



ΛΥΧΝΟΣ

A GREEK ORTHODOX PERIODICAL FOR YOUNG PEOPLE

«Λύχνος τοῖς
ποσὶ μου ὁ
νόμος σου καὶ
φῶς ταῖς τρίβοις
μου»

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Today creation all is exultant and rejoices, for Christ has arisen, and Hades was despoiled ... For You really and truly pledged that You will be with us unto the end of the age, O Christ. And we the faithful, clinging to Your promise, our anchor of hope, rejoice.

Easter Sunday Matins

The significant historical events in the history of humanity that remain unsurpassed by other events are that God made humanity in His image and likeness, that humanity fell through disobedience to God, that God became human in the Person of Jesus Christ “for us and for our salvation,” (Creed) and that he re-opened Paradise and restored mankind through His Resurrection. All other human endeavours fall short of these events and acts of love by God for us.

As we celebrate throughout this issue the 200 years anniversary of the commencement of the independence struggle by our Greek forbears, we reflect on how Christ’s Resurrection impacted upon them, and the lessons we draw from that today as we celebrate His Resurrection.

The word resurrection was used by freedom fighters such as Ypsilantis in terms of the hour of Greece’s resurrection, and in appealing to the European courts Petros Mavromichalis spoke of resurrecting our unfortunate people, and nationalist leaders in the village of Milies on Mount Pelion toasted: “Christ is risen, long live the resurrection of the homeland, long live liberty.” Austrian intelligence reported that the Resurrection was represented among the decorative motifs on the Greek revolutionary flags. General Makriyanni’s memoirs referred to “the will of the just God to resurrect their descendants, whose homeland had been lost for so many centuries. And it was that they might remember their faith that the true God resurrected them.”

The freedom fighters did not merely associate resurrection with insurrection or liberation. They clung to the “anchor of hope” chanted in Easter Sunday Matins that Christ will be with us to the end of the age. They hoped that the Resurrected Christ would bless them because they also fought for the re-establishment of His persecuted church.

Christ liberated us from the oppression of sin, from eternal estrangement, from despair to hope through His resurrection. They looked to be liberated from

oppression so they could freely practice their religion, speak their mother tongue, and not be treated as second class citizens in their own country. Christ’s liberation of humanity became the model for the liberation of the nation. He had said “greater love has no one than to lay down one’s life for his friends” (John 15:13), and He did just that. They were inspired by His sacrifice to do the same by laying down their lives for their fellow Greeks, and for the generations to come. Christ’s Resurrection bestowed upon them a gratitude and a desire to reciprocate the love that He had shown for us. Their example later inspired the WWII resistance to the tyrannical occupants of Greece, which became a shining beacon for other nations.

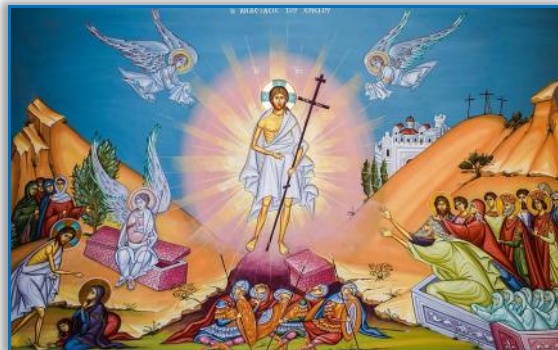
For the brave freedom fighters death was a present reality, yet they went forth in boldness and in the knowledge of Christ’s victory over death, and in anticipation of the resurrection of the dead. His resurrection permeated their being and filled them with joy as they prepared themselves to surrender to Him. They felt the joy the disciples felt when the Lord was risen.

The freedom fighters of 1821 were aware that as the Lord delivered the Israelites from

exile in Babylon, they lived in the hope that Christ would bless their efforts and sacrifices to deliver them from oppression.

Today, as we see evil in the ascent through the passing of laws that are not in humanity’s interests, we anticipate that we are entering a new age that will oppress our faith. As we reflect on the Resurrected Christ who has conquered death and tyranny and division, we live in hope that He will always be triumphant and prevail, and that He “will be with us unto the end of the age.”

The Resurrected loving Christ calls upon us to share in the joy of His resurrection, to be renewed in our personal relationship with Him, to stand for love where hatred persists, to preach compassion where injustice abounds, and to insist on dialogue where division prevails. He calls on us to emulate the faith, hope, and love of the 1821 freedom fighters, to have a grateful and sacrificial disposition, and to work with zeal in piety and humility for His kingdom. Christ is Risen!



«... ΖΩΗΝ ΧΑΡΙΣΑΜΕΝΟΣ»

Με αυτές τις δύο λέξεις καταλήγει ο θριαμβευτικός ύμνος της Αναστάσεως.

Βάλσαμο στις καρδιές των θνητών ανθρώπων γιατί ο Αναστάς Χριστός αναιρεί την «**πρώην κατάραν**» και χαρίζει τη ζωή σ' όλη τη πεσμένη ανθρωπότητα. Αυτό το χάρισμα, αυτό το δώρο, τεχνούργησε η Αγάπη του Θεού για τον χαμένο άνθρωπο: «**ούτω γαρ ηγάπησεν ο Θεός τον κόσμον ώστε τον υιόν αυτού τον μονογενή έδωκεν, ίνα πας ο πιστεύων εις αυτόν μη απόληται, αλλ' έχει ζωήν αιώνιον**» (Ιωάν. 3:16).

Και στο Ευαγγέλιο της Αναστάσεως, ακούμε τον Θεολόγο Ευαγγελιστή να διακηρύττει «**εν αυτή ζωή ήν και η ζωή ήν το φως των ανθρώπων**» (Ιωάν. 1:4). Είχε μέσα Του (ο Χριστός) ζωή, και Αυτός σαν πηγή της ζωής εδημιούργησε και συντηρεί κάθε ζωή. Διά τους λογικούς δε ανθρώπους ήταν – ο Χριστός – και το πνευματικό και ηθικό φως που φωτίζει το νου τους και τους οδηγεί στην αλήθεια. (Ερμ. Π. Τρεμπέλα)

Δε μας έδωσε μόνο τη φυσική ζωή, αλλά κυρίως τη ζωή του φωτός που φωτίζει το νου μας, δίνοντάς μας «**ηγεμόνα νουν**», και οδηγώντας μας από τη πλάνη προς στην αλήθεια. Μέσα στο Αναστημένο

Σώμα του Ιησού, υπάρχει δύναμη που όχι μόνο ζωοποιεί τους θνητούς αλλά και γεμίζει τις ψυχές των ανθρώπων με θεία γνώση. Αυτή η θεία γνώση είναι η πραγματική ζωή. Με το λογικό μας και τη συνειδησή μας, συναισθανόμαστε την εξάρτησή μας από το Θεό, ο οποίος είναι το «**πρώτο αίτιο**». Αναγνωρίζουμε και ομολογούμε πως Αυτός είναι και εξ αιτίας Του, υπάρχουμε και μεις. Αυτή η θεία γνώση μας ανοίγει τους νοητούς οφθαλμούς να διακρίνουμε το καλό από το κακό, την αλήθεια από το ψέμα, το δίκαιο από το άδικο.

Καταλαβαίνουμε το θέλημα του Δημιουργού και με

ελεύθερη βούληση υποταγόμαστε στο θείο θέλημα. Επιλέγουμε την ηθική και πνευματικά θεάρεστη ζωή, και με τη χάρη του Θεού ελπίζουμε να αξιωθούμε την αιώνια ζωή.

Αρχηγός και πηγή αυτής της αιώνιας ζωής, πάλι ο Αναστημένος Κύριός μας: «**Ζωήν αιώνιον έδωκε ημίν ο Θεός, και αυτή η ζωή εν τω υιώ αυτού εστί. Ο έχων τον υιόν έχει την ζωήν**» (Α' Ιωάν. 5:11-12). Έδωσε ο Θεός εις ημάς τους πιστούς ζωήν αιώνιον, και η ζωή αυτή υπάρχει στον Υιόν Του και διά της ενώσεως μετά του Υιού Του, μεταδίδεται εις τους πιστούς. (Ερμ. Π. Τρεμπέλα)

Ο Αναστημένος Κύριος είναι ο νικητής και θριαμβευτής του θανάτου. Όποιος ζει μέσα στην αγιαστική χάρη της Εκκλησίας Του, ενώνεται διά της πίστεως με τον Υιόν και Λόγο του Θεού, και έχει την αληθινή, τη πραγματική, τη αιώνια ζωή.

Ο Ίδιος μας βεβαιώνει: «**Εγώ ειμί η Ανάστασις και η Ζωή**» (Ιωάν. 11:25).

Δηλ. Εγώ έχω τη δύναμη να ανασταίνω τους νεκρούς, γιατί Εγώ είμαι η πηγή της ζωής. Τι αξία έχει αν ζήσουμε περισσότερα χρόνια πάνω στη γη; Χωρίς το Χριστό, ζωή ανώτερη, πνευματική, δεν υπάρχει. Καταλήγουμε

πνευματικά νεκροί.

Ενώ εκείνος που με το Μυστήριο της Θείας Ευχαριστίας τρώγει το Σώμα του Χριστού και πίνει το Αίμα Του, γίνεται κοινωνός και συμμετοχος της ιδικής Του μακαρίας και ατελεύτερης ζωής, όπως ο Ίδιος το βεβαιώνει (Ιωάν. 6:54).

Καμιά δύναμη στον κόσμο δεν μπορεί να ανακόψει το ρεύμα της ζωής που ο Αναστάς Κύριος μας μεταδίδει. Αυτός ο Σωτήρας μας, Αυτός η χαρά μας, Αυτός η ειρήνη μας, Αυτός και η ζωή μας.





Western Mentality and Eastern Morality

Around the time of Charlemagne, who was crowned Holy Roman Emperor in 800AD, Western Europe was in a state of confusion and feudalism.

Western Europe was going through the Middle Ages (also known as the Medieval period). During this period, war was the usual state among the countries of Europe, and this prevented any significant social, spiritual, scientific, or educational progress. As a result, the people remained largely illiterate and leading a mostly agrarian life. The Middle Ages are generally accepted to have lasted from the 5th to the 14th Century, and were succeeded by the Renaissance, spearheaded by education, philosophy and technical advances.



Rome: Capital of the Western Roman Empire

Whilst all the above were taking place in Western Europe, the Eastern Roman Empire with its capital in Constantinople was flourishing in many aspects that were deficient in the West. The Latin and Greek languages were both spoken, as in all polyethnic Empires, where more than one language were commonly used. There was a predominance of Greek residents, a fact which made Greek the dominant language, and Latin was eventually abandoned in the 6th Century, after it had ceased to be the official language. At the same time, the Empire was the centre of power and wealth, and this led to the development of art, social improvement, education, and the establishment of scientific Institutions. Culture, language and art were mainly Greek, with a moderate degree of Roman influence.



Controversy arose as to whether the Eastern Empire was Roman or Greek. The historians finally settled that it was Roman. Its citizens were called Romaioi, [Ρωμαίοι], and they are called “Rum” in Turkish and Arabic today, and their country Romania [Ρωμανία].

Following the fall of the Western Roman Empire in 476AD, friction began about the 6th century between the Eastern and Western churches. The Church in Rome introduced into the Nicæan Creed the word “filioque”, meaning that the Holy Spirit can proceed both from the Father and the Son. To the East that was totally unacceptable, as one of the canons protecting the Creed declares “no word can be added to or subtracted from it”, and it clearly states that the



Constantinople: Capital of the Eastern Roman Empire

Holy Spirit only proceeds from the Father. Only an Ecumenical Synod could make any change, but the Western Church had done it without any form of consultation, excluding even the other four patriarchs. Negotiations proved futile, and Rome eventually inserted “filioque” permanently into its creed in the 9th century.

Since then, changes in many aspects of dogmas and teachings have been made by the Western Church, opening the way for the Protestant world to do the same to its dogmas and teachings. The final result was that both denominations adopted the path of revisionism and relativism [changing dogmas to fit ideas of the world], rather than the firm and immovable truths of the Bible, the Ecumenical Councils, and the holy Fathers of the Christian faith.

Ήρωες του 1821

Η 25η Μαρτίου 1821 σηματοδοτεί την έναρξη της Ελληνικής επανάστασης και στις 22 Μαρτίου 1829 την ημέρα της δημιουργίας του νεοελληνικού κράτους. Παρακάτω παρουσιάζουμε μερικούς από τους ήρωες. Τα κοινά χαρακτηριστικά τους ήταν ότι οι ψυχές τους ανάβαν από Θεία φλόγα, και είχαν πατριωτικό ζήλο.

Ορισμένοι από τους ήρωες ήταν μέλη της «Φιλικής Εταιρείας», που ήταν ένα μεγάλο παγκόσμιο μυστικό ελληνικό επαναστατικό κίνημα της οποίας ηγήθηκε ο Υψηλάντης κατά την εποχή της επανάστασης.

Ο Γρηγόριος Ε΄ Οικουμενικός Πατριάρχης Κωνσταντινουπόλεως γεννήθηκε Γεώργιος Αγγελόπουλος το 1746 στη Δημητσάνα Αρκαδίας. Διδάχθηκε σε τοπικό σχολείο, μετά στην Αθήνα, και αργότερα στην Ευαγγελική Σχολή της Σμύρνης. Αποσύρθηκε στη μονή του Αγίου Διονυσίου στις Στροφάδες νήσους, όπου εκάρη μοναχός με το όνομα Γρηγόριος. Ακολουθώντας το φρόνημα στην περίφημη Πατριάδα Σχολή.

Ο μητροπολίτης Σμύρνης Προκόπιος, τον χειροτόνησε διάκονο και αργότερα πρεσβύτερο. Χειροτονήθηκε Μητροπολίτης Σμύρνης το 1785 μετά την εκλογή του Προκόπιου ως Πατριάρχη. Εκλέχθηκε ομοφώνως Πατριάρχης τρεις φορές: 1 Μαΐου 1797, 24 Σεπτεμβρίου 1806, και 18 Δεκεμβρίου 1818. Η τρίτη πατριαρχία του συνδέθηκε με κρίσιμες στιγμές του Ελληνισμού.

Το κλίμα για τον Γρηγόριο βάρυνε όταν έφθασαν οι πρώτες πληροφορίες για την κήρυξη της Επανάστασης στην Πελοπόννησο. Οι ξένες πρεσβείες τον παρακάλεσαν να φύγει. Αρνείται κατηγορηματικά: «Είμαι πατριάρχης για να σώσω τον λαό μου, όχι για να τον ρίξω στα μαχαίρια των γενίτσαρων. Ο θάνατός μου, ίσως χρησιμεύσει περισσότερο απ' ότι θα ωφελούσε η ζωή μου. Ο ποιμήν ο καλός την ψυχήν αυτού τίθησι υπέρ των προβάτων.» Έτσι, στις 10 το πρωί της 10ης Απριλίου του 1821, ανήμερα της εορτής του Πάσχα τον πιάσανε. Έπειτα από φρικτά βασανιστήρια τον κρέμασαν στην μπροστινή πύλη του Πατριαρχείου με πλήρη την πατριαρχική στολή του.

Μετά από τρεις μέρες κάποιοι Εβραίοι έσυραν το λείψανο του στους κεντρικούς δρόμους της Κωνσταντινούπολης. Έπειτα τον έριξαν στη θάλασσα για να βουλιάξει. Ο καπετάνιος του ρωσικού πλοίου, Νικόλαος Σκλάβος, ανέσυρε το λείψανο από τη θάλασσα και το μετέφερε στην Οδησό, όπου εκτέθηκε σε λαϊκό προσκύνημα. Το λείψανο του μεταφέρθηκε στην Αθήνα και εναποτέθηκε στη Μητρόπολη. Ανακηρύχθηκε Άγιος το 1921.

The 25th of March 1821 marks the beginning of the Greek revolution and 22 March 1829 the day of the creation of the modern Greek state. Presented below are some of the key heroes of that revolt. Their common characteristics were that the Divine flame lit their souls, and that their fierce patriotism was inspirational to all.

A number of these heroes became members of the "Filiki Etaireia" (Society of Friends), which was a major world-wide underground Greek revolutionary movement that was led by Alexander Ypsilantis at the time of the revolution.

Gregory V of Constantinople was the 234th Patriarch of Constantinople. He was martyred in 1821 during the Greek War of Independence and was glorified as a saint by the Church of Greece 100 years later in 1921.

He was born Georgios Aggelopoulos in Dimitsana, Arcadia prefecture in 1746, of pious parents. He was a studious child and his educational success took him to: Athens; the Smyrna theological school; and at Patmos after he had been tonsured a monk and named Gregory.

Gregory returned to Smyrna and was ordained a deacon in 1775. He subsequently became an archdeacon, a priest and an assistant Bishop. In 1785 he was elected Bishop of the Metropolis of Smyrna, succeeding Procopius who had become Patriarch of Constantinople. Gregory was elected to the patriarchal throne of Constantinople served as Patriarch for three separate periods: 1797 to 1798, 1806 to 1808, and 1818 to 1821. His third and final period was a crucial and tense time in the Greek struggle for independence.

In 1818, Gregory provided his support to the Filiki Etaireia that was preparing for a revolt against the Turkish rule. In reprisal for the society's leader, Alexander Ypsilantis, crossing the Prut River and starting the Greek revolt in Romania, followed by the revolt in the Peloponnese, Gregory was arrested during the Divine Liturgy in Holy Week of April 1821. He was hanged on the front gate of the Patriarchate compound in his full Patriarchal vestments. After hanging for three days and being mocked by the passing crowds, his body was taken down and given to a group of Jews who dragged it through the streets of Constantinople before throwing it into the Bosphorus Sea.

Gregory's body was recovered from the sea by Nicholas Sklavos, who was a Greek captain of a Russian ship, and secreted to Odessa, then in Southern Russia, where it was buried with honours at the Church of the Holy Trinity. Later, his relics were enshrined in the Metropolitan Cathedral in Athens.



Heroes of 1821

Θεόδωρος Κολοκοτρώνης (1770-1834) Ηγετική μορφή της Ελληνικής Επανάστασης, που έδρασε στην Πελοπόννησο. Γι' αυτό και είναι γνωστός και ως «Γέρος του Μωριά».

Η οικογένεια των Κολοκοτρωναίων από το 16ο αιώνα βρισκόταν σε αδιάκοπο πόλεμο με τους Τούρκους. Ήταν 10 ετών όταν ο πατέρας του σκοτώθηκε από τους Τούρκους. Το 1806, κατά τη διάρκεια του μεγάλου διωγμού των κλεφτών από τους κατακτητές, κατόρθωσε να διασωθεί και να καταφύγει στη Ζάκυνθο, όπου κατατάχθηκε στον αγγλικό στρατό κι έφθασε μέχρι το βαθμό του ταγματάρχη. Το 1818 μυήθηκε στη Φιλική Εταιρεία.

Στις 23 Μαρτίου 1821 συμμετείχε στο υπό τον Πετρόμπεη Μαυρομιχάλη στρατιωτικό σώμα που κατέλαβε την Καλαμάτα, σηματοδοτώντας την έναρξη της Ελληνικής Επανάστασης. Αμέσως μετά έβαλε σκοπό να καταλάβει την Τριπολιτσά, το διοικητικό κέντρο των Οθωμανών στον Μωριά, γιατί αλλιώς δεν θα μπορούσε να επικρατήσει η επανάσταση, όπως πίστευε. Η νίκη των Ελλήνων στο Βαλτέτσι και η άλωση της Τριπολιτσάς οφείλονται αποκλειστικά και μόνο στον Κολοκοτρώνη. Τον επέβαλαν ως αρχηγό του επαναστατικού στρατού της Πελοποννήσου. Στη μάχη των Δερβενακίων, όπου καταστράφηκε ο στρατός του Δράμαλη, αναδείχθηκε η στρατηγική του ιδιοφυΐα και η κυβέρνηση Κουντουριώτη τον διόρισε αρχιστράτηγο των επαναστατικών δυνάμεων. Οι πολιτικοί του αντίπαλοι δυστυχώς τον φυλάκισαν, αλλά η κυβέρνηση τον απελευθερώσει όταν ο Ιμπραήμ απειλούσε να καταστείλει την επανάσταση και του ανέθεσαν ξανά την αρχιστρατηγία.

Είπε τα εξής: «Πρέπει να φυλάξετε την πίστη σας και να την στερεώσετε, διότι, όταν πιάσαμε τα άρματα είπαμε πρώτα υπέρ πίστεως και έπειτα υπέρ πατρίδος. Σε εσάς μένει να ισιώσετε και να στολίσετε τον τόπο, όπου εμείς ελευθερώσαμε· και, για να γίνει αυτό, πρέπει να έχετε ως θεμέλια της πολιτείας την ομόνοια, την θρησκεία και την φρόνιμον ελευθερία.»

Γεώργιος Καραϊσκάκης θεωρείται η δεύτερη πιο σημαντική στρατιωτική προσωπικότητα και ήρωας της Επανάστασης του 1821 μετά τον Κολοκοτρώνη. Αρχικά υπήρξε σπουδαίος αρματωλός. Αναδείχθη σε μεγάλη ιδιοφυΐα στρατηγικής. Έγινε στρατιωτικός διοικητής Ανατολικής Ελλάδας, και τελικά έγινε στρατηγός.

Είπε τα εξής: «Πολεμούσαμε γυμνοί, ξυπόλητοι, δίχως τροφή. Με τη βοήθεια όμως του Θεού, την ευχή του έθνους μας και μονιασμένοι σταθήκαμε, νικήσαμε... Θεέ μου, εγώ δούλεψα για την πατρίδα, έκανα το χρέος μου...»



Theodoros Kolokotronis (1770-1834) is one of the most significant figures of the Greek War of Independence. He was the brain of the revolution and the animating spirit of the Greek nation. He came from a family with a long history of fighting Ottomans, and escaped to Zakynthos where he served in the English Army. He returned on the eve of the revolution. Due to his military experience and knowledge he soon became the leading figure in organising the Greek fighters. He led

the siege of Tripolis, and its surrender marked the first success of the Greek revolution. He has gone down in history for his great success in the defeat of the Ottoman army under Mahmud Dramali Pasha at the Battle of Dervenakia, where he displayed his fierce courage, determination, patience, and military acumen.

His political opponents imprisoned him but freed him when Ibrahim invaded Greece. Kolokotronis inflicted major blows to the invaders through guerrilla tactics, and was appointed commander-in-chief of the Greek forces in the Peloponnese in 1825.

He was a deeply religious man, a virtuous leader who believed ardently in the freedom of the Greek nation, placing his ideas and principles above all. He taught the Greeks to love each other and to fight against the common enemy. He forgave all of his enemies who had done harm to him or his family because he wanted the Greeks to be united. He was illiterate for most of his life but he was a gifted strategist. Three words could characterize his spirit: prudence, providence and wisdom. He later prompting the new generation to rebuild the world that they liberated with religion, solidarity and freedom.

Georgios Karaiskakis (1782-1827) was a famous brigand, military commander and hero of the revolution. He was born in a monastery near the village of Mavrommati in the Agrafa mountains. He grew up in poverty and at a young age was forced to the mountains, joining the service of Katsantonis, a local brigand. He was cunning, brave and reckless, rising quickly through the ranks to become lieutenant. He was one of the first to take part in the Greek revolution and his military genius became apparent during the last years of the struggle. The first Greek government appointed him as chief marshal of eastern Greece. He made Elefsina his headquarters. He was



defeated when he sought to cut off Turkish supplies during the siege of Acropolis. His initial failures were followed by two famous victories at Arachova and Distomo. He was killed on 23 April, 1827, after he was fatally wounded by a rifle bullet in battle with the Turks at Faliro. After Kolokotronis, Karaiskakis is considered the revolution's second most important military figure.

Ήρωες του 1821

Παλαιών Πατρών Γερμανός Γ'; 1771–1826) γεννήθηκε στη Δημητσάνα, Αρκαδίας στις 25 Μαρτίου 1771. Ήταν από τους πρωταγωνιστές ιεράρχες της Ελληνικής Επανάστασης του 1821 με διπλωματική και πολιτική δράση.

Στις 25 Μαρτίου του 1821 ο Γερμανός ύψωσε τη σημαία του αγώνα και κήρυξε την έναρξη της Ελληνικής Επανάστασης στο μοναστήρι της Αγίας Λαύρας, που χρησιμοποιούνταν ως σημείο συγκέντρωσης προεστών, οπλαρχηγών και κληρικών την περίοδο αυτή.

Είπε τα εξής: «Να είστε, λοιπόν, αγαπημένοι. Οπλιστείτε με τον ζήλο του Θεού και πάρτε τα όπλα σας, διότι είναι προτιμότερο να πεθάνει κανείς πολεμώντας, παρά να ντροπιάσει τα ιερά της Πίστης του και την Πατρίδα του. ... Η ιστορία και το μέλλον μας στηρίζονται πάνω στη Θρησκεία, στην Ελευθερία και στην Πατρίδα.»

Ο Γιάννης Μακρυγιάννης (1797 – 1864) ήταν ένας από τους πιο σημαντικούς αγωνιστές της Ελληνικής Επανάστασης του 1821. Ήταν στρατιωτικός και δραστήριο πολιτικό πρόσωπο μετά τη δημιουργία του ελεύθερου ελληνικού κράτους.

Στην έναρξη της Επανάστασης συνελήφθη από τους Τούρκους στην Άρτα όμως γρήγορα δραπέτευσε. Πήρε μέρος, στην πολιορκία της Άρτας (12 Νοεμ.). Στις 4 Ιουλ. 1822, πολέμησε στην Μάχη του Πέτα. Το καλοκαίρι του 1823 συμπολέμησε με τον Νικητάρá στις μάχες της Βελίτσας και της Πέτρας. Ο Μακρυγιάννης διορίστηκε πολιτάρχης της Αρκαδίας (σημερινής Κυπαρισσίας) και συνεισέφερε στην άμυνα του Νεοκάστρου της Πύλου. Οργάνωσε την άμυνα της περιοχής στους Μύλους, και συμμετείχε στην οργάνωση της άμυνας της Αθήνας πόλης και της Ακρόπολης.

Στα απομνημονεύματα του μνημειώδες έργο-εξιστορεί με απλό τρόπο τις εμπειρίες του από την Επανάσταση αλλά και το πνεύμα και το πιστεύω των αγωνιστών για την λευτεριά.

Είπε τα εξής: «Πήγα στοχάστηκα και τα 'βαλα όλα μπροστά μου. Αυτά που θα πάθω για τη λευτεριά της πατρίδας μου και της θρησκείας μου, και σκοτωμό και κινδύνους και αγώνες. Πήγα και του είπα: «Είμαι άξιος». Του φίλησα το χέρι... Και με την ευχή του παπά του ευλογημένου, της πατρίδας και της θρησκείας μου, ο Θεός δεν με άφησε να ντροπιαστώ.»



Germanos III of Old Patras (1771–1826), was born Georgios Gotzias in Dimitsana, northwestern Arcadia, Peloponnese. Before his consecration as Metropolitan of Patras by Patriarch Gregory V, he had served as a priest and Protosyngellus in Smyrna.

He played an important role in the Greek Revolution, having diplomatic and political activity. According to tradition and several written sources, on the 25th March 1821 Feast of Annunciation Bishop Germanos proclaimed the national uprising against the Ottoman Empire and blessed the flag of the revolution at the Monastery of Agia Lavra.

Makriyannis was born Ioannis Triantaphyllou at Lidoriki and was later nicknamed 'Makriyannis' (Long John) on account of his height.

When in June 1825 Ibrahim Pasha attacked the Miloi of Argos with a force of 4,000 foot-soldiers and 600 cavalymen Makriyannis, together with Ypsilantis, Mavromichalis and 300 men, defended the position, which commands the approaches to Nauplion. They had already repulsed four fierce attacks by Ibrahim when, towards evening, they were reinforced by a detachment of the first regular Greek regiment. Its arrival decided the outcome of the battle, and the Turko-Egyptian forces retreated in great disarray, with heavy casualties. The gallant Makriyannis, who was gravely wounded in

the fighting, was invited aboard the French Admiral de Rigny's frigate, where he was received by the admiral.

At the battle of Faliron on 5 February, 1827, Makriyannis commanded the corps of Athenians, under the orders of General Gordon. He distinguished himself again and again in the defence of his position through his bravery in a number of engagements.

After Greece's Independence he had a tumultuous public career and played an important role in drafting the first Constitution to the Kingdom of Greece. Like Kolokotronis, he was sentenced to death but later pardoned.

He is also famously known for his memoirs, which are a monument of Modern Greek literature.



Heroes of 1821

Η Μαντώ (Μαγδαληνή) Μαυρογένους - Εξέχουσα μορφή της Ελληνικής Επανάστασης, μία από τις ελάχιστες γυναίκες που διακρίθηκαν στον Αγώνα.

Η Μαντώ ήταν πλούσια γυναίκα και ξόδεψε όλη την περιουσία της για την ελευθερία της Ελλάδος. Κατάφερε επίσης να συγκεντρώσει κεφάλαια ζητώντας από τους Ευρωπαίους φίλους της να συνεισφέρουν χρήματα και όπλα στην Επανάσταση. Ο Φραγκίσκος Πουκεβίλ, Γάλλος διπλωμάτης, είπε γιά αυτήν: «Στα αρχαία χρόνια οι Έλληνες θα πίστευαν πως έρχεται η θεά Αθηνά στις ακτές της Αττικής. Αλλά ο σταυρός του πατέρα της, που έλαμπε στο στήθος της Μαντώς, φανέρωνε ότι η ηρωίδα χριστιανή και κόρη μάρτυρος, πήρε τα όπλα για την πίστη και την πατρίδα της.»



Manto Mavrogenous was a heroine of the Greek revolution. She was born in Trieste, which was part of Austria, but is now located in Italy. She grew up in an educated family and studied ancient Greek philosophy and history, while also speaking fluent French, Italian and Turkish. In 1809 her family initially moved to Paros and later returned to Mykonos, the island of their origin. She learned with excitement from her father that the Philiki Etairia was preparing the Greek revolution. When the news arrived that the struggle for freedom had begun, Manto invited the leaders of Mykonos to a meeting and persuaded them to join the revolution. This was declared in April 1821. Manto was a wealthy woman and spent all her fortune for the freedom of the Greeks. She also managed to raise funds by getting her European friends to contribute money and guns to the Revolution.

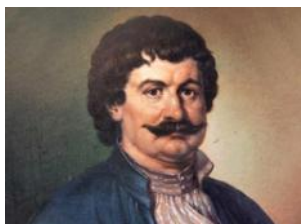
Η Λασκαρίνα Μπουμπουλίνα (11 Μαΐου 1771 – 22 Μαΐου 1825) ήταν ηρωίδα της Ελληνικής Επανάστασης του 1821. Ήταν η πιο σπουδαία γυναίκα που έλαβε μέρος στην επανάσταση, ξόδεψε την σημαντική περιουσία της στον απελευθερωτικό αγώνα με το στρατό και «τα παληκάρια της» και σε δύσκολα χρόνια έδειξε στις γυναίκες όλου του κόσμου τον δρόμο που τους αρμόζει στην κοινωνία και στο κράτος.



Είπε τα εξής: «Έχασα τον σύζυγό μου. Ευλογητός ο Θεός! Ο μεγαλύτερος γιος μου έπεσε με τα όπλα ανά χείρας. Ευλογητός ο Θεός! Ο δεύτερος γιος μου, 14 ετών, μάχεται με τους Έλληνες και πιθανώς να βρει ένδοξο θάνατο. Ευλογητός ο Θεός! Κάτω από το σημείο του σταυρού θα ρεύσει επίσης το αίμα μου. Ευλογητός ο Θεός! Θα νικήσουμε ή θα πάψουμε να ζούμε! Αλλά θα έχουμε την παρήγορη ιδέα ότι στον κόσμο δεν αφήσαμε πίσω μας δούλους τους Έλληνες.»

Ο Ρήγας Φεραίος ή Ρήγας Βελεστινλής (1757 – 1798) γεννήθηκε στο Βελεστίνο, τις αρχαίες Φερές, το 1757, από εύπορη οικογένεια. Επηρεασμένος από το ευρωπαϊκό διαφωτισμό και την Γαλλική επανάσταση στοχαστής και επαναστάτης θεωρείται εθνομάρτυρας και πρόδρομος της Ελληνικής Επανάστασης του 1821.

Ο θούριος του Ρήγα άναψε το πνεύμα της Επανάστασης στους ραγιαδες «Καλλίτερα μιάς ώρας ελεύθερη ζωή παρά σαράντα χρόνια σκλαβιά και φυλακή.» Ο Θεόδωρος Κολοκοτρώνης είπε για τον Ρήγα Φεραίο, που τα λόγια του ξεσήκωσαν έναν ολόκληρο λαό: «Εστάθη ο Ρήγας ο μέγας ευεργέτης της φυλής μας. Το μελάνι του θα είναι πολυτίμο ενώπιον του Θεού, όσο και το αίμα του το άγιο.»



Laskarina Boumboulina was another famous heroic woman of the Greek War of Independence. She was born in a prison cell in Constantinople and was the daughter of Stavrianos Pinotsis, a captain from Hydra. Boumboulina came from a rich family from the island of Spetses. She was involved with the underground organisation Filiki Etairia, which worked towards the Revolution. She used her wealth to buy arms, ammunitions, and to build a navy which she said she did “for the sake of my nation.”

After the success of the revolution in Peloponnesos and Central Greece, the uprising spread in the islands. Spetses was the first of the islands to join the revolution and this was mainly due to Boumboulina’s leadership and courage. The example of Spetse was followed by many other islands and therefore the freeing of the island of Spetse was one of the initial major steps towards victory for the Greeks. Thereafter Boumboulina, with her fleet, took part in many naval battles and dominated the Aegean creating problems for the by far superior Turkish fleet. Her daughter, Eleni Boubouli, later married the son of Kolokotronis, Panos Kolokotronis.

Rigas Feraios was a Greek writer, political thinker and revolutionary. He is remembered as a Greek national hero, a victim of the Balkan uprising against the Ottoman Empire and a pioneer of the Greek War of Independence. He wrote the Thourios (1797) or battle-hymn which every Greek at the time could relate to in which he wrote, “It’s finer to live one hour as a free man than forty years as a slave and prisoner.”



Ήρωες του 1821

Ο Ανδρέας Μιαούλης – Βώκος (Υδρα 20 Μαΐου 1769 – 11 Ιουνίου 1835 Πειραιάς) ήταν Έλληνας караβοκύρης, που διαδραμάτισε πρωταγωνιστικό ρόλο στην επανάσταση του 1821, ως διοικητής ναύαρχος του ελληνικού στόλου, αλλά και στην μετέπειτα πολιτική ζωή του τόπου.



Είπε τα εξής: «Αγωνίζου, λοιπόν, γενναία και μείνε βέβαιος, ότι τα ονόματα αυτών που αγωνίζονται για την πατρίδα θα μείνουν αθάνατα...»

Ο Παπαφλέσσας ή Γρηγόριος Δικαίος (1788-1825) ήταν κληρικός, πολιτικός και αγωνιστής, ήρωας της Ελληνικής Επανάστασης του 1821.

Ο Παπαφλέσσας αφιερώθηκε ψυχή τε και σώματι στην υπόθεση του εθνικού ξεσηκωμού. Παρορμητικός και ενθουσιώδης, ταξίδεψε γι' αυτόν το σκοπό στις παραδουνάβιες ηγεμονίες και κατάφερε να ενθουσιάσει και να παρασύρει πολλούς Έλληνες. Είπε τα εξής: «Έλληνες! Ποτέ μην ξεχνάτε το χρέος σας σε Θεό και σε πατρίδα. Σ' αυτά τα δύο σας ορκίζω ή να νικήσουμε ή να πεθάνουμε κάτω απ' τη σημαία του Χριστού.»



Στις 20 Μαΐου 1825 με μόνο 1,000 πολεμιστές στο Μανιάκι αντιμετωπίζει τις χιλιάδες στρατό του Ιμπραήμ. Αρνείται να φύγει και πέφτει ηρωικά, ύστερα από οκτάωρη σκληρή μάχη. Ο Ιμπραήμ μένει κατάπληκτος από την παλικαριά των Ελλήνων. Βαθιά εντυπωσιασμένος ζητάει να του βρουν τον νεκρό Παπαφλέσσα. Τον βρήκαν αποκεφαλισμένο ανάμεσα στα νεκρά παλικάρια του.

Κατά διαταγή του Ιμπραήμ, έπλυναν και καθάρισαν το νεκρό. Στερέωσαν το σώμα σ' ένα δένδρο. Ανώσαν τον κορμό με το κεφάλι. Στέκεται ο Μπραΐμης στο νεκρό πια αντίπαλό του. Στέκεται τον κοιτά.... τον κοιτά.... Σκύβει έπειτα με σεβασμό πολύ, σκύβει και τον φιλεί και δυνατά μουρμουρίζει: «Μακάρι να 'σουν δικό μου παλικάρι!»

Αθανάσιος Διάκος ήταν από τους πρωτεργάτες του εθνικού ξεσηκωμού στην Ανατολική Στερεά Ελλάδα και ήρωας της μάχης της Αλαμάνας.

Είπε τη γνωστή φράση στους Τούρκους πού τού ζητούσαν να Τουρκέψει, ειδώλλως θα τον σουβλίσαν: «Πάτε κι εσείς κι η πίστη σας, μουρτάτες, να χαθείτε. Εγώ Γραικός γεννήθηκα, Γραικός θε να πεθάνω!»

«Δε θέλω, να μου λυπηθείτε σεις την παλικαριά μου. Εκείνος που πεθαίνει για την πατρίδα και την πίστη του Χριστού, δε φοβάται ούτε σουβλισμα ούτε ψήσιμο!»



Andreas Miaoulis (1769-1835) was an admiral and politician who commanded Greek naval forces during the Greek Revolution. He was born Andreas Vokos in Hydra, and was later nicknamed Miaoulis (ie. brainy one).

At the age of 17 he became captain of a commercial ship. During the Napoleonic wars he showed courage in shipping wheat and corn. This enabled him to accumulate considerable wealth, which he used to contribute to the Turkish resistance in every way possible.

He was appointed admiral of the Greek fleet in the revolution's second year. He defeated the Turkish navy near Patra and the Turko-Egyptian navy near Geronda. On many occasions he was able to provide supplies for Greek cities besieged by the Turks (e.g. Mesologi). He lead Greeks to victory in skirmishes off Modon, Cape Matapan, Suda and Cape Papas.

Papaflessas or Gregorios Dikaos (1788-1825) was a patriotic Greek, priest, government official, and a key figure of the Greek Revolution. He is remembered for instituting many reforms, establishing the Greek postal system and building many schools. He was born in 1788, in Messinia, Peloponnese. In his teenage years he became a monk, and was ordained an Archimandrite in 1818. The Turks forced him to leave Greece due to his revolutionary character. He was named Minister of Internal Affairs and chief of Police by the government of Prince Alexander Mavrocordato under the name of Gregorios Dikaos. This was his alias when serving with the "Filiki Etairia", in which he became a key member. Under Ypsilantis' orders he returned to the Peloponnese and started preaching the ideal of liberty and freedom to ferment rebellion, and prepare the people to revolt against the Turkish oppressors. In 1825 the Turks invaded yet again under Ibrahim with 6,000 French trained Egyptian troops. Papaflessas met him with a charge of 1,000 men. The battle that later claimed his life took place at Maniaki on 20 May 1825, where Ibrahim attacked the Greeks with a ten to one advantage and killed 600, including Papaflessas who fought bravely to the bitter end.

Athanasios Diakos was a great military commander. He was born Athanasios Nikolaos Massavetas and was the grandson of a local brigand. He was drawn to religion from an early age and went to the Monastery of St John the Baptist for his education. He became a monk at the age of 17 years and was ordained a deacon of the Greek Orthodox church not long after.

Heroes of 1821

Κωνσταντίνος Κανάρης (Ψαρά 1793 ή 1795 – Αθήνα 2 Σεπτεμβρίου 1877) ήταν σημαντική μορφή του ναυτικού αγώνα κατά την Ελληνική Επανάσταση του 1821 και μετέπειτα ναύαρχος και πολιτικός, ο οποίος διετέλεσε πέντε φορές πρωθυπουργός της Ελλάδας (1844, 1848-49, 1864, 1864-65 και 1877).



Constantinos Kanaris (1793-1877) came from the island of Psara. He blew up the Turkish armada at Chios and at Tenedos and other Turkish ships at Mytilene and Samos (1824).

He was known in particular for his role in destroying the flagship of Turkish admiral Nasuhzade Ali pasha in revenge for the

Οι κυριότερες πολεμικές ενέργειες του Κανάρη στην Επανάσταση του 1821: Πυρπολεί την ναυαρχίδα του καπετάν πασά Καρά Αλή στη Χίο (6 - 7 Ιουνίου 1822), Ανατινάζει τουρκικό δίκροτο στο στενό μεταξύ Τενέδου και Τρωάδας (28 Οκτωβρίου 1822), Πυρπολεί τουρκική φρεγάτα κοντά στη Σάμο (5 Αυγούστου 1824), εκδικούμενος την καταστροφή της Κάσου και της πατρίδας του, Πυρπολεί τουρκική κορβέτα στα ανοιχτά της Μυτιλήνης (23 - 24 Σεπτεμβρίου 1824), Και η τολμηρότερη ενέργεια του - αποπειράται να πυρπολήσει τον αιγυπτιακό στόλο στο λιμάνι της Αλεξάνδρειας (29 Ιουλίου 1825).

Έμεινε γνωστός στην ιστορία για τον απaráμιλλο ηρωισμό του και την απόφαση για θυσία υπέρ της ελευθερίας της πατρίδος. Πριν από κάθε επίθεση με το μπουρλότο του έλεγε στον εαυτό του τη φημισμένη φράση: «Κωνσταντή, θα πεθάνεις!»

Αλέξανδρος Υψηλάντης (1792 – 1828) στρατιωτικός, λόγιος και αρχηγός της Φιλικής Εταιρείας σημαντικός έλληνας της διασποράς ήταν υποστράτηγος του ρωσικού στρατού και συμμετείχε στην διάσκεψη της Βιέννης το 1814-1815 όπου απεφασίζετο από τους μεγάλους της εποχής οι τύχες των λαών της Ευρώπης.



Στις 7 Ιουνίου 1821 ο στρατός του Υψηλάντη καταστράφηκε στη μάχη του Δραγατσανίου και υποχώρησε προς τα αυστριακά σύνορα. Παραδόθηκε στους Αυστριακούς, φυλακίστηκε και απελευθερώθηκε στις 24 Νοεμβρίου 1827. Η κλονισμένη υγεία του δεν του επέτρεψε να βοηθήσει το επαναστατημένο έθνος. Πέθανε στη Βιέννη δύο μήνες μετά την αποφυλάκισή του, στις 19 Ιανουαρίου του 1828.

Είπε τα εξής: «Η Πατρίδα μάς προσκαλεί. Ας αντηχήσουν, λοιπόν, όλα τα όρη της Ελλάδας από τον ήχο της πολεμικής μας σάλπιγγας. Είναι καιρός να αποτινάξουμε τον αφόρητο... ζυγό, να ελευθερώσουμε την πατρίδα... να υψώσουμε το σημείο, με το οποίο πάντοτε νικάμε, τον Σταυρό... Μεταξύ μας ο καλύτερος θα είναι όποιος θα υπερασπιστεί τα δίκαια της πατρίδας με μεγαλύτερη ανδρεία και θα την υπηρετήσει καλύτερα... Στα όπλα λοιπόν φίλοι, η πατρίδα μάς προσκαλεί.»

Chios massacre on the night of 6 June, 1822. There were 2,000 Ottoman casualties, including the pasha himself. He attempted to burn the Turkish ships at the port of Alexandria in order to destroy Mehmet Ali's preparations against Greece and failed only due to the wind blowing from the opposite direction.

Kanaris became one of the important naval figures of the revolution and was one of the few people to gain the trust of Ioannis Kapodistrias, the first Head of State of independent Greece. He became involved with politics opposing King Othon. He served several times as a minister and became prime minister. He was a brave, courageous and modest man.

Alexander Ypsilantis, is considered to be one of the founders of Modern Greece. He suffered many tragedies during his lifetime and died in prison at the age of 35. His contributions to the history of Greece were important as they assisted in the establishment of an independent government in Greece in 1832, a few years after his death.

Alexander Ypsilantis was born in Constantinople in 1792. His family fled to Russia when a war broke out between the Ottoman and the Russian Empires in 1805. In Russia Alexander learnt to speak fluently in French, Russian, German and Romanian. He spent much of his teenage years as a political refugee.

He was invited to visit the Court of Tsar Alexander I of Russia. He joined a Russian military mounted brigade in 1808, when he was 16. During this period, the French army invaded Russia and Alexander Ypsilantis served in the Tsar's military forces who opposed Napoleon. He lost his right arm during the fighting. By the age of 25, Alexander Ypsilantis had become a general. He was later voted leader of Filiki Etairia.

In 1820 he encouraged a rebellion in Wallachia and Moldova, Romania, after a powerful Ottoman warlord revolted against the Sultan. He hoped the insurgency in early 1821 would inspire revolutionaries in Greece to declare independence, and possibly receive Russian assistance. His four-month long military campaign failed to arouse widespread support. Authorities of the Austro-Hungarian Empire imprisoned him in Theresienstadt until 1827. Tsar Nicholas I arranged for his release, but he died in Vienna in early 1828.

Questions & Answers

A clergyman of our Archdiocese answers ...

Why did Judas betray Christ?

The key passage relating to this question is John 12:1-8. Jesus was at Bethany a few days before His passion, at the house of Lazarus whom He had resurrected, together with his sisters Martha and Mary. Mary anointed the feet of Jesus with a very expensive fragrant oil. Judas Iscariot said, "Why was this fragrant oil not sold for three hundred denarii and given to the poor?"

The Gospel writer commented, "this he said, not that he cared for the poor, but because he was a thief, and had the money box; and he used to take what was put in it." Jesus responded to Judas, "Let her alone, she has kept this for the day of My burial. For the poor you have with you always, but Me you do not have always."

Thus, one predisposing factor to Judas' betrayal was his avarice, i.e. his love for money. This vice had blinded his spiritual vision and distorted his view of the world. He became oblivious to what was really happening between Jesus and Mary. His mind and heart were on just one thing: acquiring more money. Thus, in one way, betraying Jesus fed his avaricious appetite.

The precipitating factor to the betrayal relates to how Judas reacted to Jesus' gentle chastisement.

Jesus, in his very loving response, was inviting Judas to look beyond the material things, and to appreciate the spiritual. Mary's act was a blessed outpouring of gratitude, contrition, love and devotion. However, according to Matthew 26:14 and Mark 14:10, Judas reacted to Jesus' response by immediately going to the chief priests. Being blinded by his passion, Judas had found Jesus' words offensive. He could suddenly justify his

actions by convincing himself that Jesus was being wasteful, dismissive and unreasonable.

Alas, do you see how our passions twist our view of the world and of God? St Paul warns us to be vigilant, and to exhort one another, so that our hearts are not hardened through the deceitfulness of sin (Hebrews 3:13). In all of this, Judas was also showing another great vice, that of sinful pride.

In reflecting on this, however, Judas' greatest fault was not that he had betrayed Jesus. After all, the betrayal led to the fulfilling of God's salvation for humankind through His crucifixion and resurrection.

Judas' greatest fault was his lack of proper repentance. Had he truly repented, he would have been forgiven, just as St Peter was. Judas indeed became remorseful, but did not achieve the second stage of repentance, which is turning to God in contrition and humility. Instead, he went and hung himself. His spiritual blindness had become such that he lost his way to finding true repentance.

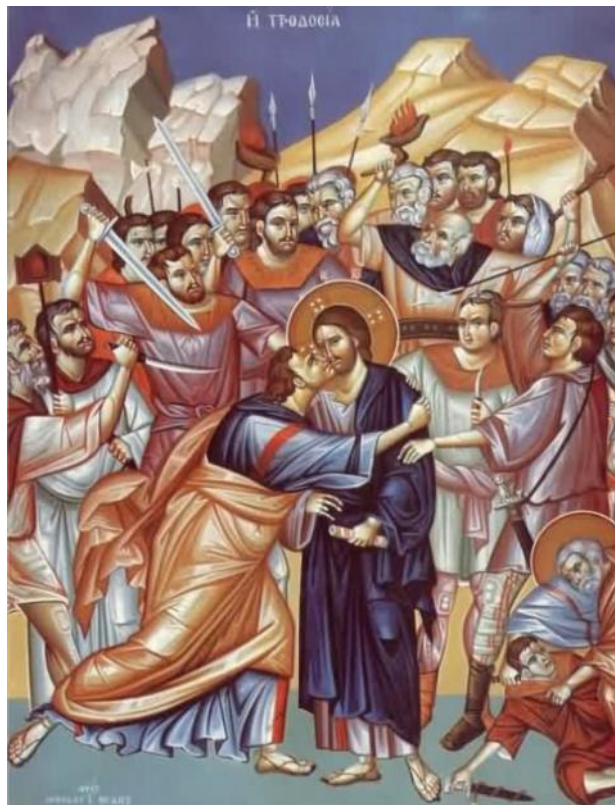
Judas becomes an example for us of what to flee from in our spiritual lives.

Yes, we all sin, and we all have vices. However, if we

allow them to become unchecked, and if we remain self-absorbed, then our path to repentance becomes so much more difficult.

Let us instead follow the example of Mary, so that through our repentance, our love, and our devotion to God, our lives become a sweet and precious fragrance accepted by God.

† Fr G. L.





Who for us and for our salvation, came down from Heaven, and was incarnate of the Holy Spirit and the Virgin Mary and became human.

The third Article of our Creed initiates us into a succinct outline of the historic events which mark the life of Christ - the Incarnate Son and Word of God. He is the protagonist in the Divine Economy i.e., the working of our salvation, for "the Word became flesh and dwelt among us" (John 1:14).

In our Orthodox tradition, Christology and anthropology (especially the Creation of Man) go hand in hand. The Person of Christ - the greatest mystery to ever touch mankind - inspires in us such questions as: 'Who is He?... Why did He do what He did?... What does He offer me?'

This baffling paradox – that God became man, that the King took on the form of the servant, that the Omnipresent One entered time and place – how can we understand it?

The pronouns "us" and "our" in this Article, indicate the deeply personal nature of salvation for every human being made in the Image of God. Everything that Christ did (Incarnation, Passion, Resurrection, Ascension), He did for us. God in His unconditional love "desires all men to be saved and to come to the knowledge of the truth" (1 Tim 2:4).

But why did the Son of God come into the world?

God's will for man always was and is, that man should be united with God through participation in His uncreated divine energies. Man's calling is to reach theosis, to become like God and share in His eternal blessedness.

Following man's distorted use of his free will and deviation from God's will (the fall), this break in communion between man and God resulted in tragic consequences, including the introduction of death,

sickness, decay and estrangement, into the whole created world. The Image of God in human nature, though not destroyed, was marred and man was continuously inclined towards sin.

God alone could provide the cure and pave the way of reconciliation between man and his Creator. Christ in uniting the divine nature with human nature, renewed the Divine Image within man. He became the "New Adam", and fulfilled that which the first Adam had failed to do, in the most astonishing way... "He Himself likewise shared in the same [human nature], that through death He might destroy him who had the power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage" (Heb 2:14-15).



Saint Athanasios the Great in addition to the above, describes as a reason for the Incarnation - that man might know His Creator, "for why would God create us, if He did not want us to know Him?" The Incarnate Word through His works, manifested the Holy Trinity in the created world.

That the Son of God "came down from Heaven" does not mean there was a time when He was absent from Heaven: "Wholly present on earth, yet never absent from Heaven was He, the Infinite Logos" (3rd Stanza, Salutations to the Theotokos). The Son of God came in accordance with the will of God the Father, voluntarily expressing the Father's will, demonstrating the

one Divine will.

As we celebrate His Resurrection we reflect in gratefulness on how He has united us with Him, and has for our salvation opened Paradise, which we will cover in this series on our Creed.

The series on our Creed will continue in the next issue of Lychnos.

NEWS and VIEWS

The Contribution of the Clergy in 1821

On Sunday 18 April 1821 the Greek Orthodox Christian Society continued its monthly presentations celebrating the 200 years anniversary of the Greek Revolution. The presentation was hosted at St John's parish Parramatta and in the presence of His Grace Bishop Emilianos of Meloa, and many clergy and laity.

The focus of the celebration was the Contribution of the Clergy in 1821. It consisted of songs, slides, music, and a play which walked us through the leadership the various Hierarchs and Clergy provided, including a moving rendition of Patriarch Gregory V's sacrifice. During the period of Ottoman rule until the national uprising of 1821 the sacrifices by the priesthood of the Church included 11 Patriarchs, 100 metropolitans, more than 6,000 priests and monks, and myriads of believers amongst the laity.

The "new witnesses" confessed: "For Christ, the holy faith, and for the freedom of the Homeland."



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