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CHURCH AND SPORT

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August 20, 1968

**SOVIETS INVADE CZECHOSLOVAKIA**

On the night of August 20, 1968, approximately 200,000 Warsaw Pact troops and 5,000 tanks invade Czechoslovakia to crush the “Prague Spring” - a brief period of liberalization in the communist country. Czechoslovakians protests the invasion with public demonstrations and other non-violent tactics, but they were no match for the Soviet tanks.

September 11, 2001

At 8:45 a.m. on a clear Tuesday morning, an American Airlines Boeing 767 loaded with 20,000 gallons of jet fuel crashes into the north tower of the World Trade Center in New York City. The impact left a gaping, burning hole near the 80th floor of the 110-story skyscraper. Television cameras broadcasted live images of what initially appeared to be a freak accident. Then, 18 minutes after the first plane hit, a second Boeing 767-United Airlines Flight 175 - appeared out of the sky, turned sharply toward the World Trade Center, and sliced into the north tower of the World Trade Center with 20,000 gallons of jet fuel crashes into the north tower at about the 60th floor.

The family of an Australian found dead on a boat near Athens has called on the federal government to pressure Greece into re-opening its investigation, after a coroner found he was murdered.

Victorian coroner Iain West found Melbourne man George Karalis, 28, was a homicide victim and did not kill himself in a murder-suicide with his Greek cousin George Leotsos, 32.

The finding contradicts the view of three Greek coroners, who ruled the deaths were the result of a murder-suicide after a spat between gay lovers.

The Victorian Coroner’s Court was told the two bodies were found tied to a boat in the Evian Gulf, 100km north-east of Athens, on June 3, 1998.

Mr Leotsos was floating face down with one side of his body pressed against a propeller, while Mr Karalis’s body was vertical, his neck hanging over a horizontal rope tied to a nolbte.

The court was told Nikolaos Ekonamakis, the chief executive officer of the local port, told media soon after the bodies were found the deaths were a murder-suicide between gay lovers.

However, a forensic pathologist and a forensic pathologist and a former police officer told the Australian inquest the Greek coronial finding was impossible and Mr Karalis had been murdered.

Mr West agreed, but said he could not comment on the Karalis family’s submission that the investigation was flawed, biased and incompetent, because it took place outside his jurisdiction.

He said the Karalis family believed the men may have been killed by tobacco smugglers after they stumbled across their operation.

“Whilst I respect the views held by the family, it is speculative as to what led to the deaths and accordingly it would be inappropriate to comment further,” Mr West said.

Mr Karalis’s mother, Helen, said she was disappointed Mr West did not criticise the Greek inquiry but pleased he sympathised with their position.

She called on the government to put pressure on Greece while it was the focus of global attention in the lead-up to the Athens Olympics next month.

“If we do have a bit of pressure from the Australian government... (on) the Greek authorities, they will probably get an answer because I’m pretty sure they do know who it is and why my children were killed,” she told reporters outside the court.

She said the family had previously written to Prime Minister John Howard about the case.

“They said to us they are going to help us, but as you can see nothing has happened yet,” she said.

**Greek case not murder-suicide: coroner**

**Greek dancers break world record**

Federation Square was a sea of blue and white late last month as 1,200 people linked arms and danced like Zorba the Greek.

They set a world record and in the process raised about $15,000 for the Australian team that will compete at next month’s Athens Olympic Games.

It was the first time a record for a mass Zorba dance has been attempted and their effort is expected to be submitted for inclusion in the Guinness Book of World Records.

The dance was made famous in the 1964 movie Zorba the Greek, when it was performed by actors Anthony Quinn and Alan Bates.

The Victorian Minister Assisting the Premier on Multi-cultural Affairs, John Pandazopoulos, reminded the crowd that Greek dancers in Victoria have broken a world record (ABC TV)

Melbourne had the third largest Greek-speaking community outside of Greece - there were more than 200,000 in Victoria.

As the band started up, the dancers linked arms and began Zorba-ing, the traditional "Butcher’s Dance" which is also referred to as the "Greek Bus Stop." The young and old dancers, mostly of Greek heritage and dressed in Greece’s national colours of blue and white, snaked their way through the dancers.

That was great fun," said one exhausted dancer Rebecca Poulos afterwards.

"Everyone is still celebrating the (Euro 2004) soccer win."

Another dancer, Anna Filipps said: "I wish I could go back to Greece for the Olympics."

The dancers were joined by network Ten newsreader George Donikian, My Restaurant Rules Melbourne couple, Peter and Tayissa, and freestyle skier, and now Victorian MP, Kirstie Marshall.
The importance of being crazy
By Mark Dragoumis (Athens News)

"He is crazy! He is crazy, the German" (Eftim 1936, eftim 1936, ο Ηρωδοτής was - and is - the conclusion reached by millions of delightful Greeks after their team won the European cup in a high stakes match against Portugal on July 4. The coach of the German coach Otto Rehhagel or Othon Reh-angel (ΟΤΟΝ ΡΕΗΑΓΕΛΟΣ), as he has been renamed by adoring fans. "Crazy," meant here as a compliment, denotes simply someone who against all odds dares aim high - and risk missing - rather than someone aiming low and making sure of hitting. The German coach is justly credited with forging a team, something new in Greek football marked by its highly unstable coalitions of ego, hardly a novelty in Greece. More than two millennia ago Aristotle puts forward in his Politics - in his usual, modest, suggestive rather than assertive way - the view that "it is possible that the many, of whom no one taken singly is a sound man, may yet, taken all together, be better than the few... For even where there are many people, each has some share of virtue and practical wisdom; and when they are brought toether... they become one in regard to character and intelligence."

Being "brought together" is crucial as it refers to the role of the leader. A mediocre one, instead of leading, will allow himself to be led (by mob pressure, the powers-that-be, greed, fear or even simple laziness). A strong one will, on the contrary, always be up front, up to date, up to his job, up against outside interference and... up early in the morning. He will take nothing for granted and will not be discredited from his goal, however unattainable this might seem.

George Bernard Shaw once said that the reasonable man accepts the world as it is and that one therefore depends on the unreasonable man to change the world. "He is crazy, the German" is how Greeks put it simpler terms.

Otto's achievement is that much more 'miraculous' because while Spain, France and Portugal were all colonial powers and thus able to recruit players for their national teams from a vast pool of talent, Greece, until recently, was not a word of Greek. He had - and has - to organise, supervise, motivate, instruct, explain, cajole, remonstrate and train his team all through an interpreter.

Nonetheless, he succeeded. So much so in fact that he decided to spurn the millions they offered him to return to Germany, choosing instead to stay in Greece in order to prepare the national team for the World Cup contest. Is he 'crazy' then? Yes, if one takes the "homo economicus' model - founded on the principle of personal profit maximisation - at face value. No, if one subscribes to the Ancient Greek maxim that 'arete (e tue, goal achievement) is its own reward'.

Could perhaps such 'miracles' be standardised and become the norm for all EU countries including Greece? The drafters of the European Constitution seem to think so. EU laws on competition and the single market have already been impinging on football considerably forcing clubs to adjust their practices from players' contracts to TV deals. Article III - 182, as it emerged from the Convention, provided that "the Union shall... develop the European dimension in sport" while at the same time "protecting the physical and moral integrity of sportspersons" (some task, this last one!).

Nonetheless UEFA - the body that regulates soccer in Europe - is increasingly mistified by what it considers the undervalued efforts of coaches and players to insert into the draft the qualifying phrase "taking account of its (sport's) special nature, its structures based on voluntary activity and its social and educational function". Does this mean that Greek clubs will continue to be allowed to survive at the taxpayer's expense, that referees in Greece will continue to be routinely bought, that politicians will go on using football to their own electoral advantage, that 'entangled interests' will be calling the shots as ever and that hordes of hooligans will be free as before to attack each other, create havoc after each encounter and bring the game into disrepepute? One hopes not. More, not less, supervision, regulation and law enforcement is needed in Greece. And not just for football either.

Greeks have often benefited from foreign guidance. When, at the expiry of the 19th centu- ry, Greece went bankrupt, the European countries it owed money to established an International Financial Control Commission that took full charge of the Greek economy. In a few years of honest management, wise allocation of resources and with Greek politicians no longer allowed to buy votes with borrowed money or embark on unwinnable wars against the Ottoman Empire, Greece was able to stand its ground and honour its obligations. A war-ravaged Greece in 1947, in the throes of civil war, was once again helped to solve its problems.

A Monetary Committee in which the English and the American representative each had the power of veto, made sure that the aid money was well spent until such time as the country took off in the 1950s at an annual growth of 6-8 percent. As a full member of the EU since 1981, Greece has of course greatly benefited from a number of 'crazy Germans' and other Europeans keeping her focused on goals such as keeping budget deficits in check, the markets open, the public debt down and the environment reasonably clean.

The omens, for once, are good. The triumph in Portugal brought about a significant change in popular perception. Instead of routinely blaming others for their own failures, masses of Greeks - and not just the odd intellectual amongst them - have this time openly and enthusiastically given credit to a foreigner for their successes. It is a start...
Reader Outrage With Gourmet Traveller

I am sending you an article which appeared in this month’s Gourmet Traveller magazine and which is by-lined by an A G Gill. I was very upset by some of the contents of this article and in particular those parts I have underlined in the enclosed copy.

Mr Gill attempts to hurl the reader, by reference to the glorious ancient past of the Hellenes, into believing that he (Gill) a phil-Hellen. However the truth of the situation, as I read his hateful article, is anti-Hellenic as it suggests that we (modem) Greeks are not Greeks at all. There could hardly be a bigger insult than to say of a race he doesn’t talk of individuals, but refers to ‘The Greeks’ that it bears no relationship to its ancestors and, furthermore, is without culture. In his article Mr Gill writes that: “The Greeks took culture to the world but now they need some of it back…”. “…the Greeks aren’t remotely Greek enough. In fact they’re not Greek at all.” (p 55)

He talks of: “...the leering, mullet-headed, unreconstructed misogynists of the Plaka…” (55)

“...they’re still dancing around their napkins and drinking air-freshener. And they’ve got wire stick-out of the tops of their houses.” (56)

And then he proves his superiority complex is rampant when he says that: “The Greeks spend a lot of time trying to prove they are one of the oldest European (in striving to keep the Turkevast)” (56)

After suggesting that Greece needs to “steal some Greek culture” (and he even suggests where it should be stolen from) and that he is entitled to his opinion and she is entitled to her opinion. Was Ms Loucas aware indicates Hellenic heritage. Was Ms Loucas aware of this article and, if so, what is her position on its contents, I asked my P.

I was to receive the answer on Friday afternoon in a telephone call during which Ms Lucas told me that she was disappointed by Mr Gill’s “comic” nature. I admit that I fail to see any comic intent in the article, but I submit that no fair-minded person could read this piece for anything other than what it is... infilled, opinionated, racist garbage.

I urge everyone to do whatever you can to bring pressure to bear on the management of Gourmet Traveller to deal with Mr Gill and this issue in an appropriate and prompt manner. Until this is done for one will not purchase another copy of what has, until now, been an excellent publication but which has seriously let itself down with this gratuitously anti-Hellenic article.

In my view, no true Hellen, nor any phil-Hellen, can accept Mr Gill’s shameful words. Mr Gill is apparently UK-based, so I strongly urge you, and everyone you can contact, to make your views known to the editor of The Gourmet Traveller, Ms Anthea Loucas, who told me on Friday last that she stands by the Gill article and its contents and that he is entitled to his opinion and she to publish same under the banner of journalistic freedom. A most disappointing outcome thus far, where an acknowledgement of the hurtful and offensive nature of the article and an apology in the next edition (from Mr Gill and the editor!) would have been more appropriate in the circumstances.

COSTA KILLAS
Tel 03 9277 3047
Fax 03 9277 2111

Getting of Wisdom

John Manos is a Director Senselle Foods Australia, wholesale distributor of food products.

What I know about:

Spices

There is more to spices than just Oregano.

Good Food

Nothing beats Home cooking (with fresh ingredi- ents)

Good Restaurants

You should be surprised at how many Greeks run Ital- ian Restaurants.

Staying Healthy

Requires a healthy body, healthy mind and a bal- anced lifestyle.

Fast Cars

Come in small packages

The Olympics

Given the recent criticism of the obvious and manifestly anti-Hellenic articles, I am looking forward to watching Greece stage a spectacular event!

Greek Community

What’s happened to L mobs- dale St?

News From HACCI

Western Australia

Bill Evangel HACCI WA President

For HACCI WA, the past six months saw a steady growth in our membership numbers. Our young and enthusiastic committee has continued to work hard to bring members regular and exciting dinner meetings with interesting speakers. The dinner meetings have generally been very well supported and this is encouraging in the face of a general trend of declining numbers at other bilateral business chambers in WA and around the country. Here is a short report of some of the things HACCI WA and I have been doing.

THE GREEK CONFERENCE CRETE 23-29 MAY 2004

Once again I had the good fortune to be in Greece from mid May to early June of this year. During 23-29 May 2004 I attended the abovementioned International Conference in Crete and presented a paper entitled “From Preveli to Prevelly”. In short, my paper was about the historical events and figures that took place during the Second World War in the Battle of Crete and the role played by the monks of the Preveli Monastery in Crete in assisting allied soldiers to evade capture or to escape. The story of one such escapee from WA, the late Mr Geoff Edwards, who was so overwhelmed by the help he received that he later helped build the Greek Church at Prevelly in WA.

The paper was well received and relevant to the conference as it coincided with the 63rd Anniversary of the Battle of Crete. Delegates and guests included the Australian Ambassador, Ms Eugenia Milanaki OAM, former Victorian Court Justice Professor the Hon George Hampil QC, 1996 Noble Prize winner Professor Peter Doherty AC, Ian Gray CM (Vic), and many others from the Greek and Australian Medical and Legal professions.

THE EMPEROR’S CROWN FUNCTION 27 JULY 2004

Following on from our very successful function in May where we enjoyed national sports commentator and local media iden- tity, George Griljusich, spoke; we decided to swing back into more serious business and networking mode. Our July 27 dinner function was held at the brand new Emperor’s Crown Hotel facility in Stirling Street Perth, owned by the Berbati family. Our two guest speakers were Mitchell McGeeorge and Craig Northey, Managing Director and Director Fixed Interest of the Westworth Financial Group who spoke expertly about the pros and cons of investment in securities versus equities. Perth market mak- ers were very informative and interesting despite not the so exacting subject matter. Much networking was also done during and after the sessions and it was a very successful night that everyone enjoyed immensely.

LA SCALA FUNCTION 11 AUGUST 2004

Whilst still on the subject of investment, HACCI WA was fortu- nate to secure international art dealer and galleryman Trevor Vic- tor Harvey from Sydney to be our guest speaker for our next dinner function to be held at the wonderful La Scala restaurant in Main Street Osborne Park. Trevor will speak on the subject of investing in art. We will also hear presentations from award winning landscape photographer Nick Melidonis who’s recent- ly published book “Agam Ligh” was presented to the WA Olympic team and a presentation from Sunday Times journalist and author, Peter Sweeney, on his new book “The Lion of Athens” which is about Australia’s first gold medalist Edwin Flack. It promises to be a very exciting night for our members as we lead up to the start of the Olympics.

MELBOURNE MEETING WITH HACCI VIC

On the 2 August I was in Melbourne and met with Vic HACCI President Sam Salis. It was great to catch up with Sam and some of HACCI Vic members including Chris Dolkas and Victoria Lampropoulos. One of the subjects we spoke about was the co-ordination of another national conference possibly scheduled for October to coincide with the Greek Ambassadors visit. The conference is still in the concept stage but we were all in agreement that a national co-coordinated approach is what is needed to move the National HACCI con- cept forward.

Recent article from Bill Evangel the HACCI WA President whose energy and passion for Business and Hellenism is seeing the West undertake a number of successfully functions and positive experiences for their members.

Finally this month we continue the focus that we started last month with Con Sarin wisdom on food by introducing a young Entrepreneur who is shaping the wholesome food market with his unique food products for the Melbourne Restaurant market.

Remember to give us your feedback at www.hacci.com.au
Whatever reservations one might have about the Olympic Games of the modern era (that is, since 1896 when they were rightfully revived in Athens) it is not possible to ignore the fact that they continue to be considered a contest (athlema) and, indeed, an international institution (thesmos) which is now an established convention with considerable weight in the global community despite all of its positive and negative consequences.

In other words, this is not about some new-found temporary undertaking of a ‘folkloric’ nature and of a local character with restricted scope. On the contrary, it is about an ‘enterprise’ of multifold levels and diverse aspirations in which, more or less, are entangled all of the known contemporary peoples of the world who are organized into national entities.

We remind readers of these elementary points in order to contribute, from the Church’s point of view, as ‘sober’ as possible an assessment of the ‘institution’ in mention. We owe this contribution on behalf of the Church, not only because the Olympic Games this year are being held in our Motherland of Greece, the land with gave birth to them and taught them in their purest form as an ‘Olympic ideal’, but because the truth about the matter in question is never to be found in extreme views that have been propounded, especially since Athens assumed the Olympiad of 2004. Neither the truly unacceptable ‘commercialization’ or even the ‘demonization’ of the Olympic Games justify their sum condemnation, as if they were merely a sacrilegious feast of lower instincts, nor would it be focused on them, and when they are simultaneously aware that the sacrifice of the globe are focused on them, and when they are simultaneously aware that the prestige and the honour of a whole Nation rests on their shoulders?

If we recall here that asceticism (exercise) and asceticism (monastic discipline) have the same etymological root, then, before our eyes we see projected the immediate relationship between sport and the manifold struggles of the Church and of individual persons of the Church. It is needless to note that amongst the members of the militant Church: the highest positions are occupied not only by the Ascetics of the Desert and by the Self-disciplinarians of the Monasteries, but also by the Martyrs of the Faith who shed their very blood for the Gospel of Christ. It is indicative that the Church always characterized both equally as ‘athletes’ (victors).

In the same context let us also recall that feats and contests demand such taxing preparation of body and soul, that often they disfigure even the physical appearance of the person to the point of ‘wretchedness’ and worse.

After this, it becomes apparent for every objective critic that the extreme positions taken by some in regard to the eventual exemplary success in recent days of the current Athens 2004 Olympiad – and in spite of the pessimistic predictions and the underhanded utter defamation by our own and by foreigners – should have been avoided, at least out of fundamental discretion and justice. Because it was not only the strategic, socio-political and cultural interests of Greece that should have been taken into account, but also the very standing of most ancient institution of the Olympic Games. Such a peace-promoting creation of Hellenic inspiration and global acceptance must never be jeopardized for whatever imperfections or abuses.

In final analysis, all those who, for various reasons, took it as their obligation to deride the Athens 2004 Olympiad through strict moral criteria, should have told us what institution today – as clean as it may have been in the past – has remained unharmed and does not bear signs of unacceptable degeneration. Here, especially for the members of the Church: “let him who is without sin throw the first stone” (John 8.7).
AN INTERVIEW WITH BISHOPNECTARIOS OF MADAGASCAR

In last month’s To Vema we featured an extensive report (in Greek) on the 10 year anniversary of the Orthodox Mission in Madagascar. We present an interview with His Grace Bishop Nectarios of Madagascar, who was recently in Australia on his annual visit to family and friends (as well as for a much-needed rest and recharge of his energies!). Matthew Rologas (St Stephan’s Central Youth Committee, SA) conducted the interview with Bishop Nectarios at St Nectarios Monastery in Adelaide, where, incidentally, His Grace served as parish priest over 10 years ago, until leaving to start his missionary activities in Madagascar. (This interview is reproduced here with the kind permission of the SACYC and first appeared in the “Orthodox Faith” newsletter, July 2004 edition.)

Matthew Rologas (MR): How long has the Mission in Madagascar been running? Bishop Nectarios (BN): The mission began in July 1994 and this July was our 10th anniversary.

BN: Since I was a young boy I wanted to do missionary work to expand the Orthodox Church in countries that people have never heard of. It was a pity to see all the so called Christians, especially the Jehovah’s Witnesses, Mormons, Charismatics and other sects come from different countries, teaching the false way of the Christian Church instead of the Orthodox beliefs. And when I was a young boy the idea came to me about the Mission work through reading how the Orthodox church progressed in Africa.

MR: What inspired your Grace to begin the mission in Madagascar?
BN: As through the example of Pentecost, we pray that the Holy Spirit will enlighten us. If we have faith in Christ and we truly believe - this faith helps us. It doesn’t matter if you’re illiterate or literate, if you have this faith and you believe and you want to learn, you will learn.

BN: You’re welcome.

MR: What does your Grace see as the biggest challenge for the Mission in the next five years?
BN: It’s the building of the orphanages of which the patriarch of Alexandria laid the foundation stones for earlier this year. There is one in the City of Tulear and the big one just outside the City of Antananarivo.

MR: I was present at the recent talk Dr George Frazis gave on his visit to Madagascar through the Patriarchal visit and saw the video footage. How is it that our Madagascar brethren, many of whom may be illiterate, learn to chant Byzantine Music in Malagasy (the local language) as well as Greek, so quickly?
BN: As through the example of Pentecost, we pray that the Holy Spirit will enlighten us. If we have faith in Christ and we truly believe - this faith helps us. It doesn’t matter if you’re illiterate or literate, if you have this faith and you believe and you want to learn, you will learn.

MR: What is needed most at present for the Mission?
BN: The main thing is for God to help us, to have our health so to continue the work. The way of life is very dangerous and we are struggling to survive in this situation. So we need people to pray for us for God to give us health.

BN: It’s the building of the orphanages of which the patriarch of Alexandria laid the foundation stones for earlier this year. There is one in the City of Tulear and the big one just outside the City of Antananarivo.

MR: How many priests are there currently?
BN: There are 13.

MR: How many churches are there?
BN: 62 parishes (some parishes without churches) but 54 churches.

MR: What are the recent disasters that have contributed to the poverty in Madagascar?
BN: In February and March this year there were many cyclones contributing to big disasters in the villages on the east and west coast of Madagascar. The civil war finished around 2 years ago now. There was also a famine last year in the south and south-west parts of Madagascar. Diseases such as cholera and malaria are always around.

MR: What inspired your Grace to begin the mission in Madagascar?
BN: As through the example of Pentecost, we pray that the Holy Spirit will enlighten us. If we have faith in Christ and we truly believe - this faith helps us. It doesn’t matter if you’re illiterate or literate, if you have this faith and you believe and you want to learn, you will learn.

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BN: You’re welcome.

The SA Committee for Foreign Mission in Madagascar of the Greek Orthodox Archdiocese of Australia, with the blessing of His Grace Bishop Nectarios of Madagascar and His Eminence Archbishop Stylianos of Australia, manages two sponsorship programs available to the Orthodox faithful: Sponsor the Children; and Sponsor a Baptism.

For more information on these sponsorship programs, please contact the Treasurer-SA Committee for Foreign Mission in Madagascar, Mr Sotirios Arharidis, on 0418 805 649 or (08) 8380 8450.

All Saints Grammar past Year 12 Reunion Dinner

As part of the celebration of the Parish & Community of Belmore & Districts 40th Anniversary Celebrations, the Parish invited all past Year 12 students to a Reunion Dinner at the Parish Hall on Tuesday, 27 July.

It was an emotionally filled evening seeing the past students arrive a young adults to reminisce on their time whilst at the School. Students were particularly proud to have been a part of our School and enthused in letting the Parish know of the current fields of study and work they are currently undertaking.

This included studying in areas such as medicine, law, accounting, business management and marketing, along with numerous apprenticeships in electrical, mechanical and real estate positions. Others still were busy involved with business and family ventures.

Such was the success of this initial Reunion that it was unanimously agreed by all the past students that an event such as this should occur on an annual basis.

His Grace Bishop Nectarios of Madagascar amongst students of the Sunday School of Alasoura. Photo: George Frazis (used with permission)
Facts & Stats

50 million displaced by conflict, disaster and development

Conflicts, natural disasters and unchecked development have left about 50 million people homeless - an uncounted group of displaced that dwarfs the number of refugees already known to aid workers, especially in UN officials said recently.

Over the last half century, the United Na-
tions, with the help of international aid groups, has worked to help those who have lost their homes for safer foreign lands, and UN officials currently know of between 13 million and 15 million refugees, said Dennis McNamara, director of the United Nations’ interagency.

McNamara based his estimates on evalua-
tions of the situation in countries around the world, especially in Latin America and the Caribbean. Of the 21 current conflicts worldwide, 18 are internal, he said.

“There are about 38 million people worldwide who are HIV positive,” said McNamara, referring to recently released UN estimates.

“The number of displaced people and refugees is even greater but they get virtually no inter-
national attention at all. But there isn’t even a tenth of the attention given to an even greater group of pretty miserable people, suffering and living in abject squalor.”

NASA seeks return to moon

On the 35th anniversary of the first lunar landing, NASA struggled with money prob-
lems as it aimed to return to human space

NASA’s human space flight program has been grounded since shuttle Columbia disinte-
grated over Texas on February 1, 2003, killing all seven astronauts aboard. Investigators found a “broken safety culture” at NASA and recommended upgrades that the space agency has said will cost $US750 million more than first estimated. Getting the three remaining shuttles flying again is only the beginning of

High dose chemotherapy not seen saving more lives

Another study has found that using high doses of chemotherapy to treat women with breast cancer saves no more lives than a gen-
ter approach, British researchers said recent-
ly.

The report, published in the Journal of the National Cancer Institute, adds to evidence that flooding a patient’s body with toxic

chemicals and then using a bone marrow transplant to restore her immune system does little to save her life. But it is bad news for men and women whose breast cancer has spread, because it shows how difficult it is to cure them.

“Approximately two-thirds of patients with four or more lymph nodes that contain can-
cer cells at surgery will develop fatal metastas-
es,” said Robert Leonard, of the South

The hope was that super-high doses of chemo could kill off the cancer, and that the patient’s dead bone marrow could be replaced with a transplant of their own cells taken before treatment.

To test this idea, Leonard’s team randomly treated 600 breast cancer patients with either the high-dose approach or a more conven-
tional course of chemotherapy.

The patients were followed for about six years. There were no differences between the two groups in either relapse or survival.

“The were five treatment-related deaths in the high-dose arm,” the researchers added. Their conclusion - high-dose chemo costs more, makes patients sicker but does not help them any more than the standard approach. Last year, Martin Tallman of Northwestern University in Chicago and col-

eagues in the Netherlands pub-
lished two studies that also found the high-dose approach to be more toxic without sav-

ing any extra lives.
(Part I)

What is sin? How does it work? Did God create it? What is 'original' sin? How does 'original' sin affect us since we did not take part in it? How does it come down through the generations? It is these questions that the following two articles of VEMA seek to reflect upon.

Created in the image and according to the likeness of God, and therefore for communion with God, the human person was destined to become like God in every respect by grace. Yet Genesis 3 claims that in the persons of Adam and Eve, the primordial couple fell from innocence and found themselves outside paradise. In failing to achieve their ultimate destiny to grow more godlike in an eternal communion of life with the Father, Son and Holy Spirit, they failed to realise the fullness of life as love and communion with God. The Genesis 3 account speaks of sin precisely in terms of Adam and Eve’s failure and how they missed the mark. In fact the Greek word for sin, amartia, means “to miss the mark, to miss the road to fall of doing, fail of one’s purpose, to miss one’s point, fail, go astray.” According to this interpretation of Genesis, the sin of the primordial couple consisted in their failure to achieve the very purpose for which God created them—that is to share in God’s life for all eternity. And it was this missing of the mark that brought about their fall.

The fact that the Christian tradition speaks of the fall presupposes that the first human beings fell from one state of being into another. From what has been said above the Orthodox Christian tradition does not claim that Adam and Eve fell from an idealistic or ‘spiritual’ world to a material world. Rather, the teaching is that they fell from an incomparable life of relationship and communion with God and the world, into a mode of life unrelated to, and independent of God—that is a life of autonomy and essential self-sufficiency which gave birth to loneliness, isolation and the first taste of mortality. Regarding the Orthodox claim that the fall is to be identified with a loss of communion with God which resulted in death and not with any notion of punishment on the part of God, it is also succinctly verified by St Basil (4th century): “the more human persons separated themselves from life, the more they drew near to death. For God is life, and the loss of life is death.”

In interpretation, it is sin and death which are inextricably connected. The primordial sin is not explained in terms of God’s punishment upon the world resulting from Adam offending God, as is explained in terms of God needing to punish Adam and Eve with death. Rather, it is simply stated that in ceasing to remain in communion with God as the source of life, Adam and Eve were cut off from their own distance from God which is isolation and death. Consequently the consensus in the Greek Patristic tradition would be that this world there-after essentially inherited mortality rather than sinfulness, sinfulness resulting from mortality. In reflecting upon Psalm 51:7, Theodoret of Cyprus remarked: “Having become masters [Adam and Eve] conceived mortal children, and mortal beings are necessarily subject to passions and tears, to pleasures and sorrows, to anger and hatred.”

For this reason human beings would subsequently be born into a world where sin and death prevailed and therefore would not be able to live in accordance with their original destiny of selfless love and communion with God.

The Fall

By succumbing to the serpent’s temptation and going against the one commandment required of them not to eat from the fruit of the tree in the centre of the beautiful garden, the first couple turned from God-centeredness to self-centeredness. Having been promised likeness to God—that is the possibility of ‘real’ life—Adam and Eve were ‘blindfolded’ into thinking that this could happen without the assistance of God. In Genesis we read:

“God said, ‘You shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die.’” But the serpent said to the woman, “You will not die; for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” (Gen. 3:3-5)

Seeing that the fruit was good and a delight to the eyes, and desiring to be made wise, they ate of the fruit only to have their eyes opened to a world completely different. In putting themselves over and above God they thereby attempted to become their own gods without God. In trying to realise life without God, they thought that they could draw life from themselves but instead tasted the fruits of an autonomous self-centred existence which was loneliness and ultimately death.

The ancestral sin consisted precisely in Adam and Eve ‘missing the mark’ or ‘alienating’ God; in falsely believing that they did not need God in order to exist. Regarding sin, the Orthodox Christian tradition would state explicitly that sin did not enter the world by the will of God but by human beings who were deceived by the devil. In the Wisdom of Solomon states: “For God created man for incorporation, and made him in the image of his own eternity, but through the devil’s envy death entered the world, and sin and death belong to his party experience it.” (Wisdom of Solomon 2:23-24)

God created the human person ‘very good’ (cf Gen 1:31) and therefore sin was not built into human nature. Yet the possibility of sin existed since human beings were created with God-like freedom since they were created in His image and could therefore choose to alienate themselves from God.

This loss of communion with God is beautifully described in the Genesis account in terms of Adam’s desire to hide from God:

“They heard the sound of the LORD God walking in the garden at the time of the evening breeze, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.” (Gen. 3:8)

Adam and Eve’s desire to hide from God, shows the rupture in their communion as they seek for a place where God was ‘absent’. Therefore the fundamental definition of sin has nothing to do with punishment or mortality but rather is directly related to humankind missing the mark as to what God had originally intended for them. Since it is God who provides the world with life it follows that it is only in communion with God that the world could be provided with the presupposition of life. The Orthodox Church holds the world to have been created ‘bodiless’ and within this world, that the sin of Adam and Eve consisted precisely in their false belief that they could exist the way God exists without the grace of God. Fundamentally they were beguiled into thinking that they did not need to be in loving communion with God in order to really live as opposed to simply survive.

A fundamental point to be made at this point is that the fall did not rule out the possibility for humankind to restore and regain their former participation of a life in God. The story of Genesis continues in showing how God went out to find the fallen Adam.

“But the LORD God called to the man, and said to him, ‘Where are you?’” (Gen. 3:9)

Prefiguring the parable of Christ seeking the lost sheep, the Scriptures depict God actively seeking out Adam in the hope of his repentance. Some Eastern fathers openly believed that if Adam and Eve had repeated from their sinful ways, that God undoubtedly would have forgiven them.” It is for this reason that the Eastern Christian tradition does not describe the fall as a total depravity of God’s grace since God does not entirely abandon man from the moment of the fall. The Genesis account of the fall also describes the ‘original sin’ of humankind in terms of alienation or loss of communion not only from God, but from creation itself. In speaking to the serpent, God explicitly states this lack of intimacy with the world.

“ ‘I will put enmity between you and the woman, and between your offspring and hers; he will strike your head, and you will strike his heel.’” (Gen. 3:15)

Therefore the primordial human beings produced a division between God, themselves and the world. The division between God and the first couple which was a result of pride separated and alienated them at the same time from the world since pride is essentially a concern and love for self over others. Whilst before the fall, the human person was created to be in constant communion and love with God and the created realm, after the fall, no place was given to God or the world since the human person was turned in on itself. Therefore with this loss of communion with God followed a rupture in their communion with the world which was originally given to Adam and Eve to care for and cultivate. The world became a disposable commodity, nothing more than an object for their fulfillment and self-centred desires. According to St Maximus the Confessor “Human persons wished to lay hold on the things of God without God, before God and not according to God’s will” and so “they delivered the whole of nature as a prey to death.” Just as the image of God within human persons was distorted, so too was creation robbed of its honour and transfiguration in reflecting the beauty of God.

Consequences of the Fall

The alienating effects of Adam and Eve’s fall were both physical and moral. Finding themselves outside paradise, they experienced not only bodily death, but death as a world, as a world which was stated above, hostile and destructive, subject to storms, earth- quakes and floods. Furthermore they experienced pain, guilt and anxiety in the face of this new world. There are three consequences of the fall which are outlined and reflected below: a) the rise of pain and sorrow in the world; b) the plight of the entire created realm; and c) the feeling of nakedness. It is to these three consequences that we now turn.

In many Orthodox services, the phrase “yperaghia Theotoke, soson emas” (All Holy Theotokos, save us) is used. Some Orthodoxy use “yperaghia Theotokos, presveve yper emon” (All Holy Theotokos, intercede us). Which is theologically more correct?

Neither is ‘more correct’. The first scandalizes some who think that it implies that the Church holds the Theotokos to be a co-savior with Christ. Nothing could be further from the truth. Christ is the only Savior and the only saving mediator between God and humanity. “There is one God, and there is one media- tor between God and men, the man Jesus Christ who gave himself as ransom for all” (1 Timothy 2:5-6, Read also 1 Corinthians 1:11-25). In this case, the word “soson” is used in the sense of the word “diakos” which means “act to protect us,” i.e. intercede for us before God’s throne so that He may save us, and keep us from harm. In this sense whether we say “soson” or “presveve”, it means the same thing. Liturgical language is not always doctrinally precise, since often it is poetic in character.

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From the Orthodox Church: 455 Questions and Answers, by Stanley S. Harakas, published by Light and Life. If you have any questions about the Orthodox faith which you would like answered in the VEMA, send them to:

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Consequences of the fall: sorrow and pain

Genesis describes the original joy of a moth-
eth Adam and Eve, its bearing forth children, now
enmarred with pain and labour. Moreover it
describes that henceforth women would be
smoothed over their husbands even though they
were created in equality and mutuality. To the
woman God said:

"If you will greatly increase you pain in childbearing; in pain you shall bring forth children, yet your desire shall be for your husband, and he shall rule over you." (Gen. 3:15-16).

The God given hierarchy of equality within
creation was now disfigured into inequality and
subservience. As for men, they would experi-
ence hardship in the tilling of the land in that
they would earn their food by the sweat of their
brow.

"And to the man [God] said, "... cursed is the ground because of you; in toil you shall eat of all the days of your life; thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. By the sweat of your face you shall eat bread until you return to the ground, for out of it you were taken; you are dust, and to dust you shall return." (Gen 3:17-19).

The primordial couple were overcome by pain and suffering because they have lost God's gift of
incorruptible life and now anxiously had to
struggle merely to survive.

Consequences of the fall: the plight of creation

With the fall of Adam and Eve came the fall and corruption of the entire created world from
its original beauty since it too was alienated from
the source of life. The original harmony and
perfection was disrupted by the fall of the
primordial couple. Since God's com-
mandment to Adam not to eat of the fruit of the
tree was directly related to creation it too felt
the consequences of Adam's fall. The fall of
creation is described in the letter to the Romans
in the following way:

"For the creation was subject-
ced to futility, not of its own will
but by the will of the one who
subjected it, in hope." (Rom
8:20).

This point is made clear by St Paul regarding
the fall and corruption of the entire created world being the
and the world and therefore of the consequent
corruption of the world resulting from Adam's fall. It
could be said that the entire created realm is
victim to humanity's abuse of freedom. It is for
this reason that the created world refuses to
subject to human persons. St Symeon the New
Theologian describes this reality in a beautiful-
ly poetry way:

"When it [creation] saw Adam leave paradise, all of the created world no longer wished to be subject to the
transgressors. The sun did not
want to shine by day, nor the
moon by night; nor the stars
to be seen by him. The springs
of water did not want to well
up for him, nor the rivers to
flow. The very air itself
thought about contracting
itself and not providing breath
for the refracted. The wild beasts
and all the animals of the
earth saw him stripped of his
former glory and, despising
him, immediately turned sav-
agely against him. The sky
would weep tears of lachry-
omy down on him and the very
earth would not endure bear-
ing him upon its back." (ibid).

The world ceased to be a transparent window
through which humanity could behold God but
rather grew opaque; it ceased to be life-giving
but instead it too became subject to mortality
and corruption.

Consequences of the fall: nackedness

Both Adam and Eve were not only isolated
from creation but also from themselves in that
they were ashamed by their nackedness" and
put on garments of skin. Genesis states this in
the following way:

"then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made garments for them-
selves." (Gen 3:7).

The feeling of nackedness is symbolic of a nup-
ture in communion since they ceased to relate
in a self-offering and unifying love but rather
saw the ‘other’ as an object of desire and grat-
ification. It is for this reason that Genesis
describes Adam and Eve sewing leaves of figs
so as to protect and defend themselves from
such objectification. Weakened in their will and
divided within themselves they would now
become subject to inward estrangement and
isolation, caught in a situation where they
would choose evil even though it was created
them innately good. In Genesis 4, for example,
the Scriptures describe the story about frat-
cide where Cain killed his brother Abel; and in
Genesis 11, humankind is further divided from
each other in the confusing of languages
brought about by the headstrong pride of that
generation.

Concluding Remarks

Even if the entire Genesis narrative is mytho-
logical and prescientific in nature it offers an
explanation for the reality and human experi-
ence of sin in the world. Prefiguring the entire
tragic history of humanity, the Genesis account
of the fall accounts for the reality of suffering,
injustice, evil, death and sin which are all too
obvious in the world today. One only has to
mention the twentieth century list of violence
- the two world wars, the Armenian genocide,
the Holocaust, the killings in Rwanda, Cambo-
dia and Bosnia, the death of so many children
which result from a lack of nutrition and star-
vation, the continued wars of religious ideolo-
gies, the continued existence of slavery and the
sexual exploitation of children. However this
world of natural catastrophes and injustice is not a failure of God's work nor is it his punishment but rather as St Paul notes
a triumph of freedom in that the world is led
back to life ever so slowly and sometimes
unknowingly to us by the love of God.

"I consider that the sufferings of this present time are not worth comparing with the
glory about to be revealed to us. For the creation waits with eager longing for the revealing
of the children of God, in hope that the creation itself will be set free from its
futile use to decay and will obtain the freedom of the glory of the children of God." (Rom 8:18-21).

Knowing that Adam and Eve would sin by
missing their original target, God nevertheless
created them along with the entire world sim-
ply so that they could become partners of His
eternal beatitude. Yet even a life in communion
with God without the person’s freedom to
choose this would be a failure of God’s work.
For this reason, beyond the reality that “the whole creation has been groaning in latent
pains until now” (Rom 8:22) there is in all this
God’s guiding ‘hand’ leading his children and
the entire created world back to His embrace.

Philip Kavvatis
Academic Secretary and Associate Lecturer
St Andrew’s Greek Orthodox Theological College

Yannaras notes that in Eastern religions the image of ‘par-
adenos’ or a ‘garden’ is a symbol of happiness and bliss in
contrast to the aridity of the desert which was all too famil-
ar to the people of the Middle Eastern regions. Christos
Yannaras, Distance of Faith (Edinburgh: T & T Clark, 1991), 75.

2 Liddell and Scott, Greek-English Lexicon (Oxford, 1975), 41.
3 St Basil the Great, Quod Deus non est sector malorum, 7 PG 31:345A.
4 In the West the fall is often stated in terms of Adam trans-
gressing the commandment of God thereby offending Him
fact the Eastern Christian tradition claims that death is less a
punishment for, as it is a divine deliverance from sin.
5 Quoted from John Meyendorff, Byzantine Theology: Historical Trends and Doctrinal Themes, 145.
6 For example, St Symeon the New Theologian, Cateche-
sical Discourses 3, 175-176.
7 The term ‘original sin’ (originale peccatum) is not found
anywhere in the Scriptures or in the Greek patristic tradi-
tion of the first millennium. It appears for the first time in
the writings of Augustine. The Orthodox Christian tradition
uses other terms such as ‘inherited sin’, ‘primordial sin’, or
‘the sin of the forefathers’.
8 St Maximus the Confessor, PG 91: 1156C.
9 Ethical Discourses, 1.2.
10 The Patriarchic tradition has usually understood Adam’s nackedness in terms of a loss of the divine light-bearing gar-
ment which enveloped him constituting his constant com-
munication with God.

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Senator Ridgeway said the problem particularly affected people who worked in both countries.

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AAP
The Parish of St John the Baptist in Cairns

By Fr Constantine Tsacalos

“There are varieties of gifts...there are varieties of service...there are varieties of working...To each is given the manifestation of the spirit for the common good...All these are inspired by one and the same Spirit co-operating to each one individually as he wills” (1 Co 12:4-11)

St Paul speaks of the gifts and the services one receives in view of “diakonia” (ministry) for the common good. A great milestone “for the common good” in the life for the people in Far North Queensland, under the inspiration of our Archbishop Stylanos of Australia, was of course the establishment of the Parish of St John the Baptist, the Archdioceses Church in Cairns. Of equally great importance and success, with the blessings of His Eminence, was the benevolent institution of St John’s Community Care Ltd, and the Redlynch Day Care Centre.

In its depth St John’s Community Care Ltd Cairns, which is an activity of the Greek Orthodox Archdioceses of Australia, is committed to enhancing the “common good” by providing a flexible, responsive, coordinated and individualised package for the independence and quality of life of the frail aged, younger people with disabilities and people with intellectual and psychiatric disabilities. Under the guidance of His Grace Bishop Seraphim, the Board of Directors of St John’s strive for excellence through continuous improvement in its accountability to funding bodies and to the wider community, for what it does, how it does it and ensuring that the results are achieved by management and staff.

St John’s understands that the frail aged, people with disabilities, families and communities with different cultural and linguistic backgrounds, particularly those living in remote areas, require services that reflect their individual circumstances and are in the best position to determine their own needs. Thus, it collaborates with government and non-government agencies in the quest to provide a better planned, funded and designed services, which will best meet those needs. St John’s also recognises the value of relationships between members of the wider community and people with disabilities, their families and peers and will continue to promote their importance to the overall community.

St John’s currently services approximately 45 packages and owns three Respite Centres, which are funded by Queensland Health-Home and Community Care Programs, in Redlynch, Gordonvale and a recently purchased house and land, with the blessing of His Eminence and is under renovations, in Mareeba. They all provide afternoon, evening and weekend centre-based respite for the frail elderly and younger people with disabilities.

An overview of the programs provided by St John’s are:

St John’s Transport Program, funded by Queensland Transport, which provides assistance to young disabled to be transported to and from school and to the Respite centres. Multicultural Access Services, this program aims to provide support, training, information and referral to clients and their carers of culturally and linguistically diverse backgrounds.

Funded by Queensland Health-Home and Community Care Program, Diverse Aged Care Program, funded by the Department of Health and Ageing, is a flexible responsive and co-ordinated individualised package of services, which provides a high quality of care and support to frail older people, enabling them to continue living independently in their own home.

Dementia Carers Support Group, which is an initiative of St John’s, allows people with similar interest, difficulties and needs to come together monthly and support each other.

Home Assist Secure, this service provides free information, advice and assistance in regard to home maintenance, repairs, modifications and security to people living in their own homes and private rental, who are in receipt of an age or Disability Pension.

It is funded by the Department of Housing. HACC Home Maintenance, is funded by Queensland Health-Home Community Care Program, and provides for the elderly and people with disabilities that are eligible with advice and assistance with home repairs and minor modifications. Project 300, is a program funded by Disability Services Queensland, and provides Lifestyle Support Workers to work with clients and families to support people with a psychiatric disability who wish to be at home with their own family. Plus Program that is funded by Disability Services Queensland enables a young person with severe disabilities to experience a range of positive options in progressing to adulthood. Supported Accommodation provides 24 hours care and support for people who have a disability and provides assistance with becoming involved with others in the community, developing and maintaining recreational interest and household management. Also funded by Disability Services Queensland, Lifestyle Support, in order for people with disabilities to remain independently at home and assist them to access community life, it is funded by Disability Services Queensland, which also funds the Inclusive Partners Project, that provides a responsive, inclusive and flexible service for people with dual diagnosis.

It may be useful to remember here, that the detailed contents and significance of the above mentioned Government Funded Programs are not in order to boast, but to inspire, to be positive and enriching and to bring to mind the exhortation of Our Lord Jesus Christ, “Ask and it should be given to you, knock, and it will be opened to you.” (Mat:7:7)
The Minister Assisting the Premier on the Arts, Mr Frank Sartor, announced earlier this month the installation of three large screens to televise the Athens 2004 Olympic Games at Martin Place, Brighton Le Sands and Sydney Olympic Park.

“We want to bring back to Sydney the spirit of fun and celebration of the Olympics,” Mr Sartor said.

The three screens allow the people of Sydney to relive the magic of the Sydney 2000 Olympic Games and, more recently, the finals of the EURO 2004 soccer tournament.

The screens are broadcasting the Channel Seven telecast of the Athens 2004 Olympic Games at the following times (subject to refinement):

- Martin Place - from 9.00 am to 11.00 pm until Sunday August 30;
- Bay Street, Brighton Le Sands - from 7.00 pm to 12.30 am Mondays to Thursdays; and 8.00 pm to 2.00 am on the remaining Fridays, Saturdays and Sundays; and
- Sydney Olympic Park Live Site screen - 3.30 pm to midnight until Saturday August 28.

“The screens have been installed in partnership with the City of Sydney, Rockdale City Council and the Sydney Olympic Park Authority,” Mr Sartor said.

“Rockdale City Council will be closing Bay Street at selected times to allow residents and fans of the Olympics to enjoy the Games by the shores of Botany Bay. Brighton Le Sands is a perfect location for a screen because of the area’s close links to Greece through its large Greek-Australian community.”

Earlier this year Brighton Le Sands celebrated the passing of the Olympic flame and Greece’s win at the EURO 2004 soccer finals,” Mr Sartor said.
Australia has the highest incidence of skin cancer in the world. Skin cancer is the uncontrolled growth of abnormal skin cells. It usually occurs in people who have been exposed to too much ultraviolet light from the sun. Skin cancer can advance locally in the area in which it occurs or spread to other parts of the body if undetected or left untreated.

The function of the skin

The skin provides protection to the body. It helps regulate temperature and prevents dehydration. It is made up of a number of layers and different types of cells. The outer layer, the epidermis, contains mainly squamous cells. Deeper in the epidermis are the basal cells. Scattered among these are the melanocyte cells which give the skin its colour. The dermis lies underneath the epidermis and contains the roots of hairs, glands, blood and lymph vessels and nerves.

What are the causes of skin cancer?

The most common cause of skin cancer is exposure to the harmful ultraviolet rays of the sun over a prolonged period of time. Exposure to sunlight in childhood and adolescence is a major factor in the development of skin cancer. However, it is not the only factor and indeed skin cancer can occur in areas of the body that have had little or no exposure to the sun.

Other, but much less common causes of skin cancer include some medications, such as immunosuppressant drugs and use of sun lamps and solariums. Even ultraviolet therapy for treatment of skin conditions such as psoriasis can cause skin cancer. Over exposure to chemicals such as coal tar, soot, paraffin waxes, arsenic and polycyclic hydrocarbons can cause skin cancer.

The signs of skin cancer

People who have fair skin are most at risk, but people with dark complexions are not necessarily immune. People who live in sunny climates are in the high risk group and people with freckles are also at risk of skin cancer.

People with crusty, non-healing sores or sunspots, or people who have a persistent small lump that is red, pale or pearly in colour, or people who have a new sore, mole or freckle that has increased in size, changed colour or bled, should consult their doctor.

In general, the areas to watch are the exposed areas of the body: face, ears, neck, shoulders, arms and backs of the hands and feet. But skin cancer can occur anywhere, especially melanomas.

In general, it is worth having a skin cancer check once a year with your general practitioner.

Types of skin cancer

The three main types of skin cancer are named after the three main types of cell they start from:

1. Basal cell carcinoma (BCC)

This is the most common and least dangerous type of skin cancer. It usually appears on the face or neck. It typically grows slowly over a period of months or years and only rarely spreads to other parts of the body. It usually starts in a small round or flattened lump or ulcer that is red, pale, or pearly in colour.

BCC is most common in people over forty years of age, but can occur in young adults.

2. Squamous cell carcinoma (SCC)

This is a very dangerous form of skin cancer. Squamous cell carcinoma grows faster than a basal cell carcinoma, usually over a period of weeks to months. It usually appears in the hands, forearms, face and neck. SCC looks like a red scaly spot or lump and is usually thickened. It can bleed easily and ulcerate and may be tender to touch. Most patients with SCC are over forty, but it can occur in younger adults.

3. Melanoma

This is the rarest, but most dangerous form of skin cancer. It is highly malignant but can usually be treated successfully, if diagnosed early. It usually starts in a mole, but can start in previously normal skin as a new lesion. A melanoma can occur anywhere in the body.

Diagnosis and Treatment of skin cancer

If your doctor suspects a skin cancer, a biopsy may be taken to confirm the diagnosis. If the diagnosis is reasonably certain by the appearance of the lesion, for example, for a known BCC or SCC, the doctor usually cuts the lesion out and sends it to a pathologist for examination under a microscope for confirmation of the diagnosis and to be certain all the cancerous cells have been removed.

After excision of a melanoma, depending on pathology reports, the doctor may be required to do a wider excision. That is, to take a deeper section of skin.

If skin cancers are large, or depending on the position of the lesion, a plastic surgeon may be required to do a skin graft or skin flap.

Sometimes skin cancer can be treated non-surgically. Non-surgical treatments of skin cancers include:

- Cryotherapy : Small BCC can be treated this way where the doctor uses an instrument called a curette to scrape away the lesion and then uses the electronic diathermy to stop bleeding and destroy the remaining cancer cells.
- Laser: Small and superficial skin cancers are sometimes treated with laser.
- Radiotherapy: This can be used when surgery may be disfiguring or if a person is unfit for surgery.

Early detection is important. The earlier the skin cancer is detected, the more easily and better it can be treated. Talk to your doctor today about a skin cancer check. If you develop a skin lump or change in the shape or colour of a mole or area of the skin, or have a sore which will not heal or bleeds, see your doctor without delay!!

Skin cancer is detected, the more easily and better it can be treated. Talk to your doctor today about a skin cancer check. If you develop a skin lump or change in the shape or colour of a mole or area of the skin, or have a sore which will not heal or bleeds, see your doctor without delay!!

Papamichail dies

Actor Dimitris Papamichail, who began his career in Greek drama and gained fame portraying working class characters in dozens of movies, died of a heart attack Sunday 7th August. He was 70.

Papamichail died while vacationing at his summer home in Porto Heli in the Peloponnese, doctors at the nearby Kranidi hospital said.

Born in Athens, Papamichail studied at the Drama School of the National Theater before making his first appearance at the ancient theater of Epidaurus at age 21. He married actress Aliki Vougiouklaki, with whom he costarred in many films in the 1950s and 1960s.

His wife died in 1996. In 1997, Papamichail retired from the stage to teach drama at a new stage school, ‘lannos,’ founded by veteran actor Vassilis Diamantoulakos.

He is survived by his son Yiannis.
They've got it, boy do they flaunt it. Are the new movers and shakers, and when Greek football players, pop stars and models thing in moderation”. Whatever happened to the cradle of civilisation, birthplace of democracy, classical aesthetics and Aristotle’s Golden Mean of “everything in moderation”.

In an increasingly Westernised society where 15 minutes of fame is the new Holy Grail, Greek football players, pop stars and models are the new movers and shakers, and when they've got it, boy do they flaunt it.

"The thinker is out of fashion," said lifestyle writer Nikos Kakavoulis. "Plato and Socrates wouldn't make the headlines today. We live in a celebrity-obsessed culture."

In the gossip columns of Greece's dozen tabloids, nouveau riche industrialists love to flaunt their wealth with lavish parties and paid-for photo spreads. Forget the white-clad priestesses who called down the sacred light of Apollo for the Olympic flame in the ancient sanctuary of Olympia in March. Thanks to pop heartthrob Sakis Rouvas and Greece’s Euro 2004 soccer heroes, beige miniskirts and shape of the Greek flag on cut-off T-shirts is now the ultimate in Greek chic for men and women alike.

"It was not tasteful. Suddenly you saw ladies of 65 wearing the same T-shirt as a pop star. That was very funny," Kakavoulis told Reuters in an interview.

Like so many European countries, Greece revels in the instant fame bestowed on winners of reality television shows. "We love to change our celebrities from week to week. It is really easy to make one celebrity and then replace them," Kakavoulis said.

"The race to modernise, the 3,000-year-old culture is given in both English and Greek. This little book would make a good gift.

Available in all bookshops, this is a refreshing change from the usual books about Greeks returning to their heartland. The author, born in England and of English and Russian descent, is married to a Greek. They choose to settle in Athens with their two young children and we see the frustrations and joys of all those in the family - the mother, increasingly aware of her position as a foreigner; the children struggling two cultures. Trained as an anthropologist, Sofia’s book is interesting, very entertaining and enlightening. You’ll be surprised at how many things you thought were normal, are peculiarly Greek!

A C
St Andrew’s Greek Orthodox Theological College

Winter School Program Review

St Andrew’s Greek Orthodox Theological College recently conducted its second series of graduate-level intensive courses in Orthodox Theological Studies following the success of its summer intensive schools held 12-23 January 2004.

The winter intensive schools program ran from 5-16 July 2004 and covered the topics Introduction to Biblical Hermeneutics and Byzantine History. The intensives were enthusiastically attended by fourteen students, men and women, Orthodox and non-Orthodox alike, from Sydney, Melbourne, Perth and Brisbane.

The first intensive course, Introduction to Biblical Hermeneutics, covered a range of topics including An Orthodox Approach to Systematic Hermeneutics; the Septuagint; Principles of Translation; the Antiochene Fathers; Roman Catholic Hermeneutics (guest lecture); Hermeneutics in Liturgy and Iconography; and a case study dealing with the interpretation of the story of Noah and his Ark. The week’s schedule was coordinated and taught in part by Dr Guy Freeman, Senior College Lecturer in Church Symbolics, Iconography and Hermeneutics. It also included presentations by Dr John Lee, internationally renowned scholar of New Testament and Septuagint Greek and formerly Senior Lecturer of Classics at Sydney University; Dr Robert Charles Hill, a Roman Catholic scholar with expertise in the Antiochene Fathers; and Dr Alexander Kariotoglou, College Lecturer in Patristics, Hermeneutics and Missiology.

The second intensive course, Byzantine History, covered the historical landscape of Byzantium from the fourth to the fifteenth century. It was coordinated by Dr Ken Parry, College Lecturer in Church History and internationally renowned Byzantine scholar. Guest speakers included Dr Andrew Gillett (Macquarie University) who spoke on East-West Relations during the Byzantine period; Assoc. Prof Alan McCaw (Macquarie University) who spoke on Women in Byzantium; and Dr Harry Simmons, expert in Christian liturgical studies, who spoke on The Byzantine Liturgy.

Lectures, visual presentations, group discussions and seminars nested within regular morning and evening prayer and sustained by communal lunch were the order of each day’s packed schedule.

Most of the students in attendance are enrolled in the College’s Master of Arts in Theological Studies program inaugurated in January 2004. This graduate-level program of theological study is intended for men and women who wish to prepare themselves for church service outside the ordained ministry in such fields as religious education, or who would benefit professionally from a formal qualification in theological studies. It is also appropriate for those seeking personal enrichment and a furthering of their knowledge of Orthodox studies.

The 2005 series of intensives courses to be conducted in January and July as part of the Master of Arts program are as follows:

10-14 January 2005, The Sacred Arts Through the Liturgical Year
17-22 January 2005, Looking Beyond Division: An Introduction to Ecumenical Studies
4-8 July 2005, Exploring the Patriarchal Mind: An Introduction to Patriarchic Studies
11-15 July 2005, Early Christianity

For more information on formerly enrolling in or auditing the courses in the Master of Arts program during 2005 please contact the College Registrar on (02) 93196145 or sagotc@bigpond.net.au.

The Greek Orthodox Archdiocese of Australia

THE MILLENNIUM HERITAGE COUNCIL

“THE GREEK AUSTRALIAN SPORTS HALL OF FAME” Inductions – 2004

Who qualifies? ANY AUSTRALIAN CITIZEN OF GREEK DESCENT:
1. Who has been selected for or played in a national team for either Australia or Greece or any other Nation in any sport (e.g. soccer, rugby league, australian rules, judo, karate, boxing, wrestling, basketball, tennis, cricket, netball, softball, surfing, chess, badminton, kick-boxing, etc.) or
2. Who has been selected for or represented either Australia or Greece or any other Nation in any games discipline, indoor or outdoor, summer or winter (e.g. track and field, swimming, weightlifting, smodking, rowing, gymnastics, bowling, skating, skiing, job-skiing, sailing, diving, cycling, etc.)
3. Who has won an Australian or Greek or any other NATIONAL sports event,
4. Who has held a national or international or world RECORD in any sports event.

Candidates for the “Sports Hall of Fame” may be:
- Male or Female
- Youth or Adult
- Living or Deceased
- Award or Disabled
- Amateur or Professional

Are you a past or present champion? Do you know a past or present champion?

THEN CONTACT US IMMEDIATELY WITH DETAILS FOR INCLUSION IN THE NEXT PUBLICATION OF PINAK – THE GREEK AUSTRALIAN SPORTS HALL OF FAME

to be presented at

THE MILLENIUM INDUCTION CEREMONY
Wentworth Hotel, Sydney

on Friday, 5th November, 2004

with proceeds going to The ProviCare Foundation (saving lives from drugs and alcohol)

Write to us at: The Millennium Heritage Council: 242 Cleveland Street, Redfern, NSW, 2016 or fax us on: 02 - 9688 5368 or e-mail us at: heritage@jقَ(anonymous)@gmail.com.au

Entries close
31st August 2004

HONOURING SPORTS CHAMPIONS FROM THE PAST AND PRESENT
Kalamata and Messenia: Stories for our time

DIANA FARR LOUIS

Up until May Kalamata had always been a place to hurry by on the way to Mani. I knew of it only for the sight of huge black olives but they were not sufficient bait to lure me into staying for longer than a coffee break. This city's reputation suffered too after the earthquake of September 1986 left 26 people dead and 200 injured in the immediate area. For years, rumors drifted north of tent colonies and damage beyond repair.

Now it's time to start another story circulat-

Kalamata, the second largest town in the Peloponnese, is alive and well and definitely worth a longer visit. The annual dance festival, celebrating its tenth anniversary this month (July 16-18), offers an additional incentive, but even on its own Kalamata offers a lesson in tasteful disaster management with a smile.

At first sight Kalamata seems to be two cities, an old one hugging the mountainside, a newer one opening onto the sea, with a large section, comprising a variable one- or two-storey houses separating them. The gap between the two points of interest could be problematic for pedestrians, while the distance between the port and the last hotel on the coast road is also too long for walkers. On the other hand, the beach that runs parallel to the road must be one of the finest, cleanest town beaches in Greece and this stretch claims most of the best fish tavernas. Buses and taxis will bridge the gap if you haven't a car.

Back in the centre of town the distances are very manageable. As in most provincial cities, life focuses on the main square, but Kalamata's square is a generous marble-paved rectangle with plenty of room for trees and flowerbeds, buzzing cafés, moms with strollers, teens showing off with wheelies and skateboards, the inevitable sidewalk peddlers surrounding Louis Vuitton knock-offs and radios, kids playing tag or ball, young women with bare midriffs and old gents with canes and Panama hats. This casual evening's entertainment takes place behind a backdrop of beautifully restored classical buildings with delicate plaster moldings on pastel blue, apricot, ochre and white facades topped by terracotta roof ornaments. The picture would be perfect were it not for the graffiti-in-your-face tags as high as the spray paint can reach.

There are fewer graffiti in the oldest part of town, which rises gently towards the castle hill. Many buildings were damaged here so that the main market had to be shifted north, but this is still a picnic-maker’s paradise. Start at Mylopota, a cafe-emporium of traditional foods - including olives, dried figs, biscuits, preserves - near the church of Agi Apros and the Grocer's big green grocer’s brimming stand. At Mylopetra, a cafe-emporium of traditional tavernas, buses and taxis will take you to the castle, a flying visit if you have time in your day - it's not worth staying for - or to the beach, where the waves break rhythmically on the cliffs.

Today's serene setting makes it all but impossible to forget the local town's history, which is written in every hillside, and which only too well is still remembered. As late as March 23, 1821, the people of Kalamata declared their independence from the Turks, two days earlier than the rest of the country.

To the west of the church, encircled by a single wall enclosing the foundations of a temple, altar and ponnese. The main feature is a large square stone theatre which the Byzantines and then Franks built, with three rows of seats still intact, the gymnasium yet more arcades. So many flowers grow sprouting from cracks in the stones, while snapdragons, bluebells, creamy convolvulas, purple vetch covered most of the ground. Best of all, no guards exist to tell you where not to wander, there is no fee and the site is open all day.

The museum has finally opened its doors too, after being hermetically sealed for decades. With only three rooms, it cannot begin to display the 10,000 finds unearthed here, but the statues inside are true masterpieces: an Artemis in huntress mode, a lion devouring a deer, a Hermes from the school of Praxiteles, and several robes, headless women by Damophon, a famous local sculptor of the early Roman era.

In the end, we did not unpack the picnic assembled with such gusto in Kalamata; the shaded terrace opposite the Klepsydra fountain in the one-street village was too inviting , after we persuaded the waiter to lower the volume in the one-street village was too inviting - he was the only man to display the 10,000 finds unearthed here, but the statues inside are true masterpieces: an Artemis in huntress mode, a lion devouring a deer, a Hermes from the school of Praxiteles, and several robes, headless women by Damophon, a famous local sculptor of the early Roman era.

The thought of the Messenians, joyfully at the sea - it seems to have a special charm about it - was always too lazy to walk. The walls start from there, following the ridge of the mountain, another ancient capital Ithome, the place most sacred to the goddess Athena. Meanwhile a dream com-

epanion - a queen for whom the city was named. Aris-

Bold and the Beautiful to reasonable decibels. After the victory Epaminondas wanted to create a defensive cordon that would keep the Spartans under house arrest in Lakonia. He strengthened fortifications at Argos and Mansenia and even went so far as to found a new city which he called Megalad Polis, the Brasilia of the times, as the capital of Arcadia. Great in size only, Megalopolis (the Roman version which has stuck), did not last more than about two hundred years. Apart from repeated sackings, many of its inhabitants sneaked back to their mountain villages; some even fled to Tre-

Epanion was far more successful in Messenia. He didn’t need an oracle to tell him that the crested Messenians would be an invaluable resource against the Spartans. Messenians were dispatched to all their colonies and as Pausanias says, “they gathered faster than all expectation, longing for their land and country, and still nursing their bitterness against Lakonia. Meanwhile a dream com-

As in most provincial cities, life focuses on the main square, but Kalamata’s square is a generous marble-paved rectangle with plenty of room for trees and flowerbeds, buzzing cafés, moms with strollers, teens showing off with wheelies and skateboards, the inevitable sidewalk peddlers surrounding Louis Vuitton knock-offs and radios, kids playing tag or ball, young women with bare midriffs and old gents with canes and Panama hats. This casual evening’s entertainment takes place behind a backdrop of beautifully restored classical buildings with delicate plaster moldings on pastel blue, apricot, ochre and white facades topped by terracotta roof ornaments. The picture would be perfect were it not for the graffiti-in-your-face tags as high as the spray paint can reach.

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Today's serene setting makes it all but impossible to dwell on war crimes, past and present. The thought of the Messenians, joyfully at home after so long an exile, and of the Kala-

Messenians helped the Athenians at the siege of Sparta, the island in Navarino Bay where the Spartans surrendered for the first time in their history; they settled in Nafplakos and founded Messina in Sicily but did not get their city back until the Theban general Epaminondas finally cracked the Spartans’ supremacy in 371 BC at the battle of Leuctra in Viotia.

After the victory Epaminondas wanted to create a defensive cordon that would keep the Spartans under house arrest in Lakonia. He strengthened fortifications at Argos and Mansenia and even went so far as to found a new city which he called Megalad Polis, the Brasilia of the times, as the capital of Arcadia. Great in size only, Megalopolis (the Roman version which has stuck), did not last more than about two hundred years. Apart from repeated sackings, many of its inhabitants sneaked back to their mountain villages; some even fled to Tre-
Food & Wine

In search of the perfect hot chocolate

By Imogen Coward

How do you like to drink chocolate? Hot, full cream milk, cocoa powder and a touch of sugar? Or perhaps you like it straight from a pre-prepared sachet (just add hot water)? With froth or without? Marshmallows? The list goes on and on. When we take a step back and survey the world of hot beverages chocolate has an interesting history and there are perhaps almost as many ways of making and serving hot chocolate today as there are for coffee (who’s ever offered the choice of long black or latte today as there are for coffee (who’s ever offered the choice of long black or latte? ).

A brief history of drinking chocolate

It is believed that chocolate was discovered thousands of years ago in South America. From our modern concepts of eating chocolate and drinking cocoa, chocolate was originally just for drinking. According to the scholars Sophie and Michael D. Coe*, the Aztecs prepared their chocolate by grinding cacao beans to a paste which was then mixed with hot water and poured from one vessel to another to produce a frothy top. (It seems we’re not the only ones to like froth on our chocolate, though ours is made from milk.) While taking chocolate prepared in this manner was considered the finest way of consuming it, many other ingredients could be added to produce interesting variations. Maize could be used (as could other ground seeds) to extend and thicken the cacao, which could then be flavoured with a range of ingredients from honey and vanilla to chilli powder. Another major difference was that chocolate was usually drunk cold.

Following the Spanish invasion of South America in the early 16th century chocolate was adopted into the colonial cuisine of the Spanish and eventually was transported to Spain and then to the rest of Europe. Before Europeans could take to the drink, however, it had to undergo a few changes.

Firstly, they liked their chocolate hot, preferably sweetened with sugar and flavoured with Old World spices such as cinnamon, anise and black pepper. At this time, the process of making European style hot chocolate was somewhat different to the modern version. It was usually made from a wafer or tablet of ground cacao to which the other ingredients were added. As such, the resulting drink would have had a better taste and oily mouth-feel imparted by the cacao butter present in the tablet. Despite its shortcomings, Europeans swiftly grew to love this foreign drink. Chocolate-houses sprang up all over the Continent and Britain (much as we think of coffee shops today) became meeting points for many of the leading writers, artists and philosophers of the time. In pre-modern Europe, chocolate was also hailed as having useful medicinal properties.

In 1828 the world of chocolate was changed forever when the Dutch chemist Coenraad Johannes Van Houten invented a new type of press capable of removing cacao solids from a ground cacao paste (leaving behind a cake of almost pure cocoa powder). Suddently smooth, creamy solid eating chocolate with a high percentage of cocoa butter became a reality, as did the modern hot chocolate made with cocoa powder.

Drinking chocolate today

It’s pretty obvious then that the contemporary 21st century way of drinking chocolate is a far cry from both the South American and pre-19th Century European beverages. It also seems that our taste buds have lost some of their sense of adventure. We constantly feel obliged to sweeten drinking cocoa with sugar or an artificial sugar substitute. Similarly we don’t seem to like the idea of hot chocolate without milk (or at least some artificial ingredient intended to resemble milk). That said, within the confines of such tastes there is a pretty impressive range of different cossas and drinking chocolate brands available (each with their own unique properties) and a whole variety of methods for producing sweet, creamy hot chocolates.

From the flavour perspective perhaps the least satisfactory are hot chocolates made from sachets to which you just add hot water. If you’re lucky they might contain cocoa, sugar, milk powder and vanillin (an artificial vanilla flavouring that’s a by-product of paper manufacturing – yugh). You could, however, end up drinking a concoction of artificial sweeteners, vegetable oils, artificial whiteners and finely ground sand (yes, additive 551 – silicon dioxide, is actually sand!) with a touch of cocoa added. (No doubt they’ll eventually figure out how to replace cocoa with a cheaper artificial ingredient.)

The next best hot chocolate has to be making your own with real cocoa, full cream milk and (if you like) sugar. It’s definitely worth trying out a few different brands of cocoa powder as they can have quite different tastes. For example, Cadbury’s Bourvalli cocoa is okay but has a slightly bitter edge that often necessitates adding sugar. Nestle’s baking cocoa doesn’t have the bitter edge but it lacks flavour. Van Houten’s cocoa is quite flavour-some and (here’s an added bonus) it doesn’t need any sweetening. In fact, you can even mix the cocoa with hot water (as you would instant coffee) and enjoy it plain. Whatever you choose, try to find a cocoa that needs a minimum of sweetening so that you can really enjoy the chocolate flavour.

For a truly outrageous hot chocolate that fuses pre-19th Century and 21st century styles beverage styles together, try the following recipe. Combine 1/2 litre of milk with 125ml of cream in a large saucepan. Slowly bring to the boil then add 60g coverture dark chocolate (e.g. Lindt) stirring constantly. Add 1/2 a small stick of cinnamon and 1 black peppercorn and gently simmer, stirring the mixture until it thickens slightly (about 6 minutes). Strain and serve immediately. Makes 3-4 drinks.

* An informative and well written book on the history of chocolate is Sophie D. Coe & Michael D. Coe’s The True History of Chocolate (Thames & Hudson, 2003).

Wine Review

By Imogen Coward

Canonah Bridge Shiraz/Grenache/Mouvedre 1999

With 72% Shiraz, 18% Grenache and 10% Mourvedre this wine presents a mixture of each of the respective wines’ attributes. A rich crimson colour and a spicy nose of preserved green peppercorns and cinnamon lead to flavours of slightly bitter cherries, fruit, a hint of herbiness, and an extra dose spice provided by the Mourvedre. Despite the high percentage of Shiraz this is a fairly low tannin, mild tasting wine with a smooth finish that goes well with roast meats. The most striking feature of this wine in fact, is the label comprising of a picture without any accompanying text. All the information about the wine is instead found on the neck and the back label (watch out for this when you purchase the wine).

Cost: under $25

Stonehaven Stepping Stone Padthaway Chardonnay 2003

Produced in one of Australia’s finest wine regions this Chardonnay exhibits a pale yellow colour with a faint greenish tinge. Unusual aromas of Victorian strawberries (i.e. without the sweet fruity smell of the Queensland ones) with a hint of freshly mowed grass are followed by the more common varietal tastes of melons and sweet citrus with a battery mouthfeel and glycerol like acidity. Served at room temperature or very slightly chilled this wine goes well with cheeses such as edam, double brie and red leicester.

Cost: under $20

DIVINE LITURGY
SERVICES IN ENGLISH - 2004 IN SYDNEY N.S.W.

AUGUST 21, 28
Church of Resurrection, Kogarah
September 4, 11, 18, 25
Church of St Stylianos, Gymea
October 2, 9, 16, 23, 30
Church of Archangel Michael, Crows Nest

November 6, 13, 20, 27
Church of All Saints, Belmore
December 4, 11, 18
Church of St Euphemia, Bankstown

“Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest in your souls. For my yoke is easy and my burden is light.”

(Mathew 11:28-30.)
The must-see moments of the Athens Olympics

Sports-obsessed billionaires and bludgers apart, no-one is likely to catch every moment of the 340 hours of Olympic TV coverage. So how best to cherry-pick from the 301 gold medal events in 28 sports spread over 17 days? AAP Senior Correspondent Doug Conway gives his chronological guide to the must-see moments from Athens:

Wednesday Aug 18 0346: Thorpe and Stevens could win gold medals together, along with their mates in the 200m freestyle relay team. Almost too touchy-feely for words.

Wednesday Aug 18 2230: Horsey and historical types will be beside themselves as Andrew Hoy attempts to become the only Aussie to win the same event four times in a row. The deciding moment of the three-day team event is the showjumping final. The qualifiers are on first.

Thursday Aug 19 0317: How will the Thorpe-fro in swimming’s blue riband event, and the toughest on his program, the 100m freestyle? He’s up against red-hot Russian Alexander Popov and Hoogie of Holland, who beat him in Sydney.

Friday Aug 20 0321: Duminivt Queenslander Libby Lenton, perhaps Australia’s least known world record holder, adds antipodean interest to the race for the title of world swimming’s sprint queen. Expect Lenton’s record to fall, but Dutch defending champion Inge de Bruijn’s coach angered many by calling it “s**t”.

Saturday Aug 21 1630: G and T time, as in (Drew) Ginn and (James) Tomkins. They’ve both won gold as members of rowing’s Oar. They’re world champions, after all.

Sunday Aug 22 0326: See why Grant Hackett is the most unbackable favourite of the whole Games in the 1500m. Could Craig Stevens help him make it a 1-2 finish for Aus- tralia, for the fourth Olympics in succession?

Sunday Aug 22 0555: Athletics takes over, but Marion Jones’s failure to qualify for the US team leaves a gaping hole in the women’s 100m field.

Monday Aug 23 0610: Likewise her boyfriend Tim Montgomery, the fastest man on earth, will be missing from the men’s sprint. If Maurice Greene wins again rumours has it they will strike a separate, bigger gold medal for his ego.

Tuesday Aug 24 0037: The moment of truth for Aussie endurance cyclists, including two clouded then cleared in the Mark French “shooting gallery” scandal. Graeme Brown and Brett Lancaster are likely first choices for the 4000m team pursuit, the event in which Australia is world record holder and world champion.

Wednesday Aug 25 0355-0630: Tatiana Grigorieva may be missing, but the women’s pole vault promises to be one of the outstanding events of the Games, featuring defending champ Stacy Dragila of the US and Russian Yelena Isinbayeva.

Thursday Aug 26 0455: Australia’s big moment on the track comes when world champion Jana Pittman attempts to repeat

Doping fiasco

The Games were hit by the least-expected debacle: the controversy surrounding the failure of Greek sprinting champions Costas Kenteris and Katerina Thanou to be present at an IOC drug test grabbed the headlines and cast a shadow on the grand opening cer- emony-a show watched by about 4 billion viewers around the world. Reports praising the Athens Games in the foreign news media over the previous days were succeeded overnight by vitriolic statements about the efforts of the two famous athletes to dodge drug testers.

We are not in any position to verify the rumors at this time. But the wave of specu- lation is, no doubt, justified. The recent rumors and the existence of a “shooting gallery” scandal, increased by the fact that most of the big Olympic moments occur in the wee dark hours in Australia.

A bright cloud has appeared on the Olympic sky, that the doping fiasco has tarnished the image of the Games, not just because of the bad publicity in the foreign press but also because of the major letdown for the Greeks just when they were ready to celebrate a grand event.

We should not take comfort in delusion. Everyone knows that the use of banned sub- stances is the rule rather than the exception among big track athletes. The relentless race for new world records and medals does not depend only on tough training but also on the use of performance-enhancing sub- stances. It is also commonplace that champi- ons are sponsored by big multinational com- panies which put pressure on the athletes in

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managed affair. Even if that is not the case, the damage to the Games has been done.

Neither the government nor the Games organizers bear any responsibility should an athlete fail a drug test or violate the code of ethics. On the other hand, there is no doubt that the doping fiasco has tarnished the image of the Games, not just because of the bad publicity in the foreign press but also because of the major letdown for the Greeks just when they were ready to celebrate a grand event.

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A bid to promote their own commercial inter- ests. In other words, the commercialization of the Games has long taken its toll on Olympic ideals.

None of this changes the fact that Greece is at the center of a scandal at the most unfortu- nate time. The fiasco was even more embarrassing given that Greece had promised to thwart such abuses and organize the cleanest Games in modern his- tory.

This is not the first time the Athens Games have been struck by phenomena of degener- acy. Everyone knows that the big winners of the Games have been the notorious conflict- ing interests which — under the noses of gov- ernment officials — turned the construction of the much-needed infrastructure projects into a game of profiteering, causing the cost of projects to skyrocket far above initial projec- tions.

KATHIMERINI (15/8/2004)
The heart of the world beats in Athens!

On 13 August, the biggest celebration of the world began at the Athens Olympic Stadium. Exactly at 20:45, the Opening Ceremony signalled the start of the Athens 2004 Olympic Games.

72,000 people inside the Olympic Stadium and four billion more across the globe watched the moment the Games returned to the country where they were born and the city where they revived.

The spectators inside the Olympic Stadium watched a live pre-show, hosted by the well-known journalist and broadcaster Nikos Alias- gag and “High-Priestess” Thalia Prokopiou, who lit the Olympic Torch during the Lighting Ceremony in Ancient Olympia. The two hosts warmed up the audience for the show and introduced them to the various ways of their participation in the Ceremony, since spectators will play an active part in it.

Connecting symbolically the Ancient Olympic Stadium with the Athens Olympic Stadium, the beginning of the Opening Ceremony bridged 3,000 years of Olympic Games history. 400 percussionists played to the rhythm of the Greek dance “zieimbeko” and then to the heartbeat, as the Olympic circles appeared flaming through the water that covered the Olympic Stadium’s field of play. Then the Stadium entered the Athens 2004 President, Ms Gianna Angelopoulos-Daskalaki, the IOC President, Dr. Jacques Rogge, and the President of the Hellenic Republic, Mr. Konstantinos Stefanopoulos, and the Greek flag was raised.

Next, a giant Cycladic head (2,700 b.C.) slowly emerged from the centre of the Stadium. Following the course of Greek art, it then broke apart to reveal the astonished audience the figure of a “Kouros” statue and then to a classical statue. At the perimeter of the field of play the history of Greek civilisation was depicted, starting from the Minoan age to the present day, through works of art.

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A beautiful Athenian sunset greeted the world to the Opening Ceremony of the 28th Olympiad on the night of Friday 13 August.

A capacity crowd of 72,000 came together in the Athens Olympic Stadium to welcome the Olympics home. The centre of the stadium was transformed into a lake which became the centre piece of the ceremony. A team of 400 drummers played on its edge, the Olympic rings - lit by a ball of fire - burned on its surface and a young boy sailed across it bearing a Greek flag.

Following the theme of a ‘unique Games on a human scale’ the ceremony incorporated elements of Greek culture, in the poetry of George Seferis, and Greek Legend, in the shape of a Centaur, as it told the story of the growth of Greek civilisation and human consciousness. The story ended with a pregnant woman walking through the water followed by a cast of hundreds towards a giant water fountain which had a double helix projected upon it - representing new life and hope for the future.

It was then the turn of the athletes to take centre stage. As they entered, DJ Tiesto transformed the stadium into a dance party. The Dutch disc jockey playing upbeat party music.

The Athletes were led out by the Greek Flag, which received a standing ovation. The Greek alphabet giving the five person St Lucia team the unlikely honour of leading the parade of nations. Santa Lucia were the first team to break rank, dancing and playing up for an appreciative crowd. Switzerland’s tennis star Roger Federer and China’s NBA star Yao Ming, both chosen as flag bearers for their respective countries, received the most attention from their fellow competitors, with seemingly the whole Italian team at one stage lining up to snap a picture of the giant Chinese basketballer.

The USA, Australia, France, Cyprus, Iraq, Italy, Canada and Palestine received the warmest welcome, while the symbolism of both North and South Korea marching as one team was not lost on an appreciative crowd. However, none of the cheers for the visiting teams compared to those which greeted the Greek team. The crowd rose as one screaming “Hellas”.

When all the athletes had entered, Icelandic singer Bjork sang ‘Oceania’ and the organizers paid tribute to past Olympic cities. In the shade of an olive tree, the President of the Athens 2004 Organising Committee for the Olympic Games Gianna Angelopoulos-Daskalaki and IOC President Jacques Rogge welcomed the athletes to the Games. The President of the Hellenic Republic, Kostis Stephanopoulos, then declared the Games open.

The much anticipated lighting of the Olympic flame was made by Nikos Kaklamanakis. The gold medallist in the Mistral class at Atlanta in 1996 made the run from one end of the stadium to the other, climbed the steps and, as the giant torch lowered to greet him, he offered his torch to the crowd one last time and then lit the flame. It rose back in to the night sky among mass cheering, clapping and screaming and the Athens 2004 Olympic Games were underway.

The moment was celebrated with a spectacular pyrotechnics display that circled the roof beams of the stadium and echoed around the seating bowl.
Stamfords is an Australian advisory and consulting firm with offices in Sydney and Perth with vast experience in Australia and abroad providing the following services:

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Perth
Level 8, 216 St Georges Terrace
Perth Western Australia.
GPO Box 2753
Perth WA 6001
Tel: (+618) 9476 3144
Fax: (+618) 9322 1022
Email: mail@stamfords.com.au

Sydney
Level 67 MLC Centre Martin Place
Sydney NSW 2000.
Tel: (+612) 9238 6881
Fax: (+612) 9238 7633
Email: mail@stamfords.com.au

www.stamfords.com.au