Greek-Australians are facing much higher taxes on their properties in Greece but not with Greek taxes on their earnings in Australia, Greek officials have said. According to the statements of Greece’s Deputy Foreign Minister, Konstantinos Tsiaras, “taxes on property owned in Greece and any rental income—or potential income—would be taxed at a higher rate as part of governments’ tough austerity measures.” He also reassured Greek-Australians that the government will not tax their income earned in Australia.

The Brisbane Times reported that introduction of the new taxes has been temporarily postponed and Tsiaras said it was possible they might be revised if the Greek economy improved by the end of this year. Australian officials are expecting the new Greek tax arrangements to be finalized by May.

A spokesman for the Department of Foreign Affairs and Trade stated that the Australian government was keeping “possible double taxation agreements under constant review,” and added that, “we have not yet been briefed on new Greek government tax measures. Once details are clearer, the government will be able to determine the possible impact of the new measures on Australians of Greek descent.”

Another question for Greek Australians is that of the paperwork concerning their citizenship. Tsiaras said the Greek government was also reviewing the need for complicated paperwork Greek-Australians have been asked to fill out to register their Australian citizenship. Data from the 2006 census show that there are more than 260,000 people of Greek nationality in Australia, with almost 126,000 born in Greece.

The Greek Ambassador to Australia, Charalambos Dafaranos, said there was no risk that Greek-Australians would be taxed on the income they earned in Australia. “We want people to know that if they have income from rented properties in Greece or if they have property, they need to declare it.” He added that, “nobody needs to know how much they earn or pay tax in Australia.” In regards to the threat of double taxation he said that, “they will not be required to pay a double tax. What interests us is if they are residents of a foreign land.”

According the statements of a spokesman for the Australian Tax Office there hadn’t been any discussion between Greece and the ATO in relation to further taxation of the income Australian residents earn by their occupation in Australia. The Brisbane Times said that there are negotiations between the countries on a reciprocal work and holiday visa program. The current draft agreement proposes a cap of 500 visas a year.
The Greek Australian VEMA

The Greek Australian VEMA

MARCH 2013

St Andrew's Opening Doxology, 2013

Thursday the 28th of February marked the official opening of the academic year at St Andrew's Greek Orthodox Theological College in Sydney. For the twenty-eighth consecutive year, the traditional Doxology Service was celebrated in the College Chapel of St John the Evangelist and Theologian by the Dean, His Eminence Archbishop Stylianos of Australia, in the presence of His Grace Bishop Seraphim of Apollonia, College Sub-Dean, as well as His Grace Bishop Iakovos of Mileotoplis, amongst faculty members, staff, alumni, students and guests, including Mr Stan Papoutsakis and Dr Theo Penkis (members of the College Council).

After welcoming everyone, His Eminence stressed that St Andrew’s is not a denominational College, but is charged with the sacred task to preserve and disseminate the common Christian inheritance of the undivided Church of the first millennium; in other words, Orthodoxy. In this welcoming spirit, he thanked not only the Orthodox faculty of St Andrew’s, but also the contributions made by faculty members from Roman Catholic and Jewish backgrounds, all of whom continue to raise the College’s standards in terms of tertiary education and scholarship research. His Eminence affirmed that at St Andrew’s, theology is not taught purely as a speculative discipline, but is driven by prayer, and he expressed wonder at advances in technology which made it possible for students to study through online distance education. He also highlighted the importance of the College in these troubled times, noting that God, as the Master of the past, present, and future, is always with us, irrespective of the adverse historical circumstances.

His Eminence also warmly welcomed the new seminarians, including Michael Courbarsis (Sydney), Nick Georgiou (Melbourne), Esias Michael (Melbourne), George Papatheodori (Sydney), and Milan Stanić (Brisbane). He also welcomed students undertaking diploma and masters courses whether through evening classes or distance education. The customary group photograph in the courtyard of the College was followed by a lunch generously prepared by the tireless ladies’ auxiliary of the Archdiocese. At the end of the lunch, His Eminence formally announced the first meeting of a Sub-Committee of St Andrew’s Theological College that was put forward at the 11th Clergy-Laity Conference held in Sydney on the 20-23 January 2013. This committee is chaired by His Grace Bishop Iakovos of Mileotoplis and includes amongst its members Mr Tasos Kologerakis, Associate Professor Angelo Karantinos, Dr Philip Kariatlis, Mr Stan Papoutsakis, and Dr Theo Penkis. His Eminence then invited Mr Stan Papoutsakis to speak briefly about the committee, which was formed to prepare a comprehensive Strategic Plan for St Andrew’s that will guide its objectives to draw more enrolments, provide employment to graduates, ensure the integrity of a financial model for the College, and determine further structural developments.

Notes on St Andrew’s Scholarly and Public Events, 2013

As well as providing excellence in tertiary theological education through its various programs, St Andrew’s has, in recent years and with His Eminence Archbishop Stylianos’ blessing, boasted its scholarly profile and public outreach in various ways, with 2013 promising to be the most eventful year yet. On April 6, faculty members from St Andrew’s including Fr Dr Doru Costache (Senior Lecturer in Patristic Studies), Dr Philip Kariatlis (Lecturer in Theology), Mr Anastasios Kologerakis (Associate Lecturer in Biblical Studies), and Mr Mario Baghos (Associate Lecturer in Patristic Studies and Church History) will present various talks on the theme “Introducing the Creed” at an Adult Faith Education Seminar (Open Learning) at St John’s Greek Orthodox Church in Preston, Melbourne. This event has been organized by Their Graces Bishops Ezekiel of Dervis and Iakovos of Mileotoplis, along with the assistance of Mr Leonidas Ioannou and Mr Daniel Bellis (the latter three are College graduates), in conjunction with the faculty of St Andrew’s.

During the break in July, one of the foremost experts in Maximian studies, Professor Paul M. Blowers, Dean of the School of Church History, Emmanuel Christian Seminary, Tennessee, USA, will visit St Andrew’s. He will offer face-to-face lectures in the intensive mode for two units that will be managed online by Fr Dr Doru Costache in the second semester. Professor Blowers will lecture for TH 595A Spiritual Pedagogy in St Maximus the Confessor (17-19 July 2013), and TH 595A Creator and Creation in Early Christian Theology (22-24 July 2013). On 27 July, Professor Blowers will be taking part in a Round Table discussion on the life and legacy of St Maximus the Confessor, his spiritual anthropology and the traditional roots of his wisdom, moderated by Fr Dr Doru Costache and featuring guest speakers Dr Bronwen Neil, FAHA (ACU, QLD) and Dr Adam Cooper (John Paul II Institute, VIC), both of whom have been keynote speakers at previous Patristic Symposia.

On September 19, another Round Table on the theme of “Expanding Reason: The Christian Transformation of Philosophy in the World of the Fathers,” and once again moderated by Fr Dr Doru Costache, will feature another renowned international speaker, Professor David Bradshaw, Department Chair of Philosophy at the University of Kentucky (Lexington, Kentucky, USA), as well as Dr Adam Cooper. This event will act as the perfect forerunner for the annual Patristic Symposium on the 20-21 September, co-convened by Fr Dr Doru Costache and Dr Philip Karantalis. This year’s Symposium will focus on St Cyril of Alexandria, and features as its keynote speakers Professor David Bradshaw and Professor Paul Allen, FAmk (ACU, QLD), Professor Allen is one of Australia’s leading experts in early Christian, Byzantine and Patristic Studies. International and national representation from such high-caliber scholars points to the rapid growth of St Andrew’s as a Patristic Centre in the Antipodes.

These are just some of the events hosted, or in conjunction with, St Andrew’s this year. Details are still to come for the tentatively named Pastoral Lectures, which will take place in lieu of the Lenten Lectures (which were launched last year), as well as the Friday Seminar events that often take place on campus throughout the semesters 1 and 2. Featuring presentations from College faculty members on various topics. Also, stay tuned for the publication of the proceedings from last year’s Patristic Symposium on St Athanasius in the College’s bi-annual journal, Phronema 28.2., as well as the forthcoming collective volume on the first three symposia entitled Capitalian Legacy: A Critical Appraisal, both of which are co-edited by the conveners of the Symposias. Last but not least, congratulations are in order for Assoc. Prof. Angela Karantinos, appointed by His Eminence as the editor of Phronema, whose first publication in his new role, Phronema 28.1., is eagerly anticipated.

For more information, including flyers for the upcoming events, visit St Andrew’s official website: www.sagotc.edu.au

His Eminence Archbishop Stylianos (center), His Grace Bishop Seraphim, Sub-Dean (left), and His Grace Bishop Iakovos of Mileotoplis, Chair of the Sub-Committee of St Andrew’s (right), along with faculty, seminarians, and guests after the doxology for the beginning of the academic year, 2013

His Eminence, Archbishop Stylianos, Dean of St Andrew’s (center), His Grace Bishop Seraphim, Sub-Dean (left), and His Grace Bishop Iakovos of Mileotoplis, Chair of the Sub-Committee of St Andrew’s (right), along with faculty, seminarians, and guests after the doxology for the beginning of the academic year, 2013

His Eminence, Archbishop Stylianos, Dean of St Andrew’s (center), His Grace Bishop Seraphim, Sub-Dean (left), and His Grace Bishop Iakovos of Mileotoplis, Chair of the Sub-Committee of St Andrew’s (right), along with faculty, seminarians, and guests after the doxology for the beginning of the academic year, 2013

Maria Baghos
Associate Lecturer in Patristic Studies and Church History
St Andrew’s Greek Orthodox Theological College

His Eminence Archbishop Stylianos of Australia (center), His Grace Bishop Seraphim of Apollonia (left), and His Grace Bishop Iakovos of Mileotoplis (right), together with the new seminarians: Mr Kostas Michael (Melbourne), Mr Nick Georgiou (Melbourne), Mr Milan Stanić (Brisbane), Mr Michael Courbarsis (Sydney), and Mr George Papoutsakis (Sydney).

Mario Baghos
Associate Lecturer in Patristic Studies and Church History
St Andrew’s Greek Orthodox Theological College

For more information, including flyers for the upcoming events, visit St Andrew’s official website: www.sagotc.edu.au
The Byzantine empire’s own ‘eurozone’ crisis offers a lesson for the EU today

By Peter Frankopan • The Guardian

Sometimes it is easy to forget why we study history. Of course, we use the past to understand the present, but also, ideally, we learn from it too. What a shame, then, that there is no space in the new national curriculum for the history of Byzantium. The eastern half of the Roman empire that flourished long after Rome itself spiraled into decline in late antiquity, the Byzantine empire has the distinction of being one of the very few realms to survive for more than a millennium, from the foundation of Constantinople in 330 to its fall in 1453.

Unfortunately, because generations have never learned about the mighty eastern Mediterranean, the Byzantine empire was not riddled with inefficiency and disparity when it came to the sorts of areas where the EU has been found wanting. Unlike the European Union, Byzantium was a model of sophistication – particularly when it came to tax: profits could not be parked in a more attractive region, thereby undermining the empire’s structure. Government in Byzantium was lean, simple and efficient. There was no question that different parts of the empire could have different rules or different taxation policies for the state to function with a single currency, there had to be fiscal, economic and political union; taxes had to be paid out from the periphery to the centre, and it was understood that resources had to be diverted from rich regions to those that were less well blessed – even if not everyone was happy about it. Freedom, grumbled one author in the 11th century, meant freedom from taxes.

If Eurocrats could learn from the structure of the empire, then so too could they benefit from looking at how it dealt with a chronic recession, brought on by the same deadly combination that has crippled western economies today. In the 1070s, government revenues collapsed, while expenditure continued to rise on essential services (such as the military); these were made worse by a chronic liquidity crisis.

Those responsible for the crisis were shown no mercy. The Herman Van Rompuy of the time, a eunuch named Nikephoritzes, was lambasted by an angry population faced with price rises and a fall in the standard of living, and was eventually tortured to death. Wide spread dissatisfaction led to others being unceremoniously removed from position, often forced to become monks, presumably so they could pray for forgiveness for their sins.

The crisis even gave rise to a Nigel Farage figure, whose arguments about why things had gone wrong sounded “so persuasive,” according to one contemporary, that people “united in giving him precedence” and welcomed him everywhere with applause. He was a breath of fresh air at a time when the old guard were paralyzed by inaction and by a dire shortage of good ideas. His message, that the current crop of leaders was useless, was hard to argue with.

The limp policies that were being tried were a disaster, having no effect whatsoever on fixing the problems. As the situation got worse, it was time for a clean sweep of the old guard. New blood was brought in, and with them came radical new ideas. A German bailout was one suggestion, although it failed to materialize, despite looking promising for a while. But as food ran short and talk turned to apocalypse, there was no choice but to take decisive action.

The solution was threefold. First, the currency was taken out of circulation and replaced by new denominations that were a fair reflection of real value; second, the tax system was overhauled, with a compilation of who owned what assets across the empire serving as a primer to raise revenue in the future; finally, commercial barriers were lowered to encourage those with outside capital to invest more cheaply and easily than in the past – not in asset acquisition, but specifically for trade. Such was the empire’s plight that these barriers were dropped to the point that outside investors could even undercut the locals, at least in the short term, in order to stimulate the economy. The process worked: it was not painful as had been feared, and resuscitated a patient that had been suffering from economic cardiac arrest.

The Nigel Farage of the 11th century never made it, by the way, though he did pave the way for a really good candidate to rise to the top. Alexios Komnenos was the name of the man who rebuilt Byzantium, though he had to pay the price for his reforms: despised in his lifetime for making difficult decisions, he was ignored by history for centuries afterwards. Perhaps we should be looking for someone with broad enough shoulders today.
David Laris, who made a name for himself at the iconic Mezzo in London, is now bent on making his mark in Hong Kong by convincing the city’s discerning diners that they can do fine cuisine without pretensions and a stiff upper lip.

The Australian-born Laris, who has opened restaurants in Beijing and Shanghai, is best known for LARIS at Three on the Bund, which has picked up top ratings in local food guides such as the Miele Guide.

“Reuters” spoke with Laris on how his ethnic influences shaped his cooking style, and why he thinks Hong Kong is fertile ground for nurturing his own culinary philosophy with his new restaurant, LARIS Contemporary Dining in Hong Kong.

You’ve spent much of your childhood in Greece and took on a classic French apprenticeship in Sydney. How did these early influences shape your life as a chef?

I lived in a small village in Greece from the age of six till ten so it was an age when a boy is taking in a lot of the world around him. It definitely gave me a love of adventure.

I liken it to a Greek version of Huckleberry Finn, I joke to myself, running around the country village, and spending summers by the sea with my extended Greek family.

Being part of the olive harvest, fishing with my grandfa- ther, uncle and father in the Mediterranean with our little boat, growing watermelons, seeing the tomatoes drying on the side of the road that would be later turned into tomato paste, seeing all the ladies in the family gather for full days of cooking, the killing of the lamb for Easter in the farmhouse courtyard, stomping grapes for wine, tenderiz- ing giant octopus on the side of the road with a stick and water and whole days that seemed to be surrounded by eating, drinking and family are memories that will stay with me and become part of my life’s story.

Perhaps with such strong imagery, taste and smell con- necting me to these early years, it was destined that I would develop a long love affair with food and cooking. I believe everything we do and see in life somehow influ- ences and shapes our perception of the world.

Then stumbling into a French apprenticeship began to further shape and define all those influences into a solid approach to cooking.

How did you come up with the concept of Laris in Hong Kong, cuisine described as “modern dining with an Australian flair and global approach”?

It is an evolution of a lifetime of cooking and styling plates in fashion and approach that is my own. Many of the dishes are from the original Laris or new dishes I have been working on over the last year or so. What I con- stantly do is evaluate and evolve them to be relevant in to- day’s approach to cooking or at least as I see it.

This is a simple way of saying let’s not box in or define what can and can’t be used in the Laris kitchen. I like to keep my flavor and food presentation fluid while still being grounded in solid cooking techniques and I also like to use the most up to date approaches that are out there while continually creating new ideas.

You’ve mentioned a “long love affair” with “elegant unpretentious dining.” How does that all come together at Laris?

It is about the way I hope you feel when dining in Laris, I want the food to feel elegant, the service to feel elegant and set the diner at ease so we can there to create an experience for them, it should always be about the guest and not about our ego. I hope people get that there is re- finement without the need to be arrogant or pretentious.

You’ve traveled extensively, such as Macau, Hong Kong and Hanoi. How did these travels influence your way of cooking?

Very much so. Everywhere I have been, traveled, eaten and seen influences my own evolution as a chef, how could it not? Asia is such a vibrant, rich and diverse set of cultures and flavors, once you have opened the door to these flavors in this part of the world it is impossible to go back, and who would want to? ...

We are the sum of our parts after all and a big part of me is my time in Asia with the food, the culture and the people playing into everything I do, as with my earlier influ- ences, these are important and continue to shape me. I still discover new dishes and ingredients all the time and think of how I can interpret or use them in my own style.

Greek researcher creates new food product

Dimitris Kouretas, a professor of biochemistry and biotechnology at the University of Thessaly, is one shining exam- ple as he was among 12 eminent re- searchers from 10 European Union coun- tries that presented their findings at an event organized by the European Com- mission in Brussels on February 26 as a ini- tiation in the field of medicine and med- ical technology. The 12 scientists were selected from a list of 600 who submitted their proposals to the EC program, with Kouretas being the only representative from the entire southeast of Europe to be selected.

"It is certainly a great honor and recog- nition of our work," Kouretas stated ahead of his trip to Brussels.

Kouretas has worked at the University of Thessaly for the past 18 years, focus- ing his research more recently on the health benefits of local products and how these can raise their value and boost re- gional production.

"We champion localization rather than globalization," Kouretas said, explaining his philosophy for promoting the attrib- utes of local produce and products.

The biggest breakthrough made by Kouretas and his research team in this domain has been on processing the by- products of dairy manufacturing, particu- larly whey, which until now have mostly ended up being poured into rivers or streams, polluting the natural environment and generating a chain of negative ef- fects on public health, crops and the quali- ty of drinking water. The problem is par- ticularly pronounced in Thessaly, one of Greece’s main cheesemaking regions. Kouretas and his team spent years studying the makeup of the whey protein which results as a by-product during cheese production and using it to make a food with beneficial qualities.

Kouretas sees far-reaching benefits in his team’s product, such as ridding the environment in dairy-producing areas of a dangerous source of pollution while si- multaneously creating a highly nutritious food product. The scientists also says that the whey protein cakes can also be used as food aid to countries with high rates of malnutrition.

The work done by Kouretas and his team has not only impressed the tech- nocrats in Brussels, but also Franco-Ger- man television network Arte, which is cur- rently producing a documentary on the Greek researcher and his team, “for cre- ating innovative food products that will bring 10 times more revenues to the Greek institution than he earns as a salary,” the film’s producers note on the benefits of the research to the University of Thessaly.
The ever elusive national plan

By Alexis Papachelas - Kathimerini, Athens

We keep hearing Greek politicians spew inanities about a national plan to regenerate the country. Sure, it’s a pleasant-sounding concept. The problem is, it’s nowhere to be seen. What we see now is a shame. The fact is no political party here really has a pragmatic plan to transform this country. We have surrendered ourselves to micromanagement by Troika and EU Task Force officials. Politicians are busy exchanging barbs and accusations instead of focusing on the core problems.

In the area of judicial reform, for instance, some politicians are backing the changes, saying they are mandated by Greece’s bailout agreements. Others oppose the changes, arguing they are in breach of the country’s national sovereignty. But this is no way to move forward. Hard as this government - or the next one - may try, the things that are holding this land to ransom won’t change. Any public debate should concern the following:

Let’s assume that the Troika were to leave this country tomorrow. What would we do? What would we have to change immediately in order to turn Greece into a responsible state that is capable of safeguarding the rule of law and promoting growth? How can we improve our hospitals, our tax offices, our public administration, our waste management?

Greece is like a big, problematic company. You can throw all the money you want at it, but you will get nothing in return unless you make some structural reforms, unless you have a business plan. Now Greece is like a guinea pig. It’s all a big mess. The European Commission, the International Monetary Fund, the European Central Bank, the Troika, the lenders, the supervisors and so on are trying to understand how we work and come up with solutions. The problem is that they each have their own agenda and sometimes move in different directions. However Greece does not have the time for 13 different agencies and governments to come to an agreement.

We must use the foreigners’ know-how and research. But unless we first shake ourselves up - as a people, as a political system and as a society - nothing is going to change. All that, of course, sounds overly optimistic as Greek politicians have shown little willingness to cooperate. But there is no other way. The nation must change radically, but with a plan - starting from the Constitution.

It’s hard to pass reforms in the midst of social turmoil. Greeks will only throw their weight behind it if they see some basic level of consensus.

The safest way for a Troika exit is a national plan to re-found the country. I’m only sure of two things. First, we will make it, to everyone’s surprise, because we are an adaptable and stubborn nation. Second, after we achieve this, our lenders will look upon us in a completely different way.
I have reproduced this appalling prose exactly. But there is more!

The transcript of the conversation between Costa Concordia’s Captain and a coastguard official captivated an entire nation. It was translated by the news agency, Reuters. In Australia it was broadcast by the ABC and reported in the Sydney Morning Herald. I have taken the liberty of including part of it below:

Coast Guard: You get back on board! That is an order! There is nothing else for you to consider. You have sounded the “Abandon Ship”. Now I am giving the orders. Get back on board. Is that clear? Don’t you hear me?...

Captain: Do you realise that it is dark and we can’t see anything?

Coast Guard: So, what do you want to do, to go home? If it’s dark and you want to go home? (Source: Reuters)

Such tragic accidents will always occur - that is part of life. But it is arguable that there should have been a greater sense of responsibility when things went horribly wrong.

Hereward Street in Maroubra is named after the Hereward, a ship that was blown onto Maroubra Beach in May 1898. Fortunately all 25 crew members were safely brought ashore. This local misfortune was later commemorated with the dedication of Hereward Street in May 1998. The ship had 3200 passengers on board and over 1000 crew members, when after a collision with a reef next to Italian shores. However Coscoda Concordia will remain one of the most beautiful and impressive cruise ship, but ever (sic) (http://costaconcordia.info/ Retrieved, 18th January 2012).

With greatest regret we should tell that yhe cruise ship sank on 13th January 2012 close tothe shores of Giglio Island. The ship had 3200 passengers on board and over 1000 crew members, when after a collision with a reef next to Italian shores. However Coscoda Concordia will remain one of the most beautiful and impressive cruise ship, but ever (sic) (http://costaconcordia.info/ Retrieved, 18th January 2012).

The inquiry into the disaster has concluded. I believe that charges have been laid but it is still probably too early to apportion blame. Anyway, all this does not help those innocent souls that died.

In the Sydney Morning Herald (20 January 2012), Theodore Dalrymple examined the question of what we would do in the same situation. He asked:

Courage is a virtue and heroism is admirable, but do we have a right to demand them? Which of us cannot look back on his or her own life and remember decisions, or compromises made, or silences kept because of cowardice, even when the penalties for courage were negligible?

I do not agree. We do have a right to demand courage and heroism.

Firstly, Dalrymple’s question about what we would do is theoretical but this situation was real. Secondly there is an issue of duty. Thirdly, the example of everyday situations is no match for tragedies involving the loss of human life.

The fact is that courage is lacking in this world. Indeed, when push comes to shove, a study of survivors of maritime disasters showed that women and children actually come last. Not only do male passengers (37%) have a better chance of surviving shipwrecks than women (27%) but children (15%) actually come last. Crew (61%) followed by the captain (44%) head the list in survival rates.

We all rely on people doing their work conscientiously. Thank goodness for people who recognise their responsibilities.

Praise God for those who are brave, even prepared to sacrifice their life for others. These few may well be the only redeeming grace for the future of egotistical or narcissistic mankind.

Heroism has always been part and parcel of being an Orthodox Christian. Otherwise, what does one do in this life when the going gets tough? Go home?

The views expressed are those of the author and not necessarily those of the VEMA or St Andrew’s Greek Orthodox Theological College. Source: Elkinder, M. & Erixson, O. Every man for himself? Gender, norms and survival in maritime disasters. IFSN Working Paper No. 913, 2012

letterfrommaroubra@gmail.com

Student leaders honoured by Federal Ministers

Student Leaders from nine high schools within the federal electorate of Watson were honoured on Monday 4 March of a morning tea held by Federal member for Watson, The Hon Tony Burke, MP Minister for Sustainability, Environment, Water, Population and Communities. This event was made even more significant and memorable with the presence of the Federal Minister for School Education, The Hon Peter Garrett MP.

Both Ministers addressed the student leaders from Watson on the importance and significance of leadership, oftentimes using their own personal experiences.

The Vema congratulates the 2013 All Saints Grammar student leaders that received these impressive certificates of recognition from the Ministers.

Letter from Maroubra

So, what do you want to do, to go home?

Hereward Street in Maroubra is named after the Hereward, a ship that was blown onto Maroubra Beach in May 1898. Fortunately all 25 crew members were safely brought ashore. This local misfortune was later commemorated with the dedication of Hereward Street in May 1998. The ship had 3200 passengers on board and over 1000 crew members, when after a collision with a reef next to Italian shores. However Coscoda Concordia will remain one of the most beautiful and impressive cruise ship, but ever (sic) (http://costaconcordia.info/ Retrieved, 18th January 2012).

With greatest regret we should tell that yhe cruise ship sank on 13th January 2012 close tothe shores of Giglio Island. The ship had 3200 passengers on board and over 1000 crew members, when after a collision with a reef next to Italian shores. However Coscoda Concordia will remain one of the most beautiful and impressive cruise ship, but ever (sic) (http://costaconcordia.info/ Retrieved, 18th January 2012).
Growing up fast and furious
Media’s impact on our children:

Parenting the Net Generation: Part 1

By Fr George Liangas
Child and Adolescent Psychiatrist
Assistant priest, St Nectarios Church, Sydney

‘Americans are more socially isolated than they were twenty years ago. Nearly a quarter of people surveyed said they had ‘zero’ close friends. More than 50% named two or fewer confidants, most often immediate family members. Both of these figures represent a surprising drop since 1985’.


In the last two articles, we looked at the ‘iDisorders’ that were described by Prof Larry Rosen, an expert in the field on the psychology of technology. In another of his books, ‘Me, MySpace and I: Parenting the Net Generation’ he talks about how parents can best help their teenage children navigate through the dangers posed by technology! The first distinction he makes is that between reactive and proactive parenting. Most parents, especially when busy, parent in a reactive way. When a problem arises, they have to deal quickly with the problem. This may mean confronting the teenager and providing some sort of punishment or consequence. The trouble with this approach is that it often only creates a gap between parent and child. It is also less effective. Whilst all parents need to parent reactively at some stage, finding other parenting methods can very helpful.

Proactive parenting is about anticipating problems, establishing limits and providing guidance to prevent problems from happening in the first place. Below are some examples of proactive parenting.

Social networking sites (SNS): virtual relationships

The book was published in 2007, where the most popular SNS was MySpace. Today we can simply substitute Facebook for ‘MySpace’, and the message is the same.

Assuming that your child has Facebook (or one of the other SNS), here are some ways to parent proactively:

1) Have your teenager show you his or her Facebook page. Be open about it; otherwise, it will invite arguments and lead to loss of trust. Look at their list of friends and ask about any you do not know. Pay particular attention to the friends they communicate with more. Find out about how you met. Visit the friend’s Facebook page. Try and remember that these friends serve a purpose in your adolescent’s life. Finding out about the friends will mean learning more about your own child. Pay particular attention to the comments that the friends leave.

2) Talk with your child about the meaning of friendship and how important it is to have good friends, particularly people they know in the real world. Don’t put down their online friends, but suggest that they have a balance between their online and offline friends.

3) If you are worried about your teen’s interaction with a particular person, ask to see more of their correspondence. If your child has deleted it, insist that you view future correspondence. This is an appropriate time to set firm limits if your child does not cooperate.

4) Consider placing your teenager’s computer in an area other than their bedroom. Studies have shown that they are less likely to give away their private information when not in their bedrooms.

Adolescent Development: Building a Sense of Self

Some of the reasons teenagers are so fond of the Internet relate to their development. A major part of adolescence is the formation of identity: they go from being dependent on their parents to being their own self. The Internet makes it easier for them to be able to discover about themselves and the world in the safety of their bedroom. It is similar to people finding it easier to tell their innermost secrets to the stranger on the train.

Parents can proactively assist their adolescent children in their search for identity in the following ways:

1) Be aware of their virtual world. SNS are here to stay, and most young people will continue to use them. Sites such as YouTube and Wikipedia are also part of their virtual world. Nobody can predict the future online trends, but there are ways to keep up. Being informed means that parents can guide their teenagers appropriately.

2) Keep an open communication line with your teenager. If your teenager does not feel comfortable discussing certain issues with you, they will turn to the online world for their information. Have regular discussions (e.g. weekly over dinner) about the online world and other adolescent issues. Avoid being too judgemental or invalidating.

3) Do not secretly spy on your child’s online world. Because this leads to distrust, and to teenagers working harder to hide their online activity. Instead, insist that your child be prepared to openly share their online interactions with you. They need to let you see how they represent themselves in their virtual world, and what private information they give out. Although your son or daughter may not think twice about giving out personal information, you need to be proactive and discuss this before any potential problems arise.

4) Encourage safe exploration of the Internet. Set out from beforehand what is acceptable and what is not acceptable online behaviour.

5) Encourage good peer support. Having good real-life friends helps increase interpersonal skills, develops a sense of self-esteem, and enhances psychological functioning. Regarding online friends, spend time with your teen reading friends’ comments and help your teen differentiate between Facebook friends whose advice may be valuable and those who may create more identity confusion. Spending time talking with your teen about online interactions is a good entry to discussing how offline friends are playing a role in their identity development.

6) Keep an Open Door Policy. While it is preferable that computers be in an open area of the house, in some cases, this is easier said than done; often there are practical barriers to this, such as lack of space. If the teenager is to have technology in their bedroom, you and your child should have an understanding that the door remains open and that you may enter at any time and view what is on the computer screen. You should feel free to scroll back and read what your child is saying to others. Also learn how to use the computer’s ‘history’ and ‘cache’ functions so you can view what your child has been doing and where he or she has been visiting. This should not be done in a punitive or sneaky way. Since most teenagers report that they are comfortable having their parents view their Facebook page, an open-door policy affords this opportunity.

7) Set clear limits and boundaries. Research has shown that the majority of parents set limits on their children’s use of the Internet. However, half of teenagers say that the parents do not actually monitor those limits. Proactive parenting means setting clear and reasonable limits, and enforcing them consistently.

Comment

A young person’s relationship with Christ, when rooted in a supportive environment in the Church, can solve many of their identity problems. They know who they are, and to whom they belong, they are children of God and belong to Christ. When they develop that conviction, they are not swayed as much by different peer pressures. They rely less on technology for their identity formation, and can develop the maturity and discipline to resist the dangers of the Net. To get there, what they need are some grown-ups, especially parents, who are able to inspire them in the way of Christ, and a positive peer environment in the Church (e.g. Christ-centred youth fellowships) where they can find the appropriate support for their spiritual struggle.

Rosen’s book does not discuss whether you should let your children have a Facebook page; it assumes that the child will have Facebook. This need not be the case. If your children can manage to do without, they will avoid all the problems associated with it. However, they will have to deal with the problem of feeling excluded from their peers. Some parents and children can manage this well. For others, banning SNS altogether may create more problems than it will solve. Therefore, discernment is required. Having a spiritual father (a confessor, an esteemed priest or monk) who can navigate both parents and children through these uncertain waters is a big blessing and is much recommended.

Shared food a recipe for cross-cultural bonding

A Greek Orthodox school forges new relationships at the dinner table, writes Carla Grossetti

F or students attending Saint George College in Sydney, there’s just how food passion has been instilled in them. Saint George College is one of the few institutions that actively promote the sharing of cultures to help students understand and appreciate different cultures. The school regularly organizes cross-cultural exchanges, which include sharing meals and learning about each other’s traditions. These activities provide students with an opportunity to connect, understand and respect each other’s cultures.

The concept of sharing food is a fundamental aspect of many cultures. It is often seen as a way to strengthen relationships and bring people together. At Saint George College, students have found that sharing a meal has become a way to foster a sense of community and cultural understanding.

By the end of the meal, we felt like we were friends.

Byron Kitchens

The Head of the Department of Food and Nutrition at Saint George College said that sharing food is a powerful way to break down cultural barriers. "It’s not just about the food, it’s about the experiences and the stories that come with it. Students learn how to communicate with others from different backgrounds and cultures, which is an important skill in today’s globalized world."

Panayiotis game for contest

The whole world at their feet

Independent schools

Students play Santa to hospital patients

Study paves way to a dream

KATHY EARN A PLACE IN MEDICAL SCIENCE

It wasn’t hard to find Kathy. She was always the one going to extra classes and the one who worked much harder than everyone else. Kathy had a talent and an ambition to study medicine. Despite not being the highest achieving student in her class, Kathy was determined to make her dream a reality.

"I knew it was going to be tough, but I didn’t want anything to stop me," Kathy said. "I was willing to put in the extra effort to ensure that I was ready for the challenges ahead."
Beirut Hellenic Bank

Market Leading
Foreign Currency Accounts

EURO Deposits
1.00% pa
1,2,3 month fixed terms
Amounts over €5000
*For new money only

US Dollar Deposits
1.20% pa
1,2,3 month fixed terms
Amounts over US $5000
+ For new money only

1300 888 700 beiruthellenic.com.au

* The rate of 1.00% pa applies for any new money over EURO 5,000 for a 1, 2 or 3 month fixed term deposit and is subject to change without notice. + The rate of 1.20% pa applies for any new money over USD $5,000 for a 1, 2 or 3 month fixed term deposit and is subject to change without notice. Specific Terms & Conditions and Fees & Charges apply and are documented in the Product Disclosure Statements (PDS). The PDS is available from any branch of Beirut Hellenic Bank, at beiruthellenic.com.au or by calling 1300 888 700. This advice is general and does not take into account your specific needs. The PDS should be considered before making any decision of the appropriateness of any of our products. Beirut Hellenic Bank Ltd ABN 44 093 488 629 AFSL & Australian Credit Licence Number 243 444, is the issuer.
Christian Architectural Symbolism and the Holy Monastery of the Mother of God

Pantanassa: A Macrohistorical Reflection, Part 1

Introduction

Construction on the katholikon of the Mother of God Pantanassa began in 1029, a step towards creating a second Hagia Sophia, after the destruction of the first in 867. The katholikon of St. Sergius and Bacchus, begun in 306, became the model for the church of the Holy Wisdom in Istanbul. The octagonal design of Pantanassa was influenced by the Hagia Sophia, which itself was modeled after the church of the Holy Wisdom in Constantinople. The Pantanassa monastery, dedicated to the Virgin Mary, was not only a religious center but also a cultural hub, hosting important figures such as Patriarch Germanus I and Patriarch Timotheus I.

The Byzantine Synthesis: Symbolism and Architecture

The next phase of architectural development, occurring between the 10th and 11th centuries, saw the transformation of the Hagia Sophia into the Pantanassa monastery. This period was marked by a combination of stylistic influences, including the use of domes and arches, as well as the incorporation of mosaics and frescoes. The Pantanassa monastery was not only a place of worship but also a center for education and scholarship, with the monastery school playing a significant role in the transmission of knowledge.

The Pantanassa monastery was not only a religious center but also a cultural hub, hosting important figures such as Patriarch Germanus I and Patriarch Timotheus I. The Pantanassa monastery was dedicated to the Virgin Mary, and its architecture reflected a synthesis of Eastern and Western influences.

The Byzantine Synthesis: Symbolism and Architecture

The next phase of architectural development, occurring between the 10th and 11th centuries, saw the transformation of the Hagia Sophia into the Pantanassa monastery. This period was marked by a combination of stylistic influences, including the use of domes and arches, as well as the incorporation of mosaics and frescoes. The Pantanassa monastery was not only a place of worship but also a center for education and scholarship, with the monastery school playing a significant role in the transmission of knowledge.

The Pantanassa monastery was not only a religious center but also a cultural hub, hosting important figures such as Patriarch Germanus I and Patriarch Timotheus I. The Pantanassa monastery was dedicated to the Virgin Mary, and its architecture reflected a synthesis of Eastern and Western influences.

The Byzantine Synthesis: Symbolism and Architecture

The next phase of architectural development, occurring between the 10th and 11th centuries, saw the transformation of the Hagia Sophia into the Pantanassa monastery. This period was marked by a combination of stylistic influences, including the use of domes and arches, as well as the incorporation of mosaics and frescoes. The Pantanassa monastery was not only a place of worship but also a center for education and scholarship, with the monastery school playing a significant role in the transmission of knowledge.

The Pantanassa monastery was not only a religious center but also a cultural hub, hosting important figures such as Patriarch Germanus I and Patriarch Timotheus I. The Pantanassa monastery was dedicated to the Virgin Mary, and its architecture reflected a synthesis of Eastern and Western influences.

The Byzantine Synthesis: Symbolism and Architecture

The next phase of architectural development, occurring between the 10th and 11th centuries, saw the transformation of the Hagia Sophia into the Pantanassa monastery. This period was marked by a combination of stylistic influences, including the use of domes and arches, as well as the incorporation of mosaics and frescoes. The Pantanassa monastery was not only a place of worship but also a center for education and scholarship, with the monastery school playing a significant role in the transmission of knowledge.

The Pantanassa monastery was not only a religious center but also a cultural hub, hosting important figures such as Patriarch Germanus I and Patriarch Timotheus I. The Pantanassa monastery was dedicated to the Virgin Mary, and its architecture reflected a synthesis of Eastern and Western influences.
Beirut Hellenic Bank

Market Leading
Foreign Currency Accounts

EURO Deposits
1.00% pa
1,2,3 month fixed terms
Amounts over €5000
*For new money only

US Dollar Deposits
1.20% pa
1,2,3 month fixed terms
Amounts over US $5000
+ For new money only

1300 888 700 beiruthellenic.com.au

* The rate of 1.00% pa applies for any new money over EURO 5,000 for a 1, 2 or 3 month fixed term deposit and is subject to change without notice. + The rate of 1.20% pa applies for any new money over USD 5,000 for a 1, 2 or 3 month fixed term deposit and is subject to change without notice. Specific Terms & Conditions and Fees & Charges apply and are documented in the Product Disclosure Statements (PDS). The PDS is available from any branch of Beirut Hellenic Bank, at beiruthellenic.com.au or by calling 1300 888 700. This advice is general and does not take into account your specific needs. The PDS should be considered before making any decision of the appropriateness of any of our products. Beirut Hellenic Bank Ltd ABN 44 093 488 629 AFSL & Australian Credit Licence Number 245 444, is the issuer.
At KR Lawyers & Consultants Pty Ltd we are committed to providing quality, efficient and professional assistance to all people.

Our firm is large enough to be able to meet all your legal needs, both now and in the future, while being small enough to remain personally in touch and focused on securing the greatest outcome for you.

Για περισσότερες πληροφορίες, παρακαλούμε επικοινωνήστε με το γραφείο μας:

Τηλ: (02) 8836 6312.
Email: info@krlawyers.com.au

Миλάμε ελληνικά

ΔΙΕΥΘΥΝΤΙΑ: Ανθή Καζά-Ρογάρη
SOLICITORS: Dean Wright
Hana Karaky
Flora Giannakos
PARALEGAL: Trent Rogarès

Focus Business Centre
Suite 3, 30 Cowper Street
Parramatta NSW 2150

Genesis Offices
Level 1, 299 Elizabeth St
Sydney NSW 2000
Update on Bribie Island and an opportunity for you to contribute!

Queensland’s Bribie Island is set to host retreats and conferences from Orthodox Christian groups from all over Australia. Youth groups, seniors groups, parish retreats can all be accommodated in comfortable cabin accommodation with a state-of-the-art dining hall in natural surroundings. It is also available to community associations and for family holidays. The Bribie Island Retreat and Recreation Centre under the Greek Orthodox Archdiocese of Australia is indeed available to the wider Australian community to use and enjoy.

This facility started with the bequest from Tom Lemnos to establish the chapel dedicated to Panayia Theotokos. A Crown Lease of 5 hectares of land has been provided by the Queensland Government. In 2010 the Kastellorizian Association of Queensland donated $2,000 for the caretaker’s cabin.

To develop the project’s vision in 2012 the Federal Government granted $1.9 million for construction only of the caretaker’s cabin.

The Building Committee is pleased to announce that construction has passed the 50% milestone. This is despite some setbacks in supply of material due to the effects of Cyclone Oswald and intermittent wet weather since February. Installation of roof and external wall sheathing to the 7 accommodation units is complete along with the installation of all walkway flooring and roof.

The community hall is now taking shape. Our builder has started wall framing with the completion of the external facade and roof of the community hall. Chairman of the Building Committee said that, “with user group input we have selected a lively colour scheme that reflects its beachside and island position. Construction will be completed by the end of May.

The committee are now actively seeking support to furnish and fit out the centre with essential equipment as our funding only covers construction. This is your opportunity to contribute to help generations to come. The committee has a list of requirements for the kitchen, dining and activities hall, laundry, office and outdoor activities. To assist please complete the form on this page or contact Helen Passaris on 07 3349 7647.

The Centre will be operational from 1st July 2013. Bookings are now available. Contact Helen Passaris (07) 3349 7647.

For more information, please refer to our website:
www.gobribieisland.org

The committee is now actively seeking support to further develop the project’s vision. Any individual donations to the Building Fund are tax deductible.

To develop the project’s vision in 2012 the Federal Government granted $1.9 million for construction only of the caretaker’s cabin.

The committee are now actively seeking support to further develop the project’s vision. Any individual donations to the Building Fund are tax deductible.

For more information, please refer to our website:
www.gobribieisland.org

The committee is now actively seeking support to further develop the project’s vision. Any individual donations to the Building Fund are tax deductible.

The committee are now actively seeking support to further develop the project’s vision. Any individual donations to the Building Fund are tax deductible.

For more information, please refer to our website:
www.gobribieisland.org

The committee are now actively seeking support to further develop the project’s vision. Any individual donations to the Building Fund are tax deductible.

The committee are now actively seeking support to further develop the project’s vision. Any individual donations to the Building Fund are tax deductible.

The committee are now actively seeking support to further develop the project’s vision. Any individual donations to the Building Fund are tax deductible.

The committee are now actively seeking support to further develop the project’s vision. Any individual donations to the Building Fund are tax deductible.

The committee are now actively seeking support to further develop the project’s vision. Any individual donations to the Building Fund are tax deductible.

The committee are now actively seeking support to further develop the project’s vision. Any individual donations to the Building Fund are tax deductible.

The committee are now actively seeking support to further develop the project’s vision. Any individual donations to the Building Fund are tax deductible.

The committee are now actively seeking support to further develop the project’s vision. Any individual donations to the Building Fund are tax deductible.

The committee are now actively seeking support to further develop the project’s vision. Any individual donations to the Building Fund are tax deductible.

The committee are now actively seeking support to further develop the project’s vision. Any individual donations to the Building Fund are tax deductible.

The committee are now actively seeking support to further develop the project’s vision. Any individual donations to the Building Fund are tax deductible.

The committee are now actively seeking support to further develop the project’s vision. Any individual donations to the Building Fund are tax deductible.

The committee are now actively seeking support to further develop the project’s vision. Any individual donations to the Building Fund are tax deductible.

The committee are now actively seeking support to further develop the project’s vision. Any individual donations to the Building Fund are tax deductible.

The committee are now actively seeking support to further develop the project’s vision. Any individual donations to the Building Fund are tax deductible.

The committee are now actively seeking support to further develop the project’s vision. Any individual donations to the Building Fund are tax deductible.

The committee are now actively seeking support to further develop the project’s vision. Any individual donations to the Building Fund are tax deductible.

The committee are now actively seeking support to further develop the project’s vision. Any individual donations to the Building Fund are tax deductible.

The committee are now actively seeking support to further develop the project’s vision. Any individual donations to the Building Fund are tax deductible.

The committee are now actively seeking support to further develop the project’s vision. Any individual donations to the Building Fund are tax deductible.

The committee are now actively seeking support to further develop the project’s vision. Any individual donations to the Building Fund are tax deductible.

The committee are now actively seeking support to further develop the project’s vision. Any individual donations to the Building Fund are tax deductible.

The committee are now actively seeking support to further develop the project’s vision. Any individual donations to the Building Fund are tax deductible.

The committee are now actively seeking support to further develop the project’s vision. Any individual donations to the Building Fund are tax deductible.

The committee are now actively seeking support to further develop the project’s vision. Any individual donations to the Building Fund are tax deductible.

The committee are now actively seeking support to further develop the project’s vision. Any individual donations to the Building Fund are tax deductible.

The committee are now actively seeking support to further develop the project’s vision. Any individual donations to the Building Fund are tax deductible.

The committee are now actively seeking support to further develop the project’s vision. Any individual donations to the Building Fund are tax deductible.

The committee are now actively seeking support to further develop the project’s vision. Any individual donations to the Building Fund are tax deductible.

The committee are now actively seeking support to further develop the project’s vision. Any individual donations to the Building Fund are tax deductible.

The committee are now actively seeking support to further develop the project’s vision. Any individual donations to the Building Fund are tax deductible.

The committee are now actively seeking support to further develop the project’s vision. Any individual donations to the Building Fund are tax deductible.

The committee are now actively seeking support to further develop the project’s vision. Any individual donations to the Building Fund are tax deductible.

The committee are now actively seeking support to further develop the project’s vision. Any individual donations to the Building Fund are tax deductible.

The committee are now actively seeking support to further develop the project’s vision. Any individual donations to the Building Fund are tax deductible.

The committee are now actively seeking support to further develop the project’s vision. Any individual donations to the Building Fund are tax deductible.

The committee are now actively seeking support to further develop the project’s vision. Any individual donations to the Building Fund are tax deductible.

The committee are now actively seeking support to further develop the project’s vision. Any individual donations to the Building Fund are tax deductible.

The committee are now actively seeking support to further develop the project’s vision. Any individual donations to the Building Fund are tax deductible.

The committee are now actively seeking support to further develop the project’s vision. Any individual donations to the Building Fund are tax deductible.

The committee are now actively seeking support to further develop the project’s vision. Any individual donations to the Building Fund are tax deductible.
Plan ahead of time and make the most of the free entertainment and experiences on offer at the 2013 Sydney Royal Easter Show.

Michael Collins, the Show’s Chief Operating Officer, said there are plenty of ways for Showgoers to keep costs low and planning ahead is the way to go to ensure a great day at the Show with family and friends.

“The best thing to do is get online and visit My Show Planner, that way you can plan your day to make the most of the hundreds of free entertainment and experiences on offer,” said Mr Collins.

The list of free Show entertainment once inside the gates includes:

- **Darcy’s Quest:** the brand new night-time production featuring international acts never seen before in Australia including the star of the show, Darcy, a chromium heroine standing at 11.2 metres high who duels with monster cast iron reptiles, flying mythical daredevils and challenges the giants of steel and lightning in her quest to banish the forces of darkness and return animals to the land.
- **Sydney Royal Rodeo Series:** Australia’s only international rodeo featuring a true trans-Tasman battle; Australia v New Zealand.
- **Taste Test:** free food from some of Australia’s best food outlets in the Woolworths Fresh Food Dome and while you’re there check out the iconic District Exhibit displays - the only one of its kind in the World.
- **The Woodchop:** a must-see – watch the best axe men and women in a world-class competition.
- **The Sunday Telegraph Animal Walk:** takes you past 14,000 different animals: from beef and dairy cattle, to sheep, poultry, pigs, goats, alpacas, horses, dogs and baby animals in the Animal Nursery.
- **The very cute and extremely popular Racing and Diving Pigs:** are sure to make a splash with the whole family.
- **Young children will be singing and dancing in the Amphitheatre when Madagascar 3, The Lorax and Moshi Monster Music take to the stage, as well as a range of new character shows and ‘meet and greet’ sessions to entertain and delight in Kids World.**
- **Psycho Sideshow:** is back with more surreal and sensational acts that are sure to mesmerise audiences.

Purchase your ShowLink tickets online. There are heaps of savings, including 15% off Early Bird ShowLink Family tickets which include public transport, available until the 6 March 2013.

**Life on the farm**

The 2013 Sydney Royal Easter Show is the perfect place to learn about life on the farm and say g’day to a real Aussie farmer.

Every year, each Australian farmer produces enough food to feed 600 people: 150 in Australia and 450 overseas.

Royal Agricultural Society of NSW (RAS) General Manager of Agriculture, George Davey said that Australian farmers from all over the country travel to the Show each year with their animals and produce.

“The Show is home to more than 14,000 animals and over 10,000 pieces of fresh fruit and vegetables. No matter how young or old you are, there is something for everyone and you don’t need to leave Sydney to see it,” said Mr Davey.

“The kids in particular will love the chance to learn where milk comes from, how to shear a sheep, get up close to some of the enormous bulls and get their hands dirty when they plant a seed to take home and watch it grow.”

With more than 14,000 animals at the Show over 14 days, there are plenty of chances to meet and pat a sheep, cow, pig, chicken or goat and many other animals all around the Showground.

The Farmyard Nursery is Sydney’s largest free-range baby animal nursery and gives 450,000 young Showgoers every year the chance to play with 1,000 baby animals, with feeding time always a favourite.

Around 250 sheep will be shorn over 14 days, meaning plenty of hard work for the real Aussie shearers, including Jim Murray, doing one of the toughest jobs of all.

“I’ve been coming to the Show and shearing sheep for the past 12 years. We have a team of four shearers and we’d shear 12 sheep a day at the show and about 200 per day back in the bush. It’s hard work physically, but it’s a great way to travel Australia and the world,” said Mr Murray.

“The Show is an opportunity for people to experience a day in the life of an Australian shearer and to show people what is involved.”

But it isn’t all about animals; the Show is home to the largest District Exhibit display in the world, with over 10,000 pieces of fresh fruit and vegetables arranged in spectacular designs, all in the Woolworths Fresh Food Dome.

While in the Dome, you can taste award-winning honey, the freshest fruit salad and many other gourmet food products all supplied by Australian farmers. So make sure you say g’day and thank an Aussie farmer for feeding you at the 2013 Sydney Royal Easter Show.

The Show runs from 21 March - 3 April, 2013. For more information, including information on ticketing and transport options visit: www.eastershow.com.au.
The formulation of the influenza vaccines for use in Australia is determined each year by the Australian Influenza Vaccine Committee based on recommendations from the Australian Technical Advisory Group on Immunisation and the World Health Organisation. The Australian Influenza Vaccine Committee recommended strains for the 2013 season are:

- A/H1N1/ an A/California/7/2009 - like strain;
- B/Wisconsin/1/2010 - like strain;
- B/Brisbane/60/2008 - like strain;

These are the three strains expected to circulate this year.

Influenza is generally spread by ‘droplet infection’. That means it is spread by the coughs and sneezes of an infected person which create little droplets which hang in the air. These droplets are then inhaled by other people. The infection starts in the nose and throat of the recipient person and may spread further down into the lungs which can result in bronchitis or pneumonia.

The patient with influenza will typically complain of feeling cold shivers or a high temperature which may come on suddenly, aching muscles or myalgia and joint pain, a sore throat and a bad cough. The person feels very unwell and may be tired and lethargic for several days. Almost anyone can get influenza, but there are a number of ‘high risk’ groups who are likely to be affected.

The single most important preventative measure one can take is to be vaccinated against the flu. The vaccine is a single injection which can be given by your family doctor.

The aim of the immunisation is to expose an individual to either a dead or inactive virus so that the body can mount an antibody response. The response is remembered by the immune system so that if it is exposed to a real influenza attack, the body can mount a much quicker and larger response to fight.

The best time to be vaccinated is before influenza occurs in the community. This is usually in Autumn, but vaccination can still take place in the first few months of Winter.

For the 2013 influenza season the following groups are eligible for a free influenza vaccine:
- All people aged 65 years and over;
- All Aboriginal and Torres Strait Islander people aged 15 years and over;
- All people aged 6 months and over who are at severe risk of outcomes from seasonal influenza, such as those with chronic conditions, including cardiac disease, respiratory diseases including COPD, asthma and cystic fibrosis, diabetes and renal failure and people with neurological impairment who have compromised respiratory function and people with impaired immunity and children aged six months to 10 years on long term aspirin therapy;
- Pregnant women.

Annual influenza vaccination is recommended but not provided free for, people who can transmit influenza to persons at an increased risk such as staff at nursing homes, nurses, teachers and volunteer workers and persons who provide essential community services. It is also recommended for all household contacts and other close contacts of children and adults with a medical condition that puts them at increased risk of influenza complications.

The vaccine should not be given to anyone who suffers from severe egg or chicken feather allergies. The vaccine is a safe vaccine. It can cause redness or soreness at the injection site, but severe side effects are extremely rare. Inactivated influenza vaccine has been available for over fifty years. Since that time, the formulation has been continuously improved resulting in fewer adverse reactions.

In 2010 there were adverse events in children under 5 years of age with the Fluvax brand. As in 2011 and 2012 again in 2013 the Fluvax brand is not registered for use in children less than five years of age. The Australian Technical Advisory Group on Immunisation has advised that Fluvax or Vaxigrip brands of influenza vaccine are suitable for children born six months to 5 years of age under the National Immunisation Program.

Now’s the time to talk to your family doctor about the flu vaccine.

More people are aware of the benefits of having a vaccination each year to protect themselves against influenza.

The Australian Technical Advisory Group on Immunisation also recommends that all people over 65 years of age should have an additional vaccine known as the Pneumococcal Vaccine. This vaccine is now provided free to all Australians over 65 years of age. This winter be fully covered, add pneumococcal vaccination to your flu vaccine.

Talk to your doctor about the pneumococcal vaccine.

Immunisation is there to protect you against disease. Now is the time to talk to your doctor about both the pneumococcal vaccination and the seasonal influenza vaccination.

* The information given in this article is of a general nature and readers should seek advice from their own medical practitioner before embarking on any treatment.
A GREEK ORTHODOX EDUCATION

The full-time Greek Orthodox colleges in Australia express the desire to provide a Greek and Orthodox education within an Australian context. It is reasonable to ask whether this program of religious education achieves its mission.

There is no definitive way of answering this question. A starting point is to consider the descriptions of the schools. At least, this tells us what the schools say about themselves.

As in previous articles, I have relied on the official outline provided by each school at the Federal Government's myschool web-site (www.myschool.edu.au).

School mission statements vary

Most schools state aims in their descriptions. These aims summarise the overall purpose of the school. Three schools omitted to state aims.

Typically the goals centred on academic performances, adjustment to change, providing a caring environment or cultural integration. Only some schools mention that their objective is “to identify and teach Christian principles of living.” In all there is far too much variation to say that our schools have a common purpose. One has to read between the lines to find the reason for their existence.

If you prefer a succinct reason for a school, then the statement of the Headmaster of Sydney Grammar School is unrivalled. “We exist in order to provide our boys with a liberal, humane, pre-vocational education” (http://www.sydgram.nsw.edu.au/headmaster).

An emphasis on process and not on outcomes

The eight school statements deal mainly with the aims that are presented. Only two schools referred to specific details, such as NAPLAN results or that “90% of Year 12 progressed to higher education.”

An emphasis on process and not on the outcomes of schooling. This is common in the statements of other top private and public schools that I have examined.

Our competitive advantage is not stressed

Greek Orthodox Colleges are a natural extension of the internal educational mission of the Orthodox Church in Australia. Taken as a whole, the way our schools presented themselves could better emphasise this rationale.

They could accentuate the potential, competitive advantages of a Greek Orthodox school. These are linked an education consistent with the original Christian faith as well as (b) an immersion in Greek culture.

I do not know anything about St John’s College but to its credit (see also St Andrew’s Grammar), the first part of the official description of this school embodies these ideas up-front.

St John’s Greek Orthodox College offers a seamless P to 12 teaching and learning program. We value and deliver the teaching of Greek language and culture. Within our Pastoral Care system, we teach Christian Orthodox Religious Education. Our mission is to provide high quality education and care for our students in the Orthodox Christian ethos and Greek tradition, in partnership with families. Through learning from best practice, we provide experiences, knowledge, skills and values to prepare students for higher education, training, employment and life in a changing world. We aspire to be the school of choice for all families. We aim to achieve excellent student results and high levels of student, staff and parent satisfaction.

Whether such statements are motivating for parents is ultimately a matter for them to decide.

One thing is certain - most parents would have trouble reading the mission statements. For instance, a formal assessment of the reading grade of all the descriptions shows that they are well beyond senior high school level. By comparison this article is around Year 9 level. The Flesh reading ease index shows that they are best understood by university graduates. I would not think that they communicate appropriately to the intended audience. Other schools are not necessarily better.

In general, the reason why our schools were established was to assist students to achieve a firm commitment in their faith with all its positive consequences. This original purpose remains unchanged. Fortunately it remains highlighted in the school emblems.

The single word that is the focus for our schools is “Orthodox” but it is saddening that this word is now removed from the names of some colleges. Moreover, why should a reader have to wait until the last sentence of an official description to see the word “Orthodox”? In one instance there was no reference at all to Orthodoxy.

Hopefully there is a lesson in this brief review for the ways in which Greek Orthodox schools present themselves officially. My aim has been to focus our attention on different features of this valuable endeavour.

Dr James Athanasou
University of Technology, Sydney
athanasou@gmail.com

This report should be read in conjunction with the earlier reports in the November, December and January editions of the VEMA. The views expressed are those of the author.
St. John of Damascus (c.675 - c.750) is regarded as one of the greatest Christian theologians. He rose to prominence and popularity through his defence of the veneration of icons during the iconoclast controversy, and also through his wide-ranging work, The Faunt of Knowledge, which became an influential summary of theology in both the Greek East and the Latin West. But he was also a preacher of renown in his day, and the Byzantine chronicler Theophanes the Confessor regularly calls John "chrysorrhoas" (literally, "flowing with gold") because of the golden gleam of spiritual grace that bloomed both in his discourse and in his life.

Although John identified with the culture of the Byzantine empire, he in fact never set foot there, but lived the whole of his life within the rapidly expanding Arab empire, first in Damascus and then in Pales-
tine.

John was born in Damascus, the capital of Syria and one of the oldest of the cities of the Middle East - indeed, it is considered to be among the oldest continually inhabited cities in the world. Like the rest of Syria, the city was Christianized by the 4th century, but in 635 Damascus was taken by Arab armies, and it has remained to this day a predominantly Muslim city. John came from an influential Christian family, one that played a leading role in the financial administration of Damascus. John's grandfather was a high-level admin-
istrator, who witnessed the city fall to the Persians and then to the Arabs, but who retained his position through all this turmoil. John's father held a similar position, becoming the chief financial officer for Caliph Abd-al-Malik, leader of the Umayyad Arab dynasty centred in Damascus. After receiving an excellent classical edu-
cation, John followed in the footsteps of his father and grandfather, serving in the Muslim administration as the caliph's "first counsellor" (protosympoulites), or vizier. At the same time, he remained a Christian and employed Greek for writing, though he would have been fluent in Arabic as well. But around 706 he renounced his career in the civil service, gave away his wealth and set off for Jerusalem to take up the monastic life. He settled at the Great Lavra of St Sabas, a renowned monastic settle-
ment southeast of Jerusalem, and there he was ordained a priest and passed his re-
mainings years studying, writing, teaching and preaching.

Although Jerusalem, like Damascus, was at this time under Arab rule, events in the Byzantine Empire would have a profound effect on John - and particularly the rise of iconoclasm (literally, the 'destruction of im-
ges'). This was a religious movement of the 8th and 9th centuries that denied the holiness of icons and rejected icon venera-
tion. Fierce persecutions were carried out against the 'iconophiles' (supporters of icons); patriarchs were beaten or blinded; monks were tortured or executed; and monasteries and churches with suspect pictures were ransacked.

The iconoclast controversy was trigge-
red in 726, when Emperor Leo III openly condemned icons and in 754 he summoned the Council of Hieria which condemned icon veneration and depor-
tised John Damascene. Nevertheless, John was to be vindicated posthumously, firstly in the Ecumenical Council held in Nicaea, 787, and then in the Council of 843, still celebrated today as the 'Triumph of Orthodoxy', which restored icon venera-
tion. John was, however, opposed iconoclasm, and he could do so without fear of punishment because he lived outside the Byzantine Em-
pire. His three Discourses Against the Icon-
oclasts remain an influential expression of the church's theology of icons. In this work John draws a distinction between οτιοτεθειμεν (laborable worship, reserved for God alone) and προσκυνησις (prostration, veneration).

The first discourse is the 'On the Orthodox Faith', which provides a summary of Christian doctrine, introducing the key to the fundamental nature of the incarnation. The second discourse is 'On the Holy Trinity and the Holy Wisdom', which he would have read in the Arabic translation of the Greek original, and the third discourse is 'On the Holy Virgin'. John points out that icons are venerated, not worshipped, and that their function is to show to the faithful that icons is directed not to wood and paint, but towards the person depicted. John therefore likes to quote St Basil, who declares that the human heart is the image that passes to the prototype. In this way, John showed that icon veneration is not tanta-
unt to idolatry.

In affirming material images, John also wished to emphasize that matter is funda-
mentally good and that it has become, through Christ, a vehicle of salvation. John exclaims: "Never will I cease honouring the matter which wrought my salvation" (1.16). He goes on to say that, "God has defiled our flesh forever, and has sanctified us by surrendering His Godhead to our flesh without confusion." (1.21) This implies that all forms of material substance are now a worthy means of expressing and pro-
claiming sacred realities. The incarnation therefore legitimates, if not necessitates, art. As one scholar (Kenneth Parry) put it, "Without this theological rationale, Byzan-
tine culture would have been the poorer."

But none of this deferred Emperor Con-
stantine V, the son and successor of Leo III. Like his father, Constantine was a zealous supporter of iconoclasm, and in 754 he summoned the Council of Hieria which condemned icon veneration and depor-
tised John Damascene. Nevertheless, John's work "Because of the golden gleam of spiritual grace" ('chrysorrhoas' (literally, 'flowing with gold') and John's work "Because of the golden gleam of spiritual grace" ('chrysorrhoas' (literally, 'flowing with gold') was to be vindicated posthumously, firstly in the Ecumenical Council held in Nicaea, 787, and then in the Council of 843, still celebrated today as the 'Triumph of Orthodoxy', which restored icon venera-
tion. John was, however, opposed iconoclasm, and he could do so without fear of punishment because he lived outside the Byzantine Em-
pire. His three Discourses Against the Icon-
oclasts remain an influential expression of the church's theology of icons. In this work John draws a distinction between οτιοτεθειμεν (laborable worship, reserved for God alone) and προσκυνησις (prostration, veneration).

Metropolitan John Ziuzulas.

In Part 2 of The Faunt of Knowledge, John turns to the subject of heresy, providing a historical overview at a number of here-
ries. In the final part of this chapter, John focuses on Islam, offering criticisms of Muhammad's teaching and addressing Muslim objections to Christianity. John also displays his knowledge of the Qur'an, which he would have read in the Arabic original since the earliest Greek transla-
tions post-date him. Interestingly, this chapter is the earliest explicit discussion of Islam we have by a Christian theologian. In the third and final part of the work, known under its Latin title of De fide ortho-
doxa ("On the Orthodox Faith"), John pro-
vides a summary of Christian doctrine, in-
cluding the nature and existence of God (chs 1-14), the nature of the created order, comprising the visible creation (the physi-
cal world) and the invisible creation (angels and demons), with the human being as the bond between the two (chs 15-44), and the incarnation (chs 45-81), ending with a dis-
cussion of a variety of miscellaneous top-
cs (chs 82-100).

Following patristic tradition, John empha-
sizes in the De fide orthodoxa the "infinity of God." In ch. 4, for example, he writes: "The Divinity is both infinite and incompre-
prehensible, and this alone is comprehensible about Him - His very infinity and incompre-
prehensibility."

Similarly, in one of his many professions of faith, John states: "I believe in the Father, Son and Holy Spirit, who are one God, one principle of all, one super-divine divinity, one super-entitative entity (μια υπερνοη- σις ουσία), one super-goodness, an ocean of infinity and boundless being θει-
λαγός συνόσητα αισχύνε και απορρη-
τικόν") (De Recta Sententia Liber 1) This is reminiscent of a wonderful passage in Gregory of Nyssa's Contra Eunomium (book 1), where Gregory states: "Having traversed the ages and all that has been produced therein, our thought catches a glimpse of the divine nature, as of some immense ocean..."
by Dr Ann Coward

What is happening in the world of fashion? Or, more precisely, the clothing industry? Certainly, there are changes taking place, eyes, I was inclined to write “afoot”, but thought better of it. We live in interesting times and it is anyone’s guess as to how the various trends will pan out in the future.

Castle your thoughts back to the 1960s and 1970s (for those who are old enough), and the alternative lifestyle sought by many. Contrary to what some academic texts may like to tell us today, drugs were not widespread, and the hippie movement was definitely not approved of. Yet may like to tell us today, drugs were not widespread, and the hippie movement was definitely not approved of. Yet society ranges from natural disasters and the staid middle class - to get back to a more sustainable lifestyle. Sustainability may be touted as a new catchword, but the concept certainly isn’t.

Essentially, what people were after was more direct control over their lives. There was not the well-oiled lan-guage used by marketers to describe what they were trying to do, but even though they may have not signaled their intentions as being, for example, to minimize their carbon footprint, they were definitely wanting to care for the earth and all it offers. It was still considered a little bit ‘whacky’ to buy up weavers, dying, batik, pottery, woodwork, silversmithing, breadmaking, and the like, and to vis-it our ancestors (even if it still signalled a trend, a desire for a more direct involvement in taking responsibility for one’s lifestyle). What happened? Well, to a degree, the staid middle class - to get back to a more sustainable lifestyle. Sustainability may be touted as a new catchword, but the concept certainly isn’t.

Now, there’s no profit in handmade goods, or short-runs manufacture in a developed country. Today, we wring our hands and wait about the lack of small business enterprise and manufacturing in Australia, but it never would have existed in the first place had we not had tariff’s. Remove the tariffs, and - of course - we can’t compete. However, while cheap clothing may be regarded as a boon for cash-strapped parents with a family to clothe, it is anyone’s guess as to how the various trends will pan out in the future.

References:


Catechetical homily on the occasion of the beginning of the Great Lent

Τ Β A R T H O L O M Ε W

By the Mercy of God Archbishop of Constantinople-New Rome
And Ecumenical Patriarch

To the Plentitude of the Church

Grace and Peace be with you from our Lord and Saviour Jesus Christ
Together with our Prayer, Blessing and Forgiveness

Unfortunately, the world believes that joy comes from gaining and possessing wealth, glory, positions and other pleasures. "There is nothing worse than a person who does not know how to love." And "when you see someone who needs physical or spiritual healing, do not say to yourself: I wonder why this person was not healed by anyone. Simply heal that person of his or her illness, and do not seek to lay blame on others." If you intend that person with the word of your teaching, like the oil of healing, if you cure that person with your good nature, restoring that person's health with your patience, then that person will become the cause of the greatest treasure for you." (See St. John Chrysostom, Homily 27 on 2 Corinithians and Homily 8 Against the Jews, PG 61,586-587 and PG 48,933-933). The truth is that the joy and satisfaction from offering love and material goods to our fellow human beings is incomparably greater. The conventional social understanding, which the young generation is taught as the most advantageous way of life, is greedy and unwise. However, when such notions prevail, they create social turmoil and ultimately harm even those who require excessive wealth at the expense of others. The irresistible social division must be alleviated voluntarily by the offering of those who do to those who do not have, as our Lord explicitly teaches: "Let the person who has two garments give to another who has none" (Luke 3:11). It is only when we perceive our unity with all our fellow human beings, and especially the weak, will we journey through the period of Holy and Great Lent in a godly manner and receive the blessing of Christ.

During this year, which we have declared as "The Year of Global Solidarity," particularly in light of the serious financial crisis in our world, we must all demonstrate greater concern for the consolation of our brothers and sisters who are deprivied of the most elementary resources. In this way, we shall order our lives in the spirit of virtues that lie before us in a devout manner and with spiritual purpose, we will enjoy the small coin: "We will accept the just payment" and we will celebrate with fullness of joy the Holy Resurrection of our Lord, through which "He is truly resurrected." May His Grace and rich Mercy be with you all.

Holy and Great Lent 2013
Your fervent supplicant to God
Τ Β Α R T H O L O M Ε W
Archbishop of Constantinople-New Rome,
and Ecumenical Patriarch

Greek exports' growth rate to be highest in Eurozone in 2014

Greece and other regional Eurozone states will enjoy the highest export growth rates in 2014 as the region will return to economic growth rates after several years of recession, according to a recent report by Ernst & Young.

The Eurozone Forecast Spring 2013 report said that exports are expected to grow by 9.3 pct in Greece, 4.4 pc in Ireland and 4.1 pct in Spain in 2014 and noted that these three countries have achieved the biggest improvement in labor cost per product unit and of their competitiveness in general since 2008.

The report, however, noted that unemployment would remain at very high levels in Greece and Spain, surpassing 25.1 pct this year, while in the Eurozone, the unemployment rate will reach a record high level of 12.4 pct.

Ernst & Young said it expected the Eurozone economy to recover this year, as a risk of a breakup continued evaporating. However, despite signs of improvement in business confidence since the start of the year, several fundamental data in the Eurozone remained weak and unpredictable, the report noted.

It stressed that the release of more funds and a loosening of targets were convincing enough to avert the risk of a Greek exit from the euro this year, boosting optimism over the country's future within the Eurozone.

Ernst & Young said that Greece still faced an austere fiscal policy in the next four years, raising implementation risks because of the social cost of the programme. The report expects the country's GDP to shrink by more than 5.0 pct this year and said Greece needed a further cut of its debt to the official sector to become sustainable in the long-term.
Cyprus deposit grab sets bad precedent

By H. Dixon - Kathimerini, Athens

Cyprus’ deposit grab sets a bad precedent. Money had to be found to prevent its financial system collapsing. But imposing a 6.75 percent tax on insured deposits – or even the 3 percent being discussed – is a type of legalised bank robbery. Cyprus should instead impose a bigger tax on uninsured deposits and not touch small savers. Confiscating savers’ money will knock confidence in the banks. Trust in the government will also take a hit, since Nicosia had theoretically guaranteed all deposits up to 100,000 euros. Small savers should be encouraged not penalised.

They are the quiet heroes of the financial system, who squirrel away their savings, not those who drag it down by engaging in borrowing binges.

Nicosia has not technically broken its promise to guarantee small deposits. That’s because it is not the banks which are failing to repay savers – something which would have triggered the insurance scheme. Instead, it is the government itself which is grabbing a slice of deposits.

The pill is also being sugaried by giving savers shares in the banks and some of the hoped-for revenues from a possible natural gas bonanza as compensation. That said, the mechanism is still an effective breach of promise.

There’s no denying that Cyprus needed a solution. The small Mediterranean island was on the brink. Its banking system – which had grown to eight times GDP on the back of inflows of Russian money and aggressive expansion in Greece – was technically bust. Its exposure to the Greek economy, Greek government debt and Cyprus’ own burst property bubble had seen to that.

Nicosia’s euro zone partners made clear there was no time to waste.

In total, Cyprus requires 17 billion euros – almost 100 percent of GDP – to rescue its banks and deal with the government’s own bills.

If Nicosia had borrowed all that cash on top of its existing debt, it would have been carrying an unsustainable burden. It would have only been a matter of time before the debt needed restructuring.

Cyprus’ euro zone partners and the International Monetary Fund rightly decided not to lend it so much money, limiting the bailout to 10 billion euros. This means Nicosia should end up with debt equal to a manageable 100 percent of GDP in 2020.

The problem was where to find the extra 7 billion euros. Given that Germany and other northern European countries weren’t prepared to give a handout, there were two options: haircut the government’s own bondholders or hit bank creditors.

The option of haircutting government debt – as Greece did last year – was rejected. Many bonds are held by Cypriot banks, so a haircut would just have increased the size of the hole in their balance sheets, meaning they would have needed an even bigger bailout. The Cypriot government’s credit would have been destroyed for little benefit.

So, by default, the banks’ creditors had to be tapped. Ideally, bank bondholders would have taken the strain. But Cypriot banks have hardly any bonds. So there wasn’t much money that could be grabbed there.

This, incidentally, rams home the importance of requiring all banks to have fat capital cushions – consisting either of equity or bonds that can be bailed in during a crisis.

The sooner international regulators come up with a minimum standard for so-called “bail-in” debt, the better. Given that Cypriot banks didn’t have such a cushion, the remaining option was to hit depositors – for 5.8 billion euros.

There was even some rough justice in the policy. After all, up to half of the country’s 68 billion euros of deposits is held by Russians and Ukrainians – and some of this money is thought to have been laundered through Cyprus. What’s more, the country’s banks have been paying high interest rates in recent months – in some cases up to 7 percent on euro deposits. That is clearly dangerous money. Depositors should have known there were risks attached to such high rewards.

If the deposit tax was confined to uninsured deposits, which are facing a 9.9 percent levy, such arguments would have merit. But the original plan was also to hit insured savers with a 6.75 percent tax. It would be better to get the money entirely from the 38 billion euros of uninsured depositors.

Following an uproar, the Cypriot government was rethinking its plans which risked being voted down in parliament.

The latest idea doing the rounds is that insured savers will be hit with a 3 percent levy and those with more than 100,000 euros being charged somewhere between 10-15 percent. This is clearly an improvement on the original proposal. But why not exempt insured depositors entirely? The tax on the uninsured would then have to be 15 percent.

The Cypriot government didn’t want to do this, because the uninsured deposits are disproportionately foreign and it is worried that such a high tax would undermine its status as an offshore financial centre. Even if there is domestic political logic in cushioning Russian mafia at the expense of Cypriot widows, such a policy is bad for the rest of the euro zone.

Provided the Cypriot parliament approves some plan and the banks open tomorrow, there probably won’t be any immediate contagion from Cyprus to other crisis countries.

After all, banking systems in Greece, Spain, Portugal and Ireland have recently been recapitalised. Meanwhile, the combination of Cyprus’ relatively huge banking sector and the fact that it is perhaps small enough to experiment with make it a special case.

But unless Cyprus’ insured deposits are totally exempted from this raid, citizens in the rest of the euro zone now know that, if push comes to shove, their savings could be grabbed too.