FACTBOX: GREECE’S TERRITORIAL WATERS AND TURKEY

Former Foreign minister, Nikos Kotzias said that Greece was ready to extend its territorial waters in the Ionian Sea to 12 nautical miles. Some of the most important questions related to a possible extension of Greek territorial waters, are answered.

ARGITHEA

Unspoiled and sparsely populated, this lush central Greek district boasts rustic and breathtaking beauty.

THE FAITHFUL GATHER TO RE-OPEN ST GEORGE MONASTERY

On Sunday, November 4, 2018 the love people have for the Holy Monastery of St George Yellow Rock was once again made quite evident, as over 650 faithful and almost 100 volunteers converged on the Hall of St Ioannis Church Parramatta for a wonderful evening full of emotion and surprises.

HANDOUT PROMISES RATTLING EUROPEAN COMMISSION

The government’s promises of fresh handouts ahead of next year’s general elections have reportedly annoyed officials in Brussels and are rattling investors, with analysts warning they will serve as another obstacle to Greece’s bid to tap international markets.

Moreover, in its post-bailout report on Greece – which will be published on November 21 and has been seen by Kathimerini – the European Commission will stress that none of the 16 reforms Athens needs to implement by the end of the year have been completed.

Given the Italian crisis, the EC has remained low-key with regard to Greece’s post-bailout course as it does not want to open a new front. “Nobody wants to worry about Greece now that Italy is turning into a real problem,” one official said.

The government this week said that it will announce 10,000 new state sector jobs in 2019, while a bill was passed in Parliament on Thursday to return some 820 million euros from slashed salaries and pensions to 280,000 civil servants, including police officers, firefighters and judges. Furthermore, the Finance Ministry’s recent decision to grant raises to its employees has been a source of dismay in Brussels, as, officials say, it sends the wrong message. “That’s clear backtracking,” a source said, adding that these are practices which took place in the country before the financial crisis – namely handing out money without consultation. What is more annoying to European officials is that Finance Minister Euclid Tsakalotos was the first to stray down this path.

As for the government’s promise of new hirings in the state sector, officials said they will make no comment until it is put into law. “We have learned to listen to a lot of noise but react only to things that are implemented.”

Speaking to Kathimerini, Gianluca Ziglio, senior fixed income analyst at Continuum Economics, said that the government’s “overly generous fiscal policies” could be a source of uncertainty for investors.

“Greece is only at the beginning of a very long healing process which is certainly not in the country’s interest to derail with lousy fiscal policies at this stage as conditions allow to conjugate debt reduction with some degree of fiscal relief which should nevertheless be carefully balanced,” he said.

Mujtaba Rahman, an analyst at the risk consultancy Eurasia Group, said warned that a policy of handouts “will be taken extremely negatively by Greece’s creditors.”

“It’s raising the question in Berlin and elsewhere as to whether the parameters of the post-bailout framework can and will hold,” he said.
NOW OFFERING
THEOLOGICAL STUDIES
IN MELBOURNE

CLASSES BEGIN
FEBRUARY 2019
AT THE HOLY MONASTERY OF
‘AXION ESTIN’
IN NORTHCOTE

(02) 9549 3100
registrar@sagotc.edu.au
www.sagotc.edu.au/melbourne-classes
Opinion

The Greek diaspora

By Alexis Papachelas - Kathimerini, Athens

Every time I meet distinguished Greeks of the diaspora I feel a certain sadness. They love Greece and they keep it in their thoughts much more than some cynical permanent residents of the country.

They do not understand the modern Greek decline, whether it manifests itself in the tragic state of the country’s educational institutions or in the absolute prevalence of cronism in many crucial sectors. Contrary to the prevailing notion that things cannot change, they firmly believe that “everything is possible as long as there is willingness and professionalism.”

It is moving and inspiring to see people whose grandparents or even great-grandparents were the ones who made the decision to leave Greece have such a keen interest in the country’s well-being. To see them make sure that young Greek-American students visit so as not to lose their ties to the old country.

However, the virus contaminating modern Greek life, whereby we mess things up with corruption, personal antagonisms and a lack of planning, has unfortunately also affected the diaspora. Excellent initiatives announced with fanfare have degenerated into social events with no substance. Instead of promoting entrepreneurship, as was the goal, they evolved into meaningless public relations.

The Hellenism of America is going through an unprecedented and structural crisis. The leadership void in the Church, along with scandals of mismanagement, have alienated dynamic Greek Americans. There are many people who want to get involved and help the Greek-American community to restore some of its past glory. But to do this we need initiatives and, most importantly, everyone – in Athens, in the Phanar and elsewhere – needs to understand that time is running out.

In crucial times in its history, Greece grew thanks to the political, economic and cultural power it derived from its diaspora. From the birth of the Greek state until the times of Prime Minister Eleftherios Venizelos and onward, its role has been crucial.

Of course, the gulf between the diaspora and Greek leaders has always been wide, ever since Greek War of Independence hero Alexandros Ypsilantis struggled to communicate with the Peloponnesian leaders. At the end of the day, however, the diaspora was the catalyst that drove Greece forward.

Today, we need it more than ever. We are a tired, aging country that has no compass, energy or inspiration. The diaspora could make the difference, as long as it can trust Greece to be a country of rules, ethos and vision.

And, of course, we should never forget how important its role is when we have next to us an unpredictable, unstable neighbor. We should not remember it only when we need its help.
It is time we gave our children their dowry.

When my parents were born, they came into this life with a dowry. Their dowry was their own parents, their ancestors, the natural world of their homeland Greece, its history and its religion.

Every child of that age found all this prepared, waiting for him or her, waiting for hands to lift them, to guide them and to set them on their way until the day they closed their eyes.

As a third-generation Greek-Australian, I was not fortunate to receive the light of a Greek day. But I can value how much it is worth to wake from sleep and to feel, to see what it might be like to be received by the glory of that light blue heaven.

Maybe this is why the Greek poet Elytis made his own valuation: Ἄξιον ἐστί τὸ φῶς καὶ ἡ πρώτη χαράγμενη στὴν πέτρα εὐχή τοῦ ἀνθρώπου

Why, asks Constaninos Ganotis, was the poet not content with the word valuable or valued but selected that famous phrase “Ἄξιον ἐστί” from the church services?

Only someone who is in touch with our religious tradition can understand how it is completely sensible.

This is the light of Genesis «καὶ εἶπεν ὁ Θεὸς γεννηθήτω φῶς καὶ ἐγένετο φῶς...» This is the eternal light of the Resurrection «Δεῦτε λάβετε φῶς...» This is also the light that was revealed later in the «φῶς ἱλαρόν...», that bathes us with eternal blessings. Maybe you cannot read Greek or understand these phrases – if so ask someone to help!

The young Greek child is born into a kingdom of natural and eternal light. If they comprehend it as they grow up then they are blessed.

We should say to each newborn Greek-Australian: “My child, now that you have entered this world, come and I will give you your dowry. Come, so that you can prosper with joy and with happiness”. “Open the embrace of your soul and receive a «Χριστὸς ἀνέστη»; take a «αἱ γενεαὶ αἱ πᾶσαι», take «τὴν ὠραιότητα τῆς Παρθενίας σου», receive a «Πιστεύω εἰς ἕνα Θεόν», grab «Σὲ γνωρίζω ἀπὸ τὴν κόψη».

But what is it that I see? You brought only such a small bag?

Do you know how much Greek Orthodoxy has to give you?

We can give you a St Kosmas of Aitolos, a St Nectarios, a St Paisios, a St Porphyrios... My goodness, where you will put all these things we have to give you?

My dear friends of Greek Orthodox heritage - our hearts cannot contain all these things. Learn, learn, learn - so that our hearts can expand. Learn «γράμματα σπουδάσματα τοῦ Θεοῦ τὰ πράγματα» Receive your dowry!

Adapted from a talk by Constantinos Ganotis in Ko lysmos

letterfrommaroubra@gmail.com

**A DOWRY FOR OUR YOUTH**

**St Stylianos Parish Annual Dance**

On Saturday 13th of October 2018 the Parish of St Stylianos, Gymea had its Annual Dance at the Palais Leichhardt. It was a very pleasant dance with a lot of kefi. The Parish has these dances to help people mix socially and to provide a forum for the drawing of the annual raffle and auction items.

This year the focus was on fundraising for our proposed childcare centre. This will be the next stage for the Parish and we hope to start soon with the prayers and the financial support of our Faithful.

The Parish would like to thank our organising committee: Kathy Assarapin and Voula Koustoubardis, our other committees, Maria Karabelas our dance teacher and dance kids, our sponsors and all those who attended the dance. Also a big thank you to all those who participated in the raffle and auction which is where we actually made $34,000 for the Parish. This will go towards our savings for the childcare centre. With the feast day fo St Stylianos fast approaching we pray that St Stylianos continues to guide us in the Parish and that we always have the blessing of His Eminence Archbishop Stylianos, our Primate. God bless.

Fr Constantine
Our Primate’s View

THE NEURALGIC TRIANGLE OF THE CENTURY

Part 2

Instead of respecting and abiding by the pre- eternal divine order of creation, the most rational of all God’s creatures - human beings - destroyed it from its foundation. When we say from its foundation, we mean totally. For, the human being did not do damage a few times simply through carelessness or clumsiness. Order was overturned calculatedly and programatically. The question however is: How was it possible for a mere person to overturn the entire plan of God, with one action only? That action could not have been an ordinary one. It could not possibly have fitted into the normal cycle of daily human activities.

Indeed it did not fit, since it was not an ordinary act, but a decision as well as a gesture of the absolute, without precedent. It was unforeseen and blind, exactly like the act of suicide. With this act, it was as if the whole human race had suicided, through the first man and woman. This is why the Scriptures and the Church turned all their attention to this action alone, so as to heal and erase the so-called fall of Adam or “original sin”.

Of course, most people today - even Christians - have a completely mythical perception unfortunately of original sin, and consider it as being a pedagogical myth (the apple of Adam!), appropriate rather for children. This however is one of the greatest and most radical of all heresies which the Church has fought, and it bears the name of its founder, Pelagius. For, Pelagianism, which in essence does not accept sin, makes the human person insensitive to the philanthropy and the greatness of God.

It would help modern man to understand the essence and seriousness of the original sin if we made an attempt to unite ourselves form the mythological picture involving the apple, by explaining briefly the very words of Holy Scripture. Then we shall better understand how it was possible for the original sin to completely overturn the order established by God and world harmony.

The relevant passage of Scripture is as follows: “And the Lord God ordered Adam: You may eat of every tree in the garden, but of the tree of knowledge of good and evil you shall not eat; for on the day that you eat from it, you will surely die” (Gen. 2: 16-17).

We can see that these divinely inspired words clearly state that if the first man and woman dared to believe that they found the means to possess the knowledge and the discernment of “good and evil” by themselves, by eating the fruits of creation, then God is removed from their lives, and death enters. They become independent and autonomous because they no longer have the need to be in direct communion with the Creator Himself in order to learn His will. They become “as gods, knowing good and evil” (Gen. 3:5), just as the devil said to them so as to allure them and lead them astray. Thus humankind reached the greatest absurdity and the worst injustice, namely to worship “the creation rather than the creator” (Rom. 1:25).

However, when the criterion and the measure of what is “good” and “evil” becomes detached from the wisdom, long-suffering and warmth of divine love and changes into the narrow-mindedness and smallness of the created world - which, after the fall, becomes even narrower and more asphyxiating - then it is human “love of self”, as it is called in theology, which governs everything. Then, instead of seeing the other person as a brother or sister (Family), or a fellow citizen (Economy) or at least as a fellow human being in God’s creation which is common for all (Ecology), everyone sees the other right from the outset as an opponent, rival, a deadly enemy or, as Sartre said, the embodiment of hell.

With the development and culmination of scientific and technological means - especially in our century - it follows that the person who has gone off track by betraying not only the law and the word of God, but also the solidarity and mutuality with all fellow human beings, is in a position to blow sky high, with demonic wrath, all God-given balance and tendereness in human relationships, and the relationship with the rest of Creation. We should not be surprised, therefore, that the hand of destruction became more cruel and more fatally effective as technical know-how became more advanced. It was a hand which was mechanical and made of steel, so it was only natural that it had nothing to do with the warmth and affection of the human handshake.

It is no coincidence that, in this age of technology, the so-called studies in humanities, namely education in the classics, which from ancient times were greatest glory of the human person, have noticeably been treated as less important. A classical education teaches and dictates a balance and harmony which can no longer coincide with the monstrosity on the heads of “consumerist person” who was in position to disturb every form of certainty and balance in the present world. This is why all three systems of stability are today exposed and in complete chaos: in the immediate family environment (Family), in the broader socioeconomic environment on the world community (Economy), as well as in the vast expanse of the entire created world, (Ecology).

If the 20th century which is now passed made only this macabre revelation and “diagnosis” about our pathology, it would deserve to be remembered and appreciated by Humankind forever.

Translated from the Greek Text:

TO ΝΕΥΡΑΛΓΙΚΟ ΤΡΙΠΤΥΧΟ ΤΟΥ ΑΙΩΝΑ

Source: Voice of Orthodoxy (Vol. 15, No. 8)
Surge in visitors to boost Greece’s 2018 tourism revenues

Greek tourism revenues could rise by up to 2 billion euros in 2018 due to a surge in visitor numbers, the country’s tourism minister said, projecting a fourth consecutive year of growth for the industry.

Tourism is a big contributor to the Greek economy, accounting for about a quarter of economic output in the country, which is emerging from a long-running debt crisis. The government is expecting strong economic growth following Greece’s exit from an international bailout in August. Tourism receipts came in at 14.6 billion euros ($16.74 billion) last year, according to central bank data.

Arrivals, including cruise shipping, are expected to rise to 33 million tourists this year from 30.2 million visitors in 2017.

“The Greek tourism sector’s performance has exceeded every expectation, hitting a new record for a fourth year,” Tourism Minister Elena Kountoura said at an international travel trade show in London.

“Our aim is to maintain and boost this potential,” she added, according to a statement issued by the tourism ministry.

Greece sees its economy growing by 2.1 percent this year.

US hails agreement between Washington, Nicosia

The US State Department has hailed the Statement of Intent to strengthen and develop the bilateral security relationship between Washington and Nicosia, signed by US Secretary of State Mike Pompeo and Cyprus Foreign Minister Nikos Christodoulides.

Spokesperson Heather Nauert said the Statement of Intent “will advance shared interests in combating terrorism, enhancing maritime and border security and promoting regional stability.”

“The secretary reaffirmed longstanding US policy on resources in the Republic of Cyprus’s exclusive economic zone and also said the United States continues to support Cypriot-led, UN-facilitated efforts to reunify the island as a bi-zonal, bi-communal federation, which would benefit all Cypriots,” she said in a statement.

Portion 21.1 Life on earth is a life of afflictions.

According to Father Eusebius: “Every person without exception encounters and faces in their life many and varied afflictions. Afflictions and sorrows began from the time when Adam and Eve sinned, and continue until today, and will continue to exist in this world. Afflictions come from the death of loved ones, from illnesses, from poverty, from property damage, from false accusations, from persecutions, and many other things. According to Saint Paul: ‘We must through many afflictions enter the kingdom of God. (Acts 14:22).’”

Portion 21.2 Why does God allow afflictions?

According to Father Eusebius: “Firstly, God allows afflictions to test our freewill. With the difficulty of the affliction our obedience to God is tested. Secondly, God allows afflictions for repentance, so we can sense our sins and show sincere and perfect repentance for them. Thirdly, afflictions induce humility and teach us to have always a true and humble idea of ourselves. Fourthly, afflictions induce our sympathy for those suffering in various ways. Fifthly, God allows afflictions to the virtuous to honor and glorify them further. Sixthly, afflictions are allowed to show clearly the complete power of God. Seventhly, afflictions induce us to not be attached to this world, and to understand that our happiness and joy is not here but elsewhere.”

Portion 21.3 We must bear afflictions with endurance, joy, and faith.

According to Father Eusebius: “A Christian must bear afflictions with endurance, joy, faith, and without complaint, knowing that God allows them from love and paternal concern, in order to cultivate him spiritually, in order to perfect him, and make him able and worthy to live with Him in eternal happiness. God does not allow temptations and afflictions greater than our strength because we would not be able to bear them and would be defeated. The Justice of God governs all things and the measure of afflictions. ‘God is faithful, and will not allow you to be tempted beyond your strength.(1 Cor.10:13).’”

Written by Metaphrastis

In the next Issue we will speak about Obedience.
THE FAITHFUL GATHER TO RE-OPEN

ST GEORGE MONASTERY

On Sunday, November 4, 2018 the love people have for the Holy Monastery of St George Yellow Rock was once again made quite evident, as over 650 faithful and almost 100 volunteers converged on the Hall of St Ioannis Church Parramatta for a wonderful evening full of emotion and surprises.

As the faithful will recall, the 50th anniversary of the Monastery was celebrated in 2012. However, the devastating fires that followed in 2013 led to its closure as it was deemed unsafe for the public to enter. Since then, works have continued but as can be appreciated the insurance payout was inadequate to cover both the damage to existing buildings and infrastructure within the Monastery grounds, and also address the requirements of any new buildings. New buildings require sprinkler systems on the roof, fire hydrants with diesel water pumps, and three 100,000L water tanks. Existing buildings within the Monastery grounds also require work to ensure they are protected from any future fires. Additional restoration works include a new electrical substation, and the placement of all gas, electricity and water conduits in the sub surface.

The fundraising efforts this year were commenced with the blessing of his Eminence Archbishop Stylianos. On 26 August 2018, the Parish of St Catherine’s Mas- cot began the fundraising drive with a Sunday After- noon function that raised over $25,000. This was fol- lowed shortly thereafter by the Parish of St Euphemia, Bankstown which raised over $32,000. The day before the fundraising dinner, St George Parish Rose Bay held a men’s only BBQ on the feast day of the Translation of the Relics of St George which raised $30,000 for the works needed to re-open St George Monastery. The Ladies Philoptochos of St Spyridon Parish contributed together with the Parish and College the sum of $15,000. During the St Ioannis Fundraising Dinner, a further $10,000 was contributed by the Ladies Auxiliary of All Saints Church, Belmore, as well as $5,000 from the Ladies Auxiliary of Kogarah Parish.

The Fundraising Dinner was held in the presence of his Grace Bishop Seraphim of Apollonia, representing His Eminence Archbishop Stylianos. His Grace ad- dressed the faithful acknowledging the overwhelming response of support and generosity of the many donors and in particular all those who provided food and bev- erages for the Dinner at no cost. The official guests in- cluded: Miss Angela Vithoulkas (Councillor of the City of Sydney) and Mrs Liz Scully (Labor candidate for the State Seat of Parramatta) who also addressed the gathering. The evening commenced at 5pm and closed at 9pm. It should be emphasized that the mostly youthful volunteers were instrumental in ensuring that the night flowed smoothly and efficiently. There were live and silent auctions, raffle sales, balloon sales, sale of olive tree saplings and traditional home- made jams and biscuits, as well as a specific raffle for a beautiful icon of St George painted by Constantine Mit- sis which raised $10,000. It should also be mentioned that the Holy Monastery of Panantassa donated an Icon of Panagia and Christ towards the fund raising efforts of the night.

The preliminary estimate of funds raised as a result of all efforts so far (subject to GST expenses, and Dona- tions still coming through), is close to $300,000. The major individual sponsors included: An Anony- mous Donation of $10,000 and a Donation from Mr George Thomas of Thomas Hotels. Significant funds were also contributed by sponsors and advertisers that appeared in the special commemorative program book which was made available for purchase on the night. The generous caterer for the evening was Pelopidas Catering.

The Raffle prizes and winners were as follows:
- 1st Prize: 2 Return Tickets to Greece (Athens) Don- ated by Mega Travel P/L (Won by Costas [Ticket # 00356])
- 2nd Prize: Faberge Vase valued at $2000 Donated by Peters of Kensington (Won by Fay Isakidis [Ticket # 07809])
- 3rd Prize: Samsung S9 64G mobile phone valued at $1199 Donated by Sydney Mobile Phone Repairs. Won by X Xin [Ticket # 00162])
- 4th Prize: One on One Tuition (K-Yr12): One Term’s Tuition, $800 Donated by “First Education”. Won by Mary Apostolou [Ticket # 04912])
- 5th Prize: Apple Store Voucher to the value of $600, Anonymous Donor. Won by Sfidonios [Ticket # 05567])
- 6th Prize: Restaurant Voucher valued at $500 Do- nated by Restaurant 1821, 122 Pitt Street. Won by Demetrios [Ticket # 01695])

In addition to the Raffle prizes there were 16 lucky door prizes.

Abbot the Rev. Kyrriakos Stavronikitianos and the Organizing committee wish to thank everyone that contributed to the overall result of all the various functions and look forward to the re-opening of the Monastery as soon as is possible.

DONATIONS are still urgently needed for the ongoing building works to secure the grounds and open the Monastery as soon as possible!

For any parishes, organizations or individuals wishing to support, donations may be made to the following ac- count:

Account Name: GOA of Australia Consolidated Trust

St George Monastery 2

SB : 082 057, Account : 395 988 454

Account Name: GDA of Australia Consolidated Trust
St George Monastery 2

Please email stgeorgeyellowrock@outlook.com a copy of the remittance, along with your details and a receipt will be forwarded to you.

For further particulars please contact: Fr Kyrriakos Stavronikitianos on 02-4754-1382
Home Care Packages

Do you or someone you know require support to remain independently at home?

Some of the services you can access are:

- Personal Care
- Domestic Assistance
- Social Support
- Transport
- Shopping
- Allied Health Clinical Care

A personalised care plan is developed with a qualified case manager to meet your individualised needs.

For Further Information Free Call 1800 77 66 42  e: referrals@gwccs.org.au

GWC Community Services is the Welfare and Social Services arm of the Greek Orthodox Archdiocese of Australia
Scholarships for new and existing students for 2020:

Academic Scholarships offered for entry to Year 7 and Year 11 in 2020 on the basis of ACER exam results. Year 12 students who achieve an ATAR of 97.0 or above, will receive a scholarship to assist with payment of fees for their first year of University study.


Exams will be held at the College on Saturday 23rd February 2019.

Applications and information are available via our website under the “Scholarships and Awards” icon.

For further information please call Angela Kringas on (02) 9311 3340 or online at www.stspyridon.nsw.edu.au

For enrolment information please contact the Enrolment Officer: Angela Kringas by email at enrolments@stspyridon.nsw.edu.au
Factbox: Greece’s territorial waters and Turkey

By ANGELOS SYRIGOS *

Following his resignation from the post of foreign minister, Nikos Kotzias said that Greece was ready to extend its territorial waters in the Ionian Sea to 12 nautical miles. This came as surprise to Greece’s political parties and drew a strong reaction from Turkey, which claimed that any extension of Greece’s territorial waters in the Aegean would be considered a casus belli. Here I would like to examine some of the most important questions related to a possible extension of Greek territorial waters.

What are territorial waters?

Territorial waters (also known as territorial sea) are a belt of sea adjacent to the shores of a state. This zone includes the water column, seabed below and airspaces above it. States have full sovereignty in this area. The only restriction to this sovereignty is the right of innocent passage enjoyed by all ships without prior notification of the coastal state. Since the 1970s, all coastal states have expanded their territorial waters to 12 nautical miles. This customary rule is stipulated by the 1982 United Nations Convention on the Law of the Sea.

What are the boundaries of Greek and Turkish territorial waters?

In 1936, Greece established a 6-nautical mile territorial sea measured from its normal baseline. However, a 10-nautical mile limit of national airspace was maintained following previous legislation from 1931. Turkey extended its territorial sea from 3 to 6 nautical miles in 1964. Meanwhile, it declared that against states claiming wider territorial waters, the width of Turkish territorial waters is determined on the basis of reciprocity. Ever since, Turkey has applied the 6-mile rule in the Aegean and the 12-mile rule in the Black Sea and Eastern Mediterranean.

What is a casus belli?

Realizing the consequences of a Greek territorial sea extension, Turkey in 1974 declared that a Greek decision to expand its territorial waters to 12 nautical miles would constitute a casus belli (a situation that justifies a war). The threat also came in the form of a resolution by the Turkish National Assembly in 1995. The threat is in blatant violation of a fundamental rule of international law, namely Article 2.4 of the UN Charter, which stipulates that all member-states shall refrain from the threat or use of force against the territorial integrity or political independence of other states.

What are Turkey’s arguments against a Greek maritime border expansion?

Turkey claims that 12 miles is the maximum limit to which a state’s territorial sea can be extended. It asserts that a state cannot always extend its territorial waters to the full. According to Turkey, the unique geography of the Aegean Sea constitutes “special circumstances” which do not allow Greece to extend its maritime borders to 12 miles, or, it says, the Aegean will essentially turn into a Greek lake. That would go against Turkey’s “vital interests” in the area. Furthermore, Turkey argues that in cases of states bordering enclosed or semi-enclosed seas, such as the Aegean, the extension of maritime borders can only take place with the consent of the coastal neighbor.

Do Turkey’s arguments hold water?

Turkey’s legal arguments are extremely weak. The widespread practice of states since the 1970s has led to the creation of a mutually acceptable rule of customary international law attributing an unconditional right to 12-mile territorial sea for all coastal states. Since 1964 Turkey has expanded its maritime borders in the Black Sea and the Mediterranean. The Aegean is indeed an enclosed or semi-enclosed sea. In such cases, coastal states have an obligation to cooperate only on issues related to the environment and maritime scientific research. There are many equivalent geographical circumstances all over the world. Ships from seven Baltic states have to cross Danish, Swedish or German territorial waters to reach the North Sea. About 50 percent of the oil that is shipped annually by tankers passes through the Strait of Hormuz between the Persian Gulf and the Gulf of Oman. No country has dared question the right of Iran and Oman to extend their maritime borders to 12 miles just because ships navigating through this strategically important passage would have to pass through the respective territorial waters of these two countries.

Why is Turkey taking issue with Greece’s maritime border expansion?

A decision to extend Greek territorial waters to 12 miles would have a catalytic effect on most of Turkey’s maritime borders. If Greek territorial sea is a unilateral right that will be extended to 12 miles, it will upset Turkey, we have abstained from exercising our rights in all our seas. In practice, time for us froze in 1995. Instead of defending its legitimate right, Greek foreign policymakers sought to lift the resolution of the Turkish Assembly which was, in any case, completely illegal. Greece has for decades been monotonously regurgitating that the extension of its territorial sea is a unilateral right that will be exercised when and if it is deemed appropriate. A decision is put off ad kalendas greacas.

What have the results of this policy been?

Turkey’s casus belli violates basic principles of international law. However, since Turkey has illegally stationed military personnel in three neighboring countries – Cyprus, Syria and Iraq – the casus belli threat has been taken under serious consideration. That said, we have gone to the other extreme. In our efforts not to “upset” Turkey, we have abstained from exercising our rights in all our seas. In practice, time for us froze in 1974. We currently lay claim to the following said privileges: Greece is the only one of the world’s 149 coastal states not to have extended its territorial seas to 12 miles. Greece, along with Albania, Kuwait and Montenegro, are the only countries that have not declared any other zones of national jurisdiction beyond their territorial sea. Although (on a rhetorical level) we claim to have the international Law of the Sea as our guiding principle, we are essentially the state that has the maritime area of jurisdiction in the world. Something is fundamentally wrong, and we need to change it.

* Angelos M. Syrigos is an associate professor of international law and foreign policy at Athens’s Panteion University.
IF A STRANGER KNOCKS ON YOUR DOOR...

Listening and feeling heard are two of the most important experiences that we can share, which is why St Basil’s in South Australia is proudly supporting State Theatre Company’s world premiere production of “Gods of Strangers” by Elena Carapetis.

Inspired by the real-life stories of Greek, Cypriot and Italian migrants to regional South Australia, “Gods of Strangers” explores the untold struggles of belonging, identity and family in post-World War II, with poignancy, sensitivity and humour. These are the stories of our families; the stories that shaped our identity and community.

**Saturday**
17th & 24th November
2:00pm matinee performance
$51 plus booking fee.
Tickets are limited and seating will be allocated in order of booking.

Suitable for ages 15+, “Gods of Strangers” is performed in Greek, English and Italian, with English surtitles, and accessible seating and hearing loops.

Join us in limited, reserved seating on 17th and 24th of November for the 2:00pm matinee performances of “Gods of Strangers” in the Dunstan Playhouse of the Adelaide Festival Centre.

Our specially priced $51 tickets can be booked through St Basil’s via www.trybooking.com/YWUD or by calling 08 74240913 during business hours.

PAY IT FORWARD

Treat a resident to an afternoon at the theatre to see ‘Gods of Strangers’. Simply book your “Pay it Forward” gift at www.trybooking.com/YWUD and we will donate this ticket to one of our keen theatre-goers to see “Gods of Strangers”.

Living well.

St Basil’s Homes (SA)  T 08 7424 0900  stbasils.com.au  @stbasilshomes
Corporate Office  Aegean Village  St Peters  Croydon Park
The Internet has empowered people with access to more information than any other generation in history, but there is a growing trend, especially amongst Millennials (born 1981 to 1996) and post-Millennials, who prefer not to follow a traditional, communal-based faith, such as Christianity, but create their own personalised spirituality or follow atheism and be labelled as a ‘none’ on the Census. According to results released in 2016 from an extensive survey conducted by Baylor University, it found youth who use social media were more likely to develop a ‘cherry-picking’ approach towards religion and spirituality according to their personal needs and societal trends, even if contradictory, than those who do not use social media.

It cannot be said that the rise in ‘buffet-style’ spirituality or atheism is solely caused by social media since the last several decades have been especially critical of traditional Christian beliefs and religion in general. Legislative reforms, social changes, mass secularisation, materialism, the rise of individualism and lassitude is solely achieved through science are all causes. Even though these catalyses are responsible for the massive cultural shift away from faith in society, it is now in the Digital Age where people are seeking meaning at their fingertips.

Many people spend a significant portion of their day on social apps; however, it is young people who spend even more. If a young individual’s spiritual conviction has not already been attacked in the real world, they will definitely experience it online. Social pages, such as Facebook, Twitter, Instagram and Snapchat flood its users with messages. Some are helpful and entertaining, but there are several major flaws with the ‘social’ experience.

First, the marketplace of ideas. Many options and opinions are on offer, but like any marketplace, it does not mean they are beneficial or true. Ideas, like physical items, have capital value enabling individuals to freely pick and choose from these ‘religious commodities’ based on their appeal. Having alternative spiritual beliefs, or disbeliefs, on offer enables youth to justify – or excuse – their behaviour and choices by subscribing to something convenient and flexible. For example, Astrology apps such as Co-Star have successfully penetrated the US$2 billion psychic industry in America. With over 1 million users it was made popular thanks to savvy social media marketing and celebrity endorsements.

Second, democratisation of opinions and information. Most of the time when issues of faith and morality are being discussed online it is anything but diplomatic and respectful. In an environment where anyone can comment or post on spiritual truths, even as a meme, its validity is decided on the consensus of majority rule. This is not proper theological discussion when based on aspects of pop-culture and peer-pressure.

Third, the widespread societal philosophy of moral relativism and individualism. To understand why there is significant risk to youths’ spiritual wellbeing, one needs to understand the current thought process or mentality of general society. This directly affects how discussions, especially moral ones, will be treated by the majority and the expected backlash if an individual does not accept them because of their faith. Secularism and radical liberalism has fuelled and legitimised the idea an individual can create their own sense of moralism based on their lifestyle and environment. Though it may initially create a non-judgmental and ‘tolerant’ society, the toxic side-effect is a highly defensive counteraction if your voice, which is founded upon Christ’s teachings, is contrary to the mob. It has created the environment of the ‘Social Warrior’ who believes what they pursue is right and just and is seen by others as a ‘good’ person. Inclusiveness is fine and well, but when its ideas are tested people fear being ostracised and bullied are forced to conform.

Fourth, simplification of theology. It is no coincidence each generation’s attention span reduces with the achievement of digital entertainment. As a result, it produces individuals who want a spirituality that is not time-consuming. How is it possible to coherently explain the depth and complexity of God in a tweet of 160 characters? This is a sign of spiritual laziness. Memes, videos and photos can be persuasive, but this does not mean it is divinely true. If people, especially youth, are serious about accepting or dismissing faith, they need to go back to the original source material, like the Bible and Church Fathers, before making conclusions. The saints constantly studied and meditated over scripture and teachings, as well as lived a personal experience to gain a closer relationship with God. The more social media users reduce the complexity of faith and morality the more ‘fake’ and artificial it feels.

Fifth, erosion of community and human relationships. As youth spend more time online they believe their virtual community is real and they can satisfy their spirituality without the need to physically participate in Church services. They begin to convince themselves that liking a meme or following a page is the equivalent of reading spiritual books or participating in Sacraments. As a consequence, they lose out on developing real-world connections with other parishioners and learning from their experiences. Humans are social beings. Community exists to help the individual, is seeing to their spiritual needs and alter their perception of self. It is not time-consuming. How is it possible to coherently explain the depth and complexity of God in a tweet of 160 characters? This is a sign of spiritual laziness. Memes, videos and photos can be persuasive, but this does not mean it is divinely true. If people, especially youth, are serious about accepting or dismissing faith, they need to go back to the original source material, like the Bible and Church Fathers, before making conclusions. The saints constantly studied and meditated over scripture and teachings, as well as lived a personal experience to gain a closer relationship with God. The more social media users reduce the complexity of faith and morality the more ‘fake’ and artificial it feels.

More and more young people want guidance, which is why they turn to online DIY approaches? * Get them to work for their spiritual growth. Explain that is where true spiritual fulfilment comes from. * As parents, show the benefits of physically participating in worship and community. Be a family unit, not a group of phone-swipers. * Help them understand that they do not lose their individuality when part of the Church. The spiritual life instead makes them more whole and complete individuals who share a living relationship with God. * They need to walk their spiritual journey with others; it cannot be done alone. * If a youth says all religion is man-made, ask them how their approach of customising spirituality is any different. * Try prayer and stillness rather than ranting online or chasing after likes. * The Orthodox Church is not formulaic or restrictive. It is not a courthouse, but a spiritual hospital, which only aims to heal. * When they say religion is out of touch with the times or irrelevant to their life, tell them that moral relativism is an unstable and unreliable philosophy because it provides little direction of where it draws the lines for right and wrong. As it constantly shifts, depending on the socio-political climate, how does that provide consolation or certainty? Church teaching remains unchanged. * Young people want guidance, which is why they search online. Someone needs to be there for them. In conclusion, social media has developed into a platform where truths and traditions can be subject to self-serving justification and commercial profit. Social sites make it easier than before to influence young minds and alter their perception of self. It is not to say youth cannot go online or use social media, but it is about helping them understand the true essence of why we have a spiritual life and that belief in God is not mere tradition but a real-world application. + + +

Chris Vlahanios is owner of TRANSFIGURE Mediaan online media house specialising in the sale of creative works by Orthodox Christians. W: transfiguremedia.com P: 0423 273 803
The outcome of the referendum in the Former Yugoslav Republic of Macedonia (FYROM) on the country’s name demonstrates that the broader region of which Greece is part is also caught up in an unusual and certainly anti-systemic mood.

The result was, first of all, a defeat for the West. The United States and the European Union repeated the fatal mistake made in the “yes” campaign during Greece’s bailout referendum in 2015. Foreign systemic officials from German Chancellor Angela Merkel to US Defense Secretary Jim Mattis visited Skopje. Faced with this big albeit conventional campaign, opponents of the deal quietly mobilized on social media. As has often been seen in recent years, the resistance movement managed to beat the regular army.

FYROM Prime Minister Zoran Zaev is not a particularly charismatic politician and support for him is rather hollow. He will now try to convince his compatriots that “no” means “yes” – pretty much what his Greek counterpart Alexis Tsipras did in 2015. It will be very difficult for this to pass through FYROM’s Parliament without a fresh election. The requirement for constitutional revision, which was imposed by the country’s President Gjorge Ivanov (an enemy of the agreement who urged voters to boycott the referendum) as part of the deal, proved to be the most crucial security valve. Tsipras and his foreign minister, Nikos Kotzias, had invested too much in the Prespes deal, which was likely also a bargaining chip in negotiations with Greece’s international lenders.

On the surface, the possible collapse of the agreement would be in the interest of the SYRIZA-led government as the scenario of a rift between Tsipras and his nationalist junior coalition partner Panos Kammenos would then be averted. However, many observers believe that a rupture would be in the interest of both men.

Sure, there is an issue about how a politician who is slated as a possible nominee for the Nobel Peace Prize due to the Prespes deal can share power with a politician who believes it to be a criminal deal. But as we all know, this is the Balkans, it’s no laughing matter.

Protesters shout out slogans about boycotting the referendum on changing the country’s name that would open the way for it to join NATO and the European Union in Skopje.

This is the Balkans
By Alexis Papachelas - Kathimerini, Athens

The Hellenic diaspora was well represented with athletes from two clubs. Results are: * Anastasios Christo-poulos Gold 90 kg Veterans * Panagiotis Zaks Gold 100 kg Veterans * Giannis Vavasis Gold 74 kg Men’s * Kostas Papaioannou 82 kg Veterans * Elefni Daskalaki 71 kg Women. The Fight Lab came first with 4 gold, 1 silver, 2 bronze. Sydney University second with 2 gold. Zeus and Cozzac came equal third with 1 gold each.

Hellenic diaspora well represented for the gold medals and a place in the World Sambo Championships

On Sunday 4 the November athletes from around Australia came to Sydney to compete for the Gold medals and for a place in the national team to represent Australia in the World Sambo Championships in Romania later this month. Sambo is a Russian sport practiced in over 200 countries in the world. The Hellenic diaspora was well represented with athletes from two clubs. Results are: * Anastasios Christo-poulos Gold 90 kg Veterans * Panagiotis Zaks Gold 100 kg Veterans * Giannis Vavasis Gold 74 kg Men’s * Kostas Papaioanou 82 kg Veterans * Elefni Daskalaki 71 kg Women. The Fight Lab came first with 4 gold, 1 silver, 2 bronze. Sydney University second with 2 gold. Zeus and Cozzac came equal third with 1 gold each.

Your home
Expect More Home Loan Package
Owner Occupier

Bank of Sydney | Yours

3.66 Variable Rate % p.a.*

3.68 Comparison Rate % p.a.**

*Terms & Conditions apply - go to the Bank’s website or call 131 313 for full details. Offers subject to change. Visit www.bankofsydney.national.com.au or call 131 313 to find an office near you. Your loan and home insurance needs will be assessed on your individual circumstances. A valuation may be required. Any reduction in interest rate on your loan may result in a different comparison rate.

This is the Balkans

The Hellenic diaspora well represented for the gold medals and a place in the World Sambo Championships

On Sunday 4 the November athletes from around Australia came to Sydney to compete for the Gold medals and for a place in the national team to represent Australia in the World Sambo Championships in Romania later this month. Sambo is a Russian sport practiced in over 200 countries in the world. The Hellenic diaspora was well represented with athletes from two clubs. Results are: * Anastasios Christo-poulos Gold 90 kg Veterans * Panagiotis Zaks Gold 100 kg Veterans * Giannis Vavasis Gold 74 kg Men’s * Kostas Papaioanou 82 kg Veterans * Elefni Daskalaki 71 kg Women. The Fight Lab came first with 4 gold, 1 silver, 2 bronze. Sydney University second with 2 gold. Zeus and Cozzac came equal third with 1 gold each.

Your home
Expect More Home Loan Package
Owner Occupier

Bank of Sydney | Yours

3.66 Variable Rate % p.a.*

3.68 Comparison Rate % p.a.**

*Terms & Conditions apply - go to the Bank’s website or call 131 313 for full details. Offers subject to change. Visit www.bankofsydney.national.com.au or call 131 313 to find an office near you. Your loan and home insurance needs will be assessed on your individual circumstances. A valuation may be required. Any reduction in interest rate on your loan may result in a different comparison rate.
The power of music to uplift the spirit will have been obvious to anybody watching the closing ceremony of the Invictus Games in Sydney just a few weeks ago. The audience was clearly having a great time, and musicians and their music helped build and maintain a party atmosphere that all present will continue to remember with joy. This, to my mind is indicative of the power of music. Yes, music can be cathartic, or it may speak deeply to a part of us, but it can also elicit surprise, wonder, excitement and joy. As generations of celebrated and beloved virtuoso musicians have known, it can be both a marvellous form of entertainment and leave people feeling happier and ‘better off’ than before. Its capacity to entertain and engage our attention is of course also essential lest we switch off and music becomes, effectively, just another form of noise used to fill a space.

The concept of music as both improving and enjoyable has a very long history indeed, having been recognized by Aristotle himself and by many others. Although, particularly in so-called ‘classical’ music, the element of fun seems to have been largely forgotten. It’s all too common to see performers present a piece of music as if the life of a recently interred munromy—a albeit one imbued with powers to educate and somehow ‘improve’ a person. But that’s a topic for another day.

Some of the greatest classical musicians and performers, though, knew the importance of entertaining their audiences. Indeed, their livelihoods depended upon them doing so.

In the scholarly study of music, Metzner’s classic text on the rise of the virtuoso in the 19th century, and Hamilton’s exploration of 19th century pianism, contain numerous anecdotes concerning the lengths performers would go to in order to ensure their audience was kept entertained, ranging from shortening pieces if the audience became restless, to introducing on-stage antics worthy of the circus ring.

One prime example is the highly respected 19th century virtuoso violinist Franz Clement. He was both commissioned and premiered Beethoven’s violin concerto—regarded as one of the most virtuosic pieces out there. What is less well known, is that at the premiere he also included a set of on-string variations which he performed whilst holding his violin upside down; pure silliness, albeit displaying great skill with a sense of fun. Clement was by no means the only performer in the past to mix humour and fun together with very ‘serious’ music-making. For the pianist Vladimir de Pachmann, largely regarded as one of the greatest Chopin pianists who ever lived, audiences would fight for front-row tickets at his concerts. It was not to better hear the music, but because they wanted to be close enough to hear the often highly amusing running commentary that Pachmann would mutter to himself as he played; something he later confessed that he did because the audience seemed to like it. Indeed, such antics weren’t limited to merrymaking: one audience member recalled a performance in which Pachmann, as he might, simply could not get comfortable on the piano stool. After leaving the stage, he then returned with a single piece of paper which, he placed under one of the legs of the stool in order to balance it. Another time, he walked onstage wielding an oar in order to fix a squeak.

Not all the performers, though, viewed the world quite in this way. Then, as now, there was a ‘serious brigade’ exemplified, as far as the great pianist Liszt was concerned, by the overly serious and somber attitude of Felix Mendelssohn, Clara Schumann and the Gewandhaus. Neither side saw eye-to-eye about music—something which only really came to fruition with the rise of the virtuoso. In our own time it’s fairly safe to say that pairing of apparently serious music with overt entertainment plays often jars with musicians used to the disciplined training of the examination process and modern audiences expecting the respectful, hushed, dimly-lit, educational or ‘morally improving’ and somewhat quasi-religious theatricality of the concert hall (and yes, the last part does have a lot to do with Wagner).

Interestingly, the emphasis on the educational qualities of music—which only really came to prominence in mid-19th Century music performance practices—can be traced at least as far back as Plato’s Republic, where he regarded music as a tool used for shaping the moral and ethical character of a person. In our times, perhaps one of the greatest myths surrounding classical music is that it will, automatically, make one a better person. Surveying the top of the classical pops, Beethoven was a notorious grump, Handel threatened to throw his leading soprano out of the window if she didn’t sing the song he had written, and Mahler was notorious for his deteriorating mental state. Apparently, when Grieg dropped by to show Brahms his latest composition, Brahms got up, walked to the window and vigorously waved to passersby. When Grieg asked him what on earth Brahms was doing, Brahms replied that, as he often played the piano at that time, he wanted to ‘make absolutely sure people didn’t think it was him’.

Although there’s no denying that music does have an important educational value, it can be argued that, even if the performance is largely educational in purpose, entertainment is still essential. People rarely learn well if they don’t find it interesting (that is, it entertains them on some level). Fortunately, there has been a steady, albeit small, stream of classically trained musicians who have bucked the serious trend, combining both exceptional musicality and skill with a sense of fun. Unquestionably one of the greatest, in recent days, was the exceptionally talented concert pianist Victor Borge. Known affectionately as ‘The Great Dane’ and ‘The Clown Prince of Denmark’, Borge’s performances mixed beautiful renditions of piano classics, with jokes, and poking fun at some of the more ridiculous aspects of music making. Thanks to recordings and video footage, his genius lives on, and it remains as much a joy to hear his moving renditions of Clair de Lune, as it is to hear him take the stage from The Hall at Covent Garden to rework it in the style of various composers including Bach, Beethoven and Wagner.

Another combining virtuoso musicality with comedy was famed British comedian Dudley Moore who started out as an organ scholar. Organ scholars have something of a reputation within the music world for being musical geni. Not only do they, by necessity, acquire an understanding of music theory and composition beyond that of most musicians, but they have to come to grips with an instrument which has multiple keyboards, about fifty different stops (buttons or pull-rods) which change the instrument’s sound, and a keyboard which you play with your feet, and then have to combine it all at the same time. When you take this kind of mental power and turn it to comedy, Dudley Moore is the result. The internet means that his wit and music can still be enjoyed today, and famous sketches include Die Flabbergast (a parody of Schubert’s Erlkönig), and Caksedog: A Style of Beethoven—that is, with sudden bouts of musical bad temper, and an inability to write just one (not three or four) endings to the piece.

While giants like Borge and Moore are no longer with us (though their melodies linger on—pun fully intended), it is heartening to see new generations combining exceptional skill and classical music with light-hearted comedy and wit. At the forefront is the duo Iguedelman & Borge, who have become comic recitalists such as the hilarious A Little Nightmare Music (a pun on Mozart’s Eine Kleine Nacht-musik) have been delighting audiences across the globe for years. Whether they’re taking off a Russian piano teacher, struggling with a pay-per-use piano, or turning Mozart’s Rondo Alla Turca modal so it sounds more oriental, there’s something bound to amuse everyone—especially if you’ve ever learnt a musical instrument. So remember, next time you feel that classical music is too stuffy, serious or heavy, that there is a lot of fun and joy to be had if you simply know where to look.

References
Metzner, P., Crescendo Of The Virtuoso (Berkeley, University of California Press, 1998)
Hamilton, K., After the Golden Age (Oxford: Oxford University Press, 2008)

* Dr Talesin Coward is a performer and researcher, specializing in the performance practices of virtuoso musicians.
Victoria’s first undercover cop was Greek-Australian

What does the history of gambling in Victoria have to do with Greece? In a name, 89-year-old Nick Cecil. Cecil, a Greek-Australian, was Victoria’s first undercover police officer. In his heyday, he tackled the illegal off-course gambling industry when it was at its pinnacle in the 1950’s.

In 1955, the small squad known as the “Special Duties Gaming Branch” determined that more drastic measures had to be taken in order to address the bets made on horses by off-course punters. They realized that despite hundreds of arrests, they needed to infiltrate the ethnic clubs where the corrupt gambling activities were taking place.

The team that was formed as a result soon became known as “The Incorruptibles.”

There was just one problem, however. Most of the Victorian Police was comprised of taller-than-average men of Australian or British descent. In came Cecil, who was of Greek decent and considerably shorter.

As recounted by theage.com.au, Chief Police Commissioner Mick Miller spoke of the need to have someone on the inside of the gambling world. In response, Cecil stepped up and boldly stated “I can get in.”

Thus history was written. Cecil joined the “Incorruptibles” and was sent undercover to baccarat games, posing as a punter and socializing with notorious gangsters such as Normie Bradshaw. Cecil blended in so well that apparently they did not realize that they were gambling with a cop.

There were other Mission Impossible-like scenarios that Cecil also was a part of while on the Special Duties squad. One time they were tasked with tracing a network of bookies. In order to locate the crooks who received their daily odds by telephone from a Flinders Lane pricing agency, Cecil hot-wired the counting device from a seized pinball machine and connected it to the telephone. The plan was successful, as the numbers being used by the bookies were recorded.

The crowd of thugs and illegal bookies that Cecil associated with remained oblivious as to the true nature of his work. They enjoyed his company in the pubs, singing and drinking together. At one point he even dropped a hint as to his real identity as a police officer. As he sang in the pubs, Nick would belt out the lyrics to Platters’ classic song “The Great Pretender,” with a twist:

The lyrics go:

“Yes I’m the great pretender,
Just laughing and gay like a clown,
I seem to be what I’m not, you see,
I’m wearing my heart like a crown.”

However, in Cecil’s version, he changed the last line to “I’m wearing that hat with a crown,” theage.com.au reported. However, no one ever caught on.
Argithea
The cool road to discovery
Unspoiled and sparsely populated, this lush central Greek district boasts rustic and breathtaking beauty

BY MARIS ARGYROPOLOUS

The Karditsa district in the heart of central Greece is the smallest of Thessaly’s four prefectures, with a population of about 134,000 people, mostly engaged in farming. Visitors were a rare sight in the area until recently, except at the therapeutic Smokovo Baths, which have been a well-known attraction in the area for more than three centuries.

Karditsa town, 300 kilometers from Athens and 275 km from Thessaloniki, on the banks of a tributary of the Pinos River, has a welcoming ambience and is worth a stroll or sitting down for coffee or a tsipouro in one of its many pedestrianized areas.

The rest of the district has places of exceptional beauty waiting to be discovered. They include the mountain villages of Argithea on the forested slopes of the Aerala range, the artificial Lake Plastira, Lake Stefaniada, the Smokovo Baths and artificial lake, many beautiful, old stone-built churches, water mills, arched bridges, ornate stone fountains and, of course, the natural surroundings.

The villages of Argithea are accessible either by road via Mouzaki or by a dirt track beginning from the village of Belokomitas near Lake Plastira. Eastern Argithea includes the villages of Vlasi, Fountoto, Drosato, Petrió, Leontra, Petrono, Kounoupoura and Stefaniada. The village named Ar gigi is in Western Argithea, as are Elmoula, Kali Komi, Anthiro, Petrito, Mesouvouni, Karya and Therino. All the villages are nestled in the endless green slopes of Aegra.

In ancient times the area was known as Athamania. West of today’s picturesque Argithea village, archaeologists have discovered a cemetery dating to the 4th century BC with more than 180 box-shaped tombs as well as pottery and jewelry. The village today is inhabited by only one family in the winter months but is not to be missed once spring sets in. Fairy-tale pretty houses and traditional cafes and tavernas beckon visitors among the walnut and plane trees.

Anthiro, the seat of Argithea municipality, is the liveliest village in the area with about 300 people. The residents are very hospitable and there are a very attractive guesthouse, two dormitories for guests.

The paved road continues toward Sykia, works on an 150-meter-high dam – designed to divert considerable quantities of the Acheloos River waters to the Thessaly Plain – was recently halted by the government for a review of the entire project.

Sykia you can get to Katafylli, Vragkiana and Lake Stefaniada but only with an SUV. In Katafylli, you will find the five-arched stone bridge over the Acheloos.

The Smokovo Baths are 35 km southeast of Karditsa, at an elevation of 450 m. The artificial lake was only created in 2002, while the history of the baths goes back to 1662. One of its patrons was Ali Pasha of Ioannina, built at the end of the 16th century on the edge of a cliff, 800 meters above sea level.

Lake Stefaniada is a joy to behold. It was created by a rockfall – still visible today in 1963 and has a depth of about 120 meters. To see these places, make sure you have an SUV and that the weather is good.

Bazaar & other shopping
Some 25 km northwest of Karditsa, on the bank of the Pamisos River, is Mouzaki, a large, lively village of farmers and stockbreeders.

The paved road continues toward Sykia and Arta, save for an 8-kilometer stretch of dirt track. At Sykia, works on an 150-meter-high dam – designed to divert considerable quantities of the Acheloos River waters to the Thessaly Plain – was recently halted by the government for a review of the entire project.
St John's Community Care is a community based organisation working in your community. We have been supporting Queensland communities since 1997, through high quality, client oriented and community focused activities.

Our sites across Queensland offer a variety of services, including:

- Help with housework and general domestic chores
- Building alterations for mobility assistance
- Centre based care for social involvement and family / carer respite
- Allied health activities such as podiatry services
- Disability support services and supported accommodation
- Assistance to stay involved in community activities
- Yard and garden maintenance
- In-home support and service coordination
- Short term respite options including overnight care

Call us today, to speak with our caring team about your needs. We are always happy to help answer your questions or offer the care and support that you and your family deserve.

An activity of the Greek Archdiocese of Australia