





## OSIOS IOACHIM PATRIKIOS

### A BIOGRAPHY<sup>1</sup>

Ioannis was born at Kalyvia, then in the municipality of Polyktoria, Ithaka in 1786 to the parents Angelos and Agne Patrikios. Kalyvia was and is a small settlement on the verdant slopes of the Roussanos Mountain opposite the village of Stavros. At the center of Kalyvia is the church of the Nativity of the Theotokos kept in excellent condition today by Olympia Megalogeni Lekatsas. Angelos' family was from Exogi and Agne from Preveza. He was the captain of his ship "Uroukla." Agne died in 1793 when Ioannis was seven years old.

Angelos married again to another woman from Preveza and they had a child together. The stepmother, whose name is not known, harassed and tormented Ioannis. Every day he had to carry a barrel of water from the Aspresykia wells to the house (today in ruins).



Church of Saint Spyridon, Kalyvia



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<sup>1</sup> Source: Konstantinos P. Kanellos. *Blessed Joachim the Ithacan 1786-1868*. Trans. By Holy Cross Synodia. Lancaster, UK, 2011.

Two faint crosses that he drew on the rock at the wells can still be seen. To avoid his stepmother swearing at him, hitting him, and locking him up in the small and dark cellar, Ioannis would spend hours in the local church of Saint Spyridon (the original church was destroyed in the earthquake but has been rebuilt).

Somehow, he learnt to read and write and studied religious works. His stepmother complained to Angelos that his son spent too much time attending church and neglecting his household chores. At age ten he asked his father to take him on as a worker on his ship as he was unable to bear the contempt and victimization of his stepmother. But Angelos scolded his son for really not being interested in their ship but being devoted to religion. This came to a head one day when Angelos was building a jetty in Kioni when Ioannis asked his father for whom he was building the jetty. Angelos replied angrily “for you” and slapped him. Ioannis blurted out that his father should know he was not interested in ships. The stepmother’s desire to send Ioannis away from his father’s protection was granted when he went to work as a sailor on a ship captained by the Ithakisian, Giorgios Vretos-Hatzis. Ioannis worked hard on the ship and in his spare time studied ecclesiastical books. He followed a strict fast on Wednesdays, Fridays, and the entire Great Lent. When the cook on the ship secretly added oil to his food Ioannis would berate him. The ship called on many ports where Ioannis would give his clothes and shoes to the poor which caused his fellow sailors to respect this virtue in him.

One day the ship docked at a port in one of the three Chalkidiki peninsulas. During the absence of Captain Giorgios, Ioannis took the opportunity to desert and found his way to the Monastery of Vatopethi on the Mount Athos peninsula. The Igoumenos (Abbot) of the monastery recognized the religious fervor in the young man and accepted him in as a novice monk. When after a few days Ioannis had not returned to the ship Captain Giorgios took two sailors with him and they began searching the monasteries on Mount Athos for him. When they found Ioannis at the Monastery of Vatopethi the captain told him he had to return to the ship as he had a responsibility to his father to look after him. In addition when he turned to Ithaka he had to show customs authorities (who still maintained Venetian customs law - Venetians occupied the Ionian Islands from 1505 until 1797<sup>ii</sup>) that the crew members corresponded to those with whom had departed the island. In front of the Igoumenos of the monastery Ioannis pleaded to be allowed to remain. The captain moved by the passionate plea relented. The Igoumenos provided the captain with an affidavit to show both the custom authorities and Angelos that indeed Ioannis was a novice monk at the monastery. When Captain Giorgios returned to Ithaka and reported to Angelos that his son wished to remain on Mount Athos the father was saddened. The stepmother pretended to be the same but was inwardly joyful as she could now devote her full attention to her own child. The family eventually settled in Preveza.

In 1803 Ioannis was tonsured at the age of seventeen and was given the name Ioachim. Near the monastery was the famous Athoniada Ecclesiastical Academy where many important virtuous men taught including the principal, hierodeacon Evgenios Voulgaris. He taught the students that through spiritual ascent, holiness of life, leading the traditional life of the holy Fathers and adherence to the Orthodox faith this would lead to the lifting of the Turkish and papal yoke and

the liberation of the Greeks after nearly four centuries of occupation. It is not known if the monk Ioachim attended the Academy but later it was evident that he followed these teachings. Over the next few years the monk Ioachim would sometimes travel outside Vatopethi on monastery matters. On these occasions he would be given new clothes and shoes which he would then give to the poor. The Igoumenos appreciated the abilities of Ioachim and his spiritual gifts and appointed him a steward of the Monastery of Vatopethi.

At the outbreak of the Greek Revolution in 1821 on Easter Sunday, April 10<sup>th</sup>, after the completion of the Divine Liturgy, the Patriarch Gregorius V was dethroned and hanged at the gate of the Patriarchate in Constantinople by the Turkish authorities. In northern Greece the banker Emmanuel Papas organized the revolution in that region. He had the help of Igoumenos Efthimios of the Monastery of Esphigmenou and hundreds of monks from all the monasteries. When the Turks entered Mount Athos the monks abandoned their monasteries taking with them holy relics and heirlooms. From a reported 6,000 monks living on Mount Athos in 1821 only 590 were doing so in 1826 (today there are approximately 2,000). From 1821 for the next five years the monk Ioachim travelled to Epirus, central Greece, and the Peloponnese to minister in the revolutionary areas. In 1826 at age forty he became a sailor again and teamed up with the monk-priest Ioannis Makris from Pylaro in Kefalonia to carry food in the latter's boat to the Greek fugitives on the western coast of the Peloponnese. They would also ferry women and children from this area to the Ionian Islands, which at that time were under English rule<sup>iii</sup>, to escape the ravages of Pasha Ibrahim of Egypt who was in charge of the Ottoman forces sent to suppress the Greek Revolution in the Peloponnese.

In 1827 or 1828 the monk Ioachim returned to his homeland, Ithaka where he lived for the following forty years. After he arrived back for the next five years he lived in the forest of Aphentikos Loggos outside Perachori as a hermit leading an ascetic life. He had a small cell near the little church of Hypapante of the Lord where he had some contact with inhabitants. At first only elderly women would visit him in his cell with gifts and food and receive from him spiritual beneficence. Soon many pilgrims would come to the forest to hear his teaching and receive his blessing. The gifts and alms he received from them he would give to the poor. For more peace and reflection he would retreat to a cave in the nearby canyon of Gouva. Often he would visit the nearby Monastery of Panmegiston Taxiarchon (Most Glorious Archangels) and the Igoumenos, hieromonk Agapios Dendrinou.

Occasionally the monk Ioachim would venture out and stay at other monasteries on Ithaka, visit the houses of pious Christians, and call on his relatives.\* When not stopping over, he would knock on the doors of the rich asking for alms. Not for a few times they refused and he was harassed, taunted, and even hit which he would suffer in silence. Even so, he still continued to secretly distribute food and money in the houses of the poor at night through the *kotoporta* (literally a "chicken door" but a small opening panel in the bottom of an external door for pet dogs or cats to pass through).



*\* My note: The relatives of Ioachim mentioned in the book are Katerina Patrikiou who lived in Exogi, and Zacharenia who lived in Laho. It is surmised that Katerina was Ekaterini (1797-1867) the daughter of Gerasimos and Dimitroula Patrikios. Her brother was Stylianos (1789 – 1859), my great-great grandfather. According to Kanellos Zacharenia was married to Nikolis Patrikios. There is no record in our genealogical tree of a Nikolis in this period 1830s to 1870s except for my grandfather Nikolaos but he was married to Maria Paxinou. It is possible there is a recording error as there was a Zacharenia Patrikiou (1826 – 1916) at this time who was married to a Nikoli Vlassopoulos (apparently he was a post man). She was the daughter of Stylianos and Eleni (nee Koutsouveli) and thus my great-great aunt. Once when the monk Ioachim visited the hamlet of Laho he was tired and thirsty so he rested under the shade of the trees at a well. As he was gladdened by the cool and fresh water he blessed the place. The well is still there today in the valley near the stream.*



At some point he left the forest of Aphentikos Loggos and lived for a short time at the house Erino in Vathy. He later went to live at the little Monastery of Agios Nikolaos in the bay of Mavrona near Kioni. During the day devout people came to listen to his teachings. At night he would sleep in the open air except during the winter time when he would sleep in the house of devoted Christians. During the night he would spend many hours reading holy books under a dim light. During the day, except when he was fasting, he would have a large plate of lead tied to his waist with a special belt to remind him to allay the passions of the flesh.

When he left the Monastery of Agios Nikolaos he went to live for some considerable time in the village of Rachi, above the bay of Mavrona, in a small house owned by Andreas Raftopoulos-Vamvakoulis. Ioachim noted that the residents of Rachi had to descend down to Mavrona for religious services in the main church of the monastery and he began a campaign for residents to build their own church in Rachi. He took it upon himself to have a written deed written up that gave him the complete authority and freedom to build the church of the Evangelismos which, when completed, would be owned by the community. He wanted the legal document to avoid any misunderstandings in the community. The document, No.1049 dated 22 May, 1833, was signed by the notary Ioannis N. Raftopoulos from Exogi, the covenants Hagiorite Ioachim Patrikios and Andreas Raftopoulos, and witnessed by Spyros Maroulis and Ioannis D. Raftopoulos. Money was then gathered from local Ithakasians and those abroad to build the church of the Annunciation of the Theotokos in Rachi (which still exists and operates today) to fulfill the mission of the monk Ioachim.

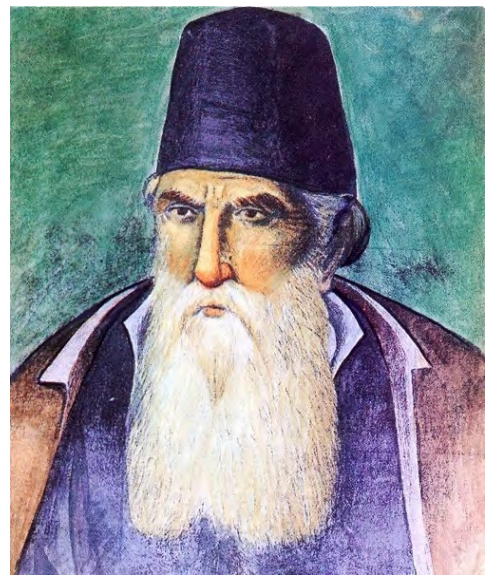
In the same year, 1833, Ioachim began a similar campaign in the village of Stavros which did not have its own church. Residents attended religious services there at the private churches of Agios Nikolaos of the Detsimas family and Agios Dimitrios of the Kallinikos family. He decided to rebuild the small ruined church of Agia Varvara on the slope of the hill above Stavros with the help of the villagers. Their first task was to cut a huge carob tree that had grown inside the old church and clear the ground around. The rebuilt church, larger than the former, was completed in 1836 and consecrated on the 25<sup>th</sup> of October by Bishop Paisios with the priest Father Giorgios Paizis in attendance. Ioachim personally worked on the construction by carrying stones from the mountain on his back for the paving of the church courtyard. He also planted three myrtle shoots as a symbol of the Holy Trinity. These are now fully mature trees. A set of fully furnished rooms for pilgrims was built next to the church and a cell for the monk Ioachim. Even after the completion of the church he kept in contact with wealthy Ithakisians abroad to keep offerings to the church coming.

Ioachim was involved in the building of two other churches. When an epidemic (the black plague?) broke out in the village of Anogi the villagers beseeched him to pray for the end of the epidemic. He asked them to build a small church dedicated to Saint Athanasios which they did (in a day?). He prayed in the church for a long time. The epidemic stopped and the monk was thanked for his intercession. The church today is in ruins after the disastrous earthquake of 1953. The second church, the Holy Cross of Timiou Prodomou (St. John the Baptist) on the neighboring island of Meganisi on the coast near the village of Spartochori was built with the

blessing of Ioachim. A woman, known as Papargiolo, of poor repute and blind from that island came to the saintly monk to ask for repentance. He made the sign of the cross on her with his cross and immediately she was able to see from one eye. He told her to go around the larger island of Lefkada to raise funds from all the villages there. She did this with the help of Vassilis Politis (Tromponis) from Spartochori. They were able to raise enough funds to rebuild the church of Timiou Prodomou that had been destroyed in a pirate raid in 1477. The new church was finished in 1877.

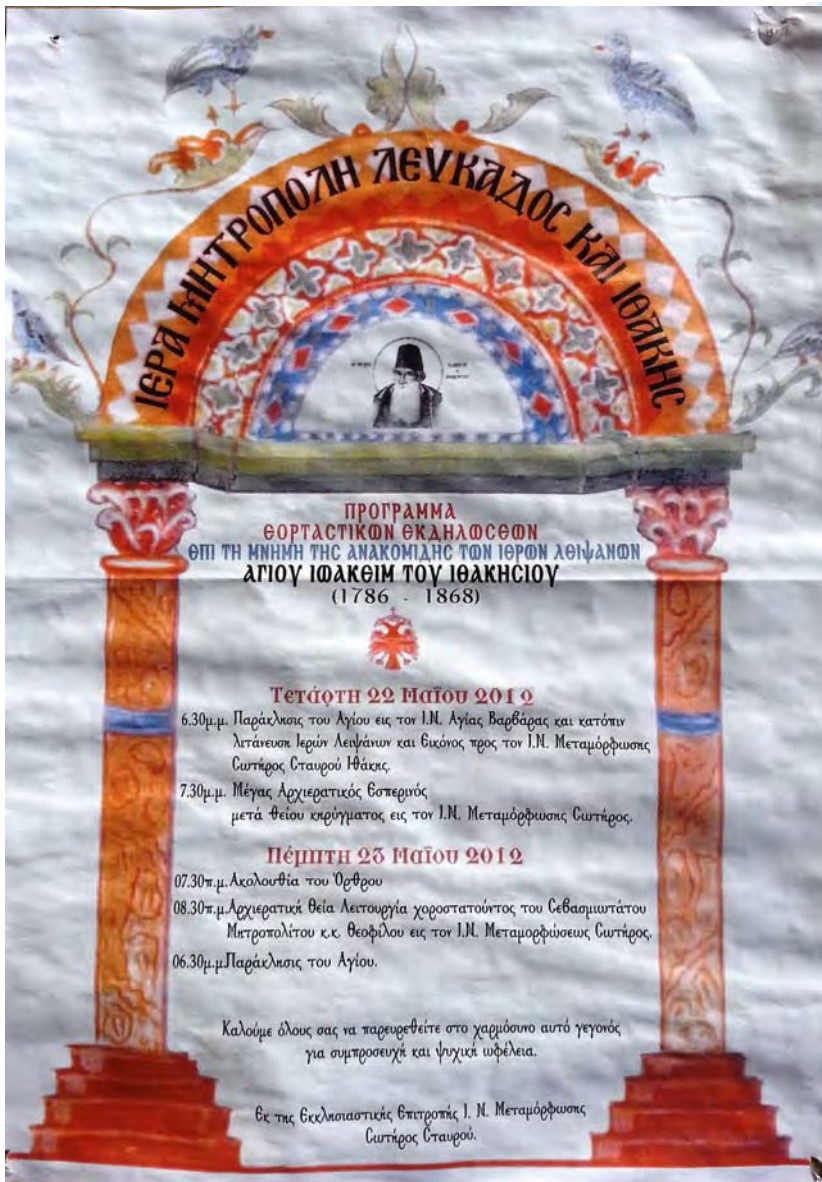
This summary does not record the many sayings, prophecies, and miracles of Osios Ioachim but are summarized at the end here and can be read in full in Part II (pages 41 – 101) in the book authored by Kanellos. For these and his spiritual presence the inhabitants of Ithaka called the saintly monk *Papoulakis* (affectionate diminutive of grandfather). At age 82 Ioachim passed away. He foresaw his death as he lay down in a small room in the house of Charalambos Paizis-Lianos in Vathy. On Friday, 1<sup>st</sup> of March 1868, he was visited by Doctor Maratos but was told by Ioachim “I wish for nothing for I await death.” People crowded his room to seek his blessing until the moment the hieromonk Agapios Dendrinos entered to take Ioachim’s last confession. At five o’clock the next morning, Saturday the 2<sup>nd</sup> of March, he died. The prime warden Vrettos called the Igoumenos of the Monastery of Katharon, hieromonk Gerasimos Sykiotis-Kapetis, to take care of the funeral. A folded piece paper in Ioachim’s right hand contained his last wish - to be buried at the church of Agia Varvara under the myrtle trees that he had planted. The funeral took place on Sunday in the church of Agios Nikolaos at Molos from where a procession of town’s people behind the bier began the six hour walk to Stavros. The saintly monk Ioachim was interred at Agia Varvara and his body placed in his old cell that was turned into a crypt. In a speech at the memorial service the hieromonk Agapios Dendrinos praised the virtues of Ioachim and his worthiness of sainthood. In recognition of his holiness the Greek Orthodox Church in 1998 proclaimed the monk of the Monastery of Vatopethi and of Ithaka, Ioachim Patrikios, *Papoulakis*, Osios.

Nikolaos N. Patrikios



Portrait of Osios Ioachim, Monastery at Katharon

On the 22<sup>nd</sup> of May each year a Paraklesis (Entreaty) service is held in the late afternoon at the Church of Agia Varvara. This is followed by a procession led by a brass band of the saint's relics down the hill to the Church of the Transfiguration (Metamorphosis) in Stavros where the reliquary is placed and an Esperino (Vespers) service is held. The following morning a Divine Liturgy service is held and in the evening a Paraklesis service takes place. The reliquary remains in the church for some time before it is taken back to the Church of Agia Varvara.







## ENDNOTES

<sup>i</sup> “Osios” can be translated as either Saint or Holy. This document is a summary of a recently published biography of Osios Ioachim referred to me by Alex Sikiotis that provides new details of the saint. The author of the biography is Konstantinos P. Kanellos, headmaster of the elementary school in Stavros, Ithaka. He was assisted by Father Theodosios Dendrinis. Written in Greek in 2000 it has been translated into English by members of the Parish of the Holy Cross in Lancaster, England and published by them in 2011. The Parish, which belongs to the Antiochian Orthodox Christian Archdiocese of the British Isles, is led by Father Jonathan Hemmings who has written a number of books and overseen the translations of others. The recent biography of Osios Ioachim follows the first one written by Doctor Panos Raftopoulos published in 1902, another by Kostas Palmos issued in 1996 and that by Elder Joseph in 1998.

<http://www.orthodox-lancaster.org.uk/>

The cover of the book and this document is of an icon depicting Osios Ioachim, known as Papoulakis (top) and also as the Vatopothian (monastery on Mount Athos) and of Ithaka (middle). The icon was painted by an iconographer at the Monastery of Osios Nikodemos in Pentalofos, Macedonia on the slopes of Mount Paiko at Kilkis in Greece (bottom left). The monastery is renowned for the quality of its icons. Osios Ioachim is shown holding the model of a church in his left hand, most likely that of Agia Varvara in Stavros, Ithaka.

<http://thepaperboat.gr/2014/01/06/osios-nikodimos-pentalofos-kilkis/>

[http://www.touristorama.com/en/macedonia\\_kilkis\\_monuments\\_and\\_museums%20-02051](http://www.touristorama.com/en/macedonia_kilkis_monuments_and_museums%20-02051)

<sup>ii</sup> Patricios, Nicholas N. *Kefallinia and Ithaki: A Historical and Architectural Odyssey*. Danbury, CT.: Rutledge Books, 2002. Chapter 4

<sup>iii</sup> *Ibid.* Chapter 6

<sup>iv</sup> *Ibid.* p. 238

## SUMMARY OF MIRACLES, SAYINGS, AND PROPHECIES OF OSIOS IOACHIM

<b>Roza Petala, Exogi: Papoulakis cured her of paralysis.</b>	<b>Dionysios Paxinos, Stavros: Papoulakis cured the wife's eye failure.</b>
<b>Theodorella, Kioni: Papoulakis told her he foresaw her as a priest's wife, consequently it happened.</b>	<b>Captain L. Ventouras, Kioni: Failure to take Papoulakis to Preveza but found him there on arrival.</b>
<b>Captain Roditis, Vathy: Papoulakis cured a women there of arthritis.</b>	<b>Vassilis Sikiotis of Stavros had a young son, Efstathios, paralyzed from a fall. Papoulakis told Vassilis to make a lamp which he blessed after which the son became healthy.</b>
<b>Papoulakis came to a hiding place between Anogi and Stavros where a resident of Anogi lay in wait to kill one of his fellow villagers out of revenge. Papoulakis persuaded the-would-be killer to go with him to the house of the intended victim where he had all have dinner in peace.</b>	<b>Dimitrios Raftopoulos, Kioni: Papoulakis was sleeping at this house when on 7<sup>th</sup> February, 1867 he awoke the family at midnight and warned them to prepare for a great earthquake which did occur the next morning at six. After- shocks lasted until July [23 January 1867 "o megas seismos" killed 224 people in Kefalonia and destroyed thousands of homes <sup>iv</sup> ]</b>
<b>S. K. of Anogi kept a secret notebook with the names of those he intended to harm. When Papoulakis visited the house he asked for the book and S. K. repented.</b>	<b>Giorgios Tsapralis a merchant captain so despised Papoulakis he continuously asked Bishop Gavriil to have him exiled. As Papoulakis lay dying at the house of H. Paizis-Lianos, Eriphyle, Giorgios' wife, told him the sad news that the ship of their nephew, N. Kravaris was lost. Papoulakis said it was safe and when it turned up Tsapralis asked for forgiveness.</b>
<b>Nikolaos Pilikas, Stavros: After the rich man refused to give money to build Agia Varvara he had a nightmare and asked his servant Stathis Kouros to call Osios Ioachim to give him the money.</b>	<b>Kefaloniti at Agros near Hani: Papoulakis asked for a donation for his church but the answer from the Kefaloniti was he needed all his money to buy a horse. But when Papoulakis' told him that there was money to spare the Kefaloniti gave it to him.</b>

Captain Lambros Raftopoulos was sent to Venice to bring wood for Agia Varvara. After 3 months failure to arrive the worried family approached Papoulakis who said the schooner would return in six days which it did.	Kachrilas, Perahori: When giving only half the promised donation for Agia Varvara at the house of H. Paizis-Lianos in Vathy Papoulakis remark to Kachrilas caused him to ask for forgiveness.
Vassilo Triliva- Karasthathi, Vathy: She had a vow to attend the Divine Liturgy at the remote chapel of Timios Prodomos (St. John the Baptist) at Marathias but was prevented in going by a sudden downpour. The priest who was supposed to celebrate there instead did so at the chapel of Agios Evangelistis Ioannis (Evangelist John) at the Theologos location. When Vassilo heard this she cursed the priest. Papoulakis knocked on her door and told her that was unnecessary as her vow was fulfilled.	Dimitris (Mitso) Miliarexis, Kioni: He took Papoulakis on his small boat (a <i>lantsoni</i> ) to Preveza. The captain's father & Leonidas Ventouras were the other sailors. Before reaching their destination Papoulakis urged the captain to turn back as a terrible swell and windstorm was up ahead. They anchored overnight at Avlaki on the small island of Thileia between Lefkada & Acarnania. They survived the storm and departed for Preveza the next day.
Eleni Grivas-Vlassopoulou (Tzanaki): She continuously mocked her religious husband, Nikolaki. Papoulakis appeared at their house one day and after his visit Eleni changed her behavior.	Papoulakis prophesied that at the center of Stavros a large church will be built, started by locals, completed by non-locals, and inaugurated by a non-local priest. Builders from Anogi and Exogi started it, refugees from Asia Minor completed it, and a refugee priest, Fr. Anestis, served the first liturgy.
Nike Andrianatou's of Platrethia great-grandfather, <i>Barba</i> –Stathes: He was told by Papoulakis not to change the broken stone of his olive press in Kioni on church day, Sunday. He did not obey. When placing the new stone he cut his hand & his partner broke his leg.	Ioannis Karampoulis' mother-in-law: She gathered wild greens at Gyftochori on a Sunday. When Papoulakis arrived for dinner the greens had worms and he admonished her never to pick greens on a Sunday. The same happened to Thodorela of Stavros.
Argyro Moraitis-Tzanetaena, Anogi: When she was taking her ill baby to Stavros to see the doctor she met Papoulakis on the footpath sitting on a rock. He made a sign of the cross over the baby and told the mother to return home as the baby was not perfectly well. The rock is called the "Kathestra" of Papoulakis and is there still today.	Balatsouraena, Kanellata (district of Vathy): The poor women deceived her hungry children that she had a "pitouli" (small pita bread) in the "tserapa" (clay oven) but instead had a tile hoping they would play, tire, and go to bed forgetting about the bread. When Papoulakis happened to pass by he saw the miserable mother, made a sign of the cross over the tserepa. He told her to call the children for there was bread in place of the tile.



Constantinos Paxinos, Lefki: An unbeliever became ill but doctors in Patras could not find anything wrong with him. As he worsened his children asked Papoulakis to make him well. After he made the sign of the cross over the ill man he became well.	Spyros Palmos (Charamis), Meganisi: He arrived in Ithaki with his relatives so he could marry Ekaterini Paxinou of Lefki. When they met Papoulakis he warned them to leave for home immediately. Instead they stayed and were caught in a storm that lasted twenty days. During this time Spyros spent his entire dowry looking after his relatives.
Linardaena, Perachori: She had no oil but found her tub in the cellar overflowing after Papoulakis visited her.	Worker, Kioni: Papoulakis told a worker fixing the inside of an old house to come out which he did reluctantly. A strong earthquake at that moment then demolished the whole house.
Shepherd Spyros Galatis, Platreithia: He suffered from severe headaches and asked Papoulis to help him. After he made the sign of the cross over his head he departed and sometime later Spyros' headaches stopped.	Kali Karousatou, Perachori: She had four children – Michalis, Panagis, Ioannis, and Pantios. When she was taking little ill Pantios to the doctor she came across Papoulakis who told her the doctor would find nothing but she should hurry back home quickly as it was to rain heavily – which it did despite being summer.
Chrysoula Constantinou Simiris (Armenis), Perachori: Andreas Livanis (Ladas) gave the little girl Chrysoula a cloth to take to his wife at his house just above Agios Gerasimos. When she met Papoulakis on the road he told her she would find thirteen fish in the cloth.	Adytos Karavias, Perachori: At a place he was hewing stones a large snake appeared. He went home to get his shotgun but met Papoulakis at his doorstep who told him not to kill the harmless creature of God.
Nikolaos Moraitis-Tsakos, Anogi: Papoulakis denied a gift from him as he foresaw it would cause strife with his wife.	Stamataena, wife of Stamatis Mavrokefalos, Vathy but originally from Kioni: Papoulakis gave up his seat to her on the full boat from Vathy to Kioni. She found him waiting for her when she arrived at the pier in Kioni.
Argyris Maroulis, Vathy: As he boy he had a habit of blaspheming. At the steps of the Metropolis at Gytochori Papoulakis scolded him and put three tiny pebbles in the boy's mouth. His family never heard him blaspheme again.	Nike Andrianatou's great-grandmother, Kioni: Like others she always kept a plate of food available in case a poor, hungry person called. One afternoon she ate the food herself and was mortified when Papoulakis called on her the same day but he forgave her.

<p>Chariklia D. Vlisma ("Rallo"), Perahori: Each morning she and other girls gathered wood and greens to sell in Vathy. On the way at Peleki they would always encounter Papoulakis when they would put down what they were holding to kiss his hand. One morning she told the others she will ignore him but at Peleki Papoulakis said to her that he knew what she thought - that it was a burden for her to do so. The girls were stunned.</p>	<p>Chariklia D. Vlisma, Perahori: When she went to water her father's goats at the water tanks at Agia, near the Monastery of Taxiarches, one of the small goats fell in and could not get out. Papoulakis was passing by and told her to run to the Monastery for them to bring some ropes. Before she got too far he called her back that the goat was out of the water which left her astonished.</p>
<p>Marigo, Margarita Moraitis' mother-in-law: When she was a girl Papoulakis told her she would marry a non-Ithakan. Marigo did marry a man from Mani in the Peloponnese.</p>	<p>Georgia S. Kouvaras-Mpali, Stavros: She was despondent after six years of marriage not to have any children. Papoulakis told her to celebrate the Divine Liturgy in Agios Konstantinos at Chani, in Agios Ioannis at Spartharata, and in Zoodochos Pigi at Stellanata which she did. Eventually she gave birth to three children.</p>
<p>Spyros Syrmis, Stavros: Papoulakis came to the house and asked the wife of Spyros for the candles that he had given her. She was upset to find they were not in the wood chest where she had left them. Papoulakis prayed and when they reopened the chest the two candles were there.</p>	<p>Spyros Syrmis's wife, Stavros: On her way to the chapel of Agion Spyridon at the spring she met near Kastro two officers who did not greet her as they passed her by. Papoulakis visited her that noon and she complained to him that the two officers did not greet her. He explained they were the Archangels Michael &amp; Gabriel and that she was privileged to see them as she was so pure and clean.</p>
<p>Panos Papodopoulos traded between Frikes &amp; Preveza in his boat <i>Agia Paraskevi</i>. At Preveza he was given money to give to Papoulakis but he used it to buy commodities instead with the intent of giving the money later. Papoulakis met him when he arrived in Frikes, knowing what happened but told Panos to pay him when he could.</p>	<p>Panagis Karantzis-Kosmetos, Kioni: Papoulakis sadly told him he was not going to have bread from his children Panagis, Gerasimos, and Ioannis but only from Stathes. This came to be as the first two emigrated to Australia and the third to Romania.</p>

<p>Andreas Tourlis, Anogi: An impatient man who blasphemed was late in returning from Stavros. Papoulakis who was visiting told Andreas' wife not to worry as he will come across something on the way to scare him. When Andreas arrived back pale and upset he recalled a sack of fire that kept appearing in front of him obstructed his way. Papoulakis explained that this was evil that was preventing him from behaving well.</p>	<p>Mitsalou, Kioni: Papoulakis would regularly visit Mitsalou's elderly neighbor Garoufo but Mitsalou spread slanderous gossip about them. Papoulakis told Garoufo not to be upset as Mitsalou would get the "karboni" (a staph infection) and will smell so much no one will kiss her at her funeral.</p>
<p>Gerasimos Razos, Vathy: As he was coming back from his fields with his two donkeys loaded with wood near the Dexa beach he met Papoulakis who asked him for some money for the poor. Gerasimos said he did not have any. When he arrived home he went inside but his two donkeys walked up to the house of Marigo of Alivizes where they entered the front door and fell down. When Gerasimos arrived Papoulakis blamed him for not giving him the money when he asked him for after all he had them in his belt.</p>	<p>Dimitris Paxinos-Paros, Stavros: The doctor could not help the pain the ten year old boy suffered from the red and yellow bumps on his skin. His father, Ioannis, who greatly revered Papoulakis, set off for Perachori to seek him to intercede. Papoulakis was at that time, however, at the Monastery of Katharon and told the Igoumenos he had to go to Stavros to make the sign of the cross over the boy and when Ioannis did come to tell him not to worry as his son will get well. <i>(NOTE: According to our family tree Ioannis Paxinos-Paros (my grandmother Maria's uncle) had three sons but not one named Dimitris but a daughter named Dimitroula [recording error in the biography?] born 1854 making her 10 years old in 1864, four years before the death of the saint).</i></p>
<p>Stamoula Pateri, Perachori: As she was hurrying down to Vathy with her sick child wrapped in a blanket she met Papoulakis at Peleki. Emotionally he told her to go back home as the child no longer needs a doctor. Unwrapping the blanket the distraught mother found her child had passed away.</p>	<p>Goatherd Andreas Paizis, Anogi: Papoulakis was out walking when at Moursi, between Stavros and Lefki, he came across a distressed Andreas who bemoaned that all his goats had fallen on the ground and were unable to walk or eat. Papoulakis asked Andreas to bring some clean water to which he added some holy water from a small glass bottle. When Andreas sprinkled the water over the goats they stood up and started grazing.</p>



Miller Anastasis Flokas (great grandfather of the priest Spyridon Flokas), Kioni: When Papoulakis passed the mill at Vigla, between Kioni and Stavros, he found a sad Anastasis as there was no wind to operate the mill. Papoulakis asked for two handfuls of flour for the poor in Kioni which Anastasis gave out of his own share. Papoulis promised him that the wind will blow as soon as he arrived in Kioni which it did.

**NOT INCLUDED HERE:**  
 24 prophecies pages 81-82.  
 34 miracles after the dormition of the saint  
 pages 83-101.

