

The Statue of Liberty is shown in a greenish hue, standing on its pedestal against a background of stylized American flag stripes and stars.

The United States of America takes the lead in the promotion of Hellenism

1821-2021 200 YEARS FROM
THE HELLENIC REVOLUTION



WRITTEN BY ELDER GEORGIOS ALEVRAS

MOUNT ATHOS
2021

THE UNITED STATES OF AMERICA TAKES THE LEAD IN THE PROMOTION OF HELLENISM

Inspired & Written by Elder Georgios Alevras

MOUNT ATHOS



“Dedicated to the 200 years of the Greek Revolution, the Greek Heroes,
the Americans who traveled so far to fight by side with the Greeks and
to the Americans who stood by the Greeks in every way”

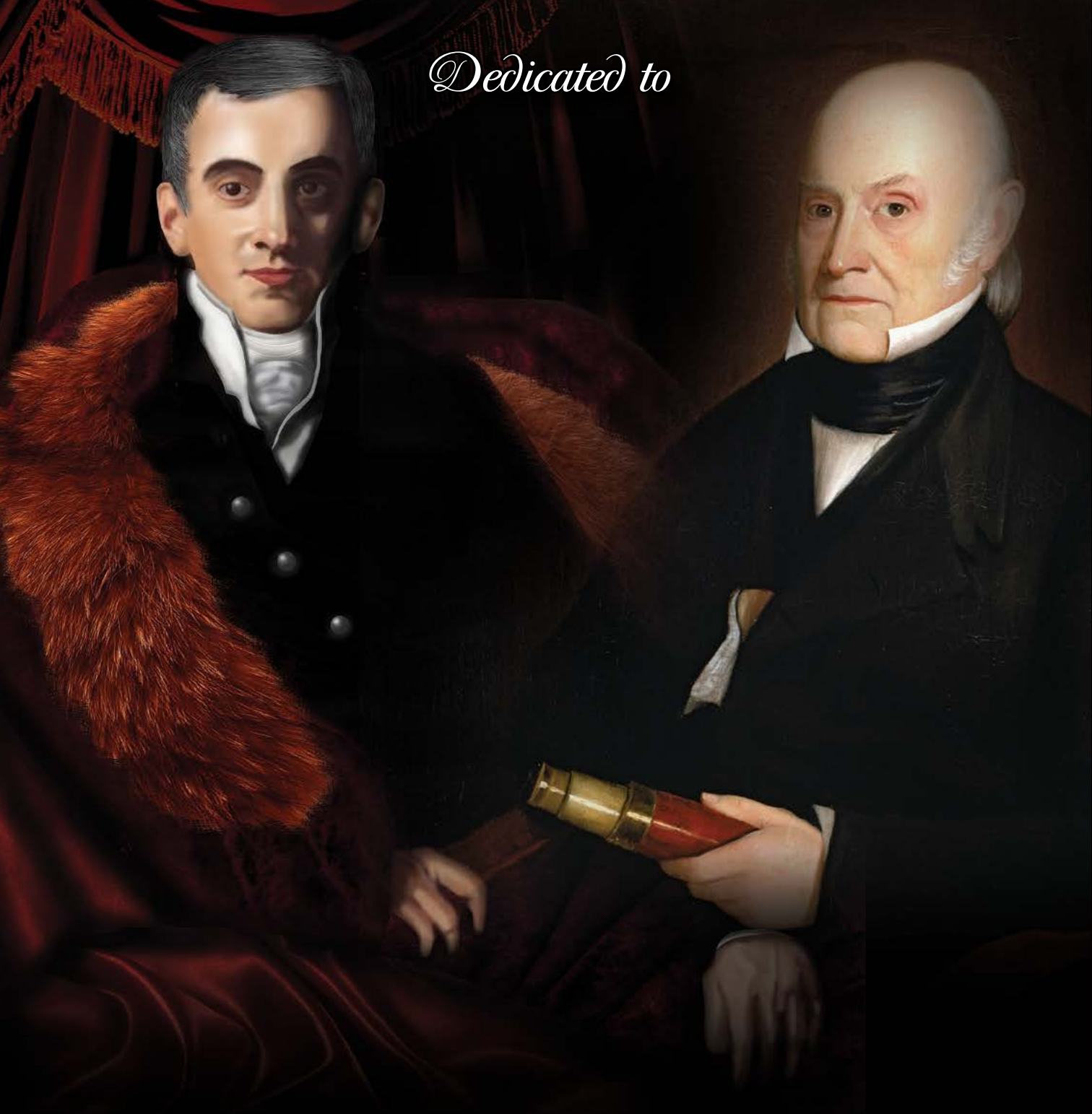
Elder Georgios Alevras

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Dedicated to



Ioannis Kapodistrias
(1776 - 1831)
First Governor of Greece

From 1827 to 1831

John Quincy Adams

John Quincy Adams
(1767 - 1848)
Sixth President of the United States of America

From 1825 to 1829

"I consider myself fortunate to be chosen to communicate with your Excellency, and I pray to God, the Guardian of America and Hellas, to give us in the future some more opportunities in order to express the mutual sentiments of our two Nations. The one to which I belong, and the other one to which I express my feelings of admiration"

Ioannis Kapodistrias to the US President John Quincy Adams

1809:

John Quincy Adams becomes the 1st Ambassador of the United States of America to Russia

1809:

Ioannis Kapodistrias arrives in Russia

1809:

Tsar Alexander I designates Ioannis Kapodistrias as the 1st Ambassador of Russia to the United States of America. Ioannis Kapodistrias declines this high honor, preferring to stay close to European events as the struggle for Greek Independence begins to unfold

1816:

Ioannis Kapodistrias is appointed the Russian Minister of Foreign Affairs

1817:

John Quincy Adams becomes the United States Secretary of State (Minister of Foreign Affairs)

1825:

John Quincy Adams is elected the 6th President of the United States of America

1828:

Ioannis Kapodistrias becomes the 1st Governor (President) of Greece

1828:

Immediately after Ioannis Kapodistrias becomes Governor of Greece, he sends a congratulatory letter to the President of the United States of America John Quincy Adams, to thank him for the contribution of the United States of America to the Hellenic people's struggle for their national independence

*“...One of the few, th’ immortal names
That were not born to die.”*

“Ode to Marco Botsaris” by Fitz-Greene Halleck



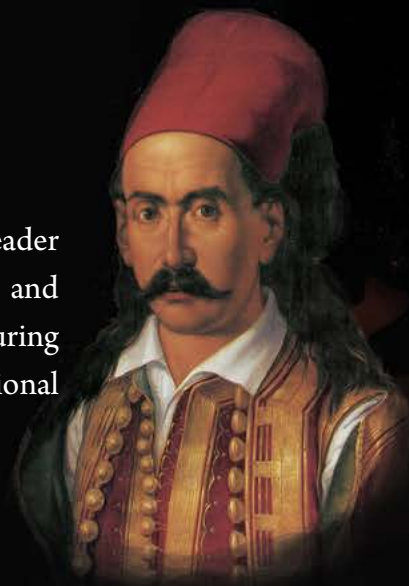
n excerpt from a poem written about the Greek revolutionary Marco Botsaris by the eminent American poet, Fitz-Greene Halleck, in 1826. During the Battle of Fredericksburg in 1862, Abraham Lincoln read this same poem to his troops in order to inspire the American soldiers by the heroic example of Greek bravery and courage in the face of extreme adversity.

Abraham Lincoln
(1809 – 1865)
16th President of the United States of America

Marco Botsaris
(1790 – 1823)



reek hero and leader of great tenacity and courage, killed during Greece’s national liberation struggle.



n December 15th, 1827, the Greek Governor Ioannis Kapodistrias sent a letter to the widow of Marcos Botsaris, announcing his decision to give her a small and temporary financial aid, until the nation is able to permanently safeguard her family financially.

Kapodistrias explains that this aid will never repay the services of Marcos Botsaris to his mother country, but it is only a small part of Greece’s gratitude to her husband.

Ioannis Kapodistrias
(1776 – 1831)



merica is the land of freedom and democracy. The Independence of the United States of America was proclaimed on the 4th of July, 1776. It is the day the United States of America was founded.



Thomas Jefferson
(April 13, 1743 – July 4, 1826)

American Founding Father
the principal author of the Declaration of Independence (1776), and the 3rd President of the United States of America

Nothing in this world happens by chance. It suffices to have a comprehensive knowledge of World History, to observe well the facts, and to make the connections.

The year 1776 is a landmark year for World History. On the 31st of January of that year, a rare and great personality was born on the island of Corfu: Ioannis Kapodistrias.

Thus, in 1776 we have two exceptional events, two births on two different continents that, yet, are connected: the birth of the United States of America, and the birth of an exceptional man.

I believe the charismatic gifts and God given talents that Ioannis Kapodistrias possessed were rare and unique in World History. He managed to combine human knowledge, wisdom and courtesy – as he was a Count – with diplomacy, politics and governance.

The most amazing achievement of Ioannis Kapodistrias was that he incorporated into his life the ancient Greek philosophy of Socrates, Plato, and Aristotle, as well as the teachings of the Holy Bible. Ioannis Kapodistrias had a profound knowledge of the Holy Scriptures.

I believe that even during the 1123 years of the Byzantine Empire, not one emperor had the charisma and talents comparable to that of Ioannis Kapodistrias, nor any other leader in World History for that matter.



Ioannis Kapodistrias
(1776 – 1831)

The first Governor of independent Greece

“Blessed is he that does and teaches them (the commandments), he shall be called great in the kingdom of heaven.”

The Beatitudes, as referenced by Saint Symeon the New Theologian in his *Discourse 1*



few years ago, we established “Elaia,” a nonprofit organization, and committed ourselves to promote Ioannis Kapodistrias and his unique work, recognizing him as a person of universal significance. This great man left his mark not only on Greek history but on European history, and even on World History. The fame of this preeminent Greek diplomat had reached the other side of the Atlantic to the United States of America.

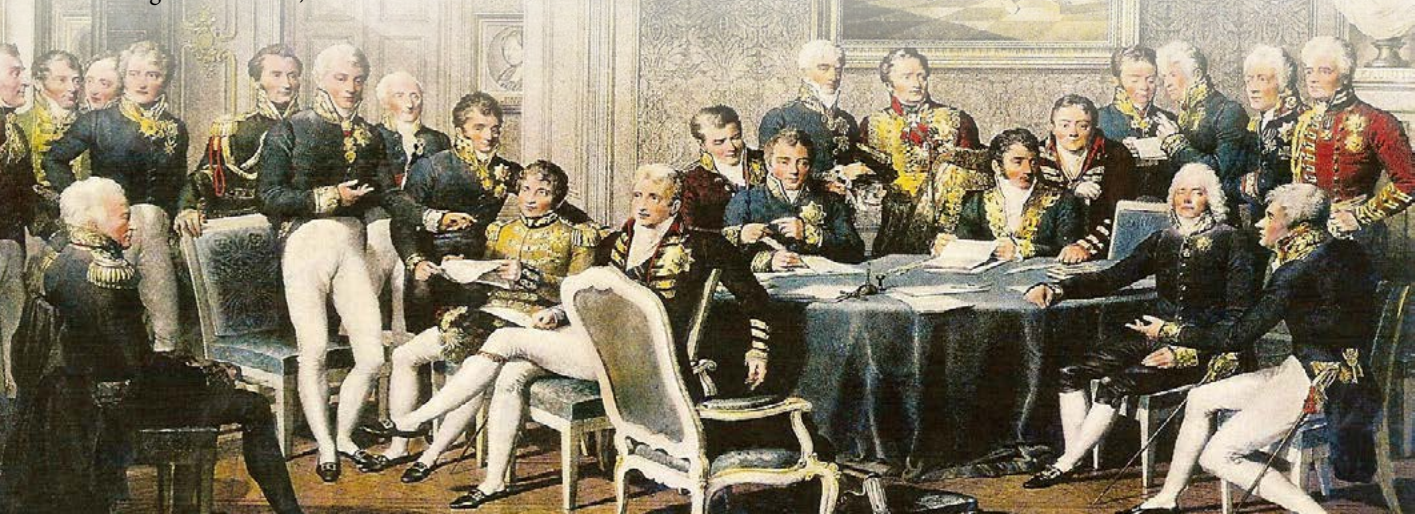
Ioannis Kapodistrias’ brilliant diplomatic success changed the map of Europe. Today’s Switzerland, France and Germany owe much to the Greek Governor. The 99 year period of European Peace (1815-1914) is also justifiably attributed to him.

Ioannis Kapodistrias was crucial to the success of the Greek Revolution, and to the creation of the independent Greek state after four centuries of brutal oppression.

Europe owes him so much. The world owes even more to this founder of peace and unity.

We have created the publication *Ioannis Kapodistrias: the Saint of Politics*, which has forewords by many eminent people and has reached the hands of prominent leaders of Hellenism, inside and outside Greece. It has been embraced by non-Greek philhellenes, and even by prominent Turks, because this rare and historically invaluable work by Ioannis Kornilakis reveals the true voice of the First Governor of Greece after almost two centuries.

Congress of Vienna, 1815.



Ioannis Kapodistrias: the Saint of Politics
by Mr. Ioannis Kornilakis,
author and CEO of “Elaia” nonprofit
organization



Mr. Ioannis Kornilakis
CEO of “Elaia” nonprofit organization



ven his virulent opponent at the time, Klemens von Metternich in his memoirs calls Ioannis Kapodistrias “Saint John of the Apocalypse”. This testimony confirms that Kapodistrias was always ahead of his time, apocalyptic and perfectly honest.

Since the day of its establishment, the United States of America has always promised a new and better world. America holds the vision and ideals for the entirety of humanity. From the very beginning, it has shined hope into every corner of the world, wherever human rights and freedom have been oppressed.



Portrait of Ioannis
Kapodistrias with the insignia
and the medals of the Minister
of Foreign Affairs representing
the Russian Empire

Ioannis Kapodistrias, as Minister of Foreign Affairs of the vast Russian Empire at the time, advised the Greek revolutionaries not to base their hopes so much on Russia and Europe, but to turn to the United States instead. He knew, from his deep understanding of World History, that the independence of the United States was recent and that it had been achieved after great and painful struggles. The United States would therefore be much more sympathetic to the Greek struggle for independence than any European Nation.

Furthermore, Tsar Alexander I offered Ioannis Kapodistrias the position of the ambassador of Russia to the United States, a post that Kapodistrias refused, despite the magnitude of the honor. He preferred to stay close to European events and to the Greek revolution, which was beginning to unfold.

Let us remember that, when the stability of Switzerland was threatened by civil wars among the Cantons, the Tsar sent Kapodistrias to rescue the Swiss Nation. He united the Cantons and composed a new Constitution for them. This Constitution stands to this day as a model for all the world in its organization and basic structures.

The Tsar summoned him to his mission saying:
“Count, I am aware of your democratic ideas. This time we must rescue a nation. Hasten to Switzerland.”



“If it is true that the violin is the most perfect of musical instruments, then Greek is the violin of human thought.”

Helen Adams Keller (1880 – 1968)
American author, political activist, lecturer.



he principles and values that Ioannis Kapodistrias believed in and lived by closely match those of the United States. From the very beginning, this country has enabled people to excel in literature, the arts, economy and the sciences. This country was destined to become a world power.

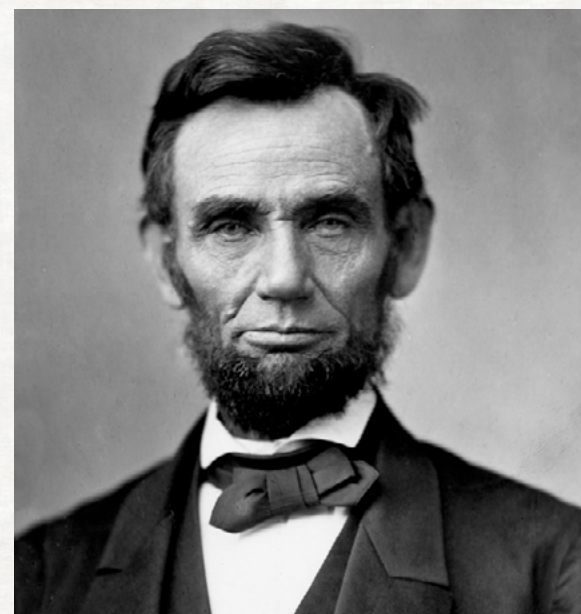
It could be said that the American model is a blend of ancient Greek culture with many elements from the Roman Empire and the Byzantine Empire. When we speak today of the West, we primarily speak of the United States. Regarding the nature of western civilization, World History has shown us that it is made up of three elements: The Ancient Greek spirit, Roman law (Code of Justinian, which is based on the Philosophy of Plato), and Christian love.

It is widely known that in the United States of America, Greeks dominate in the fields of literature, as well as in the arts and sciences, while the Jews dominate the field of finances. Today, we are experiencing a global economic crisis, which first began in the United States. It is widely known that this is an artificial crisis, and although it appears to be an economic issue, the underlying cause is spiritual, it is ethical. That is why many economic analysts identify the root of the crisis as human greed. Let us not put the responsibility on others, because each of us is responsible. How will we come out of this worldwide economic crisis? Which will prevail, money or spirit?

Some hate money, but none hate glory
(Greek Proverb).



Statue of Plato
Bovard Tower
University of Southern California



"My purpose is to be, in my action, just and constitutional; and yet practical, in performing the important duty, with which I am charged, of maintaining unity, and the free principles of our common country."

Abraham Lincoln



"With unity we can do great things. Important things. History, faith, and reason show the way, the way of unity. This is our historic moment of crisis and challenge, and unity is the path forward."

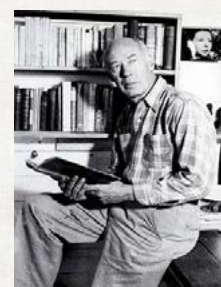
Joe Biden



believe that the Greek spirit along with Christian love will lead us out of this crisis. We must not forget the ties that bind Hellenism and America throughout the ages. Neither should we forget the contributions of Greek intellectuals in disseminating the principles, ideals and all the benefits of Greek Culture on the other side of the Atlantic, especially their great innovations and ideas for a world in a spirit of unity and love.

Ioannis Kapodistrias, the First Governor of the independent Greek State,

dedicated himself to establishing a new, vibrant Greek nation, risen from devastation of four centuries of brutal slavery under the Ottoman Empire. He knew that in order to succeed, he had to inspire the exhausted and demoralized Greeks with a sense of unity, and kindle in their hearts the light of patriotism, love for the new country that they were creating. He laid that foundation almost two centuries ago, so that Greeks, despite extreme hardships, could make great progress both in Greece and throughout the world.



"The light of Greece opened my eyes, penetrated my pores, expanded my whole being"

Henry Miller (1891 – 1980)
American writer



I believe that it is not by chance that within the United States of America, there is a second, smaller Greece. These American-born Greeks have shown themselves superior in the arts, the sciences, as well as in literature. Greeks excel in many branches of science, from medicine to astrophysics. Also, all Greeks in America are affluent, some are even quite wealthy. Thus, Hellenism is held in high esteem by all Americans, and even in the White House.



Shimon Peres
The 9th President of Israel

Hellenism is recognized by the global community as the foundation of Western civilization. In an official visit to Greece a few years ago, the former president of Israel, Shimon Peres spoke about the contribution of the people of Israel and Greece to the modern world, as well as the historical relationship of the two nations. Addressing the President of the Hellenic Republic, he noted: "We offered humanity the prophets, and you, the Greeks offered the philosophers."

Moreover, the President of the People's Republic of China, Xi Jinping, during his recent visit to Greece, acknowledged that Greece is the cradle of western civilization.

It is therefore universally acknowledged that modern western civilization is greatly indebted to Hellenism. The United States of America, as the greatest representative of western civilization, is founded on the values of Greek Culture.

Yet, since the very foundation of the United States of America, vicious opposing forces have been working to transform America's democracy into a tyranny, which would encompass not only all Americans, but subsequently the rest of the world. Aristotle describes democracy as a system of government that can lead to tyranny. Nevertheless, it is certain that even to this day many Americans are struggling for this Nation to regain its original values, and to return to its original path and goal, that for which it was created.

I hope that the West would not become the Wild West in our days, but rather would proceed on the path of Hellenism, to avoid unknown trails and dangerous adventures.



Mr. David Saltiel, President of the Central Board of Jewish Communities in Greece, receiving the brochure "The United States of America takes the lead in the promotion of Hellenism" from Mr. Emilius Polygenis, Director of the Ecclesiastical News Agency
www.romfea.gr



May 29, 1453
The Fall of Constantinople



In 1453, the Byzantine Empire fell after 1123 years. One could say that the Byzantine Empire had the status and power of the contemporary United States of America. Yet, the fall of Byzantium was due primarily to spiritual causes, subsequently compounded by economic factors, which led to its final collapse.

It is widely accepted that after the fall of Byzantium its legacy was inherited by Russia. During the era of Saint Vladimir, Russia embraced the Christianity of Byzantines. They inherited Orthodoxy, but not the Greek spirit. Greek culture was not accepted by this nation. Even until today, Greeks are not prominent in Russia. Russia rejected Hellenism, and although there were exceptions, Russia was not able to assimilate it.

Nevertheless, during the time of Ioannis Kapodistrias, Russia helped and supported Hellenism to a great extent. At the same time, there were prominent Greeks in Russia who, by strengthening Hellenism in Russia, benefited Russia itself. But as time went by, especially after the Russian Revolution, the Greeks were marginalized in Russia. As a result, thousands of impoverished economic immigrants fled to Greece for a better life.

I believe that it is no coincidence that almost 1000 years after the time of Saint Vladimir, another Vladimir has transformed Russia once more into a World Power.

Unfortunately, Russia is known today for its infamous nouveaux riches, oligarchs, who devour the wealth of their country, and manifest their greed to the world by buying everything, even Greek islands.



Statue of Ioannis Kapodistrias
St. Petersburg, Russia



he fact that Cyril and Methodius created the Cyrillic alphabet, and translated Holy Scripture and Divine Services for the Russians demonstrated that Greeks do not wish to conquer Russian people, but only to help them. We have respected their freedom and personality.

For a thousand years, Saints and martyrs have been shining forth from the Russian soil, from the moment that it became a Christian country. In every corner of Russia there are Christian churches and monasteries, from Saint Petersburg to Vladivostok, extending a distance of 16,000 km. The Russian people, although Orthodox, are possessed by a morbid mysticism, which originates from deep within thousands of years of Russian culture.

It is imperative that Russia be infused with the Greek spirit in order to deeply comprehend the true greatness of Orthodoxy. The culture of the West is different, outgoing and dynamic. It differs from that of the Russian North.

When we speak of Christianity we must turn to its birth, to the time when Jesus met the Greeks. Seeing the Greeks, Jesus said: *'The hour has come for the Son of Man to be glorified.'* (John 12:23)

If the whole Christian world from Vladivostok to America, does not comprehend this Gospel passage, and does not understand that Christ embraces the Greeks, the difficulties for the global Christian community will continue to increase.

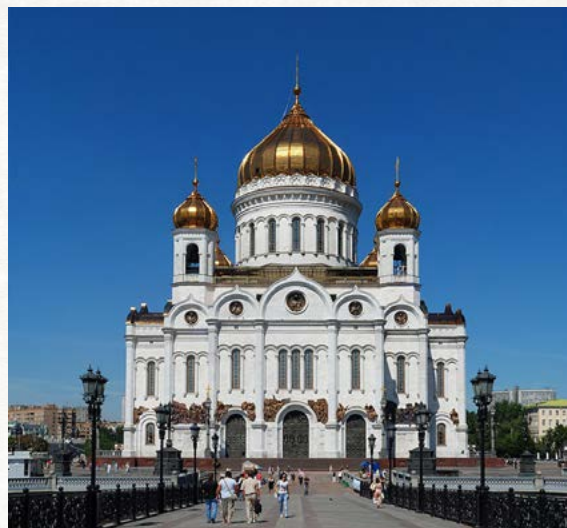
**The Cathedral of Hagia Sofia
Constantinople, Turkey**

According to the American Congress, Turkey must:
...return to their rightful owners all Christian churches and other places of worship, monasteries, schools, hospitals, monuments, relics, holy sites, and other religious properties, including movable properties, such as artwork, manuscripts, vestments, vessels, and other artifacts...

**H.R.2583 - Foreign Relations Authorization Act SEC. 1165.
112th Congress (2011-2012)
www.congress.gov**



St. Patrick's Cathedral
Manhattan, New York



Cathedral of Christ the Savior
Moscow, Russia



hope that the whole Christian world, from vast Russia to America, will sound the alarm for the revival of Hellenism. It is no coincidence that this global crisis that began a few years ago, knocked first on the door of Greece. There can be no Christianity without Hellenism, and no Hellenism without Christianity. They are two identical concepts.

The heritage of Byzantium has progressed through history, from Russia to Europe's Renaissance, present-day Switzerland – which is like a small Byzantium – to the founding of the United States of America. I believe it has come full circle. This heritage must return to its origins, and the world community must embrace Greece and Hellenism.

Recently, through Hollywood, America has recognized the importance and significance of the presence of Hellenism as a global bulwark. In the film 'Three Hundred (300),' Hellenism is shown to be the barrier against the barbarian hordes.



Laying of the Wreath on the Tomb of the
Unknown Soldier
United States of America



"Statue of Leonidas"
Thermopylae, Greece

Were it not for the heroism of the Ancient Greek Hellenes, the West, as we know it, would simply not exist. Even through its films, America contributes greatly to maintaining the values of civilization such as freedom, democracy, free ideas for a more perfect society.

Western Civilization owes its existence to the Battle of Marathon (490 BC), Battle of Salamis (480 BC), and Battle of Thermopylae (480 BC). These critical battles also prepared the coming of Alexander the Great in 332 B.C., who, by conquering and civilizing the barbaric East, ushered in the Hellenistic Period of World History.

The Hellenistic Period formed the foundation of Western culture. Greece showed forth its light, Orthodoxy and Hellenism to the whole world.

The global community has a duty to support Greece. Western Civilization needs to reinforce its own foundation upon the profound legacy of Hellenism and Christianity. All nations must embrace Greece, Hellenism and Christianity. This is more than urgent now than ever. This is more than urgent, now than ever before.

Elder Georgios Alevras



CHAPTER 2

"She tore down the wall of enmity"

from the Hymn "Universal Glory" of St. John of Damascus

" OUR HOLY LADY "THE PATRIOT, THAT THEY MAY BE ONE "
ΠΑΝΑΧΙΑ ΠΑΤΡΙΟΤΙΣΣΑ, ΙΝΑ ΟΣΙΝ ΕΝ



was blessed to be the spiritual son of Saint Porphyrios, a Saint of the Orthodox Church who lived and reposed in unceasing prayer for the unity of the entire Christian world. On the last night of his earthly life, Saint Porphyrios died saying the High Priestly Prayer of Jesus: “That they may be one”, as a sacred legacy for the unity of the whole world in the light of truth. (John 17:22)

“And ye shall know the truth, and the truth shall set you free.”
(John 8:32)

We created this sacred legacy as an icon in 2006, and we delivered it as a gift to His All-Holiness the Ecumenical Patriarch Bartholomew in 2009. It is the icon of our Holy Lady “the Patriot, That They May Be One” (In Greek: Panaghia Patriotissa, Ina Osin En) which symbolizes the unity of the whole Christian world, in the light of truth. It is the first time in 2000 years of Christianity, that the sacred prayer of Jesus Christ to His Father for the unity of humanity is depicted in a holy icon.



Saint Porphyrios of Kafsokalyvia

Delivering the copy of this icon to His All-Holiness the Ecumenical Patriarch (26th of June, 2009), I expressed to him that I serve this sacred legacy of my Spiritual Father. Moreover, I emphasized that an important part of our effort is to promote Ioannis Kapodistrias as a role model, since throughout his earthly life, he served the unity of the Church and of all of Christianity, not only in Greece, but in the whole of Europe as well.



His All-Holiness the Ecumenical Patriarch Bartholomew gave us his Blessing for this difficult task calling our venture a significant achievement. He thanked us warmly for the gift of the icon of our Holy Lady “the Patriot, That They May Be One”, and he gave his Blessing to offer the same icon as a gift of mutual brotherly love to the Pope of Rome.

A hand-painted copy of this icon was also delivered to His Holiness Kirill, Patriarch of Moscow and All Russia (19-12-2009), as well as to the Vatican’s representative in Athens, Mr. Luigi Gatti.

The unity of the Christian world seems impossible in human terms. Especially when human actions lead to quite opposite results. However, “the things which are impossible with man are possible with God” (Luke 18:17). For this reason, when we pray before this icon, we chant the Hymn to the Mother of God “The Universal Glory” which was composed by St. John of Damascus. In this hymn, the Mother of God is extolled as the one who unites those who are separated by destroying the wall of enmity, thereby ushering in peace and opening the Kingdom of Heaven, as only She can do.

I pray that the Lady Theotokos brings peace to the whole human race, for the good of the whole world.

Elder Georgios Alevras



Elder Georgios & Mr. Ioannis Kornilakis (CEO of Elaia – nonprofit organization), offering His Holiness Kirill, Patriarch of Moscow and all Russia the icon of our Holy Lady “the Patriot, That They May Be One.”



Elder Georgios & Mr. Ioannis Kornilakis offering the Ambassador of the Vatican in Greece, Archbishop Luigi Gatti the icon of our Holy Lady “the Patriot, That They May Be One”.



The icon of our Holy Lady “The Patriot, That They May Be One” resides at the Sacred Monastery of Great Lavra, which is the most ancient monastery on Mount Athos, founded in 963.

* Saint John of Damascus was born in Damascus, Syria in 676 AD and was thoroughly educated in Hellenic Culture. He was appointed, against his will, as chief adviser to the Caliph Al-Walid (705-715). Because he dedicated his life to writing hymns for the glory of the Church, Saint John of Damascus is called a “new David”. He is venerated as a Saint by both the Orthodox and the Catholic Church. His feast-day is celebrated on the 4th of December.



In 2009, the Russian version of the icon of the **“Holy Lady the Patriot”** was created, as a gift to the Russian people, the Russian President and the Church of Russia.

This icon arrived at the Church of Panagia Pantanassa in the Greek Pentagon, on February 27, 2015 at the invitation of the Ministry of National Defense of Greece and the leadership of the Greek Armed Forces.

The Military Leadership of the Armed Forces was represented by the Deputy Chief of the General Staff of the Armed Forces, Rear Admiral Mr. Alexandros Theodosiou.

The entire reception of the icon was carried out by order of the Chief of the General Staff of the Armed Forces, Mr. Michalis Kostarakos.

His Eminence the Metropolitan of Mozambique (Patriarchate of Alexandria) Mr. Ioannis, the Director of the Military Directorate of Priests of the General Staff Colonel Fr. Nikolaos Gourdoupis and Archimandrite Fr. Georgios Alevras from Mount Athos.

Then the icon with a military procession headed to the Holy Temple of Panagia Soumela of the Municipality of Acharnes in Athens, on the day of Sunday of Orthodoxy, March 1, 2015.

On the day when the Greek Orthodox people celebrate the restoration of the icons in Constantinople, the Holy Icon of the **“Holy Lady the Patriot”** departed from the Armed Forces Headquarters and arrived at Panagia Soumela of Acharnes.

In the church of Panagia Soumela a Holy Doxology was held in the presence of the Metropolitan of Ilion, Acharnes and Petroupolis Mr. Athenagoras and High Priests who collaborated, in Greek and Russian language, with the abbot of the church of Panagia Soumela, Fr. Gregorios Pigalov.

Along with the icon of the Virgin of the Patriot, as he always does, was Fr. George Alevras from Mount Athos, who has connected his name and soul with its conception and creation.



Top left: Fr. Georgios Alevras with the Chief of General Staff of the Army Mr. Athanasios Tselios.

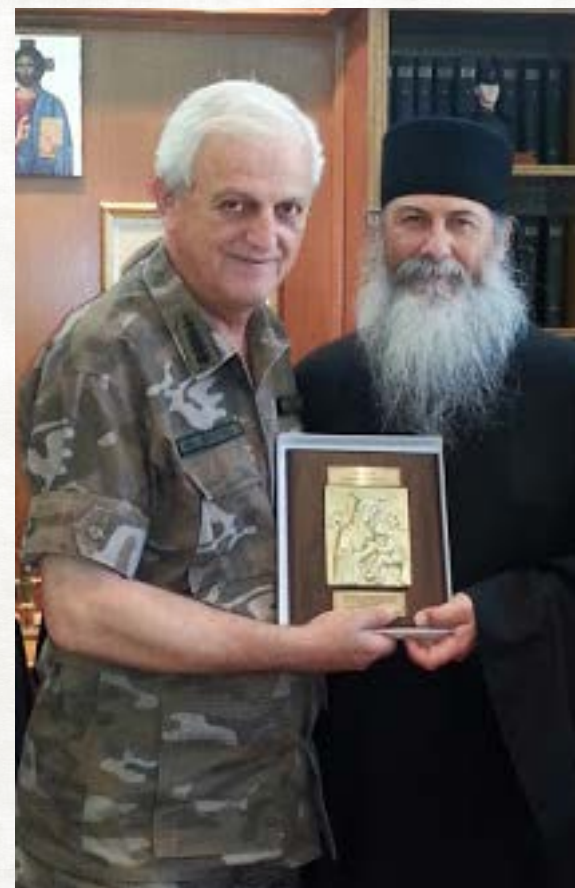
Top right: With the Chief of Staff of the General Staff of the Armed Forces of Greece Mr. Georgios Petkos.

Left: With the Chief of General Staff of the Hellenic Air Force, Mr. Evangelos Tournas.



Below Right: Fr. Georgios Alevras at the Church of Panagia Pantanassa in the Greek Pentagon, in front of the icon of **“Holy Lady the Patriot”**.

Below Left: Fr. Georgios with the Commander of the National Guard of Cyprus, Lieutenant General Mr. Stylianos Nassis





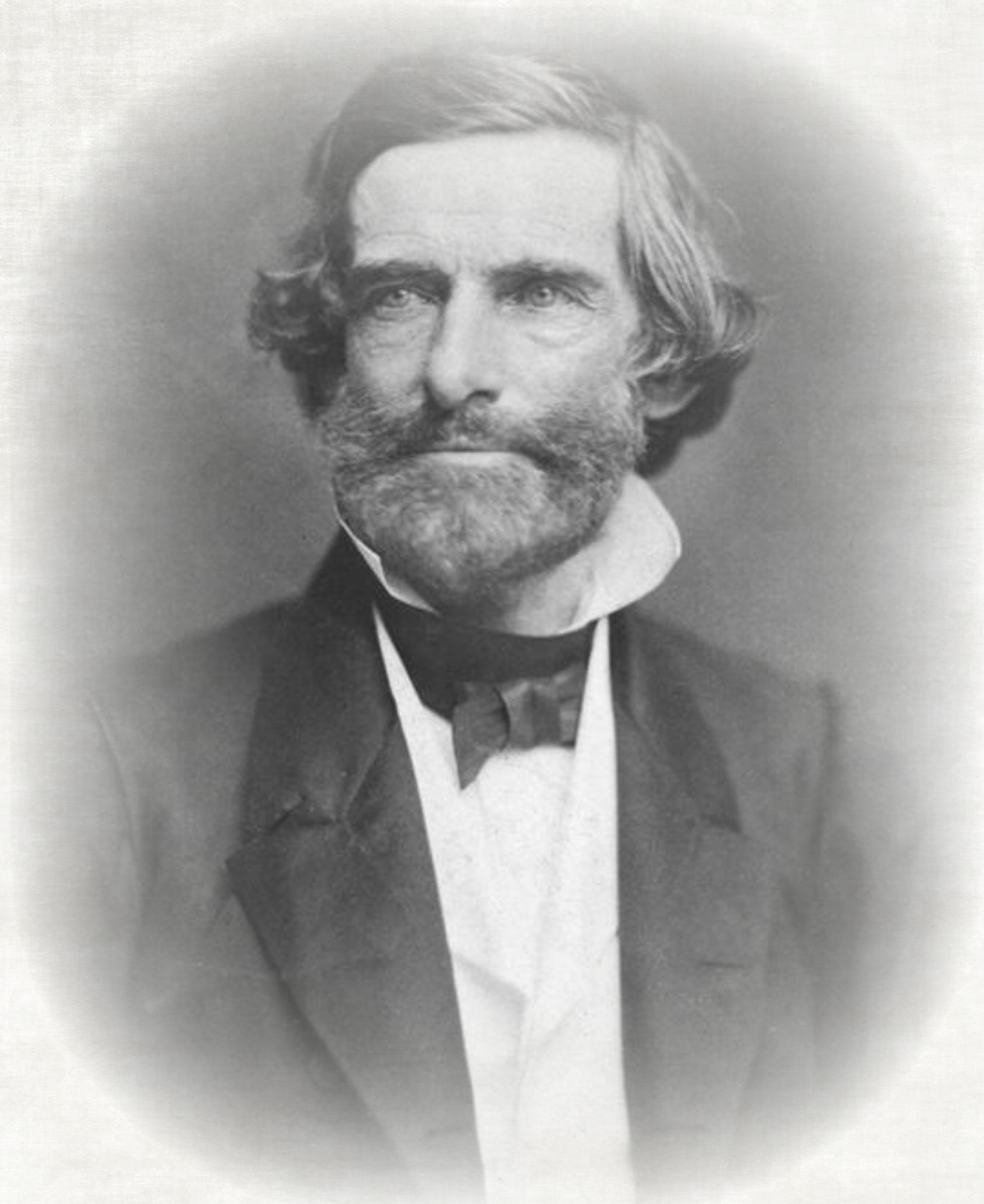
Official reception of the holy icon, at the Church of Panagia Pantanassa in the Greek Pentagon



Official reception of the holy icon, at the Church of Panagia Soumela of the Municipality of Acharnes in Athens



Dedicated to



Samuel Gridley Howe

(November 10, 1801 – January 9, 1876)



CHAPTER 3

**Fighting for the Greeks
Inspired by the Greeks**



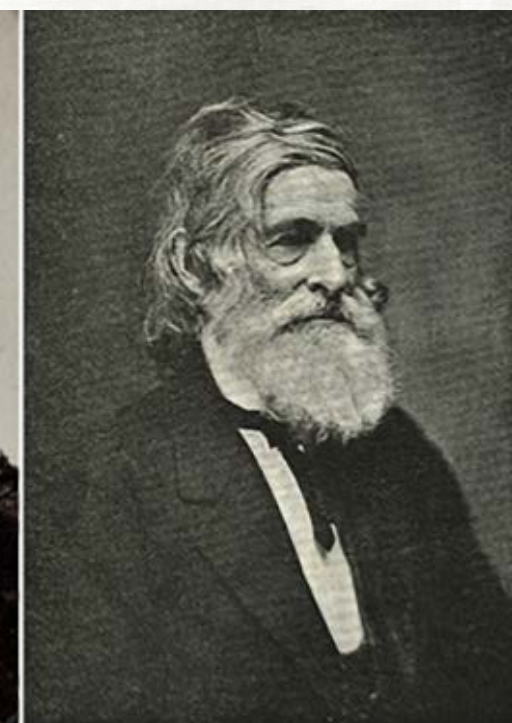
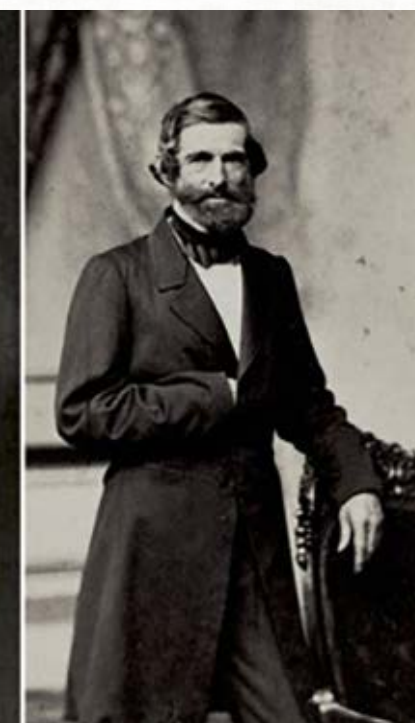
Surgeon Samuel Gridley Howe (1801 – 1876), sent by the philhellenic community of Boston, reached Greece, via Malta, at the beginning of 1825, one year after graduating from Harvard Medical School, burning with the desire of unconditional offering.

As an admirer of Lord Byron, he wanted to imitate him, when he learned about his trip to Greece. He abandoned the promise of a good career, and the comforts of urban life in Boston, in order to share in the hardships and deprivations of the revolutionaries, living with them in the army camps, taking part in the war campaigns, performing surgery on the injured, and wearing the Greek attire.

During the spring of 1829, with the approval of the government of Ioannis Kapodistrias, Samuel Howe founded in the region of Epano Examili of Corinth, a prototype settlement for refugee families, which lasted about two decades.

In 1835 Samuel Howe was honored with the Cross of the Order of the Redeemer.

His posthumous fame was so great, that in 1949, by the suggestion of the Greek authorities, his name was given to the ship which brought American aid as a part of the Marshall Plan, facilitating the promotion of Greek-American friendship.



The American philhellenes

The first volunteer American to travel to Greece and join the Greek War of Independence was **George Jarvis**, a New Yorker, who went to Greece in 1822. He learned the Greek language, put on a "foustanella" (Greek kilted skirt) and upon joining the "kleftes" (Greek guerilla fighters) he became known as "**Kapetan Zervos**". Jarvis was brave, participated in many battles and was repeatedly wounded. He died of natural causes in Argos on August 11th, 1828, but his appeals back home for aid and contributions to the Greek cause paid off.

Jarvis became a role model for other American volunteers. In 1824, Captain Jonathan P. Miller, of Vermont, arrived in Greece. He too learned the Greek language, worn the foustanella and was fearless in battle. Miller was in Messolongi during its siege and in a letter to Edward Everett dated May 3rd, 1826, he described the heroic "exodus" and the subsequent fall of Messolongi and the massacre of its population by the Ottomans.

While in Greece, Miller adopted a four-year-old boy, whom he brought back to Vermont. This boy, Loukas Miltiades Miller, eventually graduated from Vermont University in 1845, and shortly thereafter he married and moved to the town of Oshkosh, Wisconsin, where he engaged in business and civic activities. In 1853 he was elected a member of the State Legislature and in 1891 he was the first American of Greek origin to be elected to the Congress of the United States of America!

However, by far the best-known philhellene is **Dr. Samuel Gridley Howe** (see next page), a Bostonian physician. Upon his arrival in Greece,

he enlisted in the Greek Army and for six years he served as a soldier and a chief surgeon. In 1829 he established a medical center in Aegina and a school for the blind in Corinth. Long after the revolution, Howe continued to be active in Greek affairs, both in Greece and in the United States. In 1866, during the Cretan Revolution, he returned to Greece with his wife Julia Ward Howe, to organize support for the new uprising of the Cretans against Ottoman tyranny and enslavement.

Other American philhellenes who went to Greece to offer their services during the Revolution were George Wilson of Providence, Rhode Island, who excelled in bravery during the naval battle at Nafpaktos. James Williams, an African American from Baltimore who joined the Greek Navy forces. Estwick Evans from New Hampshire, who left behind his wife and children in order to fight the Greek War for Independence. Captain John M. Allen and William Townsend Washington, a distant relative of president George Washington, who despite his erratic personal behavior and colorful life-style he was fearless and brave and fell heroically fighting in the battle of Palamidi.

In the meantime, the Greek Revolution was gaining support among the American philhellene citizens and many were collecting money to help the Greek cause. Through the fundraising efforts of New York philhellenes, the amount of 6,600 sterling pounds was collected in 1824 and was forwarded to the Greek government via London, England.

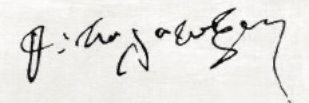
During a fundraiser in New York City, Nicholas Biddle, a banker, offered the then largest personal donation of \$300 to the "New York Greek Relief Committee", while US president John Adams in a letter to the same committee encouraged the fundraising efforts. Leading the fundraising efforts in Baltimore was Charles Carroll, of Carrollton, a signatory

of the Declaration of Independence, and in Philadelphia the leader was Mathew Carey.

In 1825, the French General Lafayette, a great philhellene and staunch supporter of the Greek Revolution, visited the United States and in every affair that he attended in his honor, proclaimed the importance and the moral responsibility of helping, in any way possible, the Greek struggle for independence.

To rekindle the American philhellenic movement, the Greek revolutionary leader Theodoros Kolokotronis, through George Jarvis, sent a letter to Edward Everett dated July 5th, 1826, in which the great Greek leader explained the situation in Greece, pledged unity and appealed for further help and support.

"Greece is forever grateful to the philanthropy of our Christian [American] brothers, who share her struggle and who also support with their funds her just war [for independence]... the Greeks, determined to live or die free, do not fear shedding their blood... or the killing of their old, their women and their children... and they are ready to accept death rather than slavery; and now, more than ever, enthusiastically and united they are moving forward against [the Turks]... The Greek nation is not ungrateful to its benefactors. It is grateful to those who proclaim its epic struggle and their names will be recorded with indelible letters in the annals of the reborn Greece, in timeless display, for the respect of upcoming generations... Do not stop sending us your contributions... thus [you are] benefiting humanity and fulfilling Christ's will. "



The letter was translated by Everett and parts of it, along with parts from Jarvis' accompanying letter, were published in newspapers in Boston, Philadelphia, New York and other cities, sparking a new initiative of aid and assistance for the Greek nation

Article by George C. Chryssis* | www.helleniccomserve.com

*George C. Chryssis is a successful entrepreneur, philanthropist, civic activist, poet and author. He is a past supreme President of the Pancretan Association of America, a member of AHEPA, an Archon of the Ecumenical Patriarchate, a member of the Greek Archdiocese of America Leadership 100, former Vice Chairman of the Board of Trustees at Hellenic College, and Trustee of Northeastern University and Wentworth Institute of Technology.

Dedicated to



Thomas Whitemore
(January 2, 1871 – June 8, 1950)

CHAPTER 4
Saving Hagia Sophia





Thomas Whittemore



Constantinople, Hagia Sophia view from northeast with Thomas Whittemore in the foreground.

Thomas Whittemore (January 2, 1871 – June 8, 1950) was an American scholar and archaeologist, perhaps best remembered for founding the Byzantine Institute, an organization that specialized in the study, restoration, and conservation of Byzantine art and architecture, in 1930.

Overseeing the Institute's fieldwork projects and publication efforts until his sudden death in 1950, Whittemore made a name for himself among Byzantinists and art historians alike when he initiated an unprecedented restoration and conservation project at Hagia Sophia in Constantinople, Turkey, in December 1931.

His close personal relationship with Mustafa Kemal Atatürk, founder and the first president of the Turkish Republic, enabled him to gain permission from the Turkish government to start the preservation of the Hagia Sophia mosaics in 1931. He convinced the Turkish government to permit an international team of fieldworkers to restore and conserve the building's priceless mosaics—to convert what was at the time a mosque into a worksite and subsequently a museum.

SAVING HAGIA SOPHIA

In 1930, Whittemore founded the Byzantine Institute of America, whose mission was to “conserve, restore, study, and document” the monuments and artworks of the Byzantine world. In 1931, Whittemore traveled with the Institute to Constantinople with the permission of Mustafa Kemal Atatürk to oversee the removal of plaster covering the Byzantine mosaics in Hagia Sophia. Of the radical and sudden transformation of Hagia Sophia from an active mosque to a secular museum in 1931 he wrote:

“Santa Sophia was a mosque the day that I talked to him. The next morning, when I went to the mosque, there was a sign on the door written in Atatürk’s own hand. It said: ‘The museum is closed for repairs’”.

In 1934, Harvard University appointed him keeper of Byzantine coins and seals at the Fogg Art Museum for a year. He also accepted a presidential appointment to represent the United States at the Byzantine Conference in Sofia in September of that year.

His work was widely reported in the United States. In 1942, the New York Times noted his return to Constantinople for his “ninth year in uncovering Byzantine mosaics in the St. Sophia Museum”.



Thomas Whittemore in a meeting with Mustafa Kemal Atatürk



Thomas Whittemore tracing and explaining decorative mosaic patterns on the North Tympanum of Hagia Sophia, October 3, 1940



Thomas Whittemore (center, in a double breasted suit) and "Lord Kinross" (left) at Hagia Sophia, Istanbul, ca. 1940s. Bibliothèque byzantine, Collège de France.



Thomas Whittemore with a team of field workers restoring and conserving the priceless mosaics of Hagia Sophia.





Group of monks with Thomas Whittmore (left) and George D. Pratt (right), Skete of Prophet Elias, Mount Athos, Greece, 1923.

In May of 1923, Whittmore accompanied scholars from The American School of Classical Studies at Athens on a cruise through the Greek isles. During the voyage, he and friend George D. Pratt traveled to several monasteries on Mount Athos, in order to deliver food and supplies to impoverished Russian and Bulgarian monks following the Russian Revolution.



Group portrait photo by Thomas Whittmore, Great Lavra Monastery, Mount Athos, Greece, 1923.



Group portrait with Protos and the monastic government, Karyes, Holy Synod, Mount Athos, Greece, 1923.

Group of monks in the courtyard behind the church, St. Panteleimon Monastery, Mount Athos, Greece, 1923



The Abbot and Monks, Thomas Whittmore (left), and George D. Pratt (right), St. Panteleimon Monastery Mount Athos, Greece, 1923.



BY TURNING HAGIA SOPHIA INTO AN ORTHODOX CHURCH, THEN YOU ARE REALLY WRITING HISTORY

“If we lose Istanbul, we lose Turkey,”

President Recep Tayyip Erdoğan reportedly said in 2017—and his party recently lost Istanbul’s mayoral election.

The Turkish president has made this important statement, which he has repeated several times. Perhaps in the context of his efforts to transform Turkey into an Islamic democracy centered in Istanbul, the conversion of the Hagia Sophia into a mosque is included. 2021 marks the 90th anniversary of the conversion of Hagia Sophia from a mosque to a museum.

This church, however, belongs to all the Orthodox, to the whole of Christendom. It has been the center of Orthodox worship for centuries and must return to this former state. Not only as a museum but as an orthodox

church. In this way, the Turkish President Mr. Erdoğan could be left in history for a great act of international acceptance and not with the act of international outcry which he did.

The world press in print and electronic media condemned this unthinkable act of Mr. Erdoğan not to respect the heritage and faith of millions of Orthodox and Christians.

Some excerpts:

“...The Hagia Sophia has just opened to receive Sunni Muslim worshippers for the first time since 1931. The decision to convert the building in Istanbul, Turkey from a museum back into a mosque has divided opinion. Many Turkish inhabitants commend the transformation while mostly secular Turkish inhabitants and much of the international community find it inconceivable...”

theconversation.com

“...many in the international community argue that the monument belongs to humanity - not to Turkey - and should have remained unchanged. They say it was a bridge between two faiths, and a symbol of co-existence...”

bbc.com

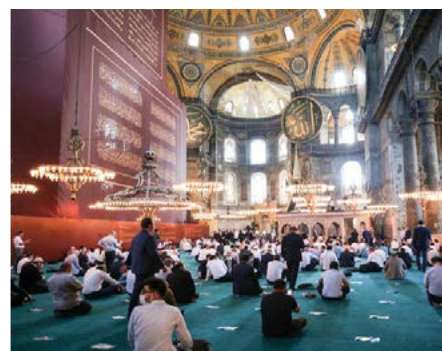
“... the atmosphere of celebration among the Muslim faithful in Turkey contrasted with the angst and dismay Mr. Erdoğan’s decision has generated among Christians around the world and among many in academic and conservation communities. ...Under Mustafa Kemal Atatürk, who founded the modern Turkish republic, Hagia Sophia was turned into a museum and all religious services ended...”

nytimes.com

“...To turn the unrivaled building back into a place of worship threatens open access to a magnificent structure and the building’s invaluable mosaic decorations. By restricting access to Istanbul’s greatest historical legacy, Erdoğan assaults the cosmopolitan traditions that make the city and Turkey itself a crossroads for the world. It is an act of cultural cleansing...”

www.washingtonpost.com/opinions

Finally, turning Hagia Sophia into an Orthodox church, then you are really writing history!



Has Saint Porphyrios fulfilled the vow of the nation?



Nation's Vow was a promise of the Greek revolutionaries of 1821 to Jesus Christ for the construction of a Holy Temple as a sign of gratitude for the liberation of Greece from the Ottomans.

The inspirer of the vow is considered to be Theodoros Kolokotronis and he suggested it to his warlords and comrades-in-arms who fought together in the struggle for independence.

The Church would be dedicated to the Savior Christ, as decided by a special resolution at the National Assembly of 1829, then signed



by Governor Ioannis Kapodistrias and published as a decree in the "Government Newspaper".

Zappeion, the National Garden or the Attic Grove were sometimes suggested as possible locations for the construction of the temple.

From 1838 to nowadays, many attempts were made by various personalities. All these years and despite the efforts of many people for the construction of the temple, this was achieved in a secret way so as not to be targeted, because this was the basic principle of Saint Porphyrios.

He himself had said:

"If they had left me, as I was thinking of doing, a great good, by the Grace of God, this would have happened.

A very big good. Perhaps an unprecedented thing. Perhaps a fact of the Acts of the

Apostles, equal to the Acts of the Apostles. So I designed it with the grace of God. I felt it that way, but obstacles were set. Terrible obstacles. Which I secretly overcame and the years passed and I prayed, but it seems to me that now the time has come.

I do not tell you other things but only these. Maybe God with me the humble seems to have spoken very little and is waiting.

But the people stopped me and God will now put His hand in a very obvious way".

It was February 26, 1990 when Saint Porphyrios, who had chosen a location in Milies, Attica, to create a hermitage

monastery, founded the Temple, dedicated to the Savior Christ, with the permission of the Archdiocese of Athens.

The church was created in the model of Hagia Sophia in Constantinople, but on a smaller scale.

Saint Porphyrios wanted the temple to have this resemblance as the nearby Evian gulf reminded him of the Bosphorus.

Secretly, all these years, he was preparing the fulfillment of the promise for the construction of the Temple and for all this he left serious indications that this project was the implementation of the decree signed by Ioannis Kapodistrias.

Saint Porphyrios finally founded the Temple of the Transfiguration of the Savior Christ, and on December 2, 1991, he



Saint Porphyrios of Kafsokalyvia

departed for the heavens from his beloved Kafsokalyvia, the place of his spiritual rebirth on Mount Athos.

On December 2, 2013 on the feast of Agios Porphyrios at the Church of the Transfiguration in Milies, Attica, the Metropolitan of Philadelphia, Mr. Meliton, stated that :

"Saint Porphyrios is a true father and leader of our people. Because he really loved them. He did not try to serve his person, he did not want to gain anything from the people, he did not seek to gain positions, power and wealth. The only thing he had in abundance and offered without restrictions was his love."

On Saturday, June 15, 2019, on the feast of the memory of Saint Ieronymos, a day on which the Archbishop of Athens and all of Greece, Mr. Ieronymos, celebrated his Name, at the Holy Hermitage of the

Transfiguration of the Savior in Milies, Attica, the Divine Liturgy was officiated by Archbishop Ieronymos, in the presence of many Hierarchs of the Church of Greece.

For this temple and the sanctuary created by Saint Porphyrios, Archbishop Ieronymos stated:

"I believe that this space in the thoughts and plans of Agios Porphyrios would not be justified if we gave it a purpose, that it is just to come to church and leave. Fr. Porphyrios saw in the past but he also saw in the future. Today I would like to ask you a question.

Is this a place that Fr. Porphyrios asks to be here with his spirit to guide, to give a course, that will help the Church in all the choices in our years and our time?

That was my thought, on the one hand to honor Saint Porphyrios, but at the same time, has this place become for something much bigger?"

Dedicated to



Stylianos Kyriakides
(January 15, 1910 – December 10, 1987)



CHAPTER 6
Running for Greece
Running for the human race



Stylianos Kyriakides

RUNNING FOR GREECE RUNNING FOR THE HUMAN RACE

Beginnings

Stylianos Kyriakides was born in the mountain village of Statos, near Pafos, in Cyprus in 1910. The youngest of five children, he left home for the nearby city of Limassol at the age of 12, to find work and help his poor farming family. Following a variety of jobs he ended up as a 'house-boy' for Dr Cheverton, a British Medical Officer. An athlete himself, Cheverton encouraged the now 22-year old Kyriakides to start running, gave him his first running gear, coaching advice and taught him to speak English.

The Runner

At his first Pan-Cyprian games in 1932, Kyriakides won both the 1,500 and 10,000 metres on the Friday, followed by both the 5,000 and 20,000 metres on the Sunday. Hailed as a great talent, he was asked to run in the national championships in Greece, where he came first in the marathon and second in the 10,000 metres.

He subsequently trained under the Hungarian Otto Simitchek, who had been brought to Greece in 1929 to revive the Greek national track and field team. Simitchek created the 'Greek Dream Team' of the 1930's and 1940's. Although Kyriakides was the youngest in the team, because of his serious approach and honest character, he was chosen by Simitchek to be the team captain.

At the Berlin Olympics in 1936, Kyriakides took the organizers an ancient warriors helmet, donated by Greece, for the marathon winner. However, the helmet mysteriously disappeared and was not awarded to the winner, the Korean Shon Kee-chung (who ran at the time for Japan). Many years later, Kyriakides found the helmet and, at a special ceremony in Germany in 1960, it was awarded to Kee-chung (the helmet is now displayed at the Olympic museum in Seoul).



In 1938 he goes by ship to the US to run the Boston Marathon, at the invitation of Johnny Kelly, who he met in Berlin, and is received by the Greek-American community. He drops out of the race because of blisters in his feet as a result of wearing a new and unbroken pair of shoes without socks. He promises Jerry Nason, the Boston Globe sports editor, that he will return and win.

The same year, he gets married with Fanuria. Sadly, the next year, at 3 months pregnant, she dies from tetanus infection. Kyriakides is devastated. But in 1942, he decides to remarry, this time to Ifigenia, who he will remain married to for the rest of his life and with whom he has three children (Eleni, Dimitri and Maria).

War

In 1942, he and a group of other men are randomly arrested by Germans soldiers and is due to be executed by hanging, in reprisal for the death of one of their comrades. However, when the arresting German officer sees his Berlin Olympics ID card - which he always carries with him - he is released. All the other men are hung.

Between 1942 and 1944, Kyriakides is part of the Greek resistance, organized by Grigoris Lambrakis, his friend and co-athlete. During the German occupation they form a group called the "Association of Greek Athletes". His responsibility is to pass messages to the resistance groups in the north suburbs of Athens, and circulate news from the BBC, from the short-wave radio he keeps hidden at his house. The Germans don't search his house, because of who he is, and as a result he is able to hide allied pilots in his basement before they are transported to their forces in Egypt, via the nearby Greek fishing port of Rafina.

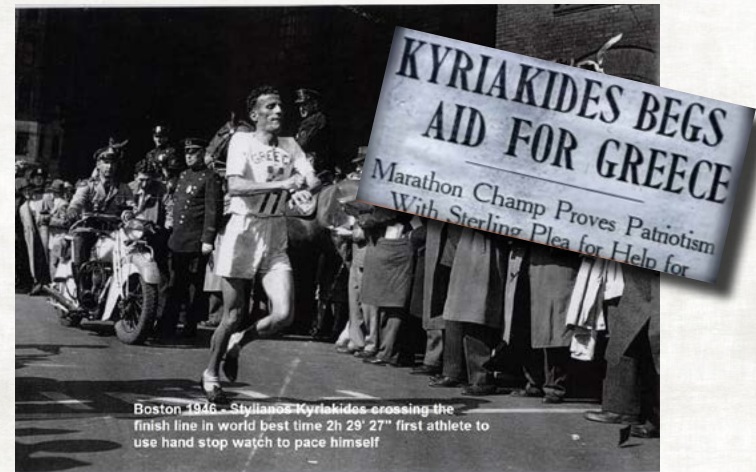
Boston

In 1946, after the war, he decides to run the Boston Marathon again. In order to get there, he has to sell his furniture, enabling him to buy a single ticket. The remainder of the ticket money is provided by his employer, the British Electric Supply Company.

In Boston he runs for charity: for his country. Crossing the finish line in first place, he shouts "For Greece!". He begs America for its help - and it responds. When he returns to Greece, he goes with American aid (called the "Kyriakides Aid Package"), which is

25,000 tons of supplies, including \$250,000 in cash. Over one million Greeks from all over the country line the streets of Athens upon his return. He declines offers to stay in the US to become professional athlete or a movie star, knowing he has to help the rebuilding of his dilapidated country. He sends a message to the Greek people, still in fighting a civil war, to forget their differences and unite for the good of the country.

In 1947, he returns to Boston again, this time running for a cause: to collect money and equipment for the



Greek track and field team so they can attend the 1948 London Olympics. He returns with \$50,000 and clothing and equipment for the Greek team, enabling them to make it to the Olympics the following year.

Aided by the Kyriakides story and accompanying publicity, Greece in 1946/7 is the only country in Europe to receive an advance of \$400 million, allocated from the Marshal aid plan (a total of \$1.4 billion)....

www.athensmarathon.net



Kyriakides Statue - Boston, USA



"Over one million Greeks from all over the country line the streets of Athens upon his return"



Part of Kyriakides Cup and Medal collection



Boston 1946 Winners Cup



The Stelios Kyriakides Stadium (previous Pafiako Stadium) in Pafos



Athletes, members of the Stelios Kyriakides Athletic & Veteran Athletes Association of Pafos Athletics.



Stelios Kyriakides and Johnny Kelley

True friendship, mutual respect and great appreciation for each other



When US President Harry Truman asked Kelley how he had lost the race to a skinny, frail Greek, Kelley said:

“How could I ever beat such an athlete? I was running for myself, he was running for a whole country, for seven million hungry Greeks.”

John Adelbert “Johnny” Kelley (September 6, 1907 – October 6, 2004) was an American long-distance runner who twice represented his native country at the Summer Olympics, in 1936 and 1948.

TUCSON, ARIZONA



The wish and exhortation of Stelios Kyriakides to the American President becomes a reality. Trikala has become a sister city to the city of Tucson, Texas, and my home country receives a major aid from America at that time. Newspapers and journalists from Greece and America are capturing this historic event.

The original agreement to become Sister Cities, which was signed in 1949 by Mayor Heracles Retos, foresaw the establishment of a non-profit association named "City Friendship Association of Trikala and Tucson" with the following goals:

- The development of ties of friendship and collaboration between the citizens of Trikala and Tucson,
- The promotion of creative aspects within the fields of culture, science, education, as well as cultural activities in general.
- The utilization of the experiences which result from the encounters between individuals from both cities in cultural exchanges, as well as encounters of a scientific, commercial, athletic and touristic nature.
- The cultivation and development of ties of friendship with the Greek Orthodox community of Tucson.
- Subsequently, the City of Tucson honored the Municipality of Trikala with a plaque entitled «Award of Appreciation».

When Tucson and Trikala first became Sister Cities, the central square of the city of Trikala was officially named "Square of the Americans" as a sign of gratitude to the American people and the citizens of the city of Tucson. Unfortunately, the square was renamed after 1964 due to political changes in the country.

The mayor of Trikala Mr. Dimitris Papastergiou with the American Ambassador Mr. Geoffrey R. Pyatt, during his recent visit to the city of Trikala.



WELCOME

Greetings to 'their Excellencies, Prime Minister of Greece, Constantine Tsaldaris; the Ambassador of Greece to the United States, Vassili Dendramis; the Ambassador of Greece to The Hague, Nicholas Lely; and the distinguished author, Mrs. Elias Venezis on their arrival to our city.

We are proud that you honor our city, Tucson, by visiting it and allowing the citizens of Tucson the happiness and honor of knowing you.

Ada P. McCormick
Editor of Letter
Magazine of Relations

Tucson, U.S.A.
United Nations

TRIKALA, GREECE

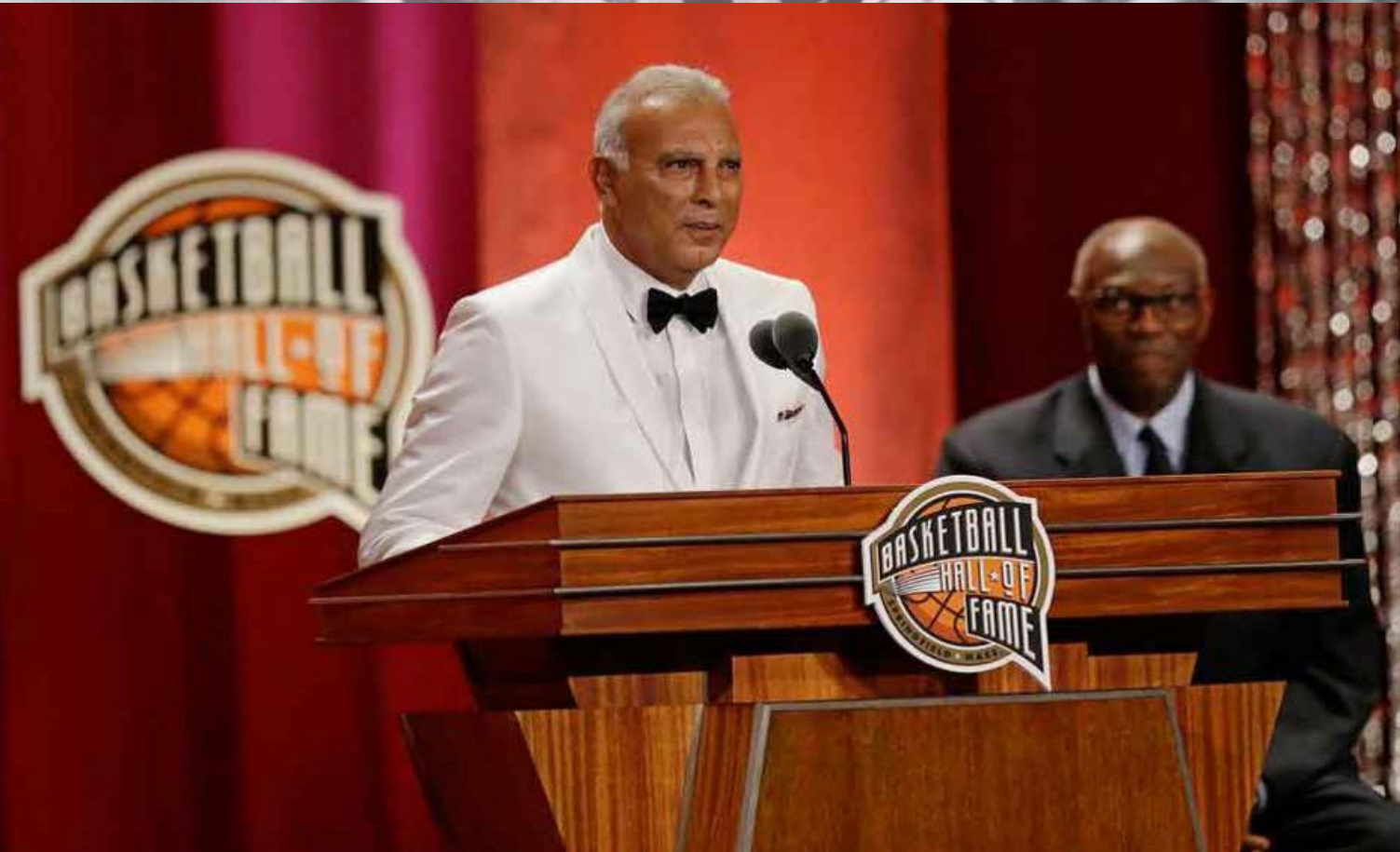
Sister Cities from 1949



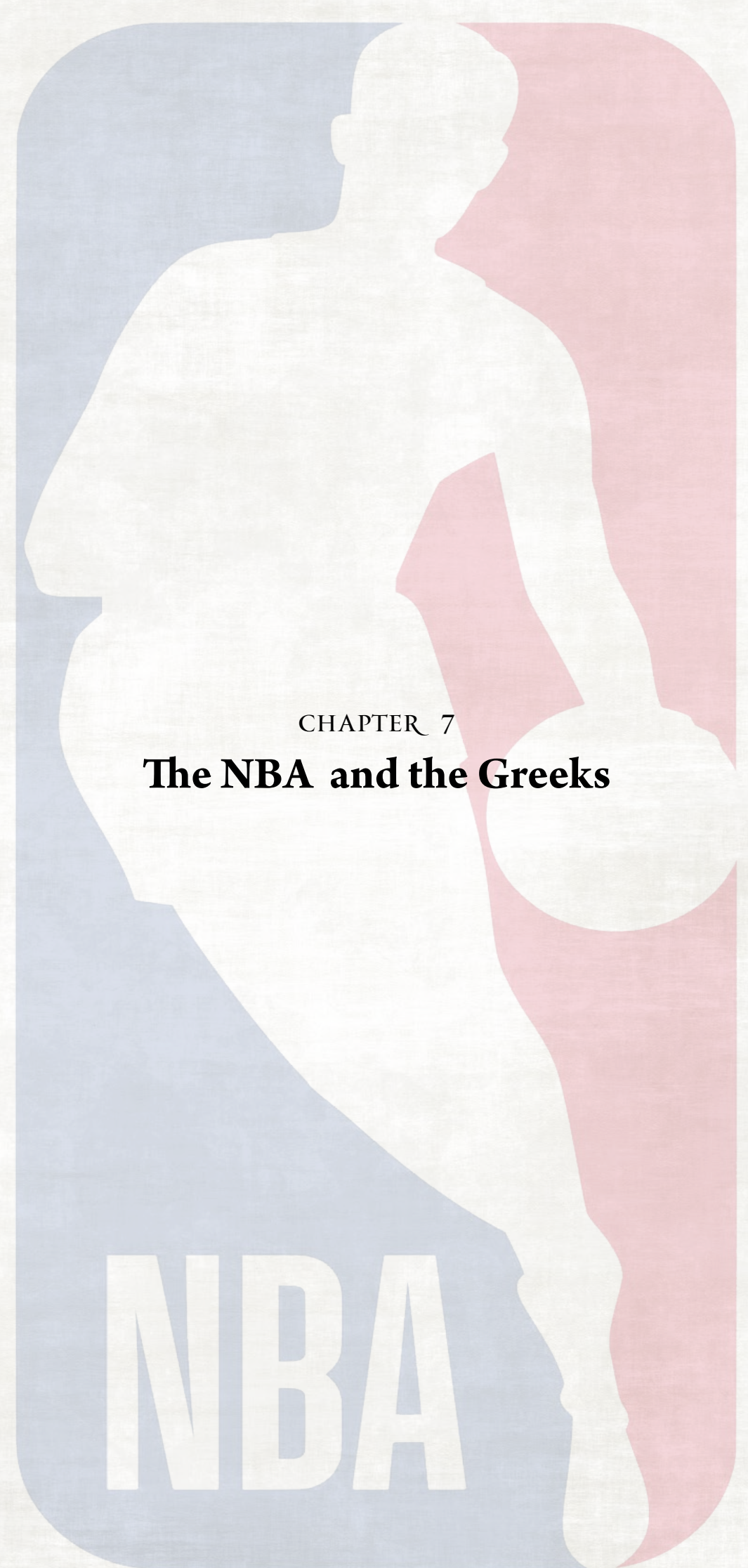
Photo by Dimitrios Harisiadis, "Arrival of boat with food from the U.S. in Piraeus, May 1950." Copyright Benaki Museum Photographic Archives



Dedicated to



Nick Galis
The greatest Greek basketball player of all time



CHAPTER 7
The NBA and the Greeks

NBA

Basketball, as it is known, is a very popular sport in Greece. Great Greek basketball players were selected in the NBA drafts. Some played for great teams, some won the championship and left their mark in the magical world of NBA.

From Lou Tsioropoulos to Giannis Antetokounmpo, the entire US and the National Basketball Association supports and honors the Greeks competing in their league.

THE GREEK NBAers LIST

- 1953 - **LOU TSIOROPOULOS** - BOSTON CELTICS
- 1969 - **NICK MANTIS** - MINNEAPOLIS LAKERS, ST LOUIS HAWKS, CHICAGO ZEPHYRS
- 1996 - **EFTHIMIS RENTZIAS** - PHILADELPHIA 76ERS
- 2000 - **IAKOVOS TSAKALIDES** - PHOENIX SUNS, MEMPHIS GRIZZLIES, HOUSTON ROCKETS
- 2001 - **ANTONIS FOTSIS** - MEMPHIS GRIZZLIES
- 2004 - **VASSILIS SPANOULIS** - HOUSTON ROCKETS
- 2006 - **ANDREAS GLYNIADAKIS** - SEATTLE SUPERSONICS
- 2008 - **KOSTAS KOUFOS** - UTAH JAZZ, MINNESOTA TIMBERWOLVES, DENVER NUGGETS, MEMPHIS GRIZZLIES, SACRAMENTO KINGS
- 2009 - **NICK CALATHES** - MEMPHIS GRIZZLIES
- 2012 - **KOSTAS PAPANIKOLAOU** - HOUSTON ROCKETS
- 2013 - **GIANNIS ANTETOKOUNMPO** - MILWAUKEE BUCKS
- 2014 - **THANASIS ANTETOKOUNMPO** - NEW YORK NICKS, MILWAUKEE BUCKS
- 2016 - **GIORGOS PAPAGIANNIS** - SACRAMENTO KINGS
- 2017 - **TYLER DORSEY** - ATLANTA HAWKS
- 2018 - **KOSTAS ANTETOKOUNMPO** - DALLAS MAVERICKS, L.A. LAKERS



LOUIS CHARLES "LOU" TSIOROPOULOS

The Greek World Champion

Louis Charles "Lou" Tsiropoulos (August 31, 1930 – August 22, 2015) was a Greek-American professional basketball player who played for the NBA's Boston Celtics for three seasons from 1956–1959. He was born in Lynn, Massachusetts.

Tsiropoulos played college basketball at the University of Kentucky under legendary coach Adolph Rupp. As a sophomore in 1951, he was a member of Kentucky's NCAA Championship team, which defeated Kansas State 68-58 in the Championship game.

Tsiropoulos graduated from Kentucky in 1953, and as a result, became eligible for the NBA draft. He was selected by the Boston Celtics in the seventh round.

He returned to Kentucky for one more season, despite having graduated. He finished the regular season (one in which Tsiropoulos averaged 14.5 points per game) with a perfect 25-0 record and a #1 ranking in the Associated Press.

Tsiropoulos' #16 jersey was retired by his alma mater, and he is in the University of Kentucky Athletics Hall of Fame.

Tsiropoulos spent some time in the Air Force before joining the Celtics in 1956. As Tom Heinsohn's backup at small forward, Tsiropoulos played three seasons with the Celtics, winning NBA championships in 1957 and 1959.

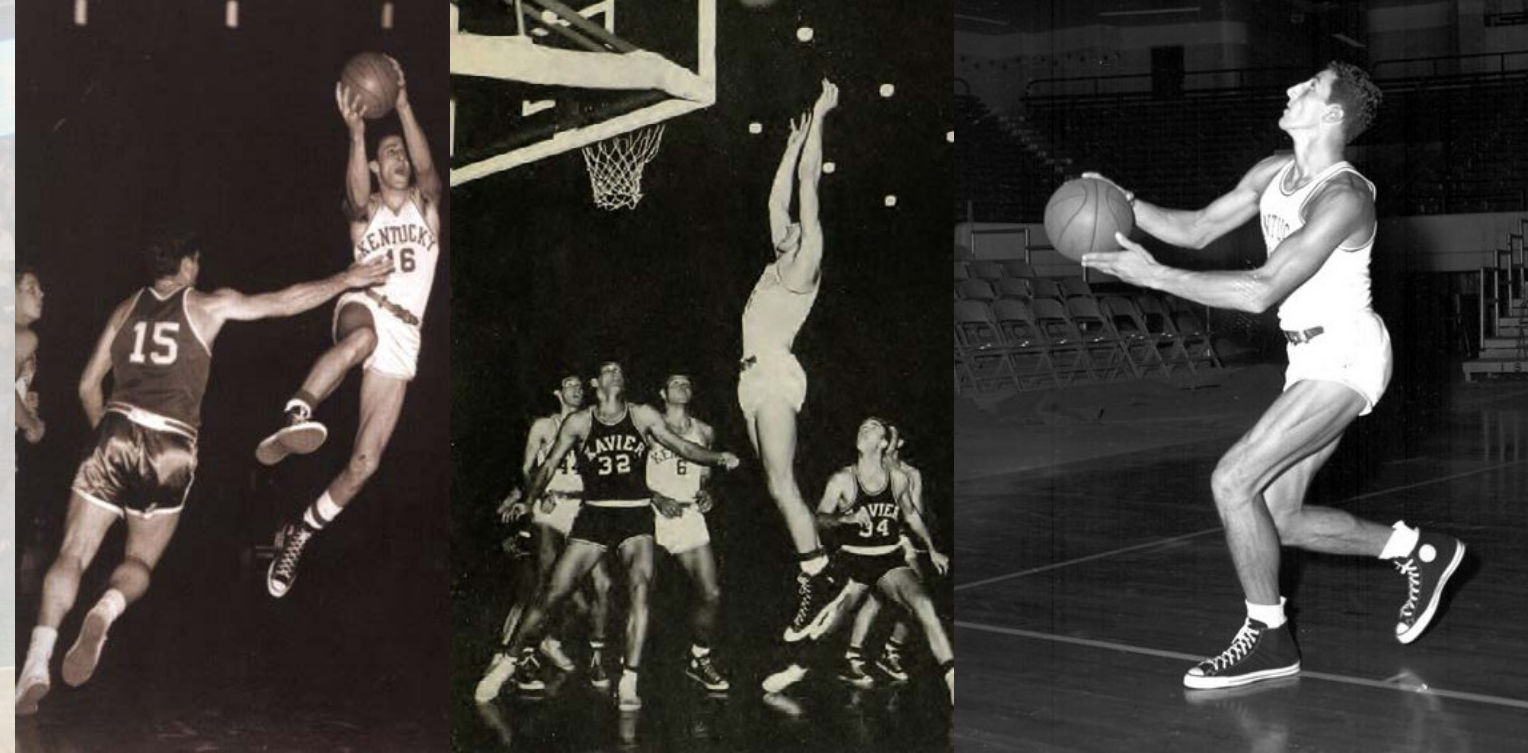
His best NBA season was 1957–58 in which he averaged 7.7 points per game. This season was the only one of his three NBA seasons in

which he played in the playoffs; averaging 6.3 points per game.

Tsiropoulos was the principal of Jefferson County High School, and later lived in Florida. He died in Louisville on August 22, 2015 at the age of 84.

A jersey honoring Tsiropoulos hangs in Rupp Arena.

Lou Tsiropoulos, member of unbeaten 1953-54 Kentucky basketball team



1956-57 WORLD CHAMPION BOSTON CELTICS

Standing, left to right: Walter A. Brown, Pres., Dick Hemric, Jack Nichols, Bill Russell, Arnie Risen, Tom Heinsohn, Harvey Cohn, Trainer, Lou Pieri, V. Pres. Sitting, left to right: Lou Tsiropoulos, Andy Phillip, Frank Ramsey, "Red" Auerbach, Coach, Bob Cousy, Bill Sharman, Jim Loscutoff.





CHAPTER 8

**Academics, scholars, researchers,
diplomats, ambassadors, scientists
s u p p o r t i n g G r e e c e**

A BERKELEY UNIVERSITY PROFESSOR'S LETTER TO THE US PRESIDENT ABOUT MACEDONIA!

The famous American Professor of Archeology at Berkeley University, Steven Miller, with a very comprehensive letter to the official journal of the American Archaeological Institute, "Archaeology Magazine", unveils the usurpers of the Historical Truth and with undisputable scientific arguments, answers to FYROM's alleged right to be called "MACEDONIA" and "MACEDONS".

In particular, the professor, on the occasion of a provocative article by journalist Matthew Brunwasser on FYROM under the title "Letter From Macedonia: Owing Alexander", overturns FYROM's "basic ideology", establishing that this region was Paionia and that its current inhabitants have no right to call their country "Macedonia", nor themselves "Macedonians," for the same reason that the Egyptians can do it either, although they were part of the Macedonian Kingdom under Alexander the Great!

... There are many more examples of calendars, Christmas cards, bumper-stickers, etc., that all make the same claim.

Further, Mr. Brunwasser has reported with approval (*International Herald Tribune* 10/1/08) the work of the "Macedonian Institute for Strategic Research 16:9", the name of which

refers "to Acts 16:9, a verse in the New Testament in which a Macedonian man appears to the Apostle Paul begging him: 'Come over into Macedonia, and help us.'" But where did Paul go in Macedonia? Neapolis (Kavala), Philippi, Amphipolis, Apollonia, Thessaloniki, and Veroia (Acts 16:11-17:10) all of which are in the historic Macedonia, none in Paionia. What claim is being made by an Institute based in Skopje that names itself for a trip through what was Macedonia in antiquity and what is the northern province of Greece today?

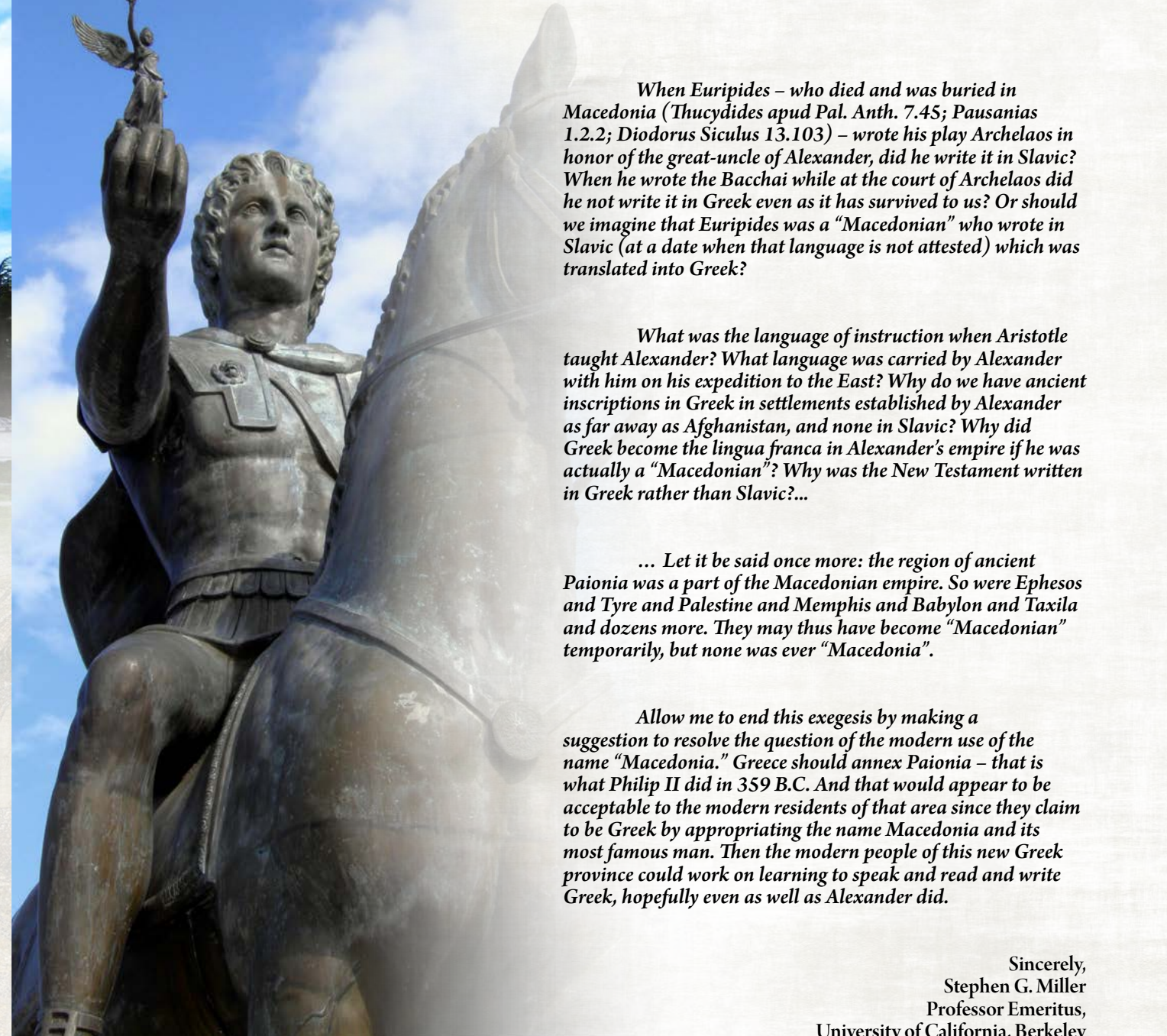


I wonder what we would conclude if a certain large island off the southeast coast of the United States started to call itself Florida, and emblazoned its currency with images of Disney World and distributed maps showing the Greater Florida....

... This attitude mystifies me. What is there to "claim"? Alexander's great-great-grandfather, Alexander I, was certified as Greek at Olympia and, in the words of the father of history "I happen to know that [the forefathers of Alexander] are Greek" (Herodotus 5.22). Alexander's father, Philip, won several equestrian victories at Olympia and Delphi (Plutarch, Alexander 4.9; *Moralia* 105A), the two most Hellenic of all the sanctuaries in ancient Greece where non-Greeks were not allowed to compete. If Philip was Greek, wasn't his son also Greek?

The Greek Theatre, built in a natural hillside bowl in the hills above campus, was given as a gift to UC Berkeley in 1903 by William Randolph Hearst. Benjamin Ide Wheeler, who became the University of California's president in 1899, had advocated for bringing a Greek amphitheater to campus. A professor of comparative philology and Greek, he had spent a year in Athens, and while there served as a judge for the first modern summer Olympic Games held in that city in 1896.

The principal design was done by University Architect John Galen Howard, who took as his model ancient theaters such as those at Epidaurus, Greece, and Pompeii, Italy, incorporating both Greek and Roman elements in his design.



When Euripides – who died and was buried in Macedonia (Thucydides apud Pal. Anth. 7.45; Pausanias 1.2.2; Diodorus Siculus 13.103) – wrote his play Archelaos in honor of the great-uncle of Alexander, did he write it in Slavic? When he wrote the Bacchai while at the court of Archelaos did he not write it in Greek even as it has survived to us? Or should we imagine that Euripides was a "Macedonian" who wrote in Slavic (at a date when that language is not attested) which was translated into Greek?

What was the language of instruction when Aristotle taught Alexander? What language was carried by Alexander with him on his expedition to the East? Why do we have ancient inscriptions in Greek in settlements established by Alexander as far away as Afghanistan, and none in Slavic? Why did Greek become the lingua franca in Alexander's empire if he was actually a "Macedonian"? Why was the New Testament written in Greek rather than Slavic?...

... Let it be said once more: the region of ancient Paionia was a part of the Macedonian empire. So were Ephesus and Tyre and Palestine and Memphis and Babylon and Taxila and dozens more. They may thus have become "Macedonian" temporarily, but none was ever "Macedonia".

Allow me to end this exegesis by making a suggestion to resolve the question of the modern use of the name "Macedonia." Greece should annex Paionia – that is what Philip II did in 359 B.C. And that would appear to be acceptable to the modern residents of that area since they claim to be Greek by appropriating the name Macedonia and its most famous man. Then the modern people of this new Greek province could work on learning to speak and read and write Greek, hopefully even as well as Alexander did.

Sincerely,
Stephen G. Miller
Professor Emeritus,
University of California, Berkeley



322 CLASSICAL SCHOLARS FROM AROUND THE WORLD, SENT A LETTER TO THE PRESIDENT OF THE UNITED STATES OF AMERICA



Dear President Obama,

We, the undersigned scholars of Graeco-Roman antiquity, respectfully request that you intervene to clean up some of the historical debris left in southeast Europe by the previous U.S. administration.

On November 4, 2004, two days after the re-election of President George W. Bush, his administration unilaterally recognized the "Republic of Macedonia." This action not only abrogated geographic and historic fact, but it also has unleashed a dangerous epidemic of historical revisionism, of which the most obvious symptom is the misappropriation by the government in Skopje of the most famous of Macedonians, Alexander the Great.

We believe that this silliness has gone too far, and that the U.S.A. has no business in supporting the subversion of history. Let us review facts. (The documentation for these facts [here in boldface] can be found attached and at: <http://macedonia-evidence.org/documentation.html>)

The land in question, with its modern capital at Skopje, was called Paionia in antiquity. Mts. Barnous and Orbelos (which form today the northern limits of Greece) provide a natural barrier that separated, and separates, Macedonia from its northern neighbor. The only real connection is along the Axios/Vardar River and even this valley "does not form a line of communication because it is divided by gorges."

While it is true that the Paionians were subdued by Philip II, father of Alexander, in 358 B.C. they were not Macedonians and did not live in Macedonia. Likewise, for example, the Egyptians, who were subdued by Alexander, may have been ruled by Macedonians, including the famous Cleopatra, but they were never Macedonians themselves, and Egypt was never called Macedonia.

Rather, Macedonia and Macedonian Greeks have been located for at least 2,500 years just

where the modern Greek province of Macedonia is. Exactly this same relationship is true for Attica and Athenian Greeks, Argos and Argive Greeks, Corinth and Corinthian Greeks, etc.

We do not understand how the modern inhabitants of ancient Paionia, who speak Slavic – a language introduced into the Balkans about a millennium after the death of Alexander – can claim him as their national hero. Alexander the Great was thoroughly and indisputably Greek. His great-great-great grandfather, Alexander I, competed in the Olympic Games where participation was limited to Greeks.

Even before Alexander I, the Macedonians traced their ancestry to Argos, and many of their kings used the head of Herakles – the quintessential Greek hero – on their coins.

Euripides – who died and was buried in Macedonia – wrote his play Archelaos in honor of the great-uncle of Alexander, and in Greek. While in Macedonia, Euripides also wrote the Bacchae, again in Greek. Presumably the Macedonian audience could understand what he wrote and what they heard.

Alexander's father, Philip, won several equestrian victories at Olympia and Delphi, the two most Hellenic of all the sanctuaries in ancient Greece where non-Greeks were not allowed to compete. Even more significantly, Philip was appointed to conduct the Pythian Games at Delphi in 346 B.C. In other words, Alexander the Great's father and his ancestors were thoroughly Greek. Greek was the language used by Demosthenes and his delegation from Athens when they paid visits to Philip, also in 346 B.C.

Another northern Greek, Aristotle, went off to study for nearly 20 years in the Academy of Plato. Aristotle subsequently returned to Macedonia and became the tutor of Alexander III. They used Greek in their classroom which can still be seen near Naoussa in Macedonia.

Alexander carried with him throughout his conquests Aristotle's edition of Homer's Iliad. Alexander also spread Greek language and



culture throughout his empire, founding cities and establishing centers of learning. Hence inscriptions concerning such typical Greek institutions as the gymnasium are found as far away as Afghanistan. They are all written in Greek.

The questions follow: Why was Greek the lingua franca all over Alexander's empire if he was a "Macedonian"? Why was the New Testament, for example, written in Greek?

The answers are clear: Alexander the Great was Greek, not Slavic, and Slavs and their language were nowhere near Alexander or his homeland until 1000 years later. This brings us back to the geographic area known in antiquity as Paionia. Why would the people who live there now call themselves Macedonians and their land Macedonia? Why would they abduct a completely Greek figure and make him their national hero?

The ancient Paionians may or may not have been Greek, but they certainly became Greekish, and they were never Slavs. They were also not Macedonians. Ancient Paionia was a part of the Macedonian Empire. So were Ionia and Syria and Palestine and Egypt and Mesopotamia and Babylonia and Bactria and many more. They may thus have become "Macedonian" temporarily, but none was ever "Macedonia". The theft of Philip and Alexander by a land that was never Macedonia cannot be justified.

The traditions of ancient Paionia could be adopted by the current residents of that geographical area with considerable justification. But the extension of the geographic term "Macedonia" to cover southern Yugoslavia cannot. Even in the late 19th century, this misuse implied unhealthy territorial aspirations.

The same motivation is to be seen in school maps that show the pseudo-greater Macedonia, stretching from Skopje to Mt. Olympus and labeled in Slavic. The same map and its claims are in calendars, bumper stickers, bank notes, etc.,

that have been circulating in the new state ever since it declared its independence from Yugoslavia in 1991. Why would a poor land-locked new state attempt such historical nonsense? Why would it brazenly mock and provoke its neighbor?

However one might like to characterize such behavior, it is clearly not a force for historical accuracy, nor for stability in the Balkans. It is sad that the United States of America has abetted and encouraged such behavior.

We call upon you, Mr. President, to help – in whatever ways you deem appropriate – the government in Skopje to understand that it cannot build a national identity at the expense of historic truth. Our common international society cannot survive when history is ignored, much less when history is fabricated.

**On May 18th, 2009,
200 Classical Scholars from around the world, sent a letter to the President of the United States of America, Barack Obama.**

**On June 22nd, 2009,
an update with 332 signatures was sent.**



ACRITIC PISODERI. IN THE FIGHT FOR MACEDONIA AND THE AMAZING MOSAIC

The alley of Pisoderi is inhabited or more properly guarded from ancient times and more documented from the Hellenistic years. The narrow passage that passes through Pisoderi and extends to a length of 70 km in the middle of mountain ranges, made the area of Pisoderi a strategic location, suitable for an outpost (Vigla).

The fact that there were proto-Macedonians is confirmed by the testimony of the historian Malchus, as well as the Libyos historian of Byzantium, who states that during the Roman occupation the guards were natives, therefore Macedonians.

Pisoderi is a settlement with a long history. The name of the village has been associated with all the important events that our place has experienced over the years.

The dominant point of reference of Pisoderio is the Modestios School, built in 1903! It was erected by Archimandrite Modesto (Minos) Pisoderitis, who spent his entire life in the Holy Sepulcher in Jerusalem. It was the beacon of Hellenism, a superior national and educational institution that nurtured entire generations of Pisoderites.

In the period 1905 -1912 the northwestern Macedonia, in which Pisoderi is located, suffered many times. It was officially oppressed by the Turkish state. It was unofficially robbed materially but mainly spiritually by the Pan-Slavic committees. The Turks were indifferent to the national education of the Greeks and their education. The northern Slavs, however, were most interested in the alteration and alienation of their national consciousness with the ultimate goal of enslaving the Greeks.



The Modestios School of Pisoderi

In this vortex of the struggle of national consciences, the Modestios School is transformed into a sanctuary of the Greek spirit and becomes the holy mosque of Greek letters and the ark of



preservation of the national consciousness of the Greek children of Pisoderi and the surrounding area. The number of students is constantly increasing and reaches about 300. They are nurtured in a Greek way and Greek letters are taught. The teachers of this period give the “fight for everything”.



Pavlos Melas (March 29, 1870 – October 13, 1904) was an officer of the Hellenic Army, and he was among the first who organized and participated in the Greek Struggle for Macedonia.

Pisoderi with the Modestios School played an important role in the preservation of Hellenism in this region of Macedonia and it was a model for many Greek Schools, during this period of Turkish occupation.

In this spirit of support for the Greekness of Macedonia, as by many Greek and American Academics and Professors, Fr. George Alevras, inspired the creation of a unique mosaic, which is a special monument reminiscent of the long Greek history of the region.

The unveiling of the mosaic monument dedicated to the Macedonian warrior Pavlos Melas was held on Sunday, September 15, 2019 by the Pisoderio Forest Cooperative.

As the president of the cooperative Pantelis Dafas said in a press conference, the idea of the monument was conceived by Fr. Georgios from Mount Athos during his pilgrimage to Pisoderi in order to pay tribute to Pavlos Melas, whose head was buried do not fall into the hands of the enemies, who gave their lives for the freedom of Macedonia.

The mosaic was assigned to Nuns of a Holy Monastery in Alexandroupolis. In the depiction we can see the delivery of the head of Pavlos Melas, by two leaders of the Macedonian Struggle to the village priest Papa Stavros Tsamis and Alexander the Great of Vergina.



Photo from the unveiling of the mosaic on Sunday, September 15, 2019



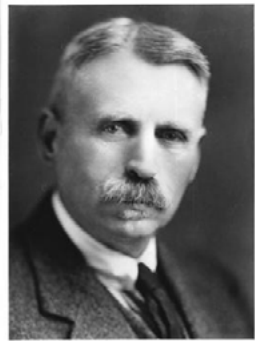
The imposing mosaic in Pisoderi, Florina

On the left is the Modestios School which is being renovated at a very fast pace. **It would be a great blessing for Greeks and Americans who are fighting for the Greekness of Macedonia to support in any way they can, the completion of the School to perform the amazing work it has had for many decades of the past.**

The Modestios School today



GEORGE HORTON A HONEST WITNESS



“Oil does not mix well with blood and the smoke smells bad from the burning of Churches and Bibles.”

George Horton
Consulate
General of United
States in Smyrna during
1922 and WW1.

His account of the

burning of Smyrna (Izmir) and the forced exodus of its Greek and Armenian inhabitants chronicles the last stages in the ethnic cleansing of Asia Minor of its native Christian population. According to Horton, the sacking of Smyrna was due to the military prowess of Turkish nationalists, and imperial rivalries among western powers.

Horton was a pivotal figure in this tragic period of Asia Minor history, and has been highly respected by persons of Greek descent for his outspoken condemnation the Ottomans’ systematic elimination of Christian minorities from their ancestral lands. Horton was well-educated, a man of letters.

A Classicist by training, eventually he entered the diplomatic corp by presidential appointment and served as the American Consul General in Smyrna during the heinous events of 1922. Following the Turkish burning of the city and the massive American rescue efforts, Horton returned to the U.S. and lectured widely about the events of 1922 and about the Modern Greeks. Married to a Greek woman, Aikaterini Sakopoulos, who hailed from a well-to-do and influential Greek family, Horton was in a unique position to mingle within Greek society and to understand the continuum of Greek history and how it impacted upon Greek-speaking peoples.

Most Greeks and Greek-Americans know Horton for his seminal work, *The Blight of Asia*, in which

he detailed Turkish crimes against native Christians of Asia Minor. But he was also a poet, composing a stirring elegy for lost Smyrna which still today has the capacity to evoke sadness and anger over the loss of so many innocent Mikrasiates.

Nancy Horton has devoted her life to save the work of her father and what she believed was an evidence of a “lost civilization”.

“If, the war ships of the Great Powers that were anchored in the port of Smyrna at that time would have decided to fire even just on canon-shot, or one gunshot, the city and the lives of hundreds of thousands of Christian inhabitants would have been spared from the distraction, death and the menace of the Turks.”

The young, George Horton used to listen to his father reading the bible and one part that apparently impressed George for life was the chapter from Apocalypse where it is mentioned that the last of the seven cities of Apocalypse was Smyrna. So he was destined to live and experience the destruction and death of the city.

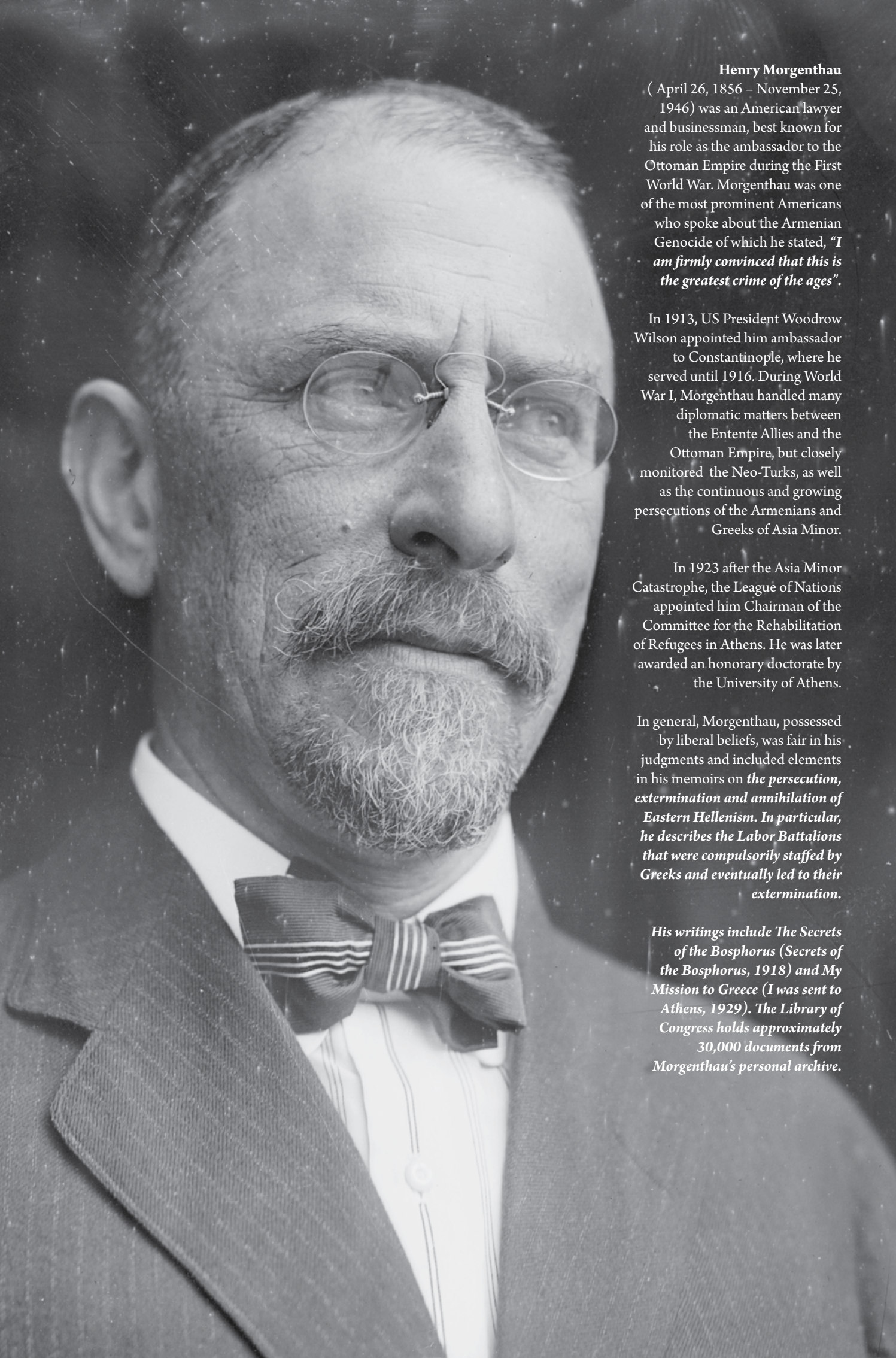
As Horton was departing aboard the ship for Greece he wrote:

“The worst impression I had as I was departing from Smyrna, was the sickening feeling, that I belong to the human race”.

As far as myself, a reflection will relieve me, the rest of my life, even after death. Any omissions that I may have made, my hands do not have Christian blood and I have never betrayed my Christ for “thirty silver coins”.

George Horton
(October 11, 1859 – 1942)
was a member of the United States diplomatic corps who held several consular offices in Greece and the Ottoman Empire between 1893 and 1924. During two periods he was the U.S. Consul or Consul General at Smyrna (known as Izmir, Turkey today), 1911–1917 and 1919–1922. The first ended when the U.S. entered World War I and diplomatic relations with the Ottoman Empire were terminated. The second covered Greek administration of the city during the Greco-Turkish War. The Greek administration of Smyrna was appointed by the Allied Powers following Turkey’s defeat in World War I and the seizure of Smyrna.





Henry Morgenthau
(April 26, 1856 – November 25, 1946) was an American lawyer and businessman, best known for his role as the ambassador to the Ottoman Empire during the First World War. Morgenthau was one of the most prominent Americans who spoke about the Armenian Genocide of which he stated, *“I am firmly convinced that this is the greatest crime of the ages”*.

In 1913, US President Woodrow Wilson appointed him ambassador to Constantinople, where he served until 1916. During World War I, Morgenthau handled many diplomatic matters between the Entente Allies and the Ottoman Empire, but closely monitored the Neo-Turks, as well as the continuous and growing persecutions of the Armenians and Greeks of Asia Minor.

In 1923 after the Asia Minor Catastrophe, the League of Nations appointed him Chairman of the Committee for the Rehabilitation of Refugees in Athens. He was later awarded an honorary doctorate by the University of Athens.

In general, Morgenthau, possessed by liberal beliefs, was fair in his judgments and included elements in his memoirs on *the persecution, extermination and annihilation of Eastern Hellenism. In particular, he describes the Labor Battalions that were compulsorily staffed by Greeks and eventually led to their extermination.*

His writings include The Secrets of the Bosphorus (Secrets of the Bosphorus, 1918) and My Mission to Greece (I was sent to Athens, 1929). The Library of Congress holds approximately 30,000 documents from Morgenthau's personal archive.

HENRY MORGENTHAU SR. THE AMERICAN AMBASSADOR WITH A GREEK HEART

Henry Morgenthau served as U.S. ambassador to the Ottoman Empire (OE), 1913-1916, and as the chairman of the League of Nations' Refugee Settlement Commission (RSC), for Greece, 1923-24.

Ambassador Morgenthau's Story (1918) is the title of the published memoirs of Henry Morgenthau Sr., U.S. Ambassador to the Ottoman Empire from 1913 to 1916, until the day of his resignation from the post. The book is a primary source regarding the Armenian Genocide, and the Greek Genocide during the last years of the Ottoman Empire.

By 1923, more than 700,000 out of approximately 2 million Greeks living in Asia Minor at the beginning of World War I perished as a result of Turkey's policy of "Turkification." Overall, more than 2.5 million Armenians, Greeks, and Assyrians were killed as a result of centrally planned and systematically executed deportations and murder. As a result of these and other actions, Christians account for less than .1% of Turkey's population today.

The second assignment arose out of the need to resettle hundreds of thousands of ethnic Greek refugees forcibly returning to the homeland from Turkey. Morgenthau secured the necessary international loans, negotiated ownership of land on which the refugees could settle, and played a major role in supporting and guiding the Greek leaders to establish constitutional democracy. Morgenthau's memoir also details massacres and deportations committed on native Greeks, Armenians and Assyrians of the empire. Faced with the accumulating evidence, he officially informed the U.S. government of the activities of the Ottoman government and asked for it to intervene.

He famously admonished the country's Interior Minister Talaat Pasha stating that ***“Our people***

will never forget these massacres.”

Henry Morgenthau wrote:
“Acting under Germany's prompting, Turkey now began to apply this principle of deportation to her Greek subjects in Asia Minor... This procedure against the Greeks not improperly aroused my indignation. I did not have the slightest suspicion at that time that the Germans had instigated these deportations, but I looked upon them merely as an outburst of Turkish ferocity and chauvinism. By this time I knew Talaat well; I saw him nearly every day, and he used to discuss practically every phase of international relations with me. I objected vigorously to his treatment of the Greeks; I told him that it would make the worst possible impression abroad and that it affected American interests... “Turkey for the Turks” was now Talaat's controlling idea.”
“Their [the Young Turks] passion for Turkifying the nation seemed to demand logically the extermination of all Christians---Greeks, Syrians, and Armenians.”

After five hundred years' close contact with European civilization, the Turk remained precisely the same individual as the one who had emerged from the steppes of Asia in the Middle Ages. He was clinging just as tenaciously as his ancestors to that conception of a state as consisting of a few master individuals whose right it is to enslave and plunder and maltreat any peoples whom they can subject to their military control.

In reality, it was simply an attempt to revive the most barbaric ideas of their ancestors. As new only to the individuals who then controlled the destiny of the empire, for... [The barbaric ideas] represented, as I have said [elsewhere in his memoir], merely an atavistic reversion to the original Turk”.

SPEROS VRYONIS

THE GREATEST GREEK BYZANTINE
SCHOLAR CAME TO PROMINENCE
IN THE UNITED STATES OF AMERICA.

1968 Byzantine Studies Symposium Group Photo
After the Fall of Constantinople

Back row (standing) from left to right: Professor Speros Vryonis, Sir Steven Runciman, Professor Demetrius J. Georgacus; Front center (seated): Professor Kenneth M. Setton



Speros Vryonis, Jr., prominent member of UCLA's History Department from 1960-1982, and Director of the Gustave von Grunebaum Center for Near Eastern Studies from 1972-75 and 1979-82. Professor Vryonis was a titan in the field of Byzantine Studies, whose publications on the transitions from Byzantine to Turkish rule in both Asia Minor and the Balkans were groundbreaking.

His masterpiece — *The Decline of Medieval Hellenism in Asia Minor and the Process of Islamization from the Eleventh to the Fifteenth Century* (1971) — remains the premier study in the field, and ignited at publication an animated scholarly debate among specialists in Byzantine and kindred fields. For this achievement, he was awarded the Haskins Medal by the Medieval Academy of America. His elegant survey *Byzantium and Europe* (1968) arguably remains one of the best introductions to the field.

Vryonis's scholarship extended deep into modernity, his last major monograph, published in 2005, being *The Mechanism of Catastrophe: The Turkish Pogrom of September 6–7, 1955, and the Destruction of the Greek Community of Istanbul*. In addition to his appointment at UCLA, Professor Vryonis held the Chair of Medieval & Modern History at the University of Athens (1976-84). Following his departure from UCLA in 1997, he inaugurated NYU's

Onassis Center for Hellenic Studies (1988-93) and subsequently the Speros Basil Vryonis Center for the Study of Hellenism in Sacramento, California, (1995-2000).

He produced a cadre of Byzantinists at UCLA and NYU, who taught/are teaching at Rutgers University, UCLA, the University of Pennsylvania, and Cardiff University.

His academic awards, elections, and appointments were numerous, including eight years as Visiting Scholar at Harvard's Dumbarton Oaks Center for Byzantine Studies (1984-92). Vryonis did post-graduate work at Dumbarton Oaks Research Library and Collection in Washington and later provided advice for it on Byzantine studies as a Senior Fellow from 1985 to 1991.

In 1993, his students and colleagues paid tribute to Professor Vryonis with a two-volume *Festschrift* replete with important contributions to the wide array of fields in which he had published so extensively, and was such a renowned master.



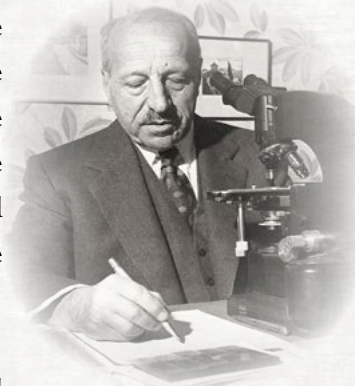
GEORGE PAPANICOLAOU a Greek pioneer in the United States

George Papanicolaou (1883 – 1962) was a famous Greek doctor, biologist, and researcher. He was a pioneer in cytopathology and early detection of cervical cancer. He is most well-known as the person who discovered the innovative cytodiagnostic method known as the “Pap Smear” (Pap Test), which gave the gift of life to women all over the world, as is written on the memorial plaque at the Cancer Research Institute “G. Papanicolaou”.

This Greek scientist worked for almost half a century at the Medical College of the University of Cornell in New York City. At the forefront of worldwide medical research and on the ramparts of the international battle against cancer, he remained a silent fighter of the spirit, tenacious and

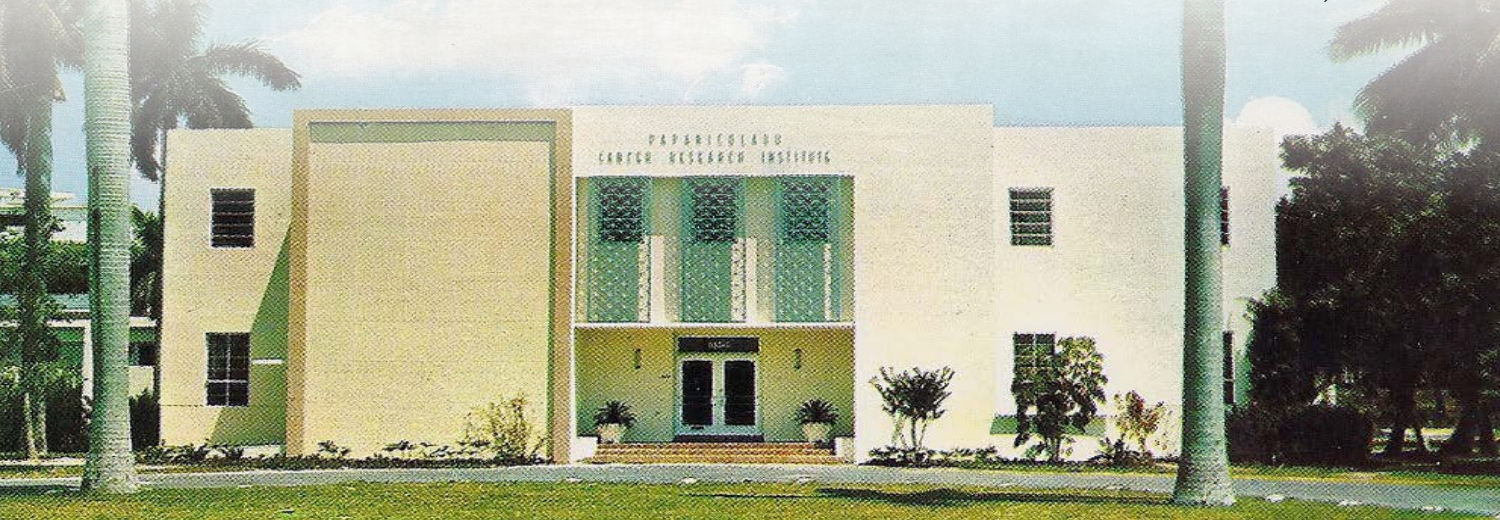
unperturbed, tireless and humble, keeping inseparable ties with Greece.

George Papanicolaou was nominated two times for the Nobel Prize, but the committee refused the nomination, since it could not award a method of treatment, but rather it's discovery.



Today, the mistake of the committee, naturally, is quite easily perceived: according to the statistics, death due to uterine cancer has dropped by 70%, after the implementation of the Pap Smear. Nevertheless, he is the founder of the specialization of Cytology. Papanicolaou never sold a “patent” of this discovery, quite the opposite, he selflessly offered this discovery, to the whole of humanity, free of charge.

Papanicolaou Research Institute,
Miami Beach, Florida



MARIANNE MCDONALD CREATING AN ARK FOR THE GREEK LANGUAGE

Irish-American professor of Classics, Marianne Eirene McDonald, who is considered the most significant supporter of Hellenism of this day, is a great benefactor to our nation. This great academic, born in the USA in 1937, professor of Classics and Theater at the University of California, San Diego, has authored dozens of books and research papers on the topic of the Ancient Greek Tragedy.

McDonald has benefacted to a great degree both Hellenism, and all of humanity, for she is the one who digitized and made available on the internet the entirety of the Greek texts of ancient times and the Middle Ages, from Homer to Byzantium, later adding elements and texts of contemporary Greek literature.

In particular, Marianne Eirene McDonald had the idea to digitize all of ancient Greek literature in 1972. At that time, when the word “computer” was yet almost unknown in our country, she did not confine herself to words, but proceeded with spectacular works.

To this end, she gave a gift of \$1,000,000 to the University of California, Irvine, to begin the program of registering Greek literature into a digital data base. This work is entitled “Thesaurus Linguae Graecae”, that is to say, “Treasury of the Greek Language” (TLG).

The TLG hosts Greek texts from the Ancient as well as the Middle Age Greek Literature, as well as texts even from the 20th century, while research, collection, and digitization continue without interruption.

Today, this digitization has proceeded so much, that subscribers to the site www.tlg.uci.edu have access to the whole of the Greek literature from Homer to the fall of the Byzantine Empire! Millions of words, countless pages, and invaluable treasures

of Greek thought have become accessible to the international community, due to Mrs. McDonald's initial idea, her determination, and generosity.

In the past McDonald, who was honored with the distinction of the Order of the Phoenix by the Country of Greece on recommendation of Andrea Papandreou, attempted to found a branch of the TLG in Greece. She was embittered by the indifference of the Greek State and the disappointing conclusion to her efforts.

The lack of formality, transparency, meritocracy in our country completely neutralized her good intentions and she was forced to resign.

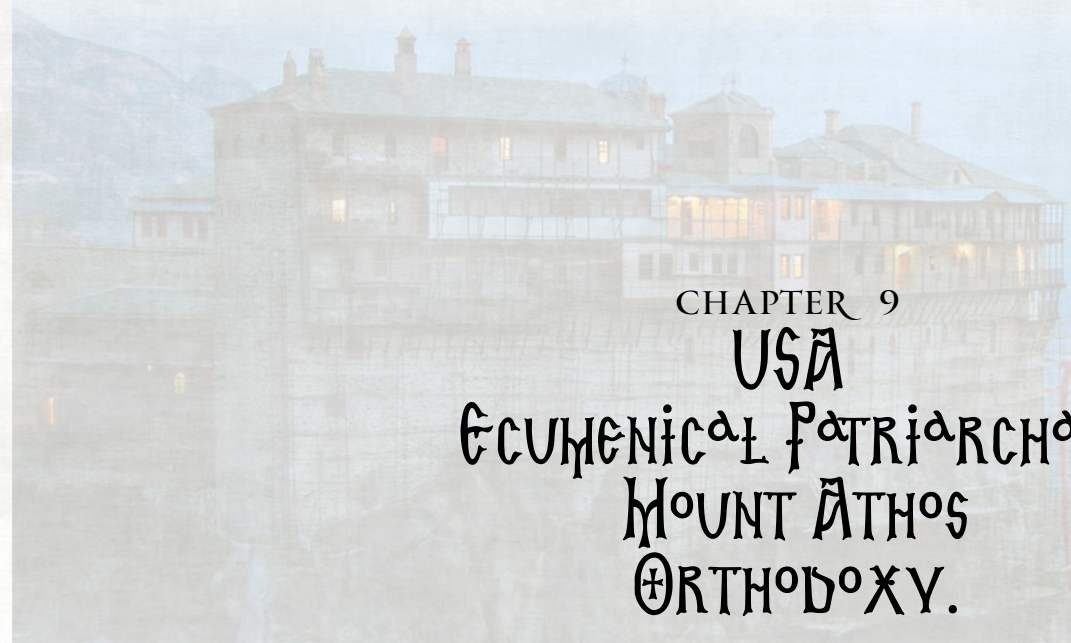
The leadership in the Ministry of Culture was thoroughly informed in the past of this matter, which has shamed our country internationally, but did not accept to answer – and even less so to actually do that which was necessary.

“I was baptised Eirini. Eirini [Peace] is a blessing, but also a wish. I was a member of the Greek community for years and I consider the Greeks to be members of my family. Also, I perceived the preservation and conservation of Greek language and music through the Orthodox Liturgy – exactly as much as I was looking for in a religion”

Marianne Eirene McDonald.



Archbishop Elpidophoros of America receiving (May 2019) the 1st edition of the brochure "The United States of America takes the lead in the promotion of Hellenism" from Elder Georgios Alevras. Today the brochure has been completed in its anniversary edition for the 200 years since the Greek revolution



CHAPTER 9
USA
ECUMENICAL PATRIARCHATE
MOUNT ATHOS
ORTHODOXY.

A TRUE AND HISTORIC FRIENDSHIP

**July 1990, Washington, D.C. -
George H.W. Bush addressing to
His All-Holiness, the Ecumenical
Patriarch Demetrios, Archbishop of
Constantinople and New Rome.**

Your All Holiness, once again, welcome to the Capital of our great nation. [...] And it's an extraordinary privilege tonight to be with you and your distinguished delegation, and also to be with our respected and revered friend Archbishop Iakovos, who's distinguished himself in the 30 years that he's been the spiritual leader of your church in the Americas. [...]

Your All Holiness, meeting with you earlier today was a rare and an inspiring opportunity. Once again, I want to express my profound respect. You are a holy man of great spirituality and vision and humility, a gentle and revered pilgrim on this mission of peace. We are especially blessed to be part of this historic journey -- the first time in the 1,400-year history of the Patriarchate that the successor to St. Andrew has visited the Western Hemisphere.

[...] It is a delight to see you again because I feel that we do have a special bond. [...] of putting family values first. This is the finest example of what our country needs in order to be strong and wise and flourishing. We admire your unflinching devotion to the passing on of clear moral values and your emphasis on the importance of a good education.

I noted that in the census returns for the last three decades, you have ranked the highest of any community in education. [...] Also, you stress hard work and the individual initiative that creates opportunity and, thus, have become the backbone of small businesses throughout this country. And statistics show that through your shining example of love and faith and, of course, family tradition, you've almost no crime and drug problems. [...]

I also admire your strength as a community in which your Greek Orthodoxy means your deeply rooted spiritual beliefs, as well as the richness of your cultural life. [...] You've impressed us with the vibrant ethnic vitality [...] and with your commitment to Christian service both here and in the lands of your ancestors' birth. They were drawn here by the beacon of Liberty's torch. And now, you are shining your own beacon of promise back to your homelands, always remembering the words of the Greek national anthem: ``Now as ever valor prizing/Hail, all hail sweet Liberty!''

[...]

Your All Holiness, you are today trying to bring the peace of heaven to this earthly life. Your global vision is one of hope, hope for what we can do with and for your 250



George Herbert Walker Bush

June 12, 1924 – November 30, 2018
41st President of the U.S
from 1989 to 1993

million spiritual children, so many of whom have lived in the chilled darkness of religious persecution. [...]

We also celebrate the tremendous strength of spirit which has sustained them through these generations of repression, spirit like that of the 50 million Russian Orthodox believers who still dream of the day when they can worship openly in their faith which is, after all, 930 years older than communism itself. And we know -- we know with certainty that day will come because, as a persecutor of Orthodoxy admitted: ``Religion is like a nail. The harder you hit it, the deeper it goes into the wood.'' [...]

Eastern Europe was once in dark bondage and now begins to see by the pale glow of a new dawn. It's like your own Easter midnight service. As the priest calls, ``Come and receive the light,'' he brings a candle, I'm told, from the altar into the unbroken blackness of the church. And then he passes the flame to each worshiper's own individual candle until the church is ablaze with flickering lights proudly shining together to defeat the dark.

Your All Holiness, you are that candle. Your faithful here and around the world are that congregation which takes the light of your vision and spreads it through all lands.



Ecumenical Patriarch Demetrios I

September 8, 1914 – October 2, 1991
Ecumenical Patriarch, Archbishop of
Constantinople and New Rome
from 1972 to 1991

*Mister President ,
... God bless America! That phrase,
Mr President, is not for the Greek
citizens of your country, common
or empty.. It expresses their deep-
est and most genuine feelings, their
awareness and their patriotism,
their dedication and their faith,
that is, the kindest they have in
their souls....*



His All-Holiness Ecumenical Patriarch Bartholomew presents President George H.W. Bush and First Lady Barbara Bush with the Athenagoras Human Rights Award



His All Holiness Ecumenical Patriarch Bartholomew was awarded the Congressional Gold Medal at impressive ceremonies in the Capitol Rotunda, Washington, DC on October 21, 1997. In the 223 year existence of the Congressional Gold Medal, only four religious figures have been so honored.

- Ecumenical Patriarch Bartholomew, the spiritual leader of over 300 million Orthodox Christians worldwide and six million in America.



President Joe Biden with the Archbishop Elpidoforos of America



President Joe Biden with the former Archbishop Demetrios of America

President Joe Biden with Fr. Alex Karloutsos family



PRESIDENT JOE BIDEN & ECUMENICAL PATRIARCH BARTHOLOMEW



"I believe Joe Biden was elected for the sole purpose of healing and uniting, bringing our country together. These are the things that he's good at"
Fr. Alex Karloutsos



His All-Holiness Ecumenical Patriarch Bartholomew and President Barack Obama



Former President Donald Trump with the former Archbishop Demetrios of America and with the Patriarch Theofilos III of Jerusalem



Archbishop Iakovos Receives the Presidential Medal of Freedom from President Carter



President Joe Biden with His All-Holiness Ecumenical Patriarch Bartholomew



Archbishop Iakovos, Patriarch Benedict of Jerusalem and President Kennedy



Archbishop Iakovos and President George H. W. Bush



His All-Holiness Ecumenical Patriarch Bartholomew and President Bill Clinton



Jonathan Jackson
and
Holy Mount Athos



“First of all I have to give Glory and Honor to the Father, Son, and the Holy Spirit (while making the sign of the cross), for Grace and for Mercy of which I am in great need of... and also thanks to all the Monks on Mount Athos who are ceaselessly praying for the life of the world.”

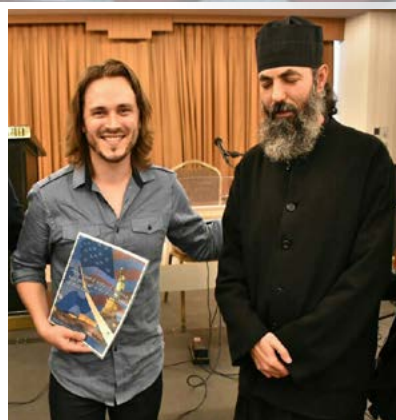
American actor Jonathan Jackson, upon receiving the Emmy Award for Best Supporting Actor in a Drama Series (2012)



ST. JOSEPH THE HESYCHAST.
A NEW DOCUMENTARY WITH JONATHAN JACKSON

The film depicts the life of an ascetic monk of Mt. Athos who recently has been canonized a saint by the Ecumenical Patriarchate. The title of the film bears his monastic name: Elder Joseph the Hesychast.

Jonathan Jackson spoke about his experience taking on the role of St. Joseph the Hesychast, which he called perhaps the most challenging role of his career and a great blessing.



Archimandrite Arsenios Kotsopoulos*, theologian and author, offers the brochure “The United States of America takes the lead in the promotion of Hellenism” to Jonathan Jackson at the 5th Orthodox Christian Book Exhibition, which featured the American actor’s book, *The Mystery of Art: Becoming an Artist in the Image of God.*

The New York Times

"I have never seen a church seem so alive"

SIMON CRITCHLEY:

Athens in Pieces: The Happiest Man I've Ever Met

What is it like to be a monk? I spent three days in Greece's revered 'Holy Mountain' monastery to find out.



By Simon Critchley

Mr. Critchley is a philosophy professor and author.

ATHENS

In the nearly three months I've been in this fascinating city, I've met plenty of rather high-spirited people. But it was not until I visited the monastery at Mount Athos in northeastern Greece that I encountered the happiest person I've ever met.

I'd traveled from Athens with my friend Anthony Papadimitriou, who had very kindly arranged the trip to the Holy Mountain, as it is called here. We share an abiding interest in monasticism, although neither of us is fully monkish in our habits.

We had been on the road since very early in the morning when we left the port of Ouranopoli, the City of Heaven, in a small white and orange boat with

a captain named Yorgos. The only way of approaching the long rocky peninsula of Mount Athos is by water, and it requires a special permit. I had it in my hand, stamped with the seal of the Holy Mountain, with four handwritten signatures. Anthony told me that the monks had checked out my credentials and noticed somewhere online that I was described as an atheist, which is not exactly true. But apparently that was better than being Catholic. On my permit, it read "Anglican," which made me smile.

To understand contemporary Greece, and what connects it (and fails to connect it) with antiquity, you have to consider the Orthodox Church, which still has considerable ideological power over Greek life, for good or ill. Christianity is the connecting tissue in the body of Hellenism, for it is here that religious traditions and, most important, the Greek language was preserved. Mount Athos, the spiritual epicenter of Orthodoxy, is an entirely self-governing monastic republic, with its own parliament. Legally part of the European Union, Athos is an autonomous state with its own jurisdiction, like the Vatican, although the monks would not appreciate that analogy: The Orthodox Church has still not forgotten the Catholic sacking of Constantinople during the Fourth Crusade in 1204.

The monastic tradition on Athos goes back to the 9th century A.D., although the continuous Christian presence is much older. Athonite legend has it that the Virgin Mary traveled to Athos with St. John the Evangelist and liked it so much that she asked Jesus for it to be her garden. Happy to oblige his mother, Jesus agreed. And since that time, the only female creatures allowed on Mount Athos are cats, who are abundant in the monasteries. The mother of God was apparently the only woman to be allowed in her garden.

We were going to spend three days and two nights in the monastery of Simonopetra, or Simon's Rock, founded in the 13th century. The fact that my name is Simon rather amused some of the monks to whom we were introduced.

Simon was a hermit who lived in a cave, a five-minute

walk downhill from the monastery. Inside a tiny chapel, a few rocky steps took me up to Simon's cell. It was tiny, cold and bare. He'd had a vision in a dream of a monastery on the rock in front of his cave and then had the audacity to build it. As one monk said to me, this is the world's first skyscraper. An improbable-looking 10-story building is somehow wrapped around a huge rock with the church at its center. It has been burned down on several occasions, but then rebuilt with great effort. Inside is a bewildering array of staircases, a labyrinth that leads down to the monastic library (there is no elevator). Today there are 65 monks in Simonopetra, mostly Greek; we met French monks and new arrivals from Lebanon and Syria, as well. On Athos itself, there are around 2,000 monks, mostly living communally in monasteries, but there are others living in very small communities called sketes, each with three or four monks. Some 30 or so live alone as hermits. I was intrigued.

It was late on our first day there that I met Father Ioanikios. He was a very handsome and physically fit man, probably in his late 60s, with the clearest eyes, olive skin and a long white beard. He briefly introduced himself to me and said: "Tomorrow you and I will go around Mount Athos. We will see the chestnut forests. You're from New York?" I said yes. "Ah, New York. I used to live there." And with that he shook my hand warmly and disappeared.

The next day, after getting up at 4 a.m. for church (which lasted for three and a half hours) and a modest lunch around 10:30, Father Ioanikios took me for a ride in his Toyota four-wheel drive (pretty much the only cars I saw on Athos) and told me his story.

He was Greek, but also an American citizen, and had studied mechanical engineering at New York University in the late 1970s before getting a master's degree in economics. He used to live on 32nd Street between Madison and Fifth Avenues. He got a really good job with Mobil Oil in New Jersey and used to commute back and forth. "Back in those days, I used to drink a little and go out," he said. "You know that club that people went to ..."

"Studio 54?"

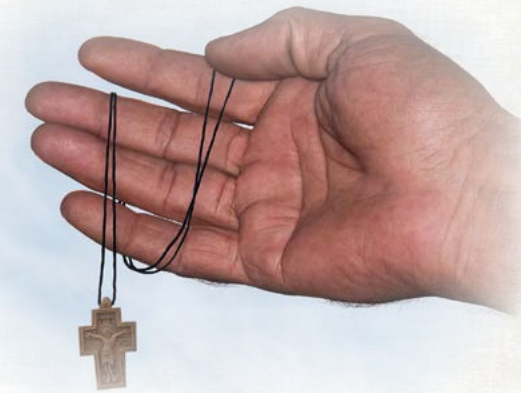
"Yeah, I used to go there all the time."

"Did you ever meet Donald Trump?" I asked.

"Trump? That guy? Forget it!"

He was set: living in Manhattan in his mid-20s, single and with a good job and clearly having a ball. But he told me that in his bedroom, he had a small icon of the Virgin Mary, to which he always used to pray before going to sleep, even when he'd had a little too much to drink. Then, in the early 1980s on a trip to see his family in Greece, he visited Simonopetra because his grandmother's brother had been a monk there. He visited the cell of an old and very sick monk who knew his relative well. The monk couldn't speak and could barely move. But Father Ioanikios told me that this wordless encounter stayed with him when he went back to New York. "The old monk had such life in his eyes. Such love," he said. He couldn't get the

experience out of his mind. He returned to the monastery on a second visit and then decided to give up his New York life and become a novice. That was in 1984. He became a monk in 1987 and has been there ever since. When one becomes a monk, there is a second baptism. So Christos became Ioanikios, after a Byzantine saint from the 9th century.



Ioanikios is not an intellectual or a theologian. He is a practical man, in charge of some of the business operations of the monastery, building projects, road repairs and buying gasoline for the cars, a procedure he explained in some detail while driving. He talked fondly of a JCB mechanical digger that he had bought and about what kind of concrete was required to fix the road after snow and storm damage during the winter. But he is a person of deep and convincing faith. He told me that he frequently prays in the forest because he feels comfortable there. "It's the Garden of Eden," he said. Looking out of the window at the forest, mountains and blue sea, I sighed in agreement.

When I asked him more closely about his decision to become a monk, he simply said that when he came to Simonopetra he felt called by God and had responded to the call. Not all are called by God and not all who are called respond. But he did.

The first source of disorientation in the monastery is caused by time. Athos follows the old clock of Byzantium, where the day begins at sunset. According to our vulgar, modern time, matins begin at 4 a.m. and last for three and a half hours. But monks get up much earlier, around 1 a.m. The father told me that some of younger, keener monks often get up at 11 p.m. to extend their devotions. There is at least one hour of Bible reading, one hour reciting the Jesus Prayer or the Prayer of the Holy Mountain (“Lord Jesus Christ, have mercy on me,” repeated rhythmically over and over again) and one hour of prostrations. The amount of prostrations depends on your age and physical ability, but there should be at least 120; some monks perform up to 2,000. This rather put my Pilates classes into perspective.

After the morning service, monks can nap for two hours. This is followed by a short service of 30 minutes, then lunch, the main meal of the day, at 10:30. Meals in the refectory are taken in silence and one can eat only when the head of Simonopetra, Abbot Eliseus, rings the gold bell he has beside him. When a second bell rings, it is permitted to drink either water or a sole glass of sweet red wine from their own vineyards. Meal times are fast, about 20 minutes or so, and you have to eat quickly. Throughout the meal, a monk reads aloud from a text; during my stay there was something about Julian the Apostate. Then the bell rings, everyone stops eating and they file silently out.

After lunch, there is four hours work, which often ends with another hour’s prayer. After vespers, which lasts for 90 minutes or so, there is a modest dinner, also eaten in silence, and then two hours of free time before sleep, reading or talking with brothers. The whole cycle repeats, with its ritual variations, every day, with no vacations, no breaks and no Netflix bingeing, until your death. The cassock that the monks wear under their robes has a skull and crossbones at the bottom to remind them of mortality. As the monk Evagrius of Pontus said, the monk should always act as if he were going to die tomorrow. What struck me during my stay at Simonopetra was the constant emphasis on monasticism as a living experience, as an unbroken continuity of tradition. In the case of Athos, that means at least 1,000 years. In this place, every day without exception, the rituals have been followed. Monasticism is not a theology; it is a way of life. Abbot Eliseus told me that there are two foundational monuments in Greece: the Acropolis and Athos. “But one is dead and the other

is living,” he continued. “One is an idea, the other is a living experience.”

Toward the end of our little road trip, Ioanikios looked at me with his clear eyes and spoke quietly: “It is hard being a monk. Man was made for something else, to make a family. And we have chosen a different life. This is only possible when the energy comes from God.”

“What is that energy?” I asked.

“It is hard to describe, but you could call it grace.” He paused. “When you experience it, it’s like you have no enemies. You know what Jesus says in the Sermon on the Mount, ‘Love your enemies’, and you think that’s a crazy thing to say. How can that be? But when you feel that energy, you feel supported, and it feels like the most obvious thing. You feel only joy and happiness.” He repeated the word “joy” three times. “For me, this life is hard, but I feel that joy sometimes when I’m singing.”

Let me tell you about the singing. For, truth to tell, I heard Ioanikios sing at vespers before I spoke to him and had remarked on the strength of his voice. I watched him lead his fellow monks for at least 11 hours during my three days in Simonopetra. On either side of the church, there were groups of about 10 monks clustered around a lectern chanting, in a constant movement of call and response, from one side of the church to the other. With subtle harmonies and occasional deliberate discord, the voices flowed back and forth, complementing and counterpointing each other. Nothing was staccato. Everything was movement and overlapping lines. I have listened to recordings of Byzantine chants, indeed by the choir of Simonopetra itself, but they don’t even begin to get close to how it felt in the church.

During the service, some of the monks’ faces that I had seen and talked to were transformed and elevated by song. It is impossible to describe what it was like to be there, but the sheer duration and intensity of the services had a powerful effect. I was in church for about 13 hours during my stay, including a five-hour vigil for the Virgin Mary on Saturday evening. There is an absolute seriousness to the monks during the services, but none of the usual clerical piousness. There was much coming and going during the service and quite a lot of talking among the monks, which seemed like the most natural thing in the world. Once I had got to know Ioanikios, he came over to me a few times during a break in the singing to ask how I was doing or tell me what was happening

(“This is the dance of the angels,” he said, as the golden candelabra swang back and forth overhead. “All of heaven is dancing”). Then he would go back to his chanting.

Everything felt loose and completely relaxed. Here were participants in a ritual who knew exactly what they were doing. There was no judgment, hushing or disapproval of an outsider like me. The scent of myrrh hung heavy in the air from the swinging incense burner that functioned like a percussive accompaniment for the chanting. It was heady. And Anthony and I were only a few feet away from some of the monks as they sang. There were no sermons and no attempts at contemporary relevance. One had the impression that everything was song.

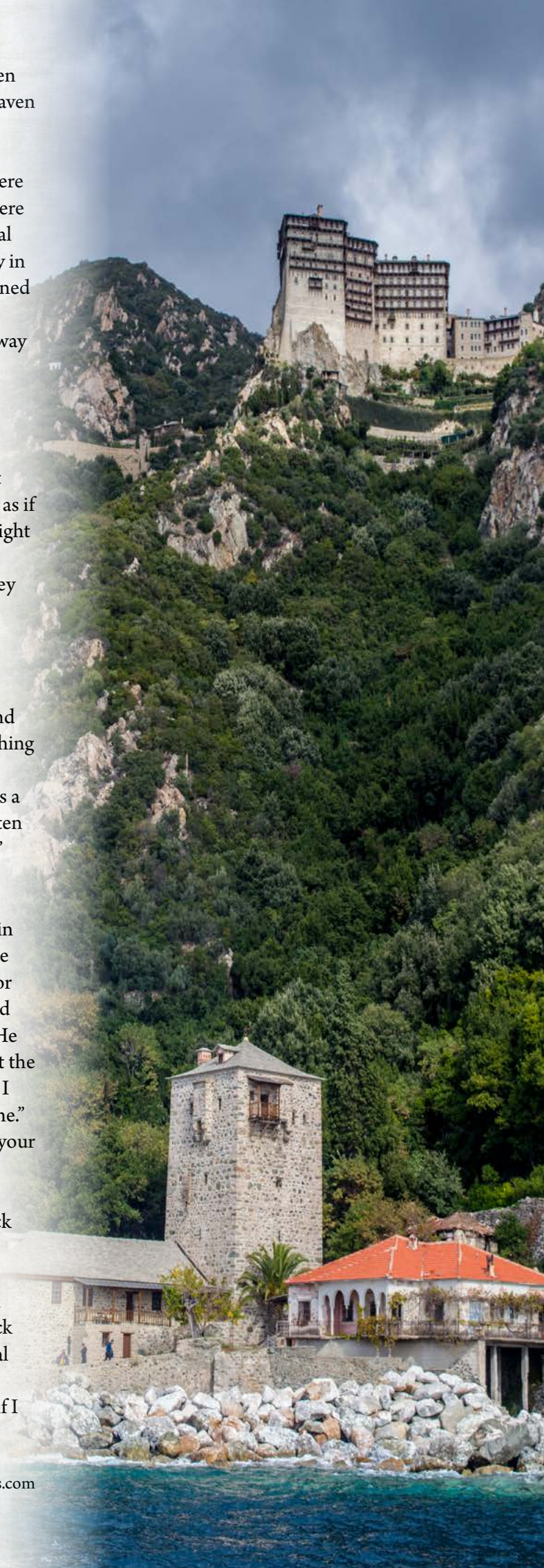
I have never seen a church seem so alive. At certain points in the Divine Liturgy on Sunday, it felt as if the whole church was glowing gold inside as the sunlight began to come up in the morning light. The physical discipline of the monks was hard to comprehend. They stood for hours on end without moving, twitching, fidgeting or biting their nails. No one drank anything or looked thirsty. At other times, all the candles were extinguished and there was a low droning chant in darkness. Toward the end of the five-hour vigil, around midnight, I noticed one or two stifled yawns, but nothing much. By this time, the monks had been awake for at least 24 hours. At the end, Ioanikios looked as fresh as a daisy. I was shattered, hungry and thirsty (I hadn’t eaten since the previous morning and had only a few hours’ sleep). But I felt such a lightness.

Before we left Athos, Ioanikios showed me his office in a ramshackle building at their tiny port of Daphne. He has dreams of transforming it into a spiritual center for pilgrims. He gave Anthony and me small, hand-carved wooden crosses and placed them around our necks. He also gave me some prayer beads and told me to repeat the Jesus prayer. He said it would help dispel any worries I had in my mind: “Lord Jesus Christ, have mercy on me.” He repeated the words. “Keep saying the words, and your cares will disappear.”

“Don’t forget us,” he added in leaving. “And come back every year. You are our friend now.”

I took off the cross after getting back to Athens late in the evening. I was back in the profane world. And back with my stupid philosophical distance and intellectual arrogance. But my time in Athos was the closest to religious experience that I have ever come. I wonder if I will ever get so close again.

www.nytimes.com





Europe is still unsettled, and although the war long menaced between Russia and Turkey has not broken out, there is no certainty that the differences between those powers will be amicably adjusted. It is impossible to look to the oppressions of the country respecting which those differences arose without being deeply affected.

The mention of Greece fills the mind with the most exalted sentiments and arouses in our bosoms the best feelings of which our nature is susceptible. Superior skill and refinement in the arts, heroic gallantry in action, disinterested patriotism, enthusiastic zeal and devotion in favor of public and personal liberty are associated with our recollections of ancient Greece.

That such a country should have been overwhelmed and so long hidden, as it were, from the world under a gloomy despotism has been a cause of unceasing and deep regret to generous minds for ages past.

It was natural, therefore, that the reappearance of those people in their original character, contending in favor of their liberties, should produce that great excitement and sympathy in their favor which have been so signally displayed throughout the United States.

A strong hope is entertained that these people will recover their independence and resume their equal station among the nations of the earth...

Excerpt from the Presidential Declaration of December 3, 1822

JAMES MONROE
APRIL 28, 1758 – JULY 4, 1831
5TH PRESIDENT OF THE UNITED STATES



CHAPTER 10

The Greek Independence Day

A National Day of Celebration
of Greek and American Democracy

“The State of South Carolina welcomes the gentle and patriotic struggle of modern Greeks to be saved from the footsteps of the unbelievers and barbarians in the sacred land of Leonidas and Socrates, and we will gladly welcome the recognition of Greece by the American government”

RESOLUTION OF DECEMBER 1823 BY THE SOUTH CAROLINA
SENATE WITH SENATOR ROBERT Y. HAYNE

Dedicated to

the 100th anniversary of the birth of the 35th President of the United States of America, John F. Kennedy (May 29, 1917), who was deeply grateful for hellenic education and hellenic culture. John F. Kennedy was murdered in the year 1963, when Holy Mount Athos celebrated its 1000-year history since the foundation of the Sacred Monastery of the Great Lavra (963 AD).



John F. Kennedy

"The ancient Greek definition of happiness was the full use of your powers along lines of excellence."

John Fitzgerald Kennedy (May 29, 1917 – November 22, 1963)



"The Greeks understood that mind and body must develop in harmonious proportions to produce a creative intelligence. And so did the most brilliant intelligence of our earliest days - Thomas Jefferson - when he said, not less than two hours a day should be devoted to exercise. If the man who wrote the Declaration of Independence, was Secretary of State, and twice President, could give it two hours, our children can give it ten or fifteen minutes"

"Ask not what your country can do for you - ask what you can do for your country"



GREEK INDEPENDENCE DAY

March, 25th

A National Day of Celebration of Greek and American Democracy



In this celebration of Greek Independence Day, we reflect on the common bonds of history and heritage that connect the United States and Greece. Our nations share cultural, economic, and defense interests, but the foundation of our abiding friendship is our unwavering commitment to liberty and our shared love of democratic institutions.

As the cradle of Western civilization and the birthplace of democracy, Greece has a rich and glorious heritage, resplendent in its influential contributions to literature, philosophy, and science. The ancient Greeks fostered the timeless ideal of human liberty, which inspired our Nation's Founders as they drafted our Constitution and established our Republic. The legacy of ancient Greece carries on today, as liberty continues to serve as a beacon of hope to all who long for a better life...

...The United States and Greece have an enduring bond based on mutual respect, shared values, and an abiding commitment to freedom and sovereignty. More than 1.3 million Americans claim Greek origin. The Greek-American community has made countless positive

contributions to our Nation and has played a vital role in maintaining our strong relationship with Greece. On this 197th anniversary celebration of Greek Independence Day, we honor Greece as a strong, faithful ally and valued partner in promoting peace, liberty, and prosperity around the world.

NOW, THEREFORE, I, DONALD J. TRUMP, President of the United States of America, by virtue of the authority vested in me by the Constitution and the laws of the United States, do hereby proclaim March 25, 2018, as Greek Independence Day: A National Day of Celebration of Greek and American Democracy. I call upon the people of the United States to observe this day with appropriate ceremonies and activities.

IN WITNESS WHEREOF, I have hereunto set my hand this twenty-second day of March, in the year of our Lord two thousand eighteen, and of the Independence of the United States of America the two hundred and forty-second.

DONALD J. TRUMP
Former President of the United States of America
www.whitehouse.gov



Carolyn Boshor Maloney (on the right)
Congresswoman (Member of the U.S. House of Representatives from New York)
and one of the greatest philhellenes in the US

&
Loula Loi Alafoyiannis (in the middle)
Founder and President of the Euro-American Women's Council (EAWC)

both receiving the brochure "The United States of America takes the lead in the promotion of Hellenism" from Ms. Alexandra Papakonstantinou.





CHAPTER II
USA & GREECE
today

PRESIDENT JOE BIDEN

“WE WILL SUSTAIN THE BOND BETWEEN OUR COUNTRIES



A document released by Biden’s campaign team during the peak of the presidential race in mid-October promotes his “record of support for strengthening the US-Greece relationship”, outlining his “vision for Greek Americans and U.S.-Greece Relations”.

The full statement by the Biden – Harris team reads as follows:

Throughout his many years in public life, Joe Biden has a long record of engagement on issues important to Greek-Americans and a record of support for strengthening the U.S.-Greece relationship. He has worked personally with Greek leaders over many decades to strengthen the alliance. As President, Joe Biden will be committed to a strong dialogue with both Greek-American leaders and the leadership of Greece to sustain the bond between our countries.

What Joe Biden has done

As Vice President, Joe Biden took the lead in urging that the U.S. government support Greece during its financial crisis, working closely with European leaders and the International Monetary Fund to ensure that Greece got a fair deal.

Joe has long opposed the Turkish occupation of northern Cyprus and supported a comprehensive settlement to reunify the island as a bizonal, bicomunal federation with political equality. In 2014, he visited the island, the first sitting Vice President to do so in more than 50 years, and led White House diplomatic engagement on the Cyprus question.

Joe recently called on the Trump Administration to press Turkey to refrain from further provocative

actions in the region against Greece, including threats of force.

Joe has long been a strong supporter of the Ecumenical Patriarchate, and given unwavering support for the ability of the Patriarchate to function in its role as the center of the Greek Orthodox Church. He treasures his visit in 2011 to the Patriarchate and each of his meetings with His All-Holiness Ecumenical Patriarch Bartholomew. He has called on Turkey to permit the reopening of the Halki Seminary and criticized the recent decision of the Turkish government to convert the Hagia Sophia into a mosque.

Joe Biden has always been a friend of the Greek-American community, in Delaware and around the country. He is grateful for the long-standing support of the community.

Biden was humbled to receive the Oxi Day Foundation’s highest honor in 2016, and the Athenagoras Human Rights Award in 2015.

What Joe Biden will do

Joe Biden will work with our close ally Greece to advance stability in the eastern Mediterranean.

Unlike President Trump, Joe will call out Turkish behavior that is in violation of international law or that contravenes its commitments as a NATO ally, such as Turkish violations of Greek airspace.

Joe will work diplomatically to bring a resolution to the Cyprus question.

Joe will continue to be a strong voice for religious freedom globally, including the rights of the Greek Orthodox Church.





Geoffrey R. Pyatt - U.S. Ambassador to the Hellenic Republic

The U.S.-Greece relationship, is better today than it's been at any time in our modern relationship, and we're really looking forward to 2021 as an opportunity both to celebrate the values we share in common, the long history of collaboration between our countries, but also the important work that we have to do for the future. Working to protect and advance the democratic values that we hold in common. Celebrating the important role of young people in both of our countries in helping to build for the future and build the kind of society that the founders of the modern Greek Republic and America's founders in 1776 had in mind.

So this is a really exciting time. I'm very proud of what we've accomplished over the past few years in U.S.-Greece relations. The way that America stood with the people of Greece through this country's most difficult moments of the economic and financial crisis. But also the way that we're now beginning to chart a really exciting agenda for the future, focused on areas like technology, areas like the collaboration between our defense and

security forces in the strategically dynamic region of the Eastern Mediterranean, and focusing on the people-to-people ties, which in so many ways are the glue that holds this relationship together.

So everybody in the United States knows the story of classical Greece. We all know and learned Greek myths as young people. But the history of the Greek War of Independence is less well known. And I look forward to the Bicentennial as an opportunity also to educate Americans about the ties between our two revolutionary experiences.

It's really fascinating to me in a historical sense to look at how our founders, the founders of the American republic, were inspired by classical Athenian democracy. That's one of the reasons that so much of the architecture of Washington, DC takes its inspiration from classical Greece. From the Lincoln Memorial to our Capitol building, our founders had a very clear sense of indebtedness to classical Greek history and the democratic values that were born here in classical Athens.

So this is an exciting opportunity for us to educate Americans about that history, about the ways in which the young American Republic — and we were a small and struggling country at that point, we were not the superpower of today — but the way in which the young American republic came to the aid and support of the Greek war for independence.

So it's a happy coincidence that there is such a close history between the American 200th Anniversary and the 200th Anniversary of Greek Independence.

gr.usembassy.gov



“..It’s why a Greek bishop
atop a mountain raised the
flag of independence..”

Remarks by President Obama
at Stavros Niarchos Foundation Cultural Center
in Athens, Greece
November 16, 2016

Zito Iellas

Dedicated to Loula Loi Alafoyiannis

"a tireless patriot and ambassador of Hellenism in America"



IN RECOGNITION OF THE ASSOCIATION OF GREEK AMERICAN PROFESSIONAL WOMEN AND ITS WOMAN OF THE YEAR, LOULA LOI ALAFOYIANNIS

HON. CAROLYN B. MALONEY OF NEW YORK
IN THE HOUSE OF REPRESENTATIVES
Wednesday, September 19, 2012

Mrs. MALONEY. Mr. Speaker, I rise to honor the Association of Greek American Professional Women.

In March 2011, it honored my good friend, Loula Loi Alafoyiannis, as its Woman of the Year at an awards ceremony held on International Women's Day. In a fitting tribute, it is presenting a scholarship to an outstanding female student of Hellenic descent in Loula's name. Founded in New York, the Association of Greek American Professional Women (AGAPW) is an independent non-profit organization that provides a forum for American women of Hellenic descent working in various professions and businesses.

It is a clearinghouse for information, resources, support and networking opportunities, and helps to expand career opportunities and advance Greek American professional women by forging partnerships and establishing symbiotic relationships with other organizations within and outside the Greek-American community. In so doing, AGAPW plays an important supportive role for Hellenic American women who seek to work and improve their quality of life in the U.S., Greece, Cyprus, and around the world.

Loula Loi Alafoyiannis is a remarkable leader whom I am proud to call my friend. She is the Founder, Global President, and Chief Executive Officer of the Euro-American Women's Council (EAWC), which since 1996 has helped forge ties between entrepreneurs in Europe and America and advance women's rights and opportunities in the worlds of business and education.

Loula Loi Alafoyiannis is widely admired in the world of business and government for her strategic acumen and wise counsel. She provided training to prospective start-up business proprietors in Azerbaijan and was honored with IBM's prestigious Crown Award for women entrepreneurs. She served as a trusted advisor to me and to many distinguished public servants, including former Congressman Joseph Kennedy of Massachusetts, former


New York Governor Mario Cuomo, U.S. Senators Hillary Clinton and Paul Sarbanes, and others.

In addition, she is a noted public speaker who has delivered lectures before the National Foundation for Women Legislators and other distinguished audiences in both the public and private sectors. Prior to founding the Euro-American Women's Council, Loula served as Vice President of the United States Hellenic American National Council, which she co-founded with her husband, John. It helps to build bridges between Greek and American entrepreneurs and to advance women's opportunities in business and education.

Loula is also a dedicated philanthropist and humanitarian who has devoted herself to serving others through many worthwhile causes. She sits on the Human Rights Advisory Council of New York, volunteers with the Daughters of Roumeli and the Hermes Athletic Club in New York, and was named Woman of the Year by the Boys Club of Queens. For her tireless humanitarian efforts, she was honored by the Asociacion Mexicana de Mujeres Jefas de Empresa.

In particular, Loula has devoted herself throughout her life to assisting those affected by cancer and other serious illnesses, especially low-income children from Greece. Despite her busy career, Loula has remained focused on her beloved family. She is deeply devoted to her husband John, their daughter Rania, son Konstantine, daughter-in-law Nina, son John-Nicholas, Jr., daughter-in-law Nadia, and her "crown jewels", her grandchildren Aristotle, Konstantine John, and Isabella-Rania. Mr. Speaker, I request that my esteemed colleagues join me in paying tribute to the Association of Greek American Professional Women and its 2011 Woman of the Year, Loula Loi Alafoyiannis.

CONGRESSIONAL RECORD — Extensions of Remarks September 19, 2012

 Loula is widely known for her unique quality of bringing out the best in people. Caring and passionate, Loula is concerned about the welfare and the future of women and youth in the global community especially in Greece and USA. An avid traveler with genuine love for people, Loula has earned the respect and the friendship of many leading personalities worldwide. She has managed to make it almost impossible for anyone to say "no". After all, who wouldn't join someone so dedicated to the purpose of global friendship, peace and economic partnership? Loula's love and passion for her birthplace in Greece, and US is incomparable!

DAISY GALLAGHER AN "ARCHANGEL" FOR GREECE



Daisy Gallagher honored in Athens by EAWC and Greek Government for Business Person and Entrepreneur of Century 2017-2018

Daisy Gallagher (CEO Gallagher & Gallagher worldwide), has earned more than 100 industry awards and recognition's, and has more than 25 consecutive years in an esteemed career. Ms. Gallagher is a much sought after Chief Strategist and Senior Advisor. She serves as founder and chairman of an international award winning firm, as chief strategist for a premier world green energy program, board advisor for several enterprises, brand architect for award winning sustainable and economic programs, and contractor in the federal space for military and civilian agencies.

Overall, past performance includes; support of multi-billion dollar enterprises and for more than two decades, she has overseen and provided contractual support for more than 22 U.S. federal civilian & military agencies. She is a serial entrepreneur and is the founder and co-founder of several successful companies, including the internationally recognized, award winning firm of Gallagher & Gallagher Worldwide, Inc.

The company she founded in 1990, continues to provide public affairs and strategic marketing for

private industry and agencies. Ms. Gallagher has authored and co-authored several books and is a sought after lecturer, trainer, and subject matter expert on several subjects. She is author of the bestselling "Government Contractor's Resource Guide" which has been used as a tool by industry, academia, and government alike while also making the pages of FORBES and Businessweek.

She has received numerous recognitions and awards. Ms. Gallagher was named "One of the Top Five Women Businesses in Nation" – U.S. President's Award and was named the U.S. Small Business Administration "Business Person of the Year."

Ms. Gallagher and her husband were honored as Grand Marshalls of St. Patrick's Parade in northeastern Pennsylvania for community and business leadership. Ms. Gallagher's firm has earned more than 100 industry awards; including the Public Relations Society Overall Excellence Award for consecutive years.



Daisy Gallagher with Archbishop Demitrios at the White House Greek Independence Day Celebration



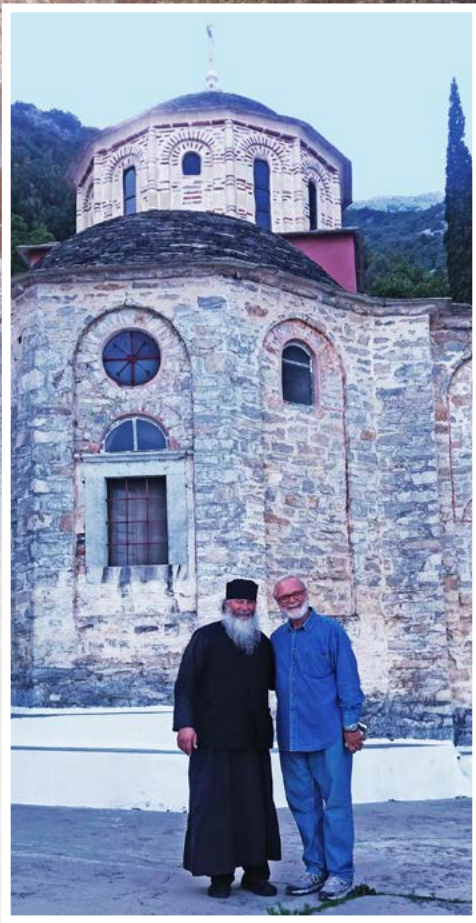
Daisy and Professor Gallagher founders of the World Green Energy Symposium and Council WGES



ANASTASIOS EUGENE VASILAS

THE BENEFACTOR OF HELLENISM AND ORTHODOXY

- Bachelor of Science, Aristotelian University, Thessaloniki, Greece, 1971.
- Master of Business Administration, American University, 1976.
- George Washington, George Town and Harvard, continued studies.
- Law degree Kapodistriako University of Athens 1971.
- Boys Scout of the King Constantine of Greece 1967.
- Member of International Boys Scouts Committee in Washington DC.
- Coordinating the Feed the Hungry Program for over 30 years
- Member of the Parish Council at St George Greek Orthodox Church in Bethesda Maryland USA
- AHEPA chapter 31 president for 10 years
- Troop leader Boy Scouts American, Washington, 1977, member international committee, 1984-1986.
- President of the Olympic Games celebrations Washington DC.
- Key leader for the Congressional Gold Medal Ceremony * Honoring His All Holiness Ecumenical Patriarch Bartholomew.
- Archon of the Ecumenical Patriarchate, of Saint Mark Jerusalem, Honored by his Beatitude Archbishop Chrysostome and Metropolitan Dorotheos as a benefactor of Saint Nicholas Church, Syros.



Mr. Anastasios E. Vasilas with Elder Georgios in a commemorative photo at Kafsokalyvia, Mount Athos.

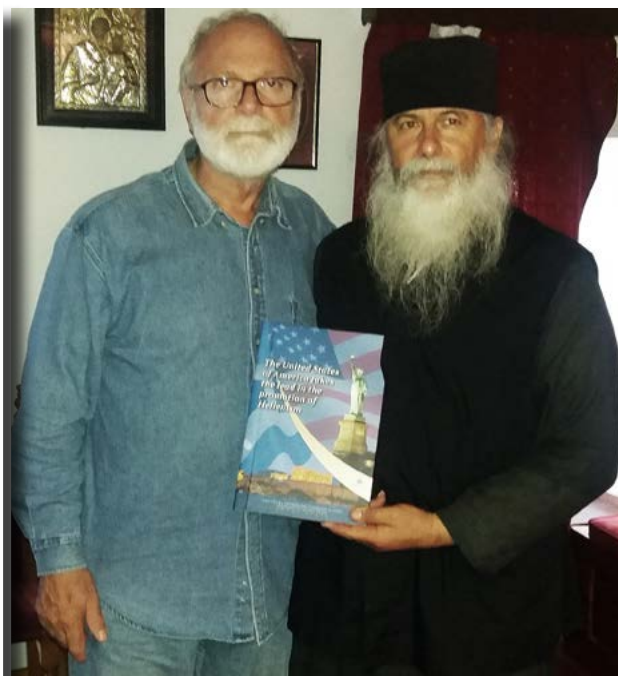


Mr. Anastasios E. Vasilas with the First Superintendent (Protepistatis) of Mount Athos, Elder Pavlos.

*The number of members of Congress cosponsoring the legislation bestowing the Congressional Gold Medal on Ecumenical Patriarch Bartholomew grew to 327, exceeding the number on all other bills in the Congress in recent years.



Mr. Anastasios E. Vasilas offers to Elder Georgios a commemorative medal from the White House and receiving the 1st edition of the brochure "The United States of America takes the lead in the promotion of Hellenism" during a visit to the Sacred skete of the Holy Trinity "Kafsokalyvia".



Honoring Anastasios E. Vasilas chairman AHEPA chapter Washington DC, The Award of Excellence «ΕΥΕΡΓΕΤΩΝ ΑΘΛΑ», "Benefactors athlos" by the president of the Hellenic Benefactors Society, Anastos Dimitropoulos in recognition for his exceptional contributions to Hellenism and Orthodoxy.

Dedicated to



Anton Janša

(c. 20 May 1734 – 13 September 1773) was a Carniolan (now in Slovenia) apiarist and painter. Janša is known as a pioneer of modern apiculture.

A photograph of two hands cupping a lit candle. The candle is lit, with a bright flame. The hands are positioned on either side of the candle, with fingers curled around it. The background is a soft, out-of-focus light.

CHAPTER 12
Save the bees. Save the world
A global message of unity for the humanity

S A I J E T H E



The value of bees

Bees and other pollinators, such as butterflies, bats and hummingbirds, are increasingly under threat from human activities.

Pollinators allow many plants, including many food crops, to reproduce. Not only do pollinators contribute directly to food security, but they are key to conserving biodiversity - a cornerstone of the Sustainable Development Goals. They also serve as sentinels for emergent environmental risks, signaling the health of local ecosystems.

Invasive insects, pesticides, land-use change and monocropping practices may reduce available nutrients and pose threats to bee colonies.

To raise awareness of the importance of pollinators, the threats they face and their contribution to sustainable development, the UN designated 20 May as World Bee Day.

www.un.org

B E E S



Obama announces plan to save honey bees

The United States is launching an effort to save some of its busiest workers: honey bees. President Barack Obama created a task force comprising various agencies to address the issue of rapidly diminishing honey bees and other pollinators.

They have declined sharply in recent years due to various factors, including pesticides, mite infestations and loss of genetic diversity, the White House said Friday.

"Pollination is integral to food security in the United States," it said. "Honey bees enable the production of at least 90 commercially grown crops in North America. Globally, 87 of the leading 115 food crops evaluated are dependent on animal pollinators." During pollination, insects, birds, butterflies and bats transfer pollen between plants, which allows them to make seeds and reproduce.

In addition to food sustainability, honey bees boost the economy.

"Pollinators contribute more than \$24 billion to the United States economy, of which honey bees account for more than \$15 billion through their vital role in

keeping fruits, nuts, and vegetables in our diets," the White House said.

In California, the almond industry is at risk because it depends on 1.4 million beehives annually for pollination. Almonds rely exclusively on bees for pollination.

The number of managed honey bee colonies in the United States fell sharply from 6 million beehives in 1947 to 2.5 million today, according to the White House.

Obama said the Environmental Protection Agency and United States Department of Agriculture will spearhead an effort to determine why honey bees, monarch butterflies and other pollinators are dwindling and find ways to boost their conservation. In addition, Obama's budget for next year recommends about \$50 million for multiple agencies to help boost research, increase the number of acres dedicated to pollinators' conservation programs and boost funding for research on pollinator losses.

June 2014
cnn.com

S A I J E T H E



In 2006 I resided at the Holy Monastery of the Birth of the Theotokos, next to the small village of Katousi, located in the Agrapha Mountain-range of Pindos, in the region of Thessaly, Greece. There, I learned about a bee colony that made its hive inside of a cupboard in the Altar of the Church, entering through a crack in the wall.

The priests there shared this amazing event with me, and how every year on the Feast Day of the Monastery, the 8th of September, the priests distributed a small piece of the honeycomb along with the antidoron to the faithful.

The honeybees lived in the Altar of the Church and often flew about during Divine Liturgy, without disturbing anyone. This event continued for a number of years, until about 2004.

In August of 2007, we received a visit from Fr. Anastasios, of the Sacred Monastery of the Transfiguration in Vraggiana, where

he lived with his brother and Abbot Hieromonk Fr. Leontios.

Accompanying Fr. Anastasios was a married couple, from the Greek television network Star Channel, who came to report on the Monasteries of the region of the Agrapha Mountains of Pindos.

They asked me if there was an icon of the Theotokos of historical significance. I replied that indeed there is a small icon about 400 years old, but without particular historical significance.

Then, Fr. Leontios asked if there had been some important events this Monastery. I remembered then the amazing event with the honeybees which had taken place a few years earlier. As I related this, Hieromonk Leontios, suggested to me that an icon be painted of the Virgin Theotokos to commemorate this event with the honeybees. Fr. Anastasios suggested that the icon be named Panaghia Melissou. [The Virgin of the Bees]



W O A L D

I had installed 33 beehives on a parcel of land of mine, close to my birthplace in Trikala. At the end of May, 2008, we moved the beehives to a higher altitude at the Monastery of the Theotokos. The following autumn, when we were moving the beehives from the Monastery back to the same parcel of land, where today stands the Byzantine Cultural Center, the man of the married couple that had then visited the Monastery, communicated with me and asked if the icon of the Virgin Theotokos had been painted.

I answered him that we hadn't yet made the icon. Then, Stephanos Polygenis, a spiritual child of mine with whom we were moving the beehives, on his own initiative, made a spontaneous commitment at that very moment to make the icon happen.

This was at the end of October 2008. In September 2009, the icon of Panaghia Melissou was created. Although the icon was not of particularly high value, the important thing was that the icon was created and was being kept at the home of Mr. Polygenis.

Several years later, in 2017, Fr. Anastasios invited me to celebrate Pascha at the newly reestablished Monastery of St. John the Theologian of Artamiti where he resided on the island of Rhodes.

During Holy Week, on Holy and Great Thursday, some young people from Trikala came to pay me a visit. These youths were players on the city's basketball team and wanted to thank me, because I had given them my blessing for the first game of the season, to compete in the A1 League championship of Greece.

Indeed they played very well in that first game, against the famous basketball team, Aris, for whom Nikos Galis, the greatest Greek basketball player of all time had played.

One of these youths had hosted the Icon of the Panaghia Melissou at his home for about a year, because he had faced a serious problem with his own honeybees.

When Mr. Polygenis delivered the icon to this youth, he told him, rather than returning it to him directly, he bring it with him to the last game of the season of his basketball team, on the island of Rhodes, and deliver the icon instead to Fr. Anastasios, who had given the name to the icon originally.

I wanted to treat our visitors to a pleasant surprise. I took them to the neighboring village of Saint Isidoros, which was the birthplace of Nikos Galis, since I knew that that following September Americans would be inducting Nikos Galis with into the Basketball Hall of Fame.

I had learned from the words Mr. Galis himself that two Icons of the Virgin Theotokos played a role in his decision to return from America to play in Greece. These Icons were brought to America by an Aris team member, Mr. Tsiligaridis, for their first meeting in America.

I have always had an interest in basketball, helping many of my spiritual children to advance in that realm.

Fr. Anastasios, when he received the gift of this icon, reciprocated with gift in kind. He commissioned, together with his brother, a similar icon of great value, with the finest craftsmanship and artistic refinement.

Indeed, the icon was created by a prominent iconographer in Rhodes and was delivered to the Sacred Skete of the Holy Trinity, Kafsokalyvia, on the 22nd of August 2018. This gift was not only an exceptionally masterful work of art, but also offered a profound spiritual perspective. After the icon had stayed in the Catholicon of the Holy Trinity until the 8th of November 2018, Fr Anastasios, with the blessing of his Abbott and brother



The emblem of the Byzantine Cultural Center "Panaghia Melissou" [The Virgin of the Bees]

Fr. Leontios, directed me to use the icon in whatever way God inspires me.

On the 9th of November, the icon became the Protectress of the Byzantine Cultural Center in Trikala. From that day on, the Virgin Theotokos inspired us to create once again the beehives which I had kept previous years and, through this Center, to propagate throughout the whole world the understanding of the ideal and exceptional nature of the honeybee's community, for the benefit of humankind and for the good of the whole world.

I was recently informed of the efforts which Mrs. Michelle Obama undertook regarding honeybees. I consider that our Lady Theotokos has inspired her to be involved with honeybees for the good of the world.

Now, our Lady Theotokos has inspired us to make this icon an international symbol for the preservation of the honeybee, for the good of the planet.

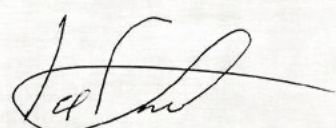
We propose, for the spread and the preservation of the honeybee, that World Bee Day be celebrated on the 20th of May of every year, together with the USA, at the Byzantine Cultural Center "Panaghia Melissou" in Trikala. This city which will be the epicenter of Greek-American relations for the year 2019, when in the autumn of the same year the Sister City

relationship of Trikala and Tuscon, will be renewed after 70 years.

It is significant that in all Christianic world, people light candles of the beeswax from the honeybee. We created the Byzantine Cultural Center, in order that we, all the people of the earth, may light a candle to the Virgin Theotokos, the Mother of God, for the salvation of the world.

One flame begins here, as in the ancient Olympia for the Olympic Games from ancient times until today. One flame from one candle will pass on the light to the whole world, with the message of hope and salvation for humanity.

Thus, we made the decision at the Byzantine Cultural Center to create an exact copy of the icon "Panaghia Melissou" and to give it as a token of our gratitude to the First Lady of the USA Mrs. Jill Tracy Jacobs Biden, honoring her as a successor of the efforts.


Elder Georgios Alevras



A prophecy for Greece and the US from Mount Athos

“Saint Paisios and the aid of the Americans to the Greeks”

“...It is an imperative to promote an ideal prototype for politicians to imitate and to provide the correct political criteria for the people to select our Nation's leaders!

...Political figures, congressmen, ministers, and senators from the USA visited him. King Constantine of Greece sent him greetings. He did not ask anything from anyone for himself or even for the monasteries that he knows so well. He only asked that they actively work for the good of the Homeland and the Church...

...In general, he advised each person to love and respect their Homeland, to conscientiously work for the common good, and to resist the prevailing spirit of indifference, degradation, comfort and abuse...

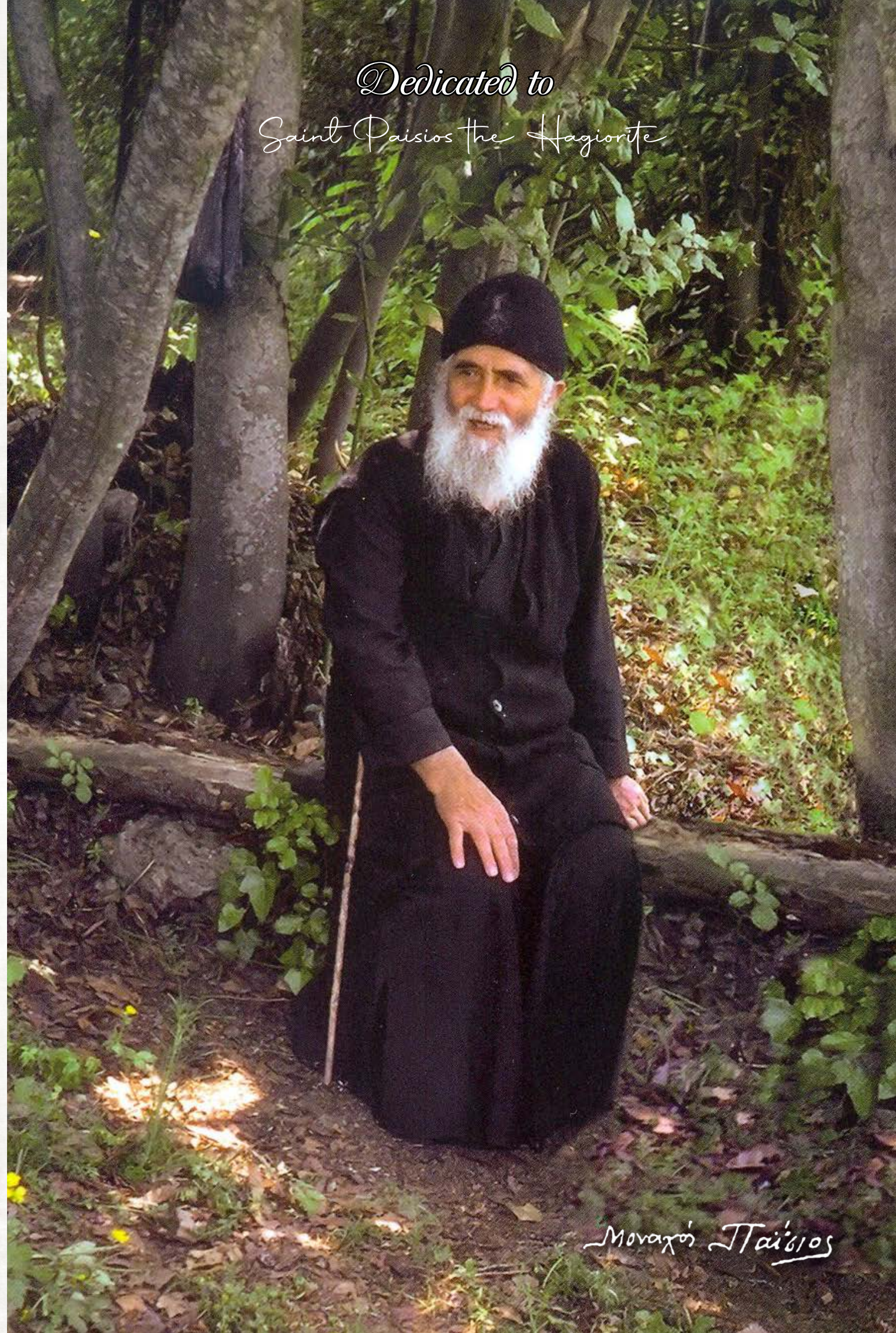
..Holy Mount Athos can offer so much...”

Excerpts from the biography
of Elder Paisios of Mount Athos,
authored by +Hieromonk ISAAC

“In the end, the Americans will come to the aid of the Greeks...”

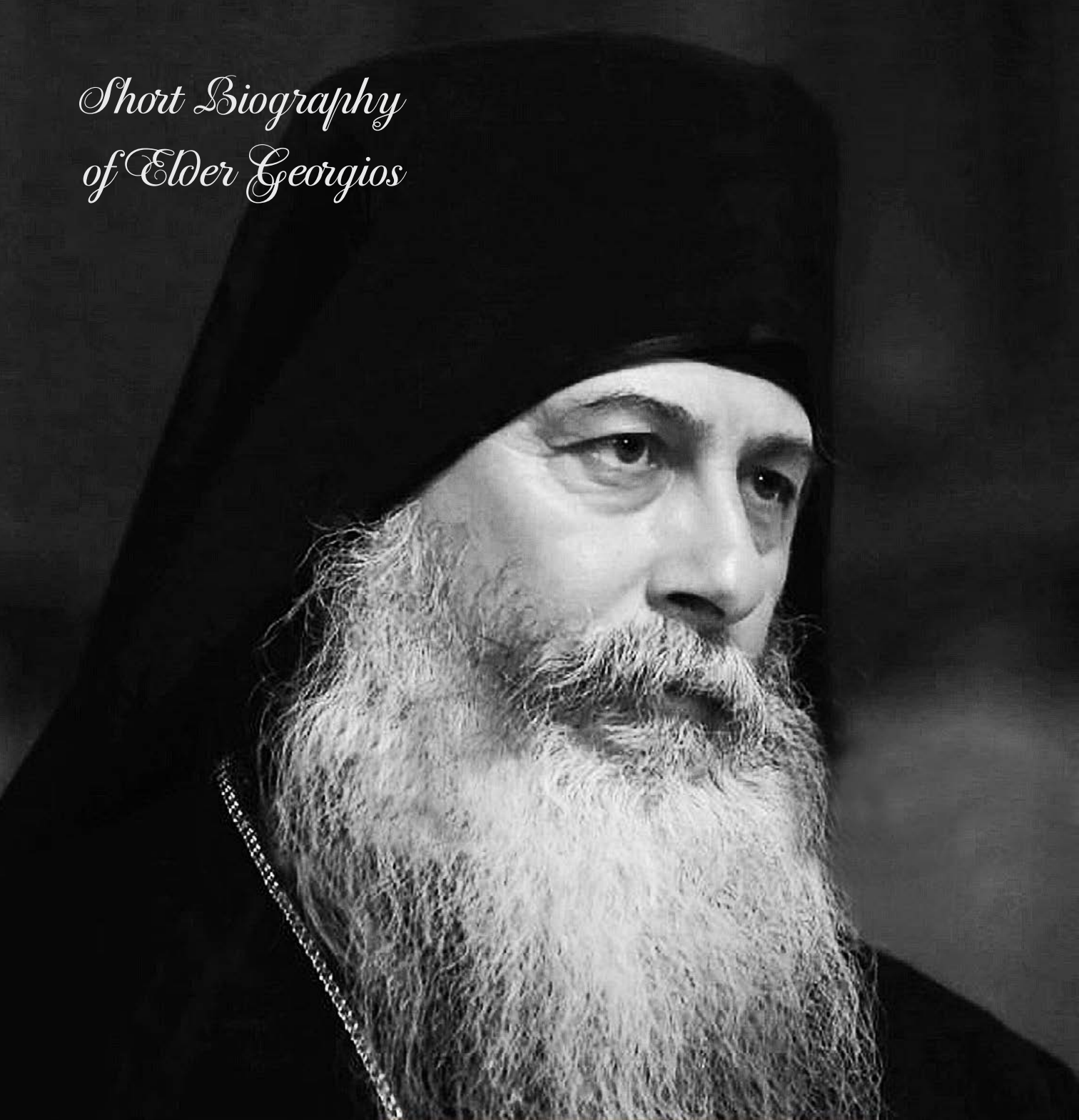
Saint Paisios of Mount Athos

*Dedicated to
Saint Paisios the Hagiorite*



Μοναχὸς Παΐσιος

Short Biography of Elder Georgios



Elder Georgios Alevras was born in Trikala, Greece, on March 22, 1963. During his school years he was very active in sports, especially basketball, being selected to play with the Hellenic national junior basketball team. After completing his secondary education he served his term in the Hellenic Air Force as a sergeant in Tatoi, an air base near the monastery founded by Agios Porphyrios in Milesi, Attica.

This period was decisive for the future course of his life. It was then that he met Elder Porphyrios, **now canonized a Saint**, who immediately became his Spiritual Father. It was a blessing of Agios Porphyrios for the military service to take place in Tatoi, so that

the two of them could communicate daily. Saint Porphyrios embraced him with divine love. Fr. Georgios (Theodoros was his name at that time) accepted the invitation of the Saint to visit Holy Mount Athos. In 1988, without the slightest hesitation, he decided to give up his worldly life and devoted himself to God and to his Elder, Saint Porphyrios.

Elder Porphyrios foresaw that young Theodoros would be tonsured a monk after His own death. The Holy Elder decided that Theodoros should take the name Georgios and gave him His blessing to leave the Holy Mount of Athos to minister people in the world, only if it was required by circumstances. Indeed, after the Saint fell asleep in the Lord in 1991, the prophesy was fulfilled, and Theodoros became

a monk. The newly-tonsured Fr. Georgios stayed 10 more years on Holy Mount Athos. He then went out to minister in the world, which he did for 10 years (2001-2011).

In 2004, just before the Olympic Games in Athens, he wrote a special tribute to the Holy Elder Porphyrios, entitled "**Spiritual Olympiad**".

In 2006, His Beatitude Cyril, Metropolitan of Thessaliotis and Fanariofersala, ordained Fr. Georgios to the priesthood and raised him to the **rank of Archimandrite** (November 8, 2006), with the Blessing to act as a **Spiritual Father Confessor**. In 2006 as well, the board of the nonprofit organization ELAIA unanimously elected him Chairman.

The purpose of Elaia was the political awakening of the Nation.

This was achieved through the promotion of the First Governor of Hellenic Nation and a Great Christian politician.

The same year, a magnificent icon was created under his personal guidance. This icon of our Holy Lady "the Patriot, That They May Be One" (in Greek: Panaghia Patriotissa "INA OSIN EN"), is unique in the long history of Christian iconography. This icon reflects the sacred legacy of unity that Jesus Christ conveyed to all mankind in his final prayer before the crucifixion. These very words that Jesus had spoken, "That They May Be One," were the last words pronounced by Saint Porphyrios before he fell asleep in the Lord.

The original icon is now located on Holy Mount Athos, at the Sacred Monastery of Great Lavra. Hand-painted copies of this icon have been presented by the nonprofit ELAIA to world spiritual leaders such as:

- His All-Holiness the Ecumenical Patriarch **BARTHOLOMEW**, Archbishop of Constantinople, New Rome.
- His Holiness **KIRILL**, The Patriarch of Moscow and all Russia and Primate of the Russian Orthodox Church
- His Holiness **THEODOROS II**, The Pope and Patriarch of Alexandria and all Africa.
- His Holiness **THEOFILOS III**, the Patriarch of the Holy City of Jerusalem and all Palestine, Syria, Arabia, and beyond the Jordan River, Kana of Galilee and Holy Sion.
- His Beatitude **CHRYSOSTOMOS II**, Archbishop of Nova Justiniana and All Cyprus.
- His Beatitude **IERONYMOS II**, Archbishop of Athens and All Greece and many other Archbishops and

Bishops of the Orthodox Church throughout the world.

Elder Georgios Alevras has given a series of lectures in Greece and Cyprus on spiritual subjects, mainly focused on the Great Saint of our time, Porphyrios the Kafsokalyvite (7 February 1906 – 2 December 1991), who was formally canonized as a Saint in the Orthodox Church by the Ecumenical Patriarchate of Constantinople on November 27th, 2013.

Articles and studies written by Elder Georgios Alevras have been published in numerous newspapers, magazines, journals as well as on social media blogs and other platforms.

In 2011, Fr. Georgios Alevras returned to Holy Mount Athos as the Elder of a Sacred Kalyvi dedicated to the Life-Giving Fountain, part of the Sacred Skete of the Holy Trinity, Kafsokalyvia.

Elder Georgios was enthroned on May 21, 2018 [May 8 on the Julian Calendar] as Dikaios of the Sacred Skete of the Holy Trinity, Kafsokalyvia, Mount Athos, for one year. (The Dikaios, or Justice, is the head of the Skete, with similar capacities to the Abbot of a Monastery)

Today Fr. Georgios Alevras is the Elder of the Sacred Kalyvi of the Holy Trinity in the area of Provata, located on the northeast foot of Mount Athos, near to Monastery of Great Lavra.

Elder Georgios up to this day struggles for and serves the sacred heritage of Jesus Christ and Saint Porphyrios for the unity of all mankind.



The Sacred Kalyvi of the Holy Trinity in the area of Provata, located on the northeast foot of Mount Athos, near to Monastery of Great Lavra.

THE EXTRAORDINARY AND WONDERFUL EVENT

The central door (Orea Pyli=Beautiful Gate) of the Sanctuary of the Temple of the Kalyvi of Holy Trinity, depicting Jesus Christ as High Priest, started to move miraculously by itself for three days, from the 20th to the 23rd of November 2019.

On the Thursday of St. Lazarus, before Easter 2020, the icon of the High Priest began to move again, this time constantly, daily and rarely stops.

This fact was repeatedly stated by the First Superintendent of Mount Athos, Elder Pavlos, by the Abbot of I.M. Great Lavra Geron Prodromos, fathers from many Sacred Kalyves and Hermitages of Mount Athos, from the Commander and Deputy Commander of the Karyes Police Department and finally, from several pilgrims who visited the place.

It should be noted that the image was examined by the authorities and nothing was found that causes the image to move

This great and continuous event is well known in Greece, due to the publicity that has been given, since videos and photos have been published on the internet and newspapers.

Today the icon is still moving on its own, every day.



Left: The icon-door of the sanctuary of the temple of the Holy Trinity depicting Jesus Christ as the High Priest



Elder Georgios in the cave of the Apocalypse of St. John the Theologian on the island of Patmos - Sept.2016

Last Thoughts

We live in Apocalyptic times. One of the reasons for creating this small anniversary brochure, dedicated to the 200 years since the Greek Revolution, was the inspiration from two historical figures who unite Greece and America, Ioannis Kapodistrias and John Quincy Adams.

He first Governor of Greece, Ioannis Kapodistrias, who had a personal relationship with the American President, is known to have studied the Scriptures since childhood. That is why in each of his letters he uses short excerpts from the New Testament, for this reason, his integrity and deep faith, Metternich calls him “Saint John of Revelation” and in Russia he is called “the Prophet”.

In a 1811 letter to his son, John Quincy Adams wrote how happy he was to hear that his son was helping his aunt study the Bible every evening.

“I advise you, my son, in whatever you read, and most of all in reading the Bible, to remember that it is for the purpose of making you wiser and more virtuous,” he said. “I have myself, for many years, made it a practice to read through the Bible once every year. I have always endeavored to read it with the same spirit and temper of mind, which I now recommend to you: that is, with the intention and desire that it may contribute to my advancement in wisdom and virtue.”

In 2016 I visited the island of Patmos, where Saint John the Theologian heard through the crevice of the rock, the Divine words of the Apocalypse and saw great events of the end times.

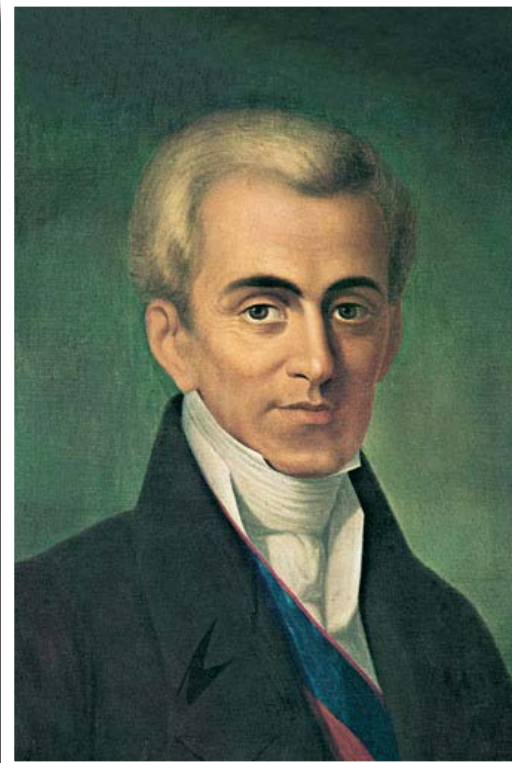
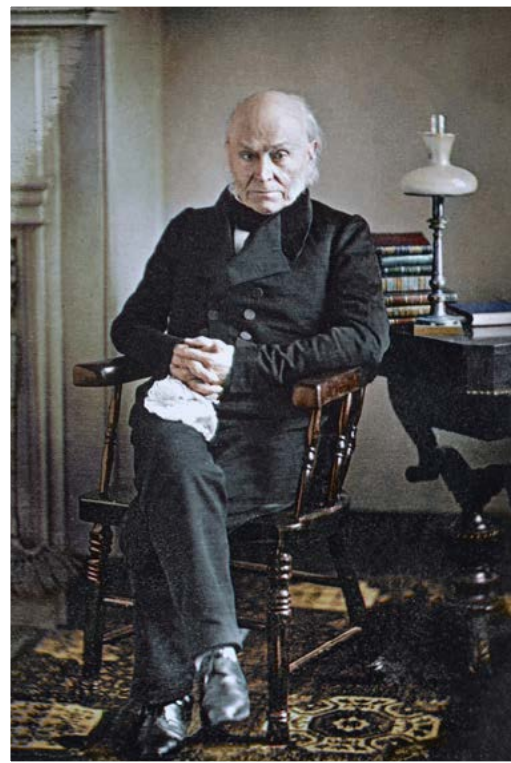
In this cave, my spiritual father Saint Porphyrios, many years ago, had also experienced for a few minutes, what Saint John the Theologian lived. He saw the Apocalypse.

He will tell me meaningfully a few years later. **“The Apocalypse was written, so that it would not take place”**

John Quincy Adams learned from his father that whoever reads the Bible can only come to the conclusion that God will fulfill his Word to the prophets .

“I speak as a man of the world to men of the world; and I say to you, search the Scriptures! The Bible is the book of all others, to be read at all ages, and in all conditions of human life; not to be read once or twice or thrice through, and then laid aside, but to be read in small portions of one or two chapters every day, and never to be intermitted, unless by some overruling necessity,” he once proclaimed.

I understood in his words, that God because of His endless love for the human race, warns people throughout history to follow in his footsteps and seek the Truth that is Himself. Thus we will avoid the disastrous consequences of the events described in Revelation.

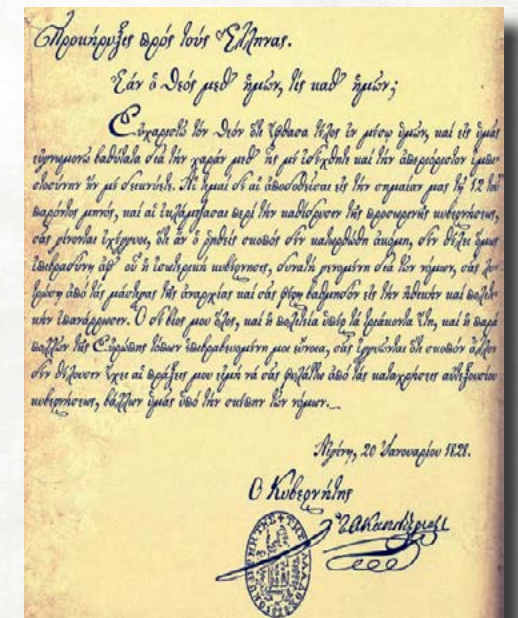


John Quincy Adams & Ioannis Kapodistrias

The American President had personally immersed himself in the study and interpretation of the Revelation of Saint John the Theologian and the Prophet Daniel.



“His Apocalypse” wherein is set forth a detailed panorama of the prophetic wonders of Daniel and Revelation. by John Quincy Adams.



The first letter-proclamation of Ioannis Kapodistrias to the Greeks is entitled: **“If God is with us, who will be against us”**



My visit in 2011 to Nafplio and the Fortress of Palamidi, to pay tribute to the 1st Governor of Greece, Ioannis Kapodistrias and the two heroes of the Greek Revolution, Theodoros Kolokotronis and Theodoros Grivas.

Theodoros Kolokotronis, who unfortunately, although he was the forerunner of the revolution, was imprisoned in this fortress by Greeks. This is unfortunately the fate of the heroes in Greece.

The keys of this fortress were handed over in 1828 by the chief Theodoros Grivas to the 1st Governor of Greece Ioannis Kapodistrias.

From the first moment that Saint Porphyrios sent me to become a monk in the Holy Skete of Kausokalyvia, he called me "Grivas", until the end of his earthly life.

Fr. Georgios Alevras

Vassilis Kostoulas

MUSIC | FILM | DESIGN | WEB



Graphic Design by Vassilis Kostoulas

kostoulasvassilis@gmail.com

