoi Genakou, op.cit., p. 64.

58. N. Tomadakis, op.cit., pp. 18-19.

the Middle Ages onwards⁵⁹. The movement is attested since the 12th century with a wider spread from the 14th century. The monasteries appear a diversity, with a variety of regulations and with different names, but they always operate with criterium the humanistic ideological framework, and gradually spread throughout Europe: in Belgium, the Netherlands, Luxembourg, Germany, France, Austria, Ireland, England, Hungary, Poland, Italy, etc.

The béguines lived in the urban framework and worked in the manufacture of clothes, needlecraft, candles, teaching, copying manuscripts, in agriculture etc. They lived dedicated to God, to prayer, to work, to education and to philanthropy.

The béguinages were architectural ensembles that consisted of:

- a) *Churches*.
- b) *Auxiliary buildings*.
- c) *Green spaces*.
- d) *Coenobitic or individual houses*, organized in streets or building blocks.

The wealthiest béguines rented or built houses. Most of them lived mainly in small autonomous houses that were near monasteries, mainly on the same street, either coenobitically or alone. Usually, the less wealthy lived in cells near a church and near institutions for patients, in hospitals-infirmaries of monasteries⁶⁰.

- e) *Hospitals-Infirmaries*.
- f) *Schools*⁶¹.

It is noteworthy that a large number of the Flemish monasteries have been included in the World Heritage List of UNESCO. The religious movement of independent béguines women, according to the criteria of UNESCO, was associated with secular and traditional values. The monasteries:

59. UNESCO, *World Heritage List*, <http://whc.unesco.org/en/list/855> [12.7.2020].

60. S. Panciera, *All om All [All for All]. Discovering the Beguines movement in Europe*, SMS Productions, DTI-Multimedia, 2010, <https://www.youtube.com/watch?v=toJp9c-LXys> [27/7/2020]; S. Panciera, *Beguinal movement*, 2020, <https://beguines.info/?author=2&lang=en> [27/7/2020].

61. S. van Aerschot-van Haeverbeeck, *op.cit.*, pp. 5-9.

“Criterium ii: show exceptional natural features of urban and rural architectural design and a combination of religious and traditional architecture in styles typical of the civilization that was developed in the Flemish region. Criterium iii: provide exceptional testimony to the cultural tradition of independent religious women in northwestern Europe in the Middle Ages.

Criterium iv: they are an exceptional example of an architectural ensemble, which is associated with a religious movement characteristic of the Middle Ages, that is characterized by secular and traditional values”⁶².

Project Helios⁶³

The Project Helios includes –among other things– and proposals for the promotion of the work of the Saint and of the monastery that she founded.

*Vision*⁶⁴: The promotion of the values of religious humanism, as it was served by Saint Philothei and the women’s Holy Monastery of Hagios Andreas, that is, the dissemination of humanistic ideas, the strengthening of the social role of museums and the promotion of the inter-Christian and inter-religious dialogue, in the spirit of religious tolerance cultivated by the Saint; also the evaluation and international promotion of the role of Orthodox Christianity, and especially of Orthodox women’s monasticism and of Saint Philothei, in the promotion of humanitarian values.

*Mission*⁶⁵: The Holy Monastery of Hagios Andreas, which refers to a western and Ionian monastery⁶⁶, organization, should be promoted

62. UNESCO, *World Heritage List*, <http://whc.unesco.org/en/list/855> [12.7.2020].

63. The project was executed in the context of a postgraduate study program. See Alexia Orphanou, *Στρατηγικός σχεδιασμός οργάνωσης και υλοποίησης συνεργειών και αδελφοποιήσεων. Περίπτωση μελέτης: Αρχοντικό Μπενιζέλων – Οικία Όσιας Φιλοθέης και Erasmus House Museum*, postgraduate diploma thesis, P.P.S. Cultural Units Administration, Faculty of Social Sciences, HOU, Patras 2020.

64. See D. Bourantas, *Μάνατζμεντ: Πλήρες Θεωρητικό Υπόβαθρο, Σύγχρονες Προσεγγίσεις και Μέθοδοι, Διοικητικές & Ήγετικές Ικανότητες*, E. Benos Publications, Athens 2015, pp. 61-62.

65. See *op.cit.*, pp. 61-62.

66. N. Tomadakis, *op.cit.*, p. 19.

as an exceptional example of female Orthodox monasticism, that was influenced by the ideas of religious humanism and developed within the particular and adverse context of the Ottoman Empire. The aim is the full assessment of the role of the Holy Monastery of Hagios Andreas in the dissemination of the ideas of religious humanism in the context of World Cultural Heritage, as women's monasteries with similar characteristics of other Christian denominations have already manage to be included in UNESCO⁶⁷ World Heritage Sites.

Virtual Museums of Holy Monastery of Hagios Andreas and of Metochia

It is proposed to establish:

a) virtual Museum of the demolished⁶⁸ historic Holy Monastery of Hagios Andreas, which was founded in 1572⁶⁹, on a farm of the Benizelos family in Plaka⁷⁰. The monastery included a church, the Holy Church of Saint Andrew, cells, houses, workshops⁷¹ and a basic school of reading and writing and housekeeping knowledge⁷² and

b) virtual Museum of the Metochia of Kato Patisia and Kalogreza in Attica⁷³ and the neighbouring islands of Salamis⁷⁴, Aegina, Andros⁷⁵ and Kea⁷⁶.

An ecclesiastical museum can only be established at the proposal of the relevant Metropolitan [Law 590/1977 «Περὶ Καταστατικοῦ Χάρτου τῆς Ἐκκλησίας», “On the Constitutional Charter of the Church of Greece”]. Its establishment and operation are determined by P.D. which is issued after the Church expresses its views and following a proposal by the Minister of National Education and Religious [Law 2557/1997 «Θεσμοί,

67. UNESCO, *World Heritage List*, <http://whc.unesco.org/en/list/855> [12.7.2020].

68. Youli Evangelou, *op.cit.*, pp. 24-25.

69. K. Mertzios, *op.cit.*, p. 122.

70. F. Dimitrakopoulos & Maria Chroni, *op.cit.*

71. N. Tomadakis, *op.cit.*, p. 18.

72. See Youli Evangelou, *op.cit.*, pp. 17-18; Zoi Genakou, *op.cit.*, p. 64; N. Tomadakis, *op.cit.*, pp. 18-19.

73. K. Mertzios, *op.cit.*, p. 122.

74. F. Dimitrakopoulos & Maria Chroni, *op.cit.*, p. 28.

75. Zoi Genakou, *op.cit.*, pp. 65-66.

76. Youli Evangelou, *op.cit.*, pp. 11-12.

μέτρα καὶ δράσεις πολιτιστικῆς ἀνάπτυξης» (“Institutions, measures and actions for cultural development”)]⁷⁷.

In the existing archaeological sites of the dependencies museums with natural substance could gradually be established, supported by relevant archaeological and historical research. Virtual museums are mainly proposed as digital reflections of the existing and not as their substitutes. They help to the promotion of museums globally, efficiently and at low cost⁷⁸.

Virtual Network of Museums of the House of Saint Philothei, Monastery & the Metochia

Creation of a virtual network with members the Benizelos Mansion-House of Saint Philothei and the virtual museum of the Holy Monastery of Hagios Andreas & the Metochia with the indicative logo: «Μουσεία Οικίας Ὁσίας Φιλοθέης, Μονῆς & Μετοχιῶν» (“Museums of the House of Saint Philothei, the Monastery & the Dependencies (Metochia)”). It is proposed a form of augmented reality, in order to deal with the problems created by the demolition of the historical Monastery of Hagios Andreas, the limited findings from the metochia and their geographical dispersion.

<p>Table 1</p> <p>SWOT analysis of the creation of a virtual network: “Museums of the House of Saint Philothei, the Monastery and the Metochia”</p>
<p>The following are preserved:</p> <ul style="list-style-type: none"> - Detailed architectural plan of the Holy Monastery of Hagios Andreas by the Christian Archaeological Society; - Drawings by the sightseer Paul Durand;

77. Aikaterini Habouri-Ioannidis, «Ἡ δομὴ τοῦ πολιτισμοῦ στὴν Ἑλλάδα», in: Anna Athanasopoulou, Elena Glytsi & Aikaterini Habouri-Ioannidis (eds.), *Οἱ διαστάσεις τῶν πολιτιστικῶν φαινομένων*, Πολιτιστικὸ πλᾶισιο, Η.Ο.Υ., Patras 2002, vol. Β', pp. 15-65, here p. 24.

78. Stella Sylaiou, F. Liokapis, K. Kotsakis, & P. Patias, “Virtual museums, a survey and some issues for consideration”, *Journal of Cultural Heritage* 10, 4 (2009), pp. 520-528 (doi:10.1016/j.culher.2009.03.003, p. 526).

- sightseers' descriptions;
- parts of frescoes and icons of the church of the Monastery are preserved in the Byzantine and Christian Museum of Athens. The icons of the iconostasis attributed to Emmanuel Tzanes date back to 1664 and testify to the operation of the monastery in the 17th century⁷⁹;
- heads of hagiographies of the Monastery's restaurant are in the National Museum⁸⁰;
- copies of the Altar's frescoes of the church of lord Bute and Thirs. The copy of the "Communion" is in the Palace Church of St. Petersburg;
- the surviving well of the Monastery;
- hermitage of the Saint under the floor of the current church of Saint Andrew⁸¹;
- churches of the Dependencies of Attica⁸²;
- the crypt of Saint Philothei⁸³.

Weaknesses

- The Holy Monastery of Hagios Andreas has been demolished⁸⁴;
- there is limited information about the Metochia outside Attica⁸⁵.

Opportunities

- Historical archival research on the monastery, the dependencies and the Saint;
- archaeological research in the monastery, in the dependencies and in the medieval olive press next to the Mansion;
- digitalization of documents and monuments for their use as research objects or as exhibits;
- creation of a virtual network of augmented reality with 3D simulation a) to unite the geographically scattered historical monuments, such as the house of the Saint and abbess, the monastery the crypt and the dependencies and b) to render in augmented virtual reality historical monuments as they were in the

79. F. Dimitrakopoulos & Maria Chroni, *op.cit.*, pp. 16-37.

80. «Ἡ Μονὴ τῆς Ὁσίας Φιλοθέης», *op.cit.*, p. 130.

81. Ἱερὰ Ἀρχιεπισκοπὴ Ἀθηνῶν, *Μνημειακοὶ Ναοὶ τῶν Ἀθηνῶν, Ὁδὸς Φιλελλήνων – I. Ἀρχιεπισκοπὴ, Ἅγιος Ἀνδρέας*, <http://iaath.gr/node/30> [12.7.2020].

82. F. Dimitrakopoulos & Maria Chroni, *op.cit.*, pp. 27-37.

83. Evangelia Frangaki, *op.cit.*, p. 8.

84. Youli Evangelou, *op.cit.*, pp. 24-25; «Ἡ Μονὴ τῆς Ὁσίας Φιλοθέης», *op.cit.*, pp. 129-130.

85. F. Dimitrakopoulos & Maria Chroni, *op.cit.*, p. 28.

time of Saint Philothei, which no longer exist in their original form, as the monastery, and have not undergone significant damage, such as some dependencies the wine press and the olive press of the Benizelos Mansion-House of Saint Philothei etc.;

- creation of a virtual museum, on the model of the Museum of the Person⁸⁶, for Saint Philothei, with the findings about her life and work;

- the use of new technologies in virtual museums allows easier to search for museological services⁸⁷ outside the museum which is necessary, as cooperation with the Byzantine and Christian Museum of Athens, the National Museum, the Palace Church of St. Petersburg, etc. is required;

- the digital museums and the digital network of museums facilitate the access to geographically dispersed public;

- they can also become valuable tools for health crisis management similar to the COVID-19 pandemic.

Threats

- Practical difficulties that may arise in implementation;

- bureaucratic delays;

- difficulties in historical and archaeological research;

- lack of funding;

- difficulties in entering into partnerships with organizations that can contribute to the project;

- crisis and asymmetric threats etc.

Creation of a Historical Route: “In the Footsteps of Saint Philothei”

Creation of a Historical Route that includes the Museums of the House of Saint Philothei, the Monastery & Metochia (table 2) with the logo: “In the footsteps of Saint Philothei”, with the approval of the Synodal Office of Pilgrimage Tours of the Church of Greece, which on May 25, 2020 released the first pilgrimage maps⁸⁸.

86. K. Worcman, “The Museum of the Person”, *ICOM NEWS Focus Virtual Museums 3* (2004), p. 1, http://archives.icom.museum/pdf/E_news2004/p4b_2004-3.pdf [2/5/2020].

87. S. Keene, “The Future of the Museum in the Digital Age”, *ICOM NEWS Focus Virtual Museums 3* (2004), p. 1, http://archives.icom.museum/pdf/E_news2004/p4_2004-3.pdf [2/5/2020].

88. See Kassandra Groutidou, *Οι αντίληψεις της ὀρθοδόξου Ἐκκλησίας γιὰ τὸν προσκυνηματικὸ-θρησκευτικὸ τουρισμὸ: Προϋποθέσεις καὶ προοπτικὲς ἀνάπτυξής του*,

Religious-pilgrimage tourism is associated with places of worship and Byzantine monuments. It can be developed especially in Greece and can be combined with historical, architectural, naturalistic and spiritual interests⁸⁹. The development of religious and pilgrimage tourism can boost local development and the national economy⁹⁰.

Table 2

The Historical Route “In the footsteps of Saint Philothei” includes:

- the Benizelos Mansion-House of Saint Philothei;
- the location of the historic Holy Monastery of Hagios Andreas, which is located a short distance from the Benizelos Mansion-House of Saint Philothei (about 83 meters);
- the dependencies of the monastery in Attica: the Benizelos Mansion-House of Saint Philothei is located approximately 15 minutes by car from the dependency of Kato Patision (5,2 km) and 20 minutes from the dependency of Kalogreza (9.5 km). The Holy Monastery of Agios Georgios Koutalas, which may be connected to Saint Philothei, is located at a distance of 22 by car (6.8 km)⁹¹.
- the dependencies of the Monastery on the islands. The transition from the mansion to the island dependencies does not exceed 2-3 hours as it is described below.

unpublished master's thesis, H.O.U., Patras 2018, pp. 97-99; «Ecclesia.gr, Έπίσημος ιστότοπος της Έκκλησίας της Ελλάδος, Ειδική Συνοδική Έπιτροπή, Συνοδικό Γραφείο Προσκυνηματικών Περιηγήσεων (Θρησκευτικού Τουρισμού) (2019-2021)». www.ecclesia.gr/greek/holysynod/committees/tourism/tourism.htm [12.7.2020].

89. See E. Chrysafis, *Τουρισμός πόλεων: Μελέτη περίπτωσης για την πόλη της Θεσσαλονίκης*, unpublished master's thesis, H.O.U., Patras 2016, pp. 28-29.

90. A. Chantziantoniou, *Ο θρησκευτικός τουρισμός στην Ελλάδα. Η μελέτη περίπτωσης του Αγίου Ιωάννη του Ρώσου στο Ν. Εύβοίας*, unpublished master's thesis, H.O.U., Patras 2016, pp. 15-59; Kassandra Groutidou, *op.cit.*, pp. 28-121; Ev. Tzecheridis, *Θρησκευτικά μνημεία, πολιτιστικός τουρισμός και τοπική ανάπτυξη. Η περίπτωση του Αγίου Όρους*, unpublished master's thesis, H.O.U., Thessaloniki 2014, pp. 10-37; Jil Dubish, *Το θρησκευτικό προσκύνημα στη σύγχρονη Ελλάδα: μιὰ έθνογραφική προσέγγιση*, transl. Diona Moustri, revision Th. Paradellis. Alexandria Publications, Athens 2000; Polyxeni Moira-Mylonopoulou, *Θρησκευτικός Τουρισμός*, Interbooks Publications, Athens 2009.

91. Maps Google, *op.cit.*

Travel time from the Benizelos Mansion-House of Saint Philothei
to the Metochia of the Holy Monastery of Hagios Andreas

METOCHIA	TOTAL ROUTE	PORT	DISTANCE (of the mansion from the respective port by road)	DURATION OF THE TRIP (ship)
Salamis	90'	Piraeus	25 χλμ. (74') ⁱ	10' ⁱⁱ
Aegina	60'-120'	Piraeus	14 χλμ. (20') ⁱⁱⁱ	35'-70' ^{iv}
Andros	120'-180'	Rafina	29 χλμ. (40') ^v	60'-120' ^{vi}
Kea	120'	Lavrio	58 χλμ. (περίπου 60') ^{vii}	60' ^{viii}

Total estimated historical route duration: three to four days.

i. Map Google, op.cit.

ii. provlima.gr, Μέσα Μεταφορᾶς – Δρομολόγια/Σαλαμίνα, www.provlima.gr/front/category/277 [12.7.2020].

iii. Map Google, op.cit.

iv. Aegina island, Πῶς θὰ φτάσετε στὴν Αἴγινα-Δρομολόγια, www.aegina.com.gr/transportation/ [12.7.2020].

v. Map Google, op.cit.

vi. Viva.gr, Ἄνδρος, <https://travel.viva.gr/destinations/andros> [12.7.2020].

vii. Map Google, op.cit.

viii. Ferryhopper, Ἀκτοπλοϊκὰ Λαύριο – Κέα, Δρομολόγια & Πληροφορίες, <https://www.ferryhopper.com/el/ferry-routes/direct/lavrio-kea-tzia> [12.7.2020].

It is estimated that culture and nature routes can act as a marketing tool and create place branding⁹². Urban⁹³ tourism is of particular interest, as the development of city branding aims to attract tourists and investors, to achieve development and to provide citizens with a more substantial familiarity with the city⁹⁴. The proposed route could enrich urban tourism⁹⁵,

92. Panagiota Gani, *Διαδρομές πολιτισμοῦ καὶ φύσης. Ἐνα ἰσχυρὸ ἐργαλεῖο μάρκετινγκ καὶ δημιουργίας branding τόπου. Ἡ μελέτη περίπτωσης τοῦ Νομοῦ Εὐβοίας*, unpublished master's thesis, H.O.U., Patras 2019, pp. 8-72.

93. See E. Chrysafis, *Τουρισμὸς πόλεων...*, op.cit., pp. 36-72.

94. Op.cit., pp. 8-10.

95. Op.cit., pp. 36-42.

as both the policy of urban revitalization and the attraction of cultural tourism are important factors of development⁹⁶.

Also, the picturesque islands surrounding Attica, where the dependencies are located, are easily accessible and popular tourist destinations. The cooperation and contribution of the local government is important, as the utilization of the dependencies can strengthen the local pilgrimage religious tourism and the local cultural brand name⁹⁷, contributing thus to the cultural decentralization of Attica, whose cultural interest is mainly focused on Athens. It is noteworthy that the route extends the interest to the municipalities that constitute Attica, mainland and island⁹⁸, and to islands of Cyclades, as sustainable development is linked to urban and regional development⁹⁹.

B. Internet Route

The above route could also be used digitally after mapping it using new technologies on an interactive digital map. It may include archaeological, historical information and of a useful character for those who wish to make the route. Online cultural digital maps with the historical environment can also present the intangible heritage. They are offered to attract tourism¹⁰⁰.

We mention, as an indicative example, the interactive map of monuments of Kastoria, prepared by the Byzantine Museum of Kastoria¹⁰¹. These monuments,

96. Gr. Paschalidis, «Ἡ συμβολὴ τοῦ πολιτισμοῦ στὴν κοινωνικὴ καὶ οἰκονομικὴ ἀνάπτυξη», in: Gr. Paschalidis, & Aikaterini Hambouri-Ioannidis (eds.), *Οἱ διαστάσεις τῶν πολιτιστικῶν φαινομένων*, H.O.U., Patras 2002, vol. Α', pp. 221-243, here pp. 232-240.

97. See Konstantina Goupiou, *Πολιτιστικὰ Κέντρα Περιφερειακῆς Ἐνότητας Νοτίου Τομέα Ἀθηνῶν. Ἐπικοινωνιακὴ στρατηγικὴ καὶ μάρκετινγκ πῶς συμβάλλει στὴν αὐξηση τῆς ἐπισκεψιμότητας (City Branding)*, unpublished master's thesis, H.O.U., Patras 2019, p. 104; Eirini Bourloulou, *Διαμόρφωση Εἰκόνας καὶ City Branding. Δημιουργία πολιτιστικῶν clusters καὶ ἡ συμβολὴ τῆς τοπικῆς αὐτοδιοίκησης. Ἡ μελέτη περίπτωσης τοῦ Δήμου Κηφισιάς*, unpublished master's thesis, H.O.U., Patras 2018, pp. 60-78.

98. See Konstantina Goupiou, *op.cit.*, p. 104.

99. Yro Filolia, «Πράσινος βιοδιπολιτισμός - βιώσιμη ἀστικὴ καὶ περιφερειακὴ ἀνάπτυξη: Οἰκονομικά - πολιτικὰ αἴτια», *Ἐπιθεώρηση ἀποκέντρωσης τοπικῆς αὐτοδιοίκησης καὶ περιφερειακῆς ἀνάπτυξης/Epitheorisi apokentrosis topikis autodioikisis kai periferiakiakis anaptyxis* 29 (2002), p. 92.

100. Dimitra Katsougiannopoulou, *Ὁργάνωση καὶ λειτουργία σύγχρονων μορφῶν διαφύλαξης τῆς ζωᾶς καὶ ἄυλης πολιτιστικῆς κληρονομίας. Ψηφιακοὶ πολιτιστικοὶ χάρτες καὶ πολιτιστικὰ ἀποθετήρια: Μελέτη περίπτωσης. Ἡ Ρουμάνειος Βιβλιοθήκη Μολάων καὶ ἡ περιοχὴ τῆς Μάνης*, unpublished master's thesis, H.O.U., Patras 2018, pp. 49-53.

101. Byzantine Museum of Kastoria, *Διαδραστικὸς χάρτης μνημείων Καστοριάς*, <https://www.bmk.gr/μουσεῖο/διαδραστικὸς-χάρτης-μνημείων/> [12.7.2020].

that are presented on the interactive map, are also recommended for a historical walk in the city of Kastoria¹⁰².

Museum of the Person

It is proposed to create a virtual museum of person¹⁰³ of open access for Saint Philothei with texts, hagiographies, archival material etc. Similar museums would be of interest for the abbesses who continued the work of the Saint in the Monastery, as well as for important tenants of the Benizelos Mansion and prominent members of Benizelos the family.

In long term, after research, it would be interesting to create a physical Museum of the person for Saint Philothei with a relevant archive.

Creating a Historical Route

“Athens at the time of Saint Filothei”

Based on the online educational programs of the Benizelos Mansion: “Go up to the castle” (the Acropolis of the Ottoman period), “Ruins, everywhere” (antiquities in Ottoman Athens) and “A day in the city” (topography of Athens in the 19th century)¹⁰⁴, it is proposed to create a digital educational program on the subject of Athens at the time of Saint Philothei. In parallel with this online educational program, it is proposed:

- To create a digital route on the subject of Renaissance Athens, as it was at the time of Saint Filothei. Online routes and the digital educational programs can ensure the museum’s digital remote operation and communication with the public, even in cases where its physical operation is impossible or limited, such as in the case of epidemiological crises.

- To create a guided tour of the monuments of Renaissance Athens at the time of Saint Philothei.

102. Ίερά Αρχιεπισκοπή Ἀθηνῶν, Θρησκευτικοὶ Τουριστικοὶ Προορισμοί, Περίπατος στὴ Βυζαντινὴ Καστοριά, www.religiousgreece.gr/walks-in-the-city/-/asset_publisher/wjEtpGS3gvjK/content/byzantinos-peripatos-sten-kastoria_1/ [12.7.2020].

103. K. Worcman, *op.cit.*

104. The Benizelos Mansion, Families / Individual visitors, <https://archontiko-mpenizelon.gr/en/familiesindividual-visitors/>[12.7.2020].

Benizelos Mansion – House of Saint Philothei

It is a modern museum, that was inaugurated on February 19, 2017¹⁰⁵, and is located near the Acropolis in Plaka, in the historic center of Athens¹⁰⁶. It is the property of the Ministry of Culture¹⁰⁷ and operates under the auspices of the Archdiocese and the N.G.O. Apostoli, responsible for the administration management and operation of the museum¹⁰⁸.

The Benizelos Mansion-House of Saint Philothei, in its short history since its establishment in 2017, has developed interesting thematic approaches, which also revolve around the topography of the mansion¹⁰⁹, the Ottoman residence and its architecture, the history of the occupants of the house, the social history etc.

A virtual presentation of the Renaissance facade of the house at the time of the Saint (16th century) could additionally utilize the rich thematic of the museum¹¹⁰. It belongs to the category of historic Museums Houses and is included in the sub-category “Clergy houses”, like all monasteries, abbots’ houses and ecclesiastical buildings with an older or modern use of the house, that are open to the public. It can also be included in the subcategory of Historic Museum Houses “Personality Houses”, as it is associated with the historical religious personality of Saint Philothei, and in the subcategory “Houses of Beauty” as a representative sample of traditional architectural art¹¹¹.

105. Arcim. S. Voliotis, «Χαιρετισμός του Πρωτοσυγκέλλου της Ίεράς Αρχιεπισκοπῆς Ἀθηνῶν», in: Library of Archdiocese of Athens (ed.), *Ἡ Κυρά τῶν Ἀθηνῶν/He Kyra ton Athinon*, op.cit., p. 16.

106. Ἀρχοντικό Μπενιζέλων, Ίερά Αρχιεπισκοπή Ἀθηνῶν Ἀρχοντικό Μπενιζέλων, <https://archontiko-mpenizelon.gr/el/> [12.7.2020].

107. The Benizelos Mansion, The restoration Project, <https://archontiko-mpenizelon.gr/el/oi-αναστηλωτικες-εργασίες/> [12.7.2020].

108. Κανονισμός διοικήσεως, διαχειρίσεως, διαφυλάξεως καὶ ἀναδείξεως τοῦ Ἀρχοντικοῦ τῶν Μπενιζέλων-Οἰκίας Ἁγίας Φιλοθέης τῆς Ἀθηναίας, τῆς Ίεράς Αρχιεπισκοπῆς Ἀθηνῶν ἐγκρίθηκε ἀπὸ τὴν Ίερά Σύνοδο τῆς Ἐκκλησίας τῆς Ἑλλάδος καὶ ὀρίζει... ΦΕΚ Β' 3639/16-10-2017.

109. The Benizelos Mansion, Thematic units, <https://archontiko-mpenizelon.gr/en/thematic-units/> [12.7.2020].

110. The Benizelos Mansion, A typical konaki, <https://archontiko-mpenizelon.gr/en/atypical-konaki/> [12.7.2020]; Ἀρχοντικό Μπενιζέλων, *Τὸ ἀρχοντικό τῶν Μπενιζέλων*, op.cit.

111. See J. Bryant, & H. Behrens, *DEMHIST, Practice, Projects, Categorisation, Categorisation*

Project Helios includes proposals for the development of the mansion as “memory institution”, according to the ICOM requirements, which combine:

a) *Museum and archival collections and library*¹¹². The operation of the museum as “Multipurpose Cultural Center” with a library, archive, center of documentation, research and publishing center can create conditions for better development and achievements of its goals, as they are defined in the *Regulation for the administration, management, preservation and promotion of the Benizelos Mansion-House of Saint Philothei of Athens* of the Holy Archdiocese of Athens that defines the services, actions and the initiatives with which it is expected to achieve the preservation and promotion of the Greek historical heritage the promotion of the mansion and the historical religious personality of Saint Philothei¹¹³. The creation of a multipurpose cultural center, could better support scientific research on Saint Philothei and the role of Orthodox female monasticism in shaping the social position of women, the women’s education and the local economy with emphasis on the social, economic, educational and cultural role of the monastery, founded by the Saint.

b) *Interaction of the Museum with the environment*¹¹⁴. ICOM, in its announcement for Museum Day 2019, focused on the social role of museums and the possibility of promoting intercultural dialogue for world peace. According to ICOM “as institutions at the heart of society, museums have the power to establish dialogue between cultures, build bridges to a peaceful world and to define a sustainable future”¹¹⁵. The emphasis on the timeless values of humanism is particularly important for the social role of museums in modern times. The role

Project II Report, Download, The DEMHIST Categorisation Project for Historic House Museums. Progress Report and Plan, 2007, <http://demhist.mini.icom.museum/practice> [27.7.2020], pp. 1-2.

112. W. Schweibenz, “The Development of Virtual”, *ICOM NEWS Focus Virtual Museums* 3 (2004), p. 1, http://archives.icom.museum/pdf/E_news2004/p3_2004-3.pdf [2/5/2020].

113. *Κανονισμός διοικήσεως, διαχειρίσεως, διαφυλάξεως και αναδείξεως του Αρχοντικού τῶν Μπενιζέλων – Οικίας Ἁγίας Φιλοθέης τῆς Ἀθηναίας, op.cit.*

114. W. Schweibenz, *op.cit.*, p. 1.

115. ICOM, *International Museum Day 2019 will focus on the new roles of museums as active actors in their communities*, <https://icom.museum/en/news/imd2019-museums-as-cultural-hubs-the-future-of-tradition/> [12.7.2020].

of culture in intercultural dialogue and social cohesion is decisive¹¹⁶. The historical religious personality of Saint Philothei is linked to religious humanism. Museums with religious thematic can become a vehicle for the development of interreligious and inter-Christian dialogue, which contributes to the creation of a climate of understanding of the religious otherness, acceptance of social diversity and the promotion of peace¹¹⁷ and adds a new dimension to religious diplomacy¹¹⁸. The mansion could be a center of intercultural, inter-Christian and interreligious dialogue, with an emphasis on the philanthropic work of Saint Philothei, who exercised it without religious discrimination¹¹⁹ and on the role of religious confrontations in the regression of humanitarian values.

c) *Possibility of remote access to the museum's content*¹²⁰. The Benizelos Mansion – House of Saint Philothei as a modern museum, has utilized modern technology for the presentation of its exhibits and educational programs inside the museum. The ensuring of remote digital access under normal conditions but also in times of crisis is important¹²¹.

116. Olga Tsakiridi, «Μία πολιτισμική προσέγγιση για την ένταξη των μεταναστών: όψεις θεωρίας και πρακτικής», in: A. Afouxenidis, N. Sarria & Olga Tsakiridi (eds.), *Ένταξη των Μεταναστών: Αντιλήψεις, Πολιτικές, Πρακτικές (Integration of Migrants: Perceptions, Policies and Practices)*, National Centre for Social Research –EKKE– Publications, Athens 2012, pp. 127-140, here p. 138.

117. A. Nikolaidis, *Ό Διάλογος των Θρησκειών, των Εκκλησιών και των Θεσμών*, Grigoris Publications, Athens 2018; Gr. Ziakas & Angeliki Ziaka, *Διαθρησκειακός διάλογος, Η συμβολή της μελέτης των θρησκειών στην κατανόηση της θρησκευτικής έτερότητας*, Univ. of Macedonia Publications, Thessaloniki 2016.

118. S. Makris, «Θρησκεία και Διεθνής Πολιτική», in: N.Vasileiadis & Sofia Boutsiouki, (eds.), *Πολιτιστική διπλωματία. Έλληνικές και διεθνείς διαστάσεις*, Hellinika Akadimaika kai Ilektronika Syggrammata kai Voithimata Publications, www.kallipos.gr, Zografou 2015, pp. 175-187, [https://repository.kallipos.gr/bitstream/11419/4424/1/15527_Vasileiadis%20To tal-KOY.pdf](https://repository.kallipos.gr/bitstream/11419/4424/1/15527_Vasileiadis%20To%20tal-KOY.pdf) [27.7.2020].

119. Youli Evangelou, *op.cit.*, pp. 2-12.

120. W. Schweibenz, *op.cit.*, p. 1.

121. ICOM, *Covid-19*, <https://icom.museum/en/covid-19> [12.7.2020]; ICOM, *How to reach your public remotely*, <https://icom.museum/en/covid-19/resources/how-to-reach-your-public-remotely/> [12.7.2020]; ICOM, *The ICOM Social Media Guidelines: now in French and Spanish!*, <https://icom.museum/en/news/new-publication-for-icom-members-the-icom-social-media-guidelines/> [12.7.2020].

Also, in the context of Project Helios the following are proposed:

- *Cooperations, collaborations networks and twinning*: Local networks of museums can have a catalytic effect on the strengthening of the local brand name and local development. At the same time, they can contribute to strengthening the identity of museums that participate, in their sustainability and development. They also, make easier the research and the understanding of local history, the identity of their areas and the creation of place branding¹²². It is estimated that the connection of the Benizelos Mansion – House of Saint Philothei with the neighbouring historic Holy Monastery of Hagios Andreas, founded by Saint Philothei, could add value to its historical and architectural interpretation.

Also, either on the initiative of the museum itself, or with the intervention of the E.U. or through UNESCO, they could proceed with twinning. Strategic cooperations and twinning with the right strategic planning can act as precious tools in the administration of the cultural organizations. Careful strategic planning is a prerequisite for the safe and full utilization of these valuable tools¹²³.

- It is proposed to established *an Association of Friends of the Museum*¹²⁴. It is estimated that the members of the Associations of Friends are often distinguished members of society and contribute substantially to the work of cultural organizations¹²⁵. Also, the cooperation of the Associations of the Friends of the Museums-partners in twinning can act as an important factor of success¹²⁶. It could also be created an international Society of Friends of Saint Philothei, similar to the International Society of Friends of Nikos Kazantzakis¹²⁷.

122. Liz Hill, Catherine O’Sullivan, T. O’Sullivan, & B. Whitehead, *Creative Arts Marketing*, Routledge, London ³2018, pp. 120-138.

123. Alexia Orphanou, *op.cit.*

124. Ἀρχοντικό Μπενιζέλων, Ἱερά Ἀρχιεπισκοπή Ἀθηνῶν, Ἀρχοντικό Μπενιζέλων, *op.cit.*

125. Despoina Pikopoulou-Tsolaki, «Ὁ πολιτισμὸς ὡς ἐναλλακτικὸς τρόπος ἐκπαίδευσης καὶ ψυχαγωγίας στὰ μουσεῖα. Μέθοδοι ἐξοικείωσης τοῦ κοινοῦ μὲ τὴν τέχνη καὶ τὰ μουσεῖα», in: Eleni Glytsi, Aigly Zafeirakou, Georgia Kakourou-Chroni, Despoina Pikopoulou-Tsolaki (eds.), *Οἱ διαστάσεις τῶν πολιτιστικῶν φαινομένων*, Πολιτισμὸς καὶ ἐκπαίδευση, vol. Γ', H.O.U., Patras 2002, pp. 57-112, here p. 83.

126. Sabah Museum & Safari Museum, Partners Since 2004, <https://safari-museum.com/whats-happening/sister-museums/> [12.7.2020].

127. Eirini Sifaki, *Ὁργάνωση καὶ Λειτουργία τῶν Σύγχρονων Μουσείων στὴν Ἑλλάδα*.

- *Emphasis on audiences with vision and hearing problems.* It is pointed out that Benizelos Mansion – House of Saint Philothei has the necessary substructures for the access of the people with disabilities¹²⁸.

- The existence of a surrounding area is an additional element, that can differentiate historic houses and museums. The surrounding area is considered just as important as the house and must be used with high criteria. It is sought the original style of its design, so that the visitors can experience the original image, the feel and function. Crops similar to the original ones can help to this. Although presenting a garden in its exact original form is difficult or impossible, it is important that the visitors experience at least its original function in relation to the house. At the same time, it is necessary to adapt the surrounding area to the modern needs of a museum. New architectural conservation interventions provide rich interpretative possibilities and use different ways and styles of approach. However, like any art, architectural designs cannot avoid the transformations of space from its original form. However, it remains an important success for visitors to recognize in the surrounding area the remnants of another era¹²⁹.

The mansion has a north and south courtyard, a wine press and there is a medieval olive press near the south courtyard¹³⁰. Part of the late roman walls is preserved in the northern courtyard¹³¹. The surrounding area could utilize two basic crops of Attica: a) viniculture, which is witnessed by the wine press and b) olive cultivation, which is witnessed by the

Συνέργειες και Προβολή της Σύγχρονης Πολιτιστικής Παραγωγής: Οι περιπτώσεις των Μουσείων του Νομού Ήρακλείου Κρήτης, unpublished master's thesis, H.O.U., Patras 2019, pp. 122-124.

128. See Liz Hill, Catherine O'Sullivan, T. O'Sullivan, & B. Whitehead, *op.cit.*, pp. 220-221.

129. Catherine Howett, "Grounds for Interpretation: The Landscape Context of Historic House Museums" in: Jessica Donnelly (ed.), *Interpreting Historic House Museums*, Altamira Press, Walnut Creek 2002, pp. 111-127.

130. The Benizelos Mansion, A Typical Konaki, *op.cit.*; The Benizelos Mansion. Touring the Space, <https://archontiko-mpenizelon.gr/en/the-oldest-house-of-athens/> [12.7.2020]; The Benizelos Mansion, The Benizelos Mansion, *op.cit.*

131. The Benizelos Mansion, Thematic Units, <https://archontiko-mpenizelon.gr/en/thematic-units/>[12.7.2020].

medieval olive press¹³². Educational programs, activities conferences, etc. of the museum can be linked to these crops.

Epilogue

The Orthodox monastic tradition in the case of the historic Holy Monastery of Hagios Andreas presents an example of a monastery that followed European models and is imbued with the pioneering ideology of the women's movement which developed in the context of religious humanism. The women's Holy Monastery of Hagios Andreas is an exceptional and special example, due to the action of Saint Philothei and the special conditions of the Ottoman dominion. Saint Philothei in the adverse conditions of the Ottoman Empire, manage to offer, with religious tolerance, rich social work. The persecutions that the work of the monastery and its abbess, Saint Philothei, have suffered, make it more difficult to investigate and identify sources. The research in relation to the Holy Monastery can shed light on unknown aspects of the local history and the history of women's orthodox monasticism, as also its contribution to the religious tradition, society, economy, culture and the development of modernist ideas. It can also provide valuable knowledge, by shedding light on unknown aspects of modern Greek education in general and of women's modern Greek education in particular, as also of the way in which women's monasticism was linked to the dissemination of education. Further research is also required for the dependencies of the Monastery, in order to shed light on the role they played in the operation of the monastery. In this direction, the expansion of the activities of the museum Benizelos Mansion-House of Saint Philothei with the establishment of an archive and library for Saint Philothei and her work can gather sources and findings of scientific research and become a point of reference for future scholars of the work of the Saint. For a better assessment of the work of the Saint and her successors in the Monastery, it is proposed to establish a virtual museum

132. The Benizelos Mansion, A Typical Konaki, op.cit.; The Benizelos Mansion, The Benizelos Mansion, op.cit.

of the demolished Holy Monastery of Hagios Andreas and to network it with the archaeological sites of the dependencies.

Then, it is proposed to network the virtual museum with the existing museum Benizelos Mansion – House of Saint Philothei with a common indicative logo “Museums of the House of Saint Philothei Monastery and Dependencies”.

Also the use of new technologies as well as the strategic cooperations, networking and twinning contribute to both the sustainability and development of the museums.

It should be mentioned that since the beginning of the 21st century, strategic planning has been considered the most important source of guidance for the management of non-profit organizations¹³³. It serves as a guide of analyzing the given situation and anticipating of the future challenges. It helps to prioritize the tasks and assess the necessary resources to achieve the goals¹³⁴ and is necessary for the cultural organizations.

133. P. McKierman, “Strategy Past; Strategy Futures”, *Long Range Planning* vol. 30, no 5 (1997), pp. 790-798.

134. M. Allison & Jude Kaye (eds.), *Strategic planning for nonprofit organizations: A practical guide for dynamic times*, John Wiley & Sons, Hoboken, New Jersey ³2015.