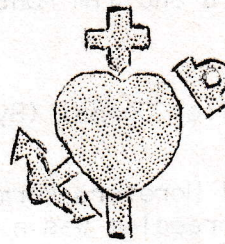


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THE OFFICIAL ORGAN OF THE CASTELLORIZIAN ASSOCIATION OF VICTORIA.

"REGISTERED BY AUSTRALIA POST - PUBLICATION No. VBH 3850"

Cassie Newsletter No 24 gives details of the date of our Christmas Function, a Youth Report and a short story of "The Minder" by Basil Steffanou. We also print the first in a series of Church ceremonies in English prepared for us by Father Basil Christophis. The first is on the Baptism Ceremony. We also print an extract from "The Times" forwarded to us by Emanuel Moraitis.

#### DEBUTANTE BALL

The Committee has decided, because of the unavailability of our Guest of Honor, that the proposed date of our Debutante Ball and also because of the closeness of the date to the Christmas holidays, that a later date should be selected for the Ball. We will keep members informed as to the amended date for the 60th Birthday Ball.

#### GRECIAN BALL

The Annual Grecian Ball sponsored by the Greek Orthodox Community of Melbourne and Victoria will be held at "Palatis Receptions" on the 3rd November 1984. Over 1000 people are expected to attend. The Grecian Ball has been a Victorian tradition for the past 30 years.

#### YOUTH REPORT -

CUP EVE CRUISE - 5th November 1984 Cruise on Port Phillip Bay

- Boat departs at 8.00 pm and docks at 1.00 am.

If weather is bad, boat will just moor in breakwater.

COST - \$20 MEMBERS

\$22 NON-MEMBERS

Wine and soft-drinks provided. We are catering and will be providing a poultry/seafood menu. Limit of 65 allowed on boat. B.Y.O. LICENSE ON BOARD

- Will be fund raising on-board. RACE CALLS CUP EVE CRUISE, TATTSLOTTO, ETC, RAFFLES.

BOOKINGS - Zefi - 848 4769, George - 848 4251, Leigh - 798 3460.

\*\*\* - ALSO, keep 22 December 1984 clear - we will be having a combined Christmas Dinner Dance with the Egalian Association.

- Don't forget also the CASTELLORIZIAN ANNUAL CHRISTMAS TREE on 9th December at Castellorizian House.

BAPTISM - On Saturday 24th November at St Demetrios Church Prahran, Nickolas (son of Andy and Tasia Ioanidis and grand-son of Despiro and Margaret Moraitis, god-mother - Evla Bisas) will be baptised.



BIRTH - To Barbara and Jim Konstans - a daughter, BASILEA (Celia) on 17th October at Mercy Maternity Hospital. 4th grandchild for Jack Katina Miriklis (1st granddaughter) and first child for Barbara and Jim Konstans.

ROYAL SHOW MELBOURNE \*\*\*

JUNIOR GFAND CHAMPION - Hereford Heifer Ugena: (By Total (Canadian) out of Injerima - Ugena).

This Heifer was born on "The Megisti Hereford Farm" managed by Harry J Miriklis. (J.D.H. Miriklis exhibitors). The breeding was a triumph to Harry's selectiveness in bloodlines and breeding, which have helped him achieve the highest award available in the Hereford Stud Industry. We congratulate Harry as he is the first Cassie/Greek to reach this standard in the Australian Cattle Industry after only 5-6 years on his own.

GET WELL - Dr Nick P Lolatgis after his recent sporting accident.

IN MELBOURNE - Visiting his brother Con Constance and sister Nina Kios, Dr Theo Constance from Sydney.

- For her mother's (Mrs Christani Koutsoukis) 12 month memorial service, Siyla Coufos and husband Tony from Sydney.

ANNUAL GENERAL MEETING

Society for the Care of the Elderly held their Annual General Meeting at the "Pronia Home" on Sunday 30th September. The following members were elected to their committee -

PRESIDENT - Mr John B Salvaris VICE-PRESIDENT - Mr John M Salvaris  
Mr Jacob Fronitsas and Mrs Marika Bisas.

The society will be officially opening The Home for the Frailled Aged on 16th December 1984 at the suggested time of 3.00 pm. The official opening will be carried out by his excellency Sir Brian Murray who will be accompanied by Lady Murray.

IN QUEENSLAND - Mrs Chrissie Zervos visiting her son Michael and daughter-in-law Roslyn (Peronis). Michael has been promoted by his firm (McEwans) to a managerial position and will be in Queensland for two years.

THE MINDER -

The passing of Harry Spartelis (Hamby) has reduced by yet another link - the anchor chain of the sailing ship that bears the name of the "Australo-Kastellorizian homogeneity". "Hamby" of Kastellorizo and Australia was an amalgam of our migratory race.

I first met him at a street meeting in 1935. In a dimly lit street crossing at the then working class suburb of Carlton the unemployed were holding a meeting on a Friday night. Harry (Hamby) was the guardian (minder) of the speaker, the late Dr Garry O'Day. It was a calm summer's evening and the audience was concentrating on the words of the speaker who was trying to explain the economic reasons of the then serious unemployment.

The bright blue eyes of Harry (Hamby) were disquietly observing the crowd. His protruding chin was ready for any attack against the speaker. He was a boxer and a wrestler. His nose was a silent witness to his many erstwhile battles.

He didn't look a native born dinky-di Aussie. His few loud shouts to pacify any recalcitrant members of the audience revealed his non-Anglo-Saxon origin. When the meeting was over and the crowd began to disperse, at an appropriate moment I approached him.

- "ARE YOU A GREEK?" I asked him. "YES" he replied. His answer was short and sharp. His answer had a peculiar air of defiance, pride and militancy. "YES, I AM A GREEK AND A KASTELLORIZIAN." "SO AM I" I said, and we parted.



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His hoarse voice was an indication of his tiredness. Harry (Hamby) was unemployed but from time to time was able to get a job as a part-time window cleaner in the City of Melbourne. The job required quickness of mind and body. This explained his tense tired look. Harry (Hamby) was an example of the toughness of the Kastellorizian sailor whose luck did not grace him to become a ship's owner captain.

After numerous journeys in what the Kastellorizians called the 'foul tub' steamers, he disembarked in Australia near his younger brother's John, and Nick, his sister Mary and father Michael. In the post-war period of full employment and prosperity, the annual pilgrimages to Kastellorizo became the target of the Austral-Kastellorizians and many others.

An Australian friend of mine had the good fortune to sail the Mediterranean and to Kastellorizo in a seagoing yacht. When I told him I was a Kastellorizian he asked me if I knew an elderly Kastellorizian who was an annual traveller to Kastellorizo and a good musician. I asked him if he knew his name. He said it was Hamby. He admitted he did not know his second name. After a few more pleasantries and praises of "Hamby" and his music, we parted. The Australian friend became a pleasant memory to me until I saw the announcement in the delayed copy of the "Kastellorizian News" of July 1984.

The "Hamby" that my Australian friend met in Kastellorizo was my friend Haralambos Spartalis the 'minder' of Gerry O'Day at that street meeting on a summer night at a dusky crossroad in the suburb of Carlton in Melbourne Australia.

BASIL STEFANO

THE MINDER - We are indebted to Basil Steffanou for the above story and tribute to the late Harry Spartalis who passed away in Greece in July 1984. We print the story as forwarded to us by Basil.

The Editor, Castellorizian News on the passing of Harry Spartalis.

WEDDING - On Sunday 14th October at the Church of St Efstathios, Drossou Christophis was married to Meropi Axarli. Drossou is the eldest son of Father Basil and Mary Christophis. Over 200 people attended a reception at Oakville Receptions. From Brisbane for the wedding were Con and Yalakti Simonds. Yalakti is the sister of Father Basil. Best man for the wedding was Drossou's brother George Christophis.

BACK HOME - Anna and Peter Plafadelis and their two sons arrived home after a three-month trip overseas. Anna and Peter travelled through Greece and Castellorizo. Back to Australia with Peter and Anna was Peter's brother Stratos. While in Australia Stratos celebrated his 21st birthday. (Anna is the eldest daughter of Jack and Katina Miriklis.)

#### WEST AUSTRALIAN COMMITTEE

We congratulate the new committee of the West Australian Castellorizian Association. Their Perth address is: Castellorizian House, 160 Anzac Road MOUNT HAWTHORN 6016.

#### THE NEW COMMITTEE -

PRESIDENT - Mr P Georgis  
SECRETARY - Miss E Koutsoukis  
COMMITTEE - Mr M Samiotis  
            Mr P Kanganas  
            Mrs K Kikiros

VICE PRESIDENT - Mrs D Kalaf  
TREASURER - Mr P Kontoolas  
            Mr M Tsolakis  
            Mr N Houllis  
            Mrs D Koutsoukos



## VALE

The deaths occurred in Melbourne of Mr Dimitri Elefantis, Mr Theo Mamaris and Mrs Cecil (Tsitsilia), over the past few weeks bring back many memories to our older members of the early history of Melbourne. The Kastellorizian Society of Victoria extends its deepest sympathy to the families.

## IN MEMORIAM

For the late Mrs Maria Mangos - Mr & Mrs J M Mangos (of Sydney) donated \$10

For the late Mr Bill Hondros - Mr & Mrs A Stabelos - \$10; Mr & Mrs N Miriklis - \$10; Mr & Mrs J M Mangos (Sydney) - \$10; Mr & Mrs Con H Miriklis - \$10.

## VALE

On the 3rd October 1984 the death occurred in Sydney of Evangelos Barboutis, aged 38 years. He is survived by his wife Dianne and two children. Evangelos was the only son of the late Flora and Manuel Barboutis and a nephew of Christulla Bisas and Katina Miriklis of Melbourne.

## VALE

On the 3rd September 1984 in Sydney Argiro Diakakis, aged 36, died. She was the niece of Nick and Maria Patiniotis and is survived by husband Michael. Argiro Diakakis (nee Karpathiou) is survived by 3 sons also.

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## BRITAIN ACKNOWLEDGES WARTIME LOOTING BY SOLDIERS

### LONG WAIT BY GREEK ISLANDERS FOR REDRESS

(Reprinted from THE TIMES, Saturday 21 July 1984)

"A letter to THE TIMES of last Tuesday from Mr Michael Haag of Belsize Park North London told of his investigation into allegations made by the people of the Greek Island of Kastellorizo. Today Mario Modiano reports from the Island on grievances dating back 40 years.

By awarding Greece compensation worth 10 million drachmas (about 66 000 pounds), Britain has acknowledged the looting of the Island Kastellorizo by British troops who occupied it after Italy's capitulation in 1943, in what seems to be an embarrassing and unrecorded incident of the Second World War.

However, because of the negligence of successive Greek Governments implementation of this agreement, signed on March 7 1955, can only begin now. So, instead of receiving damages worth the equivalent of 120,000 pounds, the decline in value of the drachma means that the Kastellorizians are now entitled to divide only half of that sum between them 40 years after the loss of their possessions.

"This is plain robbery", the mayor, Mr. Yiannis Kyzalas protested. "Many of us will refuse to take the money since it is worth nothing today." Behind the cheerful facade of its picturesque seafront, Kastellorizo is a ghost town where the scars of the last war are painfully visible. The single row of brightly coloured houses conceals the drama of a dying town kept alive only by the tenacity of the remaining 180 inhabitants and the love of expatriate Kastellorizians.

Yesterday most seafront shops stayed closed as young islanders chased people who ventured out, to throw them fully clothed into the sea in honour of a tradition marking the eve of St. Elias's Day.

But the young people rarely strayed into the narrow side streets where the signs of desolation are palpable. Every other house lies in ruins; empty shells of stone, some gates still heavily padlocked. It is difficult to tell which ones were gutted by fire, hit by German bombs, or simply left decaying, their owners now in Australia or the United States.

On the hilly east side of the horseshoe bay, which faces Turkey's south coast one mile away, there is an ominous bald patch now covered with shrubs under a medieval castle around which the richest houses once nestled.



It was here that a big fire in 1944 destroyed more than 1000 houses. What caused it is still a mystery since the Island's population had been evacuated to Middle East refugee camps after the German air raids that followed the capitulation of local Italian garrisons to the British.

One Man remained behind. He was Mr. Demitrios Ahidiotis, now aged 64, who guarded the light house. "Every time I came into town for provisions, I saw British soldiers breaking into the houses and emerging with carpets, cutlery, sets of crystal glasses, even bookcases," he told me.

"I believe they set the houses on fire to cover up the looting and also because they wanted to chase the Greeks away and surrender the island to the Turks," he said. It is an opinion shared by the mayor, who believes that the passenger ship Empire Patrol, which was repatriating him and his fellow Islanders from the Middle East was deliberately set on fire for the same reason. A total of 33 people drowned.

Evidence of the looting was officially confirmed in Rhodes, where the claims committee set up to implement the Anglo-Greek Agreement under the chairmanship of an Appeal Court judge, has concluded a review of 850 petitions, most of them from Kastellorizians.

The highest sum was awarded to the Constantinou brothers, a total of 1.55 million drachmas (just over 10,000 pounds now) for the disappearance of several heavy pieces of electrical equipment from their power house.

The committee refused to accept British responsibility for the destruction of the power house building as well as many private homes. But damages were awarded for the theft of household valuables, such as carpets and paintings, even a postage stamp collection.

Total claims amounted to 17.75M drachmas and the Greek Government may be asking Britain to supplement the sum: under the Greek decree payment cannot begin until all claims have been processed.

Several claim petitions were rejected simply because they were not submitted within the six months delay allowed. It was mainly those Kastellorizians who emigrated who missed the chance if, under the present circumstances, this can still be called a chance.

FORCES DENIAL: The Islanders, claims that Kastellorizo was looted and burned by occupying British forces were firmly denied by former servicemen yesterday (Michael Horsnell writes). Mr Noel Jackson, from Burghfield, Berkshire, a sergeant in the Corps of Signals who was in charge of the signals detachment on the island until the spring of 1944, said the allegations were disturbing. "There was certainly no looting of any kind while I was there", he said. "The Frontier Force Rifles were a highly disciplined Sikh force and I and others of the small contingent carried out repairs to the roofs of houses damaged in air raids.

Professor Norman Hampson of the history department at York University, who was involved in the occupation of Kastellorizo blamed enemy action for the damage there."

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#### HOLY BAPTISM

##### BY FATHER BASIL CHRISTOPHIS

The Holy Baptism is the first of the seven Sacraments in the Greek Orthodox Church; and it is through this Sacrament that one enters the threshold of the earthly Kingdom of God and becomes a member of the Church. Through Baptism, one receives forgiveness of sins and becomes a member of the Body of Christ. Ever since the practice of the Infant Baptism was introduced in the early Church, the Creed of faith is pronounced by the child's sponsor. He is also called the God-father because he not only guarantees the acceptance of Christ for the infant, but he assures the serious responsibility in the eyes of God and before the Church of seeing that his Godchild is taught the Christian faith and is upbrought in the Christian way of life.



As the bodily father of a child sees that his child survives in life and grows up in the best way possible, so the Godfather sees that the child is brought up according to the ways of God. During this sacred service the child is immersed three times in the blessed water, that he, may be spiritually reborn and freed from the original sin. It is an unforgettable day for the Parents and a Sacred day for the child.

The Ceremony of the Holy Baptism consists of two parts - The Catechism and the Baptism Service. The Priest blesses the child, gives the child a name and reads four Exorcisms. In these prayers, Satan is commanded, in the name of Christ to depart from the candidate. A prayer is offered to protect the child from all spiritual and bodily harm.

Breathing upon the face and the chest, the priest says "Banish from him every evil and unclean spirit hidden and lurking in his heart". Then the Sponsor turned to the west of the Church at the invitation of the Priest, renounces the devil and all his works. Then the Sponsor turns towards the Altar, declares the acceptance of Christ as Lord and Saviour, and recites the Creed.

The Priest then reads a special prayer and asks God's forgiveness for his sins and His special blessing so that he may be able to perform the Sacrament. The main Baptism Service begins with the words: "Blessed is the Kingdom of the Father and of the Son and of the Holy Spirit, Amen", while the Priest makes the Sign of the Cross over the Baptismal Font with the Book of the Holy Gospel.

A prayer is offered by the Priest beseeching the Lord to send down His Holy Spirit and sanctify the Baptismal water as He sanctified the waters of the Jordan River when He Himself was baptized.

"Let us pray to the Lord for the SANCTIFICATION of this water by the coming of the Holy Spirit and through His power of action; for our innerpower illuminated with knowledge and piety for him who now cometh unto holy illumination and for his salvation that he may become a member and partaker of the Death and Resurrection of Christ our God; that he may be declared a child of light and an inheritor of eternal blessing".

The Priest gives the God-parent a small bottle of olive oil and after he had blessed it, he pours some of it crosswise into the Baptismal Font. This is in remembrance of the olive branch that was brought by the dove to Noah's Ark as a token that the flood waters were no longer threatening man.

The Priest then dips his fingers into the oil and anoints the child saying: "The servant of God is anointed with oil of gladness. In the name of the Father and of the Son and of the Holy Spirit. Amen". He anoints the head, the nose, the mouth, the ears, the chest, the hands, the feet and the back.

Following this the God-parent anoints the child with the oil that remains in his palms. This anointing of the body with the blessed oil comes down to us from the "strength acts" of the warriors of ancient times. They were anointed with oil before going into battle to make them slippery, hence less susceptible to a death grip in a hand to hand encounter with the adversaries.

In like manner the new Christian, who will battle the enemies of his salvation - worldly temptations, the flesh and the devil - is anointed as a faithful soldier of Christ. Then Baptizes the candidate by immersing him into the water three times in the name of the Father and of the Son and of the Holy Spirit. Amen. The triple immersion is a symbolic death. As Christ remained three days in the grave, so the child immersed three times dies as regards sin, that he may arise free of sin as Christ did.



This is the central and most important point of the Sacrament; The Sacrament of Chrismation or Confirmation follows: In the early days of the Church, the Apostles laid their hands on the heads of newly baptized Christians to confirm them in the faith and to convey to them the strengthening grace of the Holy Spirit. Today the confirmation of faith and the conveying of grace are done through the Sacrament of Chrismation.

The Holy oil of Chrismation is prepared from forty perfumed substances which symbolize the various gifts of the Holy Spirit. It is prepared in the Ecumenical patriarchate of Constantinople on Holy Thursday, before Easter, at a special ceremony at which the Patriarch presides along with the members of the Synod, and it is distributed to all Orthodox Churches throughout the world. The Priest anointing the different parts of the body of the newly baptized says: "This is the seal of the gift of the Holy Spirit".

The early Christians, after their Baptism, offered a thanking sacrifice to God. "Now" the newly baptized child offers to God a part of himself (his hair) as a thanking sacrifice. The Priest cuts some of the hair in the pattern of the cross saying: "The servant of God ... is tonsured in the name of the Father and of the Son and of the Holy Spirit".

Then he clothes the child with a white garment, just as the first Christians were clothed after Baptism saying "The Servant of God ... is clothed in the garment of righteousness". Grant to me a garment of illumination. O most merciful Christ, our God, who wrappest Thyself with light as with cloak".

The Priest and the sponsor who holds the baby, encircle the Baptismal Font three times while the cantor chants: "As many of you as have been Baptized into Christ, have put on Christ. Allelula".

The Epistle from Romans, chapter 6, verses 3-11 is read. Then the Gospel from Matthew, chapter 28 verses 16-20. Supplication is offered for the health and well-being of the newly Baptized, of his sponsor, of his parents and of all those who had taken part in this Sacrament.

It is custom in our Church that the Godfather or Godmother bring the child to the Church on the three following Sundays to receive Holy Communion.