



1821

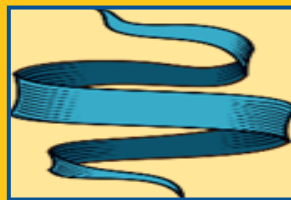
200th

*Anniversary of the Greek War  
of Independence*

2021

*Πολιτισμός*

*Politismos*



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*CULTURAL COMMITTEE*

*HOLY TRINITY GREEK ORTHODOX CHURCH*

*250 GALLOWS HILL ROAD*

*WESTFIELD, NJ 07090*

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<https://www.youtube.com/watch?v=W2KUxkA9JFw>

Ας κρατήσουν οι χοροί - *Let the Dances Last* - Dionysis Savopoulos

Official video commemorating the 200th anniversary for the fight for Greek Independence from the Ottoman Turks.

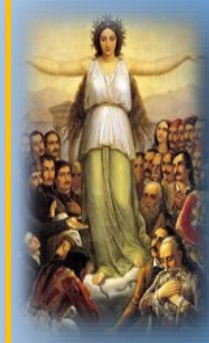
## Πολιτισμός Politismos



“Civilization” - “Culture”  
from the Greek word *polis* (city state) as related to *politis* (citizen)



“When we revolted, we said first for our Christian Faith and then for the Nation.” Theodoros Kolokotronis



**Grateful Ellas**  
Theodoros Vryzakis  
1858



## THE GREEK ORTHODOX ARCHDIOCESE OF AMERICA

Prot. No. 57/2021

### **Archiepiscopal and Synodal Encyclical for the Feast of the Annunciation and the 200th Anniversary of the Greek Revolution**

March 25, 2021

Unto the Most Reverend and Right Reverend Hierarchs, Pious Priests and Deacons, the Monks and Nuns, Presidents and Members of Parish Councils, Honorable Archons of the Ecumenical Patriarchate, Members of Leadership 100, the Day and Afternoon Schools, Philoptochos Societies, the Youth, Greek Orthodox Organizations, and the entirety of the Christ-named Plenitude of the Holy Archdiocese of America.

Beloved Brothers and Sisters in Christ,

The glorious Feast of the Annunciation of the Theotokos is the annual, joyful, commemoration of the Rebirth of the Greek Nation. This year, on the very day we praise the incarnation of the Son of God, we celebrate the Bicentennial of the Greek Revolution of 1821, the beginning of the War for Independence, and the restoration of freedom after four centuries of oppression.

The glad tidings of the Archangel Gabriel to the Virgin Mary, “Rejoice, O Full of Grace,” were the beginning of the liberation and redemption of every human person, the invitation into communion with God. For the Heroes of 1821, this day was the rallying cry to freedom, for if ever there was a People full of God’s grace, it is the Nations of the Hellenes.

Greece has been blessed for thousands of years to be a most precious repository of treasures of wisdom, spiritual knowledge, and the enlightened giants upon whose shoulders the rest of the world has raised its horizons. This noble country is the womb from which Western Civilization was born: Philosophy, Politics, Reason, Drama, Music, Athletics, and the whole host of virtuous human endeavors. The renewal of Democracy that began in Athens, five hundred years before the Birth of our Savior, was born again in Greece. The Rebirth of the Nation in 1821 was a cause for worldwide rejoicing, as it coincided with other nations throwing off their own yokes of tyranny.

We turn the eyes of our hearts, with deep emotion and gratitude, to the Nation whose titanic struggle and blood-soaked sacrifice redounded to the benefit of every Greek today, whether of Greece itself, or the Diaspora. As we bend our knees before the Holy Icon of the Virgin, we bend the knee of our heart before the sacred offering of our spiritual and National forebears. The immortal martyrs of 1821 understood fully what their forefathers, the Heroes of the Battle of Salamis knew 2,300 years before, that *Νῦν ὑπὲρ πάντων ἀγών* – “Now is the fight for everything!” (Aeschylus, *The Persians*, 405). The Twenty-fifth of March is not only the anniversary of the Rebirth of the Nation, it is the symbol of the immortality of the Greek People. It is a shining star in the constellation of illustrious achievements of the Greek People throughout their glorious history.

Brothers and Sisters in Christ,

With gratitude to the Ὑπέρμαχος Στρατηγός of the Nation and of the Church, today we offer up a special prayer and doxology all across our Holy Archdiocese of America. These have been specifically composed for this Two-Hundred Year Anniversary, in gratitude to God for the rich mercies with which He has so abundantly graced us. Therefore, let us weave a wreath of victory from the valiant deeds of our warrior ancestors, and crown their sacred memory. May we always be worthy of the freedom they gained with their lives, and give thanks unto God, for His mercy endures forever.

Long live Greece! Long live the Greek Nation!

With paternal love in Christ Jesus,

† Elpidophoros of America

† Methodios of Boston

† Isaiah of Denver

† Alexios of Atlanta

† Nicholas of Detroit

† Savas of Pittsburgh

† Gerasimos of San Francisco



Welcome to our inaugural newsletter, *Politismos*, published by our Holy Trinity Cultural Committee co-chairs Helen Bruno and Celia Kapsomera, with Father Peter Delvizi's spiritual guidance. The purpose of this year's publication is to inform readers of Hellenism and its connection with Greek Orthodoxy in celebration of the bicentennial of the 1821 Greek War of Independence. The Cultural Committee had grand ambitions in planning a worthy bicentennial tribute throughout 2021, including hosting in-person events in our parish and attending regional events and virtual tours to immerse ourselves in a variety of festivities. Yet, the COVID-19 pandemic compelled the committee to reimagine an alternate experience to commemorate this extraordinary time in Hellenic history. The committee's revised goal for 2021 is to publish four newsletters to examine the Greek War of Independence through the lens of significant historical events, and to highlight cultural movements and the contributions of Hellenes and Philhellenes.

As we begin to focus on many highlights, recall that Greeks always referred to themselves as "Ἕλληνες"—*Hellenes*. The Romans started to use the Latin word Greek to refer to Hellenic people and culture. Hellenism is defined as an openness to new ideas and the embracing of beauty and truth. As far back as antiquity it was recognized that if a person or nation accepted Hellenistic values it reformed both Hellenes and non-Hellenes into humanity's collective legacy.

*"And if a man should partake of our culture, let him be called Hellene" - Isocrates, 4th century B.C.*

After the fall of the Byzantine Empire, the longest-lasting medieval power, Christians under the Ottoman Empire succumbed to the Muslim political government and were constrained to a ghetto life in the Rûm Millet, or "Roman nation" with limited autonomy. The Patriarch was the assigned head of the Christian Rum millet or the "ethnarch", the political leader of the Greeks. His powers broadened beyond canonical and spiritual to political jurisdiction over all the Christians of the Ottoman Empire. The millet system permitted the church to survive and was the only source of Hellenic education and culture.

The Greek Revolution was not an isolated event, but numerous failed attempts at regaining independence throughout the history of the Ottoman occupation. In the 17<sup>th</sup> century noteworthy revolts included those in Peloponnesos (1603), in Epirus (1611) organized by bishop Dionysios Skylosophos, the Morean War (1680-1715), the Orlov Revolt (1770), and one in the Mani peninsula (1780). The world witnessed a horrific Hellenic oppression and national sympathies for independence were expressed around the world as a rising "Greek Fever".

From the 18<sup>th</sup> century onwards, Phanariote Greeks were selected as administrators of Constantinople who were influential in the governance of the Ottoman Empire. The emergence of Aegean maritime created a wealthy merchant class who funded schools and libraries and paid young Greeks to study in Western universities. These young Greeks encountered the radical ideas of the European Enlightenment and the French Revolution. They conveyed these ideas back to the Greeks by distributing books and pamphlets written in Greek in a process known as "Diafotismos" or the modern Greek Enlightenment.

By now the yearning for independence was shared among all Greeks whose sense of Greek nationality had long been fostered by the Greek Orthodox Church. Their economic progress and the impact of Western revolutionary ideas further brought out their Hellenism.

They planned the uprising with the straightforward aim to recover the Byzantine Empire, with Constantinople as the capital, not the establishment of a national state. According to tradition, the Greek revolt started on March 25, 1821, when Bishop Germanos of Patras raised the flag of revolution over the Monastery of Agia Lavra in the Peloponnese.

It coincided with the celebration of the Annunciation (Evangelismos) of the Theotokos. In fact, the Ottomans discovered the rebels' plans which forced the revolution to start earlier. The first revolt commenced in February in the Danubian Principalities and was quickly smothered by the Ottomans. On March 17, the Greeks in the Peloponnese (Morea), the Maniots were first to declare war. On March 23 revolutionaries took control of Kalamata in Peloponnese. Uprisings were launched across Macedonia, Crete and Cyprus. The Orthodox Church condoned the Greek War of Independence and blessed the Greek insurgents. Many Orthodox prelates assumed a leading role in ecclesiastical, political and military matters.

As you reflect on the history, the Greek struggle and plight to rid themselves of tyranny, consider that only 800,000 persons survived to form the new Greek state. You may realize that each of us are guardians of Hellenism and Orthodoxy. Together we must ensure our legacy fuels all efforts to overcome oppression and advance human rights throughout the world. I invite you to explore the newsletter and hope to re-ignite your "Greek Fever" - Ζήτω η Ελλάς!



The HT Cultural Committee dedicates its premier Newsletter Issue, *Πολιτισμός* to Barbara Manos. Barbara was an integral member of the HT Cultural Committee since its inception in 1984, and served as a Chair for 15 years. Under her tenure as Chair, the Cultural Committee presented a broad spectrum of lectures and events for the benefit of our parishioners. These events ranged in topics including religion, comedic entertainment, personal testaments of survival, historical presentations, documentaries and music, featuring many authors. The most notable author was Nicholas Gage, author of *Eleni*, who was actually the first guest speaker to participate in February 17, 1984. Barbara's last event was our *Tribute to Asia Minor*, in 2019, a subject close to her heart. In a moving speech she traced her roots to Kato Panayia, Asia Minor. Barbara was extremely proud of her Hellenic roots, both Asian Minor and Greek Cypriot. Hear Barbara's speech by clicking on the link below.

<https://www.youtube.com/watch?v=3f74j5ql0xQ&t=224s>

Barbara was the *heart* and *soul* of the HT Cultural Committee and an inspiration to us all. We miss you deeply!

αιωνία της η μνήμη

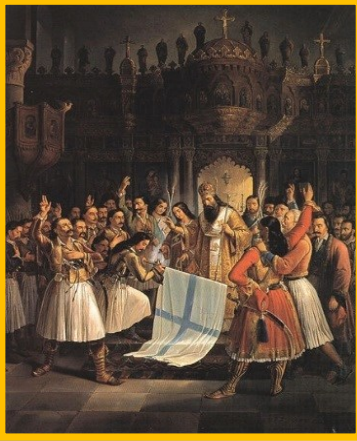
The pin image above, was Barbara's favorite pin. She would proudly wear it every March 25th and October 28th for OXI Day.

by Ελενίτσα

## Ζήτω η Ελλάς!

### A TIMELINE OF THE STRUGGLE FOR GREEK INDEPENDENCE

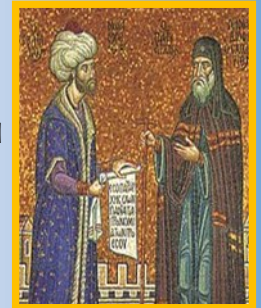
by Peter Tarhanidis, PhD



The 19th-century Greek War of Independence against Ottoman Turkey led to the creation of the modern Greek state, the first Hellenic Republic. Known as the Greek Revolution, “Επανάσταση” or “Αγώνας”, and contrarily referred by the Ottomans as the "Greek Uprising".

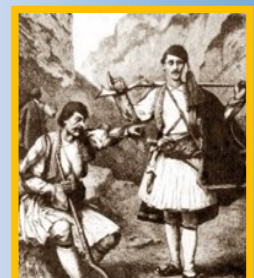
#### 1453 -1821 –THE FALL OF CONSTANTINOPLE AND THE TOURKOKRATIA

The fall of Constantinople in 1453 and the ensuing falls of Trebizond and Mystras in 1461 marked the end of Greek sovereignty. The Ottoman Empire considered themselves the heirs to the Byzantine empire. The Rum millet or Roman nation was an independent court of law affecting the Eastern Orthodox Christian community and redrew the state of the East Roman Empire. While subjugated by Islam the Orthodox Christians were treated as a lower class of people. Under the Ottoman “yoke” Christians were granted certain freedoms and rights, but never equal to Muslims religious practices or legal freedoms. The Ecumenical Patriarch of Constantinople was recognized as the chief religious and political leader of Orthodox subjects but his role did not extend beyond the Rum millet jurisdiction. At this time, the Orthodox church maintained the Greek identity, culture and traditions, as an example of using Greek in the liturgy and in educational works. During the almost four hundred years of the “Tourkokratia”, the Ottoman rule over Greece, held little hope Greeks would regain freedom on their own. While there was a great resistance and periodic rebellions occurring on the mainland and the Aegean islands the Greeks in 16th and 17th centuries were merely worried about survival. Economic progress in the 18th century fueled Greek merchants and sailors who prospered to fund schools, libraries and paid for Greeks to study at European universities and become exposed to radical philosophies.



#### 1821 - 1823 – GREEK AND PHILHELLENES UPRISING AND INTERNATIONAL REACTION

The 19<sup>th</sup> century ushered in the rise of European nationalism, Enlightenment and the French Revolution’s influence extended to the Ottoman Empire and the Rum millet. Educated members of the Greek diaspora took advantage to drive ideas through various literature sources to strengthen the Greek national identity and the emergence of the modern Greek Enlightenment. The Filiki Eteria or Society of Friends, founded in 1814 in Odessa, Ukraine, was a secret organization formed to topple the Ottoman’s rule over the Greeks. Members included Phanariot Greeks from Constantinople, the Russian Empire, local Greek leaders from the mainland and islands, and other national Orthodox Christian leaders who supported Hellenism. They sparked the Greek War of Independence in 1821, put the uprising on its course and selected leaders to steer it along the way. The Greek countryside was home to groups of bandits called “klephts” who struck at both Muslims and Christians. The klephts who rebelled against the Ottoman rule were revered by the Greeks and held a noteworthy place in folklore. The Ottomans in turn, contracted Christian militias, known as "armatoloi" to secure endangered areas. By the time of the War of Independence, the klephts and armatoloi unified into the Greek military force that played a crucial role in the Greek revolution.



An initial failure of the Greek revolt in the Danubian principalities was followed up with a more successful escalation in the Peloponnese and the Aegean islands in seizing freedom. Massacres and repercussions were felt among Muslims, Greeks, Christians in the Rum millet and Cypriot Greeks. International sentiment sided with the Greeks and Hellenism over the barbaric acts of the Ottomans.

### 1823 - 1825 – THE GREAT POWERS - BRITISH, FRENCH AND RUSSIA - INTERVENTION POLICY

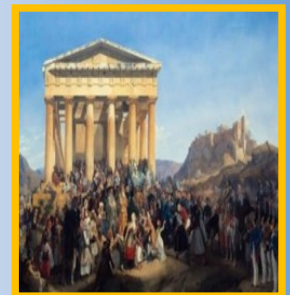
While the Ottoman Empire's power was declining, Greek nationalism was rising and drawing in the involvement of Britain, Russia and France in the Greek War of Independence. This led to the first observed armed intrusion based on humanitarian grounds in the world. The great powers major consideration was to avoid prolonging wars versus not engaging and inadvertently supporting the more powerful military. As an outcome of the Congress of Vienna (1814-15) the great powers defined three diplomatic tenets to intervene. One, to squelch an uprising deemed against legitimate rulers; two, when their direct security or vital interests are seriously threatened by the actions of another State; and three, to mediate peacefully to resolve an uprising. In this period, Greeks faced several setbacks and relied on assemblies with the great powers to resolve nationalizing, ratifying a constitution and forming a state.

### 1827 - 1832 – THE FINAL BATTLE AT NAVARINO AND A FREE GREEK STATE

The final engagement of the war was delivered in 1827 by the great powers in a naval attack



which defeated the Egypt – Turk armada in the Bay of Navarino. At the same time, the Russians declared war on the Turks who diverged into another war front with the Ottomans. Thus ended an 11-year effort to a free Greek state preceding several international accords between the great powers and the Ottoman Empire. The Treaty of London in 1832 affirmed the state of Greece and the status of the great powers as its sponsors. Later in 1832 under the Treaty of Constantinople Greece's borders were set.



The new Greek state had 800,000 persons as opposed to the 2.5 million Greeks under the Ottoman Empire. When Greece became independent many Cypriots sought the integration of Cyprus into Greece, but they had to endure being part of the Ottoman Empire until Cyprus was entrusted over to Great Britain as part of the Cyprus Convention in 1878.

#### DID YOU KNOW

There were two Battles at Navarino (Pylos)

##### July 425 BC

The naval Battle of Pylos took place in 425 BC during the Peloponnesian War, at the peninsula of Pylos (present day Bay of Navarino in Messenia). The Athenians defeated the Spartans. This shattered the myth of Spartan military invincibility.



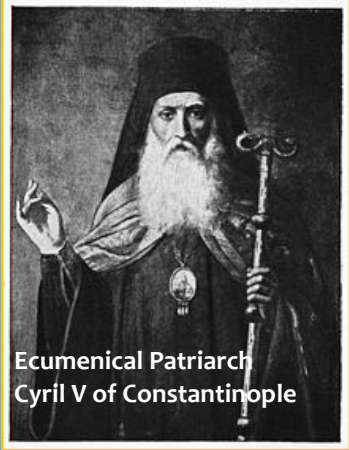
##### October 8th, 1827

The Great Powers of Russia, Britain and France defeated the Ottomans. It was the last major battle fought entirely with wooden sailing ships. Over 70 Ottoman ships were destroyed with the Allies suffering minimal damages. When the news spread throughout Greece, church bells started an unceasing peal right through the night. On a clear day and when the sea is calm you can still see the wrecks of the sunken ships.





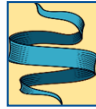
Eugenios Voulgaris (1716-1806), scholar, theologian and figure of the modern Greek Enlightenment



Ecumenical Patriarch Cyril V of Constantinople

### ATHONITE ACADEMY Αθωνιάς Εκκλησιαστική Ακαδημία

by Helen C. Bruno



A Greek Orthodox educational academy founded in 1749, at the Vatopedi Monastery in Mount Athos. It was sponsored and financially supported by the Ecumenical Patriarch Cyril V of Constantinople. The Academy soon became one of the leading venues for the Greek Enlightenment. The curriculum included theology, philosophy, logic, mathematics and modern physical science. It was geared to the monks and those aspiring to become monks. In 1753, the Patriarch appointed Eugenios Voulgaris, a prominent Orthodox scholar as the Academy's director. Under Voulgaris' leadership the curriculum also included modern European philosophy, and it was renamed the Athonian Ecclesiastical Academy.

The Academy closed in 1821 and reopened in 1845 in Karyes, the administrative center of Mount Athos. The Academy also closed during World Wars I and II. Today it operates under the umbrella of the Holy Community, and in recent years the Academy provides education at a high school level.



Ruins of the Athonite Academy



The Academy today



Vatopedi Monastery



### MODERN GREEK ENLIGHTENMENT Νεοελληνικός Διαφωτισμός 1774-1821

by Helen C. Bruno

The modern Greek Enlightenment was an intellectual and philosophical movement that had a great influence on developing a Greek national consciousness. It was modeled after the Age of Enlightenment that swept through Europe during the 17th and 18th centuries. The Greek Enlightenment attracted many young and ambitious Greeks under the Ottoman Empire.

#### DID YOU KNOW

##### Philomuse Society

##### Φιλόμουσος Εταιρεία

Two organizations that were part of the Greek Enlightenment. Their goal was to educate Greeks and to promote philhellenism.

##### ◆ Philomuse Society of Athens

founded by Athenian elders, with the help of the British.

##### ◆ Philomuse Society of Vienna

founded by Ioannis Kapodistrias in 1814 and sponsored by Tsar Alexander I, of Russia.



Ερμής ο Λόγιος  
*Hermes the Scholar*  
A Greek periodical printed in Vienna, Austria from 1811 to 1821. It is considered the most important and longest periodical prior to the Greek War for Independence. Its objective was to advance science, philosophy and culture.



Efmiris  
Greek newspaper by Rigas Feraios—1790



## HEROES AND HEROINES OF THE WAR FOR GREEK INDEPENDENCE

Many brave men, women and children fought for Greece's freedom and independence from the Ottoman Turks. We will pay tribute and celebrate the valor and bravery of these Έλληνες (Hellenes) in this issue and in the issues to follow.

In this issue we will cover:

**PATRIARCH GREGORY Ε' OF CONSTANTINOPLE**

Γεώργιος Αγγελόπουλος (birth name)

**RIGAS FERAIOS**

Ρήγας Φεραίος

**THEODOROS KOLOKOTRONIS**

Θεόδωρος Κολοκοτρώνης

**LASKARINA BOUBOULINA**

Λασκαρίνα Μπουμπουλίνα

**GEORGIOS KARAISSAKIS**

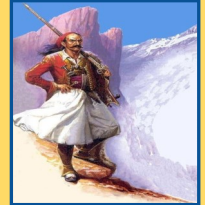
Γεώργιος Καραϊσκάκης



### DID YOU KNOW

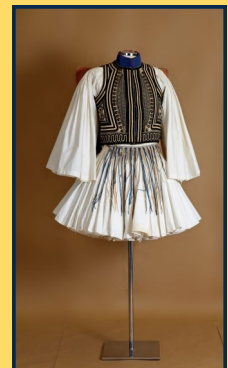
**FOUSTANELLA**

φουστανέλλα



Is a knee length skirt, similar to the Scottish kilt. It was worn by the freedom fighters and kleptotic rebel bands. Today the *foustANELLA* is associated with the Evzones, the National Guards in front of the Parliament House in Athens. Historians have identified a statue in Athens, from the 3rd century BC which shows a man wearing clothing similar to the *foustANELLA*.

It is also said that it originated from the classical Roman Empire military uniform. Traditionally it has 400 pleats to represent the years Greece was under Ottoman rule.





## THE CONTRIBUTION OF PATRIARCH GREGORY V' TO THE GREEK STRUGGLE FOR INDEPENDENCE

Γεώργιος Αγγελόπουλος - Εθνομάρτυρας

1746 - 4/22/1821

by Celia Kapsomera

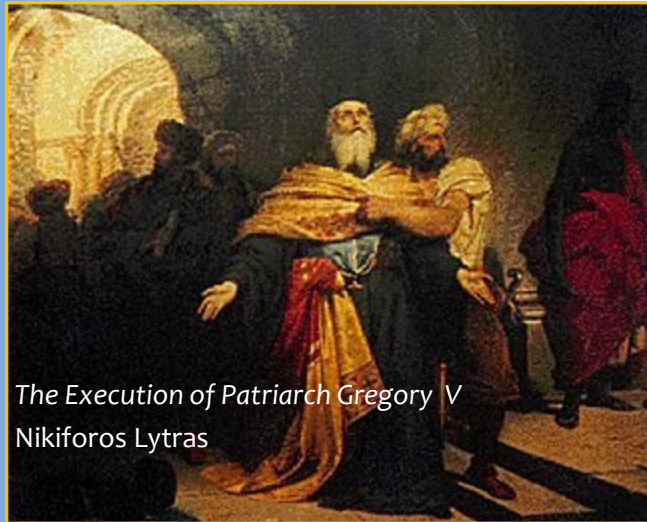


The Greek struggle for freedom from the Ottoman oppression is connected to a long list of prominent names of contributors to the ideal of liberty both in Greece and abroad. As Hellenism was inextricably linked with the Orthodox Christian faith- the lineage having been uninterrupted from the Byzantium to today- the events of the revolution had participants and leading figures both from laity and church.

One of the church leaders who played a major role in the early days of the revolution was Gregory, V (Gregory the 5th ) three times Patriarch of Constantinople (1797-1798, 1806-1808 and 1818-1821). He was born Georgios Angelopoulos to poor parents in 1746 in Dimitsana, Peloponnese. His interest in learning led him first to Athens and then to Smyrna, where he completed his high school studies. His innate strong sense of monasticism and his connection to the Monastery of Philosophou in Arcadia lead him for the first time to become a monk at the Monastery of Saint Dionysios in the island of Stamfordi, south of Zakynthos, where he assumed the name Gregorios (Gregory). He continued his studies of philosophy and theology in the Patmian Ecclesiastical School before returning to Smyrna, where he became a deacon, an arch deacon, and a priest. In 1795 he was ordained Bishop of Smyrna.

In 1797 having become well known as a charismatic preacher, social activist and proponent of education of the Greek community he was elected Patriarch of Constantinople as Gregory V. His years as a Patriarch coincided with critical times having to do with French-Russian conflicts that enmeshed the Greeks of the Ionian Islands and the Western part of Greece cultivated with the revolutionary ideas of Rigas Feraios. To ensure that Sultan Selim the 3rd was not going to send his army to put an end of the rebellion, the Patriarch mediated successfully and saved the Greeks from an Ottoman campaign. In retaliation, however, the Turks arrested and put to death Rigas Feraios. The Patriarch himself did not escape unscathed due to change in Russian Ottoman relations and accusations against him by bishops, whom he had previously disciplined, as well as of political operatives. In 1798 he was forced to resign and was exiled in Greece where he spent seven years in monasteries, including Mount Athos. During that time, he instructed monks in theology but also followed political events that were dominated by French and Russian antagonism. Leaning toward the French side, he received support by Francophile Greeks in the service of the Phanar and in 1806 he returned as Patriarch in Constantinople, where he was received with great enthusiasm. Political events proved even more difficult to navigate this time, when the Russian Turkish War broke out. The Sultan asked the Patriarch to send an advisory letter to Greeks instructing them to avoid any friendly connection with the Russians and instead demonstrate a blind obedience to him, which the Patriarch did from fear of Turkish reprisals to a Greek rebellion. His position on this issue and his help to avoid a Russian-English conflict that ensued, earned him the appreciation of the Sultan, who honored him with gifts.

In 1807 a local rebellion in Thessaly instigated by the Russians was put down by Ali Pasha of Ioannina, who moved to occupy Thessaly and pushed the rebels to Skiathos. From there they continued attacks against the coastal areas of Thessaly, Macedonia and even Minor Asia aided by British ships. Obeying the Sultan's order, the Patriarch advised Greek rebels to dissolve, which they did. In the same year a coup against Sultan Selim successfully elevated to Sultan his cousin Mustafa the 4th. The change of Ottoman leadership did not affect the



*The Execution of Patriarch Gregory V*  
Nikiforos Lytras

Patriarch negatively. He continued his extensive work of social philanthropy, monastic organization, financial issues of the Patriarchate, and particularly education of the Greek nation.

In 1808 his very successful activities were interrupted by a new coup against Mustafa to reinstate Selim resulting in failure to bring back Selim and instead in elevating Prince Mahmud, the brother of Mustafa, to the throne as Mahmud the 2<sup>nd</sup>. This change led to the distancing of the Patriarch and his exile to the Prince's Island and later to Mount Athos for a total of ten years.

In 1818 the then Patriarch Cyril the 6<sup>th</sup> resigned under order of Mahmud, who learned of his involvement in the Friendly Society and the preparations of the Greek insurrection. He was exiled in Adrianoupolis and was hanged in its Metropolis in April 1821.

Gregory was elected again Patriarch and in January 1819, he returned to Constantinople to continue his ecclesiastical and social work in aid of the poor and the imprisoned through a philanthropic foundation called the "Ark of Mercy". He supported hospitals through the churches and strengthened the sermon of the divine word through numerous books published by the Patriarchal Printing House, which he had earlier founded.

The most critical time for the Patriarchate started with the uprising of 1821. It is a fact that the members of the Friendly Society (Filiki Eteria) often used the name of the Patriarch in order to strengthen the courage of the initiated but always using watchwords to avoid suspicion of the Turks. Gregory himself had always been extremely careful not to appear as inciting insurrection fearing catastrophic consequences for all Greeks and he never took a stance that would be interpreted as condoning the ideas of the Friendly Society for both ideological and political reasons.

The Patriarch's position became even more untenable after the rebellion of Alexandros Ypsilantis, which caused persecution of Christians in Constantinople with a massacre and mass incarcerations, including the imprisonment and killing of many bishops. Under the tremendous pressure of the Sultan and to avoid further slaughtering of the Christian residents of Constantinople, the Patriarch as the spiritual leader of both clergy and laity denounced the rebellion and excommunicated Ypsilantis, who nevertheless expecting this reaction and having understood the motives wrote to Kolokotronis that the Patriarch's actions were made under tremendous pressure and despite his will and, therefore, they should consider them invalid. Historians' views differ as to the motives, but it is hard to underestimate the Sultan's desire and ability to crush uprisings with horrific violence and the fear this inspired to his subjects in Constantinople.

Unfortunately, Gregory's actions were not enough to appease Mahmud, who was also under pressure by extreme Muslim demonstrations against the Greeks. The Sultan asked Hatzi Halil, one of his highest army officers, to order a general massacre of the Greeks. When Hatzi Halil received the confirmation of Gregory that both he and the Greeks of Constantinople were not participants in the revolution, he refused to carry the order of the Sultan, who angered with his disobedience punished him with death and considered Gregory responsible. At this point it became evident that the Patriarch, too, was in danger and he received proposals to abandon Constantinople, which he strongly rejected.

On April 10, 1821 (old calendar) after the Easter liturgy Gregory was arrested and imprisoned. The afternoon

of the same day he was hang from the central gate of the Patriarchal compound, where he remained hanged for three days to be humiliated by the mob. Afterwards, a group of three Jews bought his body and dragged it through the streets until they dumped it in the Golden Horn of the Bosphorus. A Cephalonian captain recovered the body and transported it to Odessa, where it was buried in the Greek church of Holy Trinity. Fifty years later the body was transferred with honors to Athens, where it was interred in a marble shrine in the Metropolitan Cathedral of Athens. He is commemorated by the Greek Orthodox Church as an *Ethnomartyr* (Martyr for the Nation) on April 10 every year. The main gate of the Patriarchal compound, where he was hanged, was welded shut and has remained closed ever since. In 1872 a statue of the Patriarch was placed on the right of the entrance of the University of Athens.

The brutal execution of Gregory E, especially on Easter Sunday, and of seven other bishops, shocked and infuriated the Greeks, and Orthodox Russians. Protests in Europe reinforced the movement of Philhellenism while his inclusion in the pantheon of the heroes of the Greek revolution underscores the identification of Hellenism with Orthodoxy.

The national poet Dionysios Solomos in his 158-stanza poem of the Hymn to Liberty, which became later the Greek national anthem, refers to the hanging of the Patriarch in six stanzas (see insert below). The impact of Gregory's death was exactly the opposite of what the Sultan had sought. The passion for revenge that overtook Greeks was so great that many revolutionaries engraved on their swords the name of Gregory taking an oath to avenge his death. This passion was rendered vividly not only by Solomos but also by Aristotelis Valaoritis when he recited his poem honoring the Patriarch in front of the statue during its unveiling in the presence of government officials, clergy and people in 1872.

#### From "Hymn to Liberty" by Dionysios Solomos

132. Now the warlords are all drowning  
not a single body spared.  
Patriarch rejoice by counting  
from the depths thou liest bared!

133. During Easter friends were meeting with their  
enemies amiss  
and their lips were trembling greeting  
them and offering a kiss.

134. On those laurels ye have scattered,  
no, his foot he cannot press  
and the hand ye kissed lies shattered,  
no more, it can no more bless

135. Mourn ye all because the leader  
of our church and our belief,  
mourn ye, mourn, is hanging thither  
he were some murd'rous thief!

136. His mouth gaping open broadly  
just hours after he received  
the Lord's Blood and the Lord's Body;  
'tis as if he wants to give

137. ...again the curse that he was shouting  
just 'fore he was done unright,  
to whomever isn't fighting  
and is capable to fight

*The Hanging of Patriarch Gregory V from the gate of  
the Patriarchate on Easter Sunday, April 10th, 1821*  
Peter Von Hess

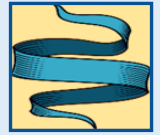




**RIGAS FERAIOS**  
**(VELESTINLIS)**  
**Ρήγας Φεραίος**  
**(Βελεστινλής)**  
 1757– 6/24/1798

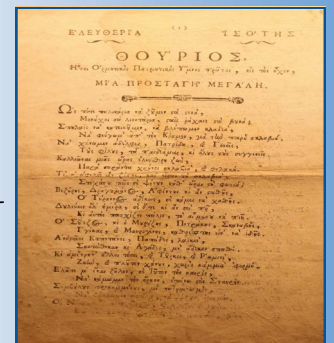
by Helen C. Bruno

**“Καλύτερα μιάς ώρας ελεύθερη ζωή παρά σαράντα χρόνια σκλαβιά και φυλακή”**  
**“It’s better to live free for one hour than forty years in slavery and in prison”**  
**Ρήγας Φεραίος**



Rigas Feraios was a forerunner of the struggle for independence. He was a prolific writer of many books and poems about Greek history. He wrote his most famous and stirring poem *Thourios* or battle-hymn in 1797. In *Thourios* he encouraged Greeks and all Orthodox Christians living in the Balkans to forsake any towns and villages occupied by the Ottomans and flee for the mountains where they could be free and prepare to fight against the tyrannical rule of the Ottomans. His ambition was to remove the Ottomans and restore *Byzantium*, or create a Greek republic, where all ethnic groups including Turks, could live peacefully with equal rights.

Besides being a writer, he was also a political thinker, a rebel and very active in the Greek Enlightenment. He was born in the village of Velestino (Thessaly). As a young boy he was tutored by a local priest and later studied in Ampelakia. As he grew up, he became a teacher in the village of Kissos. At twenty years old he killed a prominent Turk and fled to Mount Olympus. There he enlisted with the *armatoloi*, led by his uncle Spyros Zygas. Later on he arrived at Mount Athos, where he was received by the Hegumen (ηγούμενος) Cosmas of the Vatopedi Monastery. At the monastery he was able to study at the Athonite Academy. He left for Constantinople at the invitation of the ambassador of Russia in order to further his studies. There he became the secretary of Alexander Ypsilantis, who was an interpreter to the Sultan and grandfather to his namesake, the future founder of *Filiki Eteria*. In 1793, he traveled to Vienna, home to a large Greek Community. In Vienna he became a publisher and editor of the newspaper *Efimeris*, and was also very active in revolutionary activities. He met with the brothers Poullos who were typographers and it’s at their printing press that he published the *Thourios*, along with many of his revolutionary manifestos. In 1797 while traveling to Trieste, Italy, to meet with the general of Napoleon’s Army of Italy, and ask for support for the cause, he was betrayed by a Greek businessman Demetrios Oikonomos Kozanites, and his papers were confiscated. He and five of his supporters were arrested by the Austrian authorities (Austria was an ally to the Ottomans). He and his supporters were tortured and strangled, with their bodies thrown in the Danube River, in order to prevent Rigas’ friend Osmar Pazvantoglu from rescuing him. His last words before he was strangled were:



**“I have sewn a rich seed; the hour is coming when my country will reap its glorious fruits.”**



<https://www.youtube.com/watch?v=78OceBJPmgM>  
 Ο Θούριος του Ρήγα Φεραίου - Νίκος Ξυλούρης (The Battle Hymn of Riga Feraios)

**DID YOU KNOW**  
 In his writings, Feraios never used the words “Greek” or “Hellene” in reference to the Greek speaking people, but instead he referred to them as *Romioi*. The *Romioi* were proud descendants of the Roman citizens of the Eastern (Christian) Roman Empire.



Memorial plaque in front of Nebojša Tower where Rigas Feraios was strangled.





## THEODOROS KOLOKOTRONIS

Θεόδωρος Κολοκοτρώνης

4/3 /1770 - 2/4/1843

Ο Γέρος του Μοριά

by Helen C. Bruno



Theodoros Kolokotronis, is also known as the *Geros tou Moria* (the Old man of the Morea). He was the prominent leader of the Greek War and the most admired figure of the struggle for Greek Independence. He was born at Ravamouni in Messenia and grew up in Arcadia in central Peloponnese. His family, the Kolokotroneoi, was a very esteemed clan in Arcadia. Their heroic pride and steadfast faith in the Orthodox church is documented in the following verse of a folk song:

"On a horse they go to church,  
On a horse they kiss the icons,  
On a horse they receive communion  
from the priest's hand."

His most important accomplishment was the defeat of the Ottoman army under the command of Mahmud Dramali Pasha at the Battle of Dervenakia in 1822.

In 1825 he was appointed Commander-in-Chief of the Greek forces in the Peloponnese. After the war he supported Count Ioannis Kapodistrias and promoted an alliance with Russia. When Kapodistrias was assassinated on October 8, 1831, Kolokotronis gave his support to Prince Otto of Bavaria to become King of Greece, even though later on he opposed Otto's rule. On June 7, 1834, Kolokotronis was charged with treason against Otto's regency and sentenced to death, but was eventually pardoned.

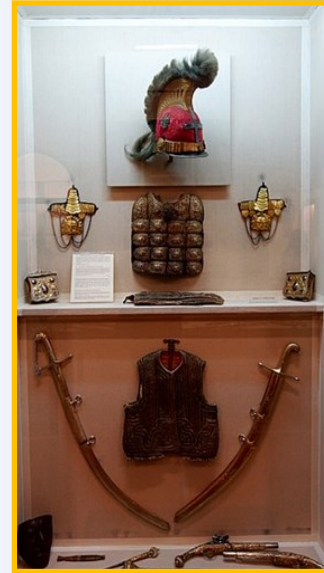
Traditional songs dedicated to the Kolokotroneoi clan

<https://www.youtube.com/watch?v=UVMPYKWegUo>

He learned to write in his final years in order to write his memoirs, and these have been translated into many languages.

He tried to amass support from the American people for the Greek cause, and sent a letter to Edward Everett, an American philhellene. The letter was translated by Everett and was published in newspapers in Boston, New York and Philadelphia, among other cities. As a result it ignited a renewed effort of American aid to Greece.

Kolokotronis' famous helmet along with the rest of his armor can be seen at the National Museum of Greece in Athens.



## QUOTES BY KOLOKOTRONIS

"Hellenes, God has signed our Liberty and He will not take back His signature."

"Our race was crucified many times but, here we are, still alive."

"When we revolted, we said first for our Christian Faith and then for the Nation."

"Fire and axe for those who submit."

"The Greeks are crazy but their God is wise."

"Greeks! today we are born and today we shall die for the salvation of our Homeland. "



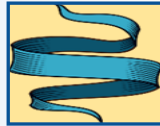


## LASKARINA BOUBOULINA

Λασκαρίνα Μπουμπουλίνα

5/11 /1771 - 5/22/1825

by Helen C. Bruno



Bouboulina was the daughter of Stavrianos Pinotsis, a captain from the island of Hydra and his wife Skevo. She was married twice; her second husband Dimitrios was a wealthy ship-owner. She joined the *Filiki Eteria* and used her wealth to purchase arms and ammunition. She organized her own armed forces, consisting of men from Spetses and was the first to raise a revolutionary flag from the mast of her ship *Agamemnon*, twelve days before the war started. *Agamemnon* consisted of 18 cannons, the largest Greek ship used in the revolution.

On March 13, 1821, she sailed with eight ships to Nafplion and began a naval attack and blockade. Later on she participated in a naval blockade and captured Monemvasia and Pylos. She arrived in Tripoli on September 11, 1821 in time to witness its fall. There she met Theodoros Kolokotronis and later on, Bouboulina's daughter Eleni married Kolokotronis' son Panos. After the defeat of the Ottomans in Tripoli, Bouboulina intervened and saved a large part of the female household of the Sultan.

When Kolokotronis was charged with treason Bouboulina was arrested twice due to her association with him. She was exiled to Spetses, her fortune having been exhausted from fighting for the Greek independence.

Bouboulina did not die a hero's death but was killed instead during a family dispute. She became a much beloved national figure and one of the first women to play a major role in a revolution.

### DID YOU KNOW

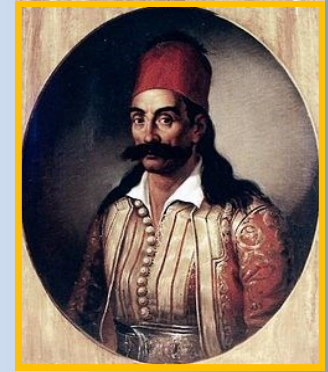
She was born in a prison in Constantinople. After her death Russian Emperor Alexander I awarded her the honorable rank of Admiral in the Imperial Russian Navy, the only woman to have ever received the title. Many streets all over Greece and Cyprus are named after her.

## GEORGIOS KARAIKAKIS

Γεώργιος Καραϊσκάκης

1782 - 4/23/1827

by Helen C. Bruno



Karaiskakis was one of the main figures and military leaders in the struggle for Greek Independence. He was known for both his treachery and his reckless courage. He

was born in a monastery near the village of Skoulikaria. His father Dimitris Iskos or Karaiskos was an *armatolos* from the Valtos district and his mother Zoe Dimiski was the niece of a local monastery bishop. He became a klepht at an early age and due to his bravery he became a *protopalikaro* (lieutenant). He was captured by the army of Ali Pasha when he was 15 years old and was imprisoned at Ioannina. Ali Pasha was very impressed by him; he released him from jail and appointed him as one of his bodyguards. He served Ali Pasha for twelve years, but fled after he started to lose favor with Ali Pasha. He never had much success in creating alliances with other Greek leaders due to his temperament and his tirade manner of speaking, but he had much success against the Turks. His most successful victory was at Arachova. In 1826 he was appointed commander-in-chief of the Greek revolutionary forces in Rumeli. After the first siege of Messolonghi he opposed the Turks and forced them to retreat after a fierce battle. He attempted a second attack at Messolonghi but he became ill. Due to his illness and also because of the lack of discipline among his men his efforts failed.

Karaiskakis was fatally wounded and killed on his name day, April 23, 1827, at the siege of the Acropolis. He was buried on the island of Salamis, as this was his wish.

Karaiskakis recognized that Greece needed a stable government early on, and was a strong supporter of Ioannis Kapodistrias who was elected as the first head of State of independent Greece.

### DID YOU KNOW

He was awarded posthumously the Grand Cross of the Order of the Redeemer by King Otto of Greece.

He was called "the Gypsy" due to his dark complexion and was also known as the "Nun's son".

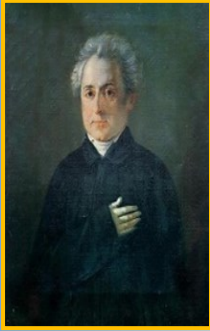
He suffered from tuberculosis from an early age.

Karaiskaki Stadium in Neo Faliro, Piraeus, is named after him as he was mortally wounded in the area.





THE HELLENIC NATIONAL ANTHEM  
HYMN TO FREEDOM  
Υμνος εις τὴν Ἐλευθερίαν  
by Peter Tarhanidis, PhD

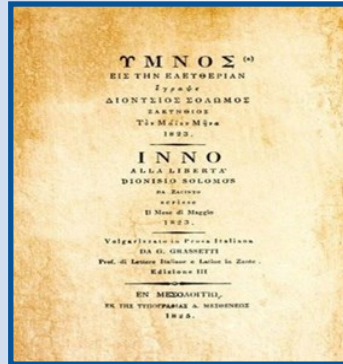


The Greek Revolution of 1821 and the Exodus of Messolonghi were the motivations to set Dionysios Solomos (1798-1857) passion to compose one of his greatest poems. In 1823, to honor the plight of the Greeks for independence and their hope for freedom after centuries of Ottoman rule he wrote the "Hymn to Freedom". The poem consists of 158 stanzas of rhymed eight and seven and

eight-syllable trochaic verses which is stated to have been compiled in one month. The poem is unique in the way it expressed the virtues of freedom. The beginning stanzas welcome the reborn and strengthened Liberty who up to that time was entombed. Arisen and aware that she was driven from her home, Liberty endures in hopes to be victorious. The later stanzas blend various heroic Hellenic past and present acts of valor, such as a moving call to the Spartans at Thermopylae, the execution of Patriarch Gregory V of Constantinople, the response of the Great Powers, the Siege of Tripolitsa, sea battles and rallying the Christian leaders to unite to aid the Greeks

quest for freedom (Ελευθεριά), the greatest of all the human values. In the last stanzas, Liberty is welcomed back to her home to be honored as she was before the oppression. The poem was translated into many foreign languages and helped inspire Philhellenism and pan-European support of the Greek cause. Additionally, D. Solomos sought to develop a literary language even though the country was besieged. D. Solomos is accredited as the national poet of Greece as the first to create a modern poetic culture in the Modern Greek language.

In 1918 Rudyard Kipling (1865-1936) was asked by the Greek Legation in London to translate the Greek National Anthem by D. Solomos. Kipling's translation was published on October 17, 1918, at the end of the Great War in the 'Daily Telegraph'. Two weeks later the Ottoman Turks submitted to the British and their decaying empire of nearly five centuries collapsed. The truce was signed onboard HMS Agamemnon, a battleship named after the famed warrior in Homer's Iliad, who victoriously led the Greek armies at the siege of Troy, now Hissarlik in Turkey.



In 1828 Nikolaos Halikiopoulos Mantzaros (1795-1872), an operatic composer and friend of D. Solomos, set the "Hymn to Freedom" to music. N. Mantzaros was a Greek-Italian noble born on the island of Corfu and founder of the Ionian School of music. Initially, he constructed a folk melody envisioned for a four-voice male choir. The "Hymn to Freedom"

was frequently performed during national holidays. Later in 1844 the poem was reset to music by N. Mantzaros and submitted to King Othon (Otto) to be accepted as the national anthem. Despite N. Mantzaros being awarded the Silver Cross and D. Solomos the Gold Cross of the Order of the Redeemer the composition was not approved as the national anthem. Instead, it became popular as a battle song. In 1861 the Minister for the Military requested N. Mantzaros to compose a march based on the "Hymn to Freedom". In 1864, after the union of the Ionian Islands with Greece, it became the Royal Anthem of Greece. By 1865 after the overthrow of the Othon's Dynasty, the new King George I and the Greek institution substituted the Bavarian National Anthem with the "Hymn to Freedom", the first three stanzas (and later the first two), became the official Greek national anthem. It was further adopted by Crete between 1908-1913 when it was its own state and in 1966 by the Republic of Cyprus.

Σε γνωρίζω από την κόψη  
Του σπαθιού την τρομερή,  
Σε γνωρίζω από την όψη,  
Που με βιά μετράει τη γη.  
Απ' τα κόκκαλα βγαλμένη  
Των Ελλήνων τα ιερά,  
Και σαν πρώτα  
ανδρειωμένη,  
Χαίρε, ω χαίρε, ελευθεριά!

We knew thee of old,  
Oh, divinely restored,  
By the lights of thine eyes,  
And the light of thy Sword.  
From the graves of our slain  
Shall thy valor prevail. As we  
greet thee again-  
Hail, Liberty! Hail!

A translation in English by  
Rudyard Kipling, 1918

Υμνος εις τὴν Ἐλευθερίαν

Greek National Anthem - "Ymnos Eis Tin Eleftherian

<https://www.youtube.com/watch?v=Y7Zgp-EzfOU&t=13s>

## 1821 CELEBRATORY EVENTS

Please check the following links for talks and events commemorating the 1821 Revolution:

<https://greece200.goarch.org/>

<https://www.greece2021.gr/en/>

<https://www.greece2021.gr/en/the-four-pillars/greece-today-200-years-after-independence.html>

<https://embca.com/>

<https://www.youtube.com/watch?v=kisEBUDNlfc> mostly for Greek speakers

<https://www.facebook.com/orthodoxobserver/videos/725219418191945>

<https://www.onassis.org/news/onassis-foundation-in-bicentennial-initiative-1821-2021>

### *HELLAS*

by Percy Bysshe Shelley-1821

The world's great age begins anew,  
The golden years return,  
The earth doth like a snake renew  
Her winter weeds outworn:  
Heaven smiles, and faiths and empires gleam,  
Like wrecks of a dissolving dream.



Oh, cease! must hate and death return?  
Cease! must men kill and die?  
Cease! drain not to its dregs the urn  
Of bitter prophecy.  
The world is weary of the past,  
Oh, might it die or rest at last



“We are all Greeks. Our laws, our literature,  
our religion, our arts have roots in Greece.”  
Percy Bysshe Shelley

"Να 'τανε το '21" - performed by George Dalaras

If only it was (18)21

<https://www.youtube.com/watch?v=NeP-Zx7uqrE&feature=youtu.be>

*Uprising in Salonika*  
Louis Dupre



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## DID YOU KNOW

As per mythology, the name Hellenes (Ἕλληνες) originated from Hellen - not to be confused with Helen of Troy. He was the King of Phthia (Thessaly) son of Deucalion and Pyrrha and grandson of Prometheus. He was the eponymous ancestor of all true Greeks called Hellenes in his honor.

The name Hellenes was first attributed to a tribe in Thessaly, but later on it was extended to the whole nation.

Hellen's sons became the ancestors of the four main Greek groups:

- ◆ Aeolians (Aeolus)
- ◆ Dorians (Dorus)
- ◆ Ionians (Ion)
- ◆ Achaeans (Achaeus)



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