UNIT III

WWII & The Holocaust
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LESSON:
Victims, Collaborators, Resistance Fighters, and Rescuers

COMMON CORE STANDARDS:
RH 1 Read closely to determine what the text says explicitly and to make logical references from it; cite specific textual evidence when writing or speaking to support conclusions drawn from the text.

WHST 2 Write informative/explanatory texts to examine and convey complex ideas and information clearly and accurately through the effective selection, organization, and analysis of content.

SL 2 Integrate and evaluate information presented in diverse media and formats, including visually, quantitatively, and orally.

KEY QUESTIONS/ISSUES ADDRESSED:
• Why did some people choose to be bystanders and/or collaborators while others chose to become upstanders and rescuers?
• What dangers and threats did those who became resisters and rescuers face from the perpetrators and collaborators?
• How are the resisters and rescuers being remembered and memorialized for their courage and humanity?

LESSON GOALS/OBJECTIVES:
• Students will be able to demonstrate knowledge of the timeline and major events of the Holocaust in Greece.
• Students will be able to describe the fate of the Jewish population in Greece.
• Students will be able to explain the role of the Greek non-Jews as victims, collaborators, resistance fighters and rescuers.

KEY TERMS:
• Resistance Fighter: An underground organization engaged in a struggle for national liberation in a country under military or totalitarian occupation.
• Collaborator: One who cooperates, usually willingly, with an enemy nation, especially with an enemy occupying one's country.
• Deported: One who was taken from his/her normal place of residence to one of the camps or ghettos. There were literally thousands of camps varying in size, location, and purpose and prisoners frequently were moved from one camp to another. Although the extermination camps (killing centers) are perhaps most notorious and well known for their murderous operations, many died in the other camps also as a result of starvation, medical experiments, forced labor, and other cruel, inhumane treatments.
• Upstander: One who speaks out and takes action in protest and in defense of person(s) or group(s) who are being harassed, persecuted, and generally victimized by another person, group, or government. One who stands up for what is good in the face of evil.
MATERIALS NEEDED:
- Access to the Internet for readings, maps, and other information
- Maps and timeline (information included as part of lesson materials; also see Resources)
- Copies of readings provided for students

BACKGROUND INFORMATION:
Map showing Occupation Areas:

Jews have lived in Greece since ancient times. In the early modern era, their numbers increased with the immigration of Sephardic Jews after their expulsion from Spain in 1492. These thriving Jewish communities lived in harmony amongst the Greek people as fellow citizens of Greece. In the spring of 1941, Nazi forces invaded mainland Greece after Italian forces were repelled by Greece’s fierce defense of its homeland. Even though deportations did not start until March of 1943, Greece lost at least 87 percent of its Jewish population during the Holocaust. Between 60,000 and 70,000 Greek Jews perished, most of them at Auschwitz-Birkenau. However, between 8,000 and 10,000 Greek Jews were saved due to the unwillingness of the Greek people to betray them to the Nazis. Many gave their own lives to help their fellow brethren escape the “Final Solution”.

The country was divided into three zones, controlled by the occupying powers of Germany, Italy and Bulgaria. The Germans controlled Athens, Central Macedonia, Western Crete, Milos, Amorgos and the islands of the Northern Aegean. Bulgaria annexed Thrace and Northern Macedonia. Italy occupied the remainder of the mainland and the islands. It must be noted that the Italians adopted a rather relaxed attitude toward their security duties. Where Jews resided and the corresponding occupation they endured determined not only their possibility of escape, but also their ultimate fate. Nazi Germany maintained its occupations until the fall of 1944.

INSTRUCTIONAL ACTIVITIES/PROCEDURES:
1. Students will study the fate of the Jewish population in Greece and it will be a prelude to the remaining topics.
   - Using the Triple Occupation of Greece Map and the online exhibit from U.S. Holocaust Museum-The Holocaust in Greece.
     http://www.ushmm.org/museum/exhibit/online/greece/nonflash/eng/intro.htm
   - Have the students note the population of the eight major Greek cities having Jewish communities. The population of Thessaloniki was 53,000. It is not listed on exhibit. Further, have them note the number of Greek-Jews that were deported. Using the analogy of your school population and or town population, discuss with the students the sheer devastation of the amount of Greek-Jews that were deported.

2. Students will study the role of the Greek non-Jews as victims, collaborators, resistance fighters and rescuers.
   - Distribute copies of the readings to the students. The students may read independently or the class may be divided into small groups to share the responsibility to read aloud within the group. (If the teacher prefers, the readings may be assigned for homework in preparation for class discussion/other activities.)
• Define and discuss the meaning of the terms victims, collaborators, resistance fighters, rescuer, bystander, and upstander. Discuss the terms in reference to "courage" and "honor". Which terms do the students associate with courage and honor? Have them explain their choice(s). How do they feel about people they read about or heard about who have behaved as upstanders? How do they feel about collaborators and perpetrators? What descriptive terms would they associate with collaborators and perpetrators? Which would you want to be if it was your nation/home being invaded? Explain your response. Student responses may be part of a discussion or brief individual written paragraphs.

3. Students will read about examples of Greek resistance and learn about some of the leaders in the resistance efforts.

• Define heroic behavior by examining the character traits of those who risked their own lives to rescue others during the Greek-Jewish Holocaust by reading one or more of the following listed below. (Note: The teacher may choose to divide the readings among groups of students and have the students share their reactions in a class discussion or essay. See the general readings and the supplemental readings. Include the short descriptions in the Extension Activities also.)

• Ask students to define the terms "hero" and "heroic". How are these terms often inappropriately applied in today's common use of the terms? Why do the students think this occurs? Ask for some examples of individuals and behaviors that are true modern day examples of "hero" and "heroic". Does the individual and/or behavior fit the definition of hero and heroic developed by the class? By a dictionary definition?

• Have student's select two individuals from the readings for this lesson that they would consider as heroes or provide specific examples of what they would consider heroic actions. (Include individuals and actions in Activities/Procedures, Supplemental Readings, and Extension Activities.) Briefly explain why they think each is a good example of the true meaning of the term(s). (This may be a brief written assignment or a part of large or small group discussion.)

EVIDENCE OF UNDERSTANDING:

1. Explain how and why religious figures and civic officials assumed leadership roles in speaking out regarding Nazi actions against the Greek Jews. Provide an example.

2. Make a chart or drawing or write an essay that draws upon the contributions of Greece to Western civilization that also supports the Greek idea of a strong spirit of independence as well as a strong sense of civic and community responsibility. The chart, drawing, or essay should illustrate the connection between the concepts.

3. Write a paragraph explaining and defending the importance of upstanders in all levels of society from a friendship to a family all the way to the international world. Describe a situation in which an upstander at a school or neighborhood level can be an important and decisive factor in correcting a bad situation and/or a threatening person or group.
EXTENSION ACTIVITIES:

1. Working as an individual or small group research project, research more information about Archbishop Damaskinos Papandreou and the statement made about him and his fellow Greeks by The International Raoul Wallenberg Foundation. Read the documents listed below and view the video. Prepare a PowerPoint presentation for the class demonstrating the things that they did, the importance of their actions, why their actions were unique, and the results/consequences of those actions.

- Archbishop Damaskinos Papandreou was the spiritual leader of the Greek Orthodox people of Athens and All Greece, from 1941 until his death in 1949. He worked very hard to live up to his position during the hard times of the occupation. He frequently clashed with the German authorities and the collaborationist government. In 1943, the Germans began the persecution of the Jews of Greece, and their deportations to Nazi concentration camps. Damaskinos formally protested the actions of the occupational authorities.

- According to The International Raoul Wallenberg Foundation the appeal of Damaskinos and his fellow Greeks is unique as no document similar to the protest against the Nazis during World War II has come to light in any other European country.

- Archbishop Damaskinos and Greek Intellectuals Protest Persecution of Greek Jewry - Letter to Prime Minister

- Proclamation by the Greek National Liberation Front (EAM) to the Greek People to assist in Rescuing of Jews

- The story of Metropolitan Chrysostomos & Mayor Lucas Carrer and accompanying Video “The Rescue on the Greek Island of Zakynthos by Righteous Among the Nations” a survivor’s story:

GENERAL READINGS:

Birth of the Resistance:

Few Greeks cooperated with the Nazis: most chose either the path of a bystander or active resistance. Active Greek resistance started immediately on the mainland as many Greeks fled to the hills, where a partisan movement was born. One of the most touching episodes of the early resistance took place just after the Nazi forces reached the Acropolis on April 27, 1941. The German forces ordered the flag guard, Evzone Konstandinos Koukidis, to retire the Greek flag. The Greek soldier obeyed, but when he was done, he wrapped himself in the Greek flag and threw himself off of the plateau where he met death. It was one of the first actions of Greek resistance and among the first in Europe, and became an inspiration not only for Greeks but also for other Europeans under German domination. A commemorative plaque was placed at the Acropolis, to remind people of his act of pride and sacrifice.

In the early autumn of 1941 the first signs of armed resistance activity took place in northern Greece, in the town of Drama in eastern Macedonia, in the Bulgarian occupation zone. The Bulgarian authorities had initiated large-scale policies, causing the Greek population to revolt. The people of Drama and its outskirts rose up.
However, this badly-organized revolt was suppressed by the Bulgarian Army, and in retaliation executed over three thousand people in Drama and in the next few weeks an estimated fifteen thousand Greeks were killed in the countryside. Entire villages were machine gunned and looted.

The brutality of these reprisals led to a collapse of the early resistance movement and would later be revived in 1942 on a much larger scale.

There were numerous resistance groups, however the three most active were the Communist-backed resistance fighters; the National Liberation Front (EAM); and its military wing, the National People’s Liberation Army (ELAS), which carried out operations of sabotage and attacks against the German forces with great success. Other resistance groups included a right-wing partisan organization, the National Republican Greek League (EDES), led by Colonel Napoleon Zervas, a former army officer and well-known Republican, and the National and Social Liberation (EKKA) led by Colonel Dimitrios Psarros, a Royalist. These groups were formed from remnants of the Hellenic Army and the conservative factions of Greek society.

**GREEK NON JEWS AS VICTIMS AND RESCUERS:**
Increasing attacks by resistance fighters in the latter years of the occupation resulted in a number of executions and slaughter of civilians. In total, the Germans executed some 21,000 Greeks, the Bulgarians 40,000 and the Italians 9,000.

The most well-known examples in the zone of German occupation are:

- The destruction of Kommeno, which on August 16, 1943, saw its 317 inhabitants executed and the village torched.
- The “Holocaust of Viannos” which took place on September 14–16 in 1943, in which over 500 civilians from several villages in the region of Viannos and Ierapetra in Crete were executed.
- The “Massacre of Kalavryta” on December 13, 1943, in which German troops carried out the extermination of the entire male population and the total destruction of the town; the "Distomo massacre" on June 10, 1944, where an SS Police unit looted and burned the village of Distomo in Boeotia as 218 civilians died that day.
- The "Holocaust of Kedros" on August 22, 1944 in Crete, 164 civilians were executed and nine villages were dynamited after being looted.
- Further, during the course of the anti-guerrilla campaign, hundreds of villages were systematically torched and almost 1,000,000 Greeks left homeless.

Thousands of Jews were saved due in part to Greek neighbors hiding them and through heroic acts of defiance by the leaders of the Greek Orthodox Church and local government officials. The actions taken by Bishop Chrysostomos and Mayor Lucas Carrer on the island of Zakynthos and the actions of Archbishop Damaskenos and Police Chief Angelos Evert were admirable. As upstanders they received the title of “Righteous Among the Nations”.

The “Righteous Among the Nations” is a program sponsored by Yad Vashem in Israel. Established in 1953 as the world center for documentation, research, education and commemoration of the Holocaust, Yad Vashem preserves the memory of the Holocaust and conveys the significance for future generations to come. In 1963, this worldwide program came to fruition; the project grants the title of “Righteous Among the Nations” to non-Jews who as upstanders helped rescue the Jews in their time of need during the Holocaust. Most rescuers were ordinary people, some acted out of political, ideological or religious convictions; others were not idealists, but merely human beings who cared about the people around them.
Faced with Jews knocking on their door, upstanders were faced with the need to make an instant decision. In many cases they never planned to become rescuers, however in the moment, they precisely did just that. There were those who gave food to Jews, or directed Jews to people who could help them and others would hide them in their homes or on their property. Some would provide false papers and false identities and others would assist in smuggling the Jews to safety. Let us not forget the rescuing of the Jewish children in which many were taken in by families or placed in convents for protection.

As of January 1, 2012, Yad Vashem has recognized Righteous upstanders from 44 countries, and will continue doing so. The “Righteous Among the Nations” teaches that every person can make a difference. The country of Greece has 313 upstanders who have been named “The Righteous Among the Nations”. All recipients who are bestowed this title are recognized with a medal and a certificate of honor and their names are commemorated on the Mount of Remembrance in Jerusalem.

COLLABORATORS:

As in other European countries, there were Greeks willing to collaborate with the occupying force. Some did so because they shared the National Socialist ideology, others because of extreme anti-Communism, and others because of opportunistic advancement, fear and isolation.

Eager to find support from fascist and anti-Semitic groups, the Germans supported and helped organizations such as the National Union of Greece (EEE), the Greek National Socialist Party (EEK), led by George S. Mercouris, and other minor pro-Nazi, fascist or anti-Semitic organizations such as the Hellenic Socialist Patriotic Organization (ESPO).

Some of the most notable collaborators were government officials. General Georgios Tsolakoglou who had signed the armistice treaty with Germany was appointed as chief of a new government in Athens. He was later succeeded as Prime Minister by two other prominent Greek collaborators: Konstantinos Logothetopoulos and Ioannis Rallis. The latter was responsible for the creation of the Greek collaborationist Security Battalions.

SUPPLEMENTAL READINGS- STORIES OF RESCUERS AND RESISTANCE FIGHTERS:

The Story of Dr. Christopher Christodoulou:

When WWII took hold in Greece, Dr. Christopher Christodoulou was studying theology at the University of Athens. After the Greeks repelled an invasion by Mussolini’s fascist forces through a fierce defense of their country, the Germans directed the full might of their military machine to the Balkans and overtook Greece in 1941.

During the German occupation of Greece, Christopher Christodoulou worked nights at the 2nd Military Hospital so he could continue his studies. His work schedule gave him the flexibility to assist the guerrilla resistance against the Nazis. His particular contribution to the resistance was to get Greek Jews false baptismal certificates which would indicate a Christian heritage and save them from deportation and extermination. The Archbishop of Greece, Damaskinos, had given the order for the Orthodox clergy to assist in the effort to save their Jewish compatriots from the growing threat of Nazi barbarism. Dr. Christodoulou played a vital role in securing the necessary documentation for many Jews who lived in and around Athens by operating as a liaison between local Jews, the Archdiocese and the Athens police department. The underground operation was a very risky endeavor which constituted a capital offence.
Even with this in mind, he aided the resistance by supplying the names and addresses of local Jews to the Greek Orthodox Archdiocese which would secretly process the necessary documentation to prove that they had been baptized as Greek Orthodox Christians. Helping these efforts was his college roommate, then Deacon Makarios, who would later become the founding President and Archbishop of the Republic of Cyprus. After the documents were prepared and stamped for authenticity, he would return them to the police chief who would then issue a Christian ID for distribution to the now ‘Christianized’ Jews. The Police Chief of Athens, incidentally, was a Greek of German decent.

One evening while walking from the Archdiocese with falsified papers in his jacket sleeve, he was stopped by a German officer who signaled to his forearm with an inquisitive and urgent look. With evidence of his complicity with the resistance in his sleeve, the situation could have proved fatal. But, to comply with the officer’s request, he pulled his sleeve up above his wrist, exposing his timepiece and motioned that he was very late for work at the hospital and quickly walked away narrowly escaping certain execution and the exposure of the underground operation. Undeterred by this near disaster, Dr. Christodoulou continued his efforts and the noble cause of the Greek Orthodox Archdiocese.

But, on November 29, 1943, Christopher was arrested for suspicion of helping the Jews and sentenced to the Haidari concentration camp in a suburb of Athens. Had he been arrested for actually helping the Jews and not merely on suspicion of helping, he would have been killed immediately. As the arresting officer put handcuffs on him, he said, “This will teach you not to help the Jews”. One of his Jewish friends, Sifi (Joseph), however, was a beneficiary of the underground’s efforts before he was arrested. The false ID Sifi was provided allowed him to travel from Athens to the countryside in relative safety. The two friends, however, lost touch by the end of the war.

While incarcerated, the 2,000 prisoners in Dr. Christodoulou’s compound suffered from beatings, torture, hard labor and deprivation during the cold winter of 1943. Each of them became the skeletons we have seen memorialized in heart wrenching photographs. The commander of the Concentration camp was a ruthless German named Commandant Rodamski who often executed prisoners on the spot to evoke fear and compliance with the harsh rules. To further prove his brutality, after he shot a prisoner, he would smash the heads of their lifeless corpse with his boot telling the rest of the inmates that the same fate awaited them if they resisted or conspired against the occupation.

In retaliation for a modest success by the resistance in Athens, Rodamski ordered 25 prisoners to be executed, as was typical by the Nazi captors. The selected prisoners, including Christopher, were marched into the woods outside the camp, ordered to dig their own graves and stand in front of them as they awaited execution by a machine gun fire. At the young age of 23, Christopher didn’t think it was his time to die, so he resisted and tried to disarm one of the guards. Overpowered and beaten to the ground, he was thrown into his grave as the others were shot dead above him. As other prisoners went to bury the dead, they found Christopher barely alive. Undetected by the guards, they quickly filled in his empty grave and sneaked him back to the camp where they nursed him back to relative health. A scar from the attack was visible on his skull for the rest of his life. When asked decades later how the guards didn’t recognize him, he replied, “deprived skeletons all look the same and have no personality to distinguish them, so they never found out that I survived the execution”.

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The Christmas of 1943 was not a time for celebration, but the Red Cross managed to provide a holiday dinner for the prisoners. When the dinners were handed out, the Jewish prisoners were omitted. Reminded that the holiday was a particular time for family unity, they shared their Christmas dinners with their Jewish brothers. As soon as the commandant learned of this cooperation among the prisoners, he ordered everyone’s meals taken from them and fed to the dogs.

Through the brutal winter of hard labor, limited food, and a mattress of cold cement, many prisoners died of pneumonia and a few even committed suicide with no hope in sight. Capitalizing on the prisoners’ defeated state of mind, the mostly Bulgarian mercenaries who carried out the day to day operations of the concentration camp played a form of Russian roulette in which they called the name of a prisoner who would either be let go or be executed on the spot. One afternoon, a guard called the name of Iakovos Christodoulou (Christopher’s given name before he was ordained as a priest). Tempted to declare his presence, something told him to remain silent. Moments later, a prisoner who cracked from the pressure of incarceration assumed the name and stood up, hoping to be released. The guard took him to the center of the compound in full view of the rest of the prisoners and executed Iakovos’s namesake who now lay lifeless on the arid dirt.

It truly seemed as if the future held no hope; but, on March 25th 1944, in recognition of Greek Independence Day which commemorates Greece’s independence from 400 years of Ottoman Turkish occupation in 1821, 25 prisoners from the Haidari prison camp were selected to be freed. Christopher Christodoulou was one of them. From the original 2,000 prisoners, only 25 survived the brutal nightmare. Somehow, by the Grace of God, the life of the Very Reverend Dr. Christopher Christodoulou, who risked his life to save others, was spared. To his dying days, he recalled the virtues of being an upstander and never missed an opportunity to encourage others to stand up against injustice and ill will.

To prove his dedication to these ideals and to overcome the feelings that his imprisonment had caused, he decided to conclude his academic studies at the University of Munich where he learned the language, earned a Doctor’s Degree in theology, found the goodness in a people it would have been easier to hate and regained his faith in mankind. His final word was a simple yet powerful concept which he imparted to his son at his side. With the twinkle in his eye, which only wisdom can bring, he left a lasting legacy of one word – “courage”.

This story is used with the permission of Dr. Zenon Christodoulou as told to him by his father Dr. Christopher Christodoulou

Excerpts from the book entitled “Tribute”
A Tribute to Greek America
Presented by the Greek American Foundation

Christ and Anna Pappas by Gregory C. Pappas:

In May of 1941 the Nazis invaded Crete. My dad was a teenager and often recounted stories later in life about the “umbrella men” falling from the sky, referring to the German parachute landing of thousands of troops. The war was brutal and throughout most of his later life, he told stories he could remember of escapes from firing squads in nearby villages and round ups of the Jewish population of Hania.
As a teenager he was active in the organized resistance against the Nazis, serving as a “runner” of messages between the various safe houses and resistance camps. Such messages were often sewn into hems of pants, or pasted into schoolbooks to make the passing of German checkpoints possible.

He was also used as a decoy—a skinny, unassuming youngster, to distribute “prokirikseis” or anti-German propaganda flyers throughout the city in the middle of the night, encouraging the civilians to participate in the resistance against the Nazis. He was often accompanied by friends from the neighborhood. One in particular whose name he recalled was Stelios Kohilakis.

My grandmother Anna had already experienced emigration to the United States to marry a stranger, a difficult life in a mining town, repatriation to Greece in the 1930s and the difficult decision to send two of her children back to the United States alone. Now the horrors of the Second World War were upon her, during which she chose to be especially active in the resistance against the Nazis, assisting Allied troops during the ten-day Battle of Crete and in the ensuing evacuation of the island. The Allied Supreme Commander, with a letter of acknowledgement, honored my grandmother for her actions in support of the Allied cause.

My grandfather Michael, did his part too, in the war effort by hiding a friend and neighbor—a member of the Cretan Jewish community and assisting him to ultimate freedom, never to hear from him again, but knowing for certain that he didn’t share the same fate with other Cretan Jews, who perished when their boat was sunk by a torpedo while they were on their way to Auschwitz.

Christos Temo by Melina Kanakaredes:

In 1934, my grandparents decided to take their children back to Greece to meet their grandparents and family. Unfortunately, their visit to Greece came at a terrible time as the preparations for WWII were just beginning to take shape in Adolf Hitler’s Germany. What was supposed to be a short vacation turned into an eight and a half year stay.

Unable to escape, the Temo family faced many challenges during the war, especially when they were forced to live in a German occupied Greece. Because my Papou owned a truck and had the ability to speak English, Greek, Albanian, a little German, (he was a salesman and knew a little of every language) he was given the coveted job of bringing in sugar, flour and wheat rations for the town of Naoussa. He had permission to be out after curfew and would use this power to do a lot more than the Germans realized. On one dark evening during his run, his headlight beamed onto a small foot peeking out from the bushes. It belonged to the youngest of three children from a family of Greek- Jews hiding in the woods. Seeing his own family in them, he quickly hid each one in potato sack bags and housed them in the basement of their home until it was safe to help them escape through the borders of Yugoslavia. Just one month after helping the family, a high-ranking German soldier was stationed to live in my grandparent’s home. Timing is everything, a few weeks earlier and this story would never have been told.

Xirohakis-Dokimos Family by Christos Epperson:

In 1943, Kyriako Xirohakis and his sisters Eleftheria and Rita joined the resistance group "Pibli" in Hania, Crete. Eleftheria spoke three languages and worked in a German office where she had access to classified documents that she would steal, translate and give to the resistance group. On June 11, at a wedding reception the Germans arrested the siblings except Artemisia who was a baby at the time.
During a search of their house, the Germans found a diagram of the "Perivolitsa Camp" behind a painting on the wall. They interrogated the siblings and Eleftheria took responsibility for the diagram in order to protect her brothers and sisters. Her exact words according to German Lieutenant Volf Sinter were, "I am a spy, I work with the resistance group 'Pibli' and I will not reveal anything else."

They were all taken to the prison at Agia where Eleftheria was severely tortured by the Germans Hoffman and Fritz Sterling to reveal her contacts in the resistance. She was hung naked in the ladies room and beaten repeatedly for three days and nights, but did not reveal any information. There was a German guard next to her 24 hours a day to prevent her from sleeping.

On July 13, 1944 the Germans executed Eleftheria. Her last words according to the records of German nurse Fritz Nider who went to check that she was dead were, "Away with your dirty hands so you don't pollute a Greek woman. Long live Greece."

Kyriako, Manoli and Dimitri were sent to the Dachau concentration camp and Rita was sent to another concentration camp somewhere in Eastern Europe. They all survived and returned to Crete after the war was over. The three brothers returned the same day their parents were having a memorial for them in the belief that they had died.

On April 4, 2004 the cultural group "Omonia" honored Eleftheria with a statue at the church grounds in Aroni, Crete.

RESOURCES:
Map showing Occupation Areas:  

Online Exhibit to be used with lesson  
http://www.ushmm.org/museum/exhibit/online/greece/nonflash/eng/intro.htm

Proclamation by the Greek National Liberation Front (EAM) to Rescue Jews to rally the Greeks to stand and support the protection of the Greek Jews  
http://www.jewishvirtuallibrary.org/jsource/Holocaust/GreekRescueProc.html

The story of Metropolitan Chrysostomos & Mayor Lucas Carrer and a Video “The Rescue on the Greek Island of Zakynthos by Righteous Among the Nations” a survivor’s story:  

SOURCES:  
www.ushmm.org/museum/exhibit/online/greece/nonflash/eng/intro.htm  
www.en.wikipedia.org/wiki/Military_history_of_Greece_during_World_War_II  
www.en.wikipedia.org/wiki/Cretan_resistance  
www.en.wikipedia.org/wiki/Archbishop_Damaskinos  
www.en.wikipedia.org/wiki/Konstantinos_Koukidis  
www.thefreedictionary.com  
www.dictionary.com  
www.en.wikipedia.org/wiki/Deportation  
www.kis.gr/en/  
www.jewishmuseum.gr/en  
www.yadvashem.org
**TIMELINE OF THE NAZI OCCUPATION OF GREECE:**

**October 28, 1940**
Fascist Italy invades Greece “Oxi Day” Greek Army forces them out of Greece

**April 6, 1941**
Nazi forces invade Greece and Yugoslavia

**April 27, 1941**
Nazi forces enter Athens, Greece

**April 28, 1941**
Greece is divided into 3 Axis Occupation Zones-German, Italian and Bulgarian

**May 20, 1941**
The island of Crete is invaded by Nazis forces

**June 1941**
Greek Islands under Nazi Control

**June 1941**
German forces confiscate Jewish libraries, manuscripts and art from the Jews of Thessaloniki and sent it to Germany

**July 1942**
Parts of Nuremberg Laws are put in effect in German and Bulgarian Zones
- Greek-Jews ordered to wear “Yellow Star of David”
- Greek-Jews of Thessaloniki are conscripted into forced labor

**December 1942**
German forces demolish cemeteries, use ancient tombstones as building material for sidewalks and walls

**January 22, 1943**
Proclamation by the Greek National Liberation Front (EAM) calling on Greeks to help save the Greek-Jews

**February 1943**
Greek-Jews of Thessaloniki ordered into Ghettos adjacent to rail lines-Baron Hirsch

**March 3, 1943**
Greek-Jews from Bulgarian Occupation Zone transported to Treblinka killing centers.
(Alexandroupolis, Drama, Kavala, Komotini, Serres, Xanthi)

**March 15, 1943-August 19, 1943**
Greek-Jews from the German Occupation Zone in the Thessaloniki area deported to Auschwitz-Birkenau (Thessolaniki, Veroia)

**March 23, 1943**
Archbishop Damaskinos & Greek intellectuals send a letter to the Prime Minister of Greece and publish it in newspapers “Protesting the Persecution of Greek-Jews”
May 4, 1943
Greek-Jews from Didymotichio and Orestiada arrested and transferred to Thessaloniki, and eventually deported onto Auschwitz-Birkenau

September 8, 1943
Italy surrenders to Allied forces

September 8, 1943
German forces take over. Italian Occupation Zone Implements the “Final Solution” plan in Greece.

September 9, 1943
German forces occupy the island of Zakynthos

September 1943
Greek-Jews of Karditsa with the help of the resistance were given fake Identification papers and Christian names all escaped to the mountain town of Mastroyianni and were hidden and protected to the end of the war.

October 8, 1943
German forces order the reorganization of the Athens Greek-Jews

1944 Mayor Carrer of Zakynthos at gunpoint ordered to submit a list with the names of the Greek-Jews. The list was presented to the Germans containing only two names: Mayor Carrer and Bishop Chrysostomos. The Bishop bravely told the Germans, "Here are your Jews. If you choose to deport the Jews of Zakynthos, you must also take me and I will share their fate."

March 25, 1944
Most of the remaining Greek-Jews of Greece are arrested and deported to Auschwitz-Birkenau.

April 14, 1944
First transport of Greek-Jews from Athens arrive at Auschwitz-Birkenau.

June 1944
Greek-Jews of the island of Crete are arrested and put on ship with Greek & Italian prisoners, ship is sunk with no survivors.

July 22, 1944
Greek-Jews from the islands of Kos and Rhodes sent to Piraeus on crowded cargo ships eventually deported to Auschwitz-Birkenau.

October 1944
Germany orders the evacuation of mainland Greece through Yugoslavia.

October 5, 1944
British forces land in Greece and join New Zealand and Australia expeditionary forces.

October 7, 1944
“The Greek Uprising” Auschwitz-Birkenau Revolt of the Sonderkommando resulting in the destruction of 1 ½ crematoriums thus slowing down the killing process.

October 14, 1944
Athens is liberated.
January 27, 1945
Soviet troops liberate the Auschwitz-Birkenau Concentration Camp.

April 30, 1945
Adolf Hitler commits suicide.

May 7, 1945
Germany surrenders to the western Allies.

May 9, 1945
Germany surrenders to the Soviets.

May 12, 1945
German forces surrender on the island of Crete.

SOURCES:
www.historyplace.com
www.ushmm.org
www.kis.gr
www.jewishmuseum.gr