



Religious tourism

www.visitgreece.gr

GREECE

The other face of Greece



RELIGIOUS TOURISM IS NOT A NOVELTY. TRAVELLING FOR RELIGIOUS PURPOSES HAS BEEN THE PRINCIPAL REASON FOR TRAVEL, SINCE THE DAWN OF HUMAN HISTORY.

In Greece, religious tourism stems from pilgrimage-related activities, well-rooted in past ages. Since deep antiquity, pilgrimage has been a strong incentive for travelling and people journeyed all over Greece to visit religious sites. Moreover, the cultural aspect of religion is closely related to tourism, making it a special kind of tourist activity based on different cultural backgrounds and traditions.

Greeks have always expressed their religiousness, their deep faith and devotion to God for two thousand years, keeping to Orthodox principles.

Foreign and Greek visitors alike stand in astonishment before the thousands of Byzantine churches, the innumerable chapels, the monasteries and their dependencies, the convents, the holy pilgrimage sites and the countless other awe-inspiring religious places.



Orthodox practice has been associated in many areas with constructions and monuments of worship of various religions, and this brings out the special historical and cultural value of Greece. Whether on a trip for religious purposes or just for sight-seeing, visitors can't help admiring the wonderful spots on the islands or the mainland, in places of worship such as monasteries and churches.

Thousands of tourists each year visit the Byzantine and post-Byzantine works of art, the mosaics, murals and icons as well as other religious sites, and this shows their interest in traditions and the abiding connection between Art and Religion.

Among the most important religious sites in the country are the Autonomous Monastic State of Mount Athos (aka "the Holy Mountain"); the impressive monasteries of Meteora; Patmos, the island of the Apocalypse of John the Apostle; the areas where Paul the Apostle travelled to; the monastic centre on Papikion mountain in Thrace (Rodopi); the sacred places dedicated to the Virgin Mary such as the Churches of Panagia (Virgin Mary) on Tinos island, of Panagia Soumela, of Panagia Ekatontapyliani etc. One feels that the splendid Greek nature enjoys God's blessing. Every mountain and island, every rock and cobblestone pavement can be a path towards spiritual exaltation. The journey to experience this face of Greece shows the devoutness of the Greeks over the centuries; it is a trip through time.

Make the most of it!



Mount Athos

THE FEELING THAT MAN MEETS GOD IS IN THE AIR
IN THIS UNIQUE PLACE CALLED THE AUTONOMOUS
MONASTIC STATE OF THE HOLY MOUNTAIN.



Once here, time is no longer important. In the East leg of Chalkidiki peninsula, the so-called "Garden of the Virgin Mary", heaven meets its counterpart in the wonderful pristine nature. For centuries, monks have led a monastic life in the twenty big monasteries, the retreats and the hermitages on the mountain. Rising from the waters of the North Aegean Sea, the towering Mount Athos (elevation: 2,033 m.) is indeed awe-inspiring.

Visitors get a glimpse of a different way of life on Mount Athos. The imposing historic monasteries, the impressive cells built in caves or perched on the tips of rocks, the fortresses, cupolas and campaniles have been standing on the edge of the mountains for over a thousand years... Visitors feel uplifted as daily hymns reach the skies and create an atmosphere of awe and reverence!

The rhythm of life is different here, in this so-called "ark of Orthodoxy"; the prevailing philosophy and way of thinking, the natural surroundings, the daily practices, the use of the Julian (Old Style) calendar, the time allocation (following observance of the Byzantine rite), the type of language used, the food, the manner of addressing people, even... animals appear to follow this special rhythm of life! Through the mountain paths, the visitor can explore the beautiful, wild nature! He is certain to be fascinated by it!



Meteora

IN TRIKALA DISTRICT, IN NORTHWEST THESSALY, A REGION RIGHT IN THE HEART OF THE GREEK MAINLAND, THE MASSIVE ROCKS OF METEORA COMMAND THE LANDSCAPE.



For centuries, scientists have been captivated by their magnificent beauty. The site is the perfect place for ascetics as well as pilgrims seeking solitude. The Meteora rock formations consist of mud, granite and firestone and their existence goes back 60 millions years. This place saw the development of a major ascetic community, one of the biggest in the Orthodox history.

The absolute silence, the overwhelming rocks, the crypts, caves and cavities are a source of inspiration for visitors who seek a way to get closer to the Creator. In the early 11th century, the first hermits came to the caves of Meteora, in search of a special place where they could pray, communicate with God and devote themselves to Him. In the 14th century, *Athanasios the Meteorite* founded the Great Meteoron Monastery. Ever since, hundreds of monks have come to stay and thousands of believers have visited this holy site.

The 400-metre height of the Holy Rocks has often created big problems to monastics. They built ladders and they used ropes and nets to secure a pass from one monastery to the other. In the first half of the 20th century 200 steps were cut into the rocks and pilgrims have used them ever since to reach the 24 monasteries.

Meteora was included in UNESCO's List of World Heritage Sites in 1988.



Paul the Apostle

APOSTLE PAUL, A.K.A. THE APOSTLE OF NATIONS, IS ONE OF THE GREATEST FIGURES IN CHRISTIAN HISTORY AS WELL AS A VERY IMPORTANT TEACHER OF CHRISTIAN BELIEFS AND THEOLOGY.



IN THE STEPS OF SAINT PAUL

Saul, the former prosecutor of the first Christians, became the Apostle who travelled around the world in order to deliver the message of the Crucifixion and Resurrection of Jesus Christ. He encountered huge difficulties during his travels: he got imprisoned and tortured, yet he did not abandon his mission.

He preached in sixteen Greek regions. His Epistles to the Corinthians, the Philippians, the Thessalonians, the Ephesians and the Romans summarise his teachings.

Paul began his journey in 49 AD, taking *Via Egnatia*, a large road constructed by the Roman Proconsul Gnaeus Egnatius. Via Egnatia linked Dyrrhachium on the Adriatic Sea with Byzantium and connected all the big cities of Macedonia.

He visited *Samothrace*, a lovely island in the northeast Aegean Sea, steeped in history: there are many Byzantine Churches there and priceless archaeological finds indicating clearly that the island flourished in antiquity. The statue of *Nike* (Victory) of Samothrace, housed at the Louvre Museum in Paris, as well as the ancient columns scattered all over the island, particularly in *Paliopolis* –the ancient town of Samothrace – are all evidence of the town's high cultural level in Antiquity, especially during the Hellenistic Times. Those who wished to be ini-

tiated in the *Cabeiri Mysteries* were accepted at the sanctuary of Samothrace.

From Samothrace island, Paul the Apostle went to Neapolis located in Kavala district in Northern Greece.

Philippi: The vast and very important archaeological site and the ruins of Early Christian Churches are a clear indication of the town's cultural magnitude in Antiquity. Today, a part of the ancient *Agora* (market place) remains as well as ruins of Early Christian Basilicas (5th century).

Paul the Apostle also visited Amphipolis and Apollonia, on his way to Thessaloniki.

Another important Macedonian town, *Amphipolis*, was founded in 437 BC by General Agnon, son of Nikias, and prospered in the times of Philip II, King of Macedonia.

Apollonia was built on the south shore of Lake Volvi in 432 BC by colonists from Chalkida town, Evvoia island. Near the north side of the ancient Temple of god Apollo lies the *Vema (Podium) of Paul the Apostle* and the waters that flowed from a nearby spring were considered to be sacred (*agiasma*).



Thessaloniki: The city was founded by Cassander in 315 BC and named after his wife, Thessaloniki, sister of Alexander the Great. Paul the Apostle arrived at the city in the autumn of 49 AD. Magnificent Early Christian and Byzantine Churches of major historical importance such as *Acheiropoietos* (5th century) and the 7th century *Church of the Holy Wisdom of God (Agia Sofia)* are presumed to have been built on the ruins of an Early Christian Basilica. The *Church of Agios (Saint) Dimitrios* is dedicated to the patron Saint and protector of the city and it was built on the ruins of the thermae where the great Christian martyr was imprisoned and inhumed in 303; it is absolutely worth visiting and so is the *Church of Panagia Chalkeon* (1028). The ancient *agora*, the Triumphal Arch, the remains of the Palace of Galerius in Navarinou Square, the Rotunda, built in the 4th century AD and converted into a Christian Church during the reign of Emperor Theodosius the Great, never fail to impress the visitors.

Athens: In 51 AD, Paul the Apostle visited Athens, the cradle of Philosophy, Intellection and Arts and the proud owner of Parthenon. He arrived by boat at Faliro, the then harbour of the greater Athens area, and he walked to the city where he found an altar bearing the inscription "to the unknown God". As he waited for his students, Silas and Timothy, to arrive from Macedonia, he walked across the ancient agora

and the Acropolis, visited the synagogue and discussed with philosophers. His destination was Areopagus (meaning "the Rock of Ares") where he preached the Unknown God to the Athenians. There are many Early Christian and Byzantine Churches in Athens, such as *Kapnikarea* (11th c.), the *Monastery of Kaisariani* (11th c.) with murals dating to the 16th c., a Church dedicated to Apostle Paul (1887) in the heart of Athens, etc.

Corinth: Circa 50 AD, the Apostle reached Corinth where he stayed for 18 months. The ancient monuments, the Byzantine Churches and Monasteries are the city's main tourist attraction. During his 3rd journey, Paul visited Lesbos, Chios and Samos, three beautiful North Aegean Sea islands.

Kos and Rhodes: Kos Island is the native place of Hippocrates known as the Father of Medicine. In the town's Lotzia Square, there is a huge centuries-old plane tree. Apostle Paul delivered his sermons under his shade.

Rhodes is a well-known and very beautiful Greek Island, with a recorded history that can be traced back to the Neolithic Period. There is a multitude of archaeological finds that are worth visiting; the castle of the Knights Hospitaller (of the Order of Saint John of Jerusalem) is among the best tourist destinations.

The monasteries



Panagia Soumela, Macedonia: After the Greco-Turkish War that ended in Greek defeat in 1922, the refugees that came to Greece from the Black Sea area built the Monastery of Panagia (Virgin Mary) Soumela on Mount Vermion. Pilgrims visit the monastery, known for the wonder-working icon of the Virgin Mary which was brought from a Monastery on Melas Mountain (Black Sea). Found later in Athens, the wood-carved icon is said to have been crafted by Luke the Evangelist.

Monastery of Agios Nikolaos (Saint Nicholas) of Philanthropeni, Epirus: This very important religious monument is situated on the islet of Lake Pamvotida in Ioannina. It was founded in the late 13th c. by the Philanthropeni, a noble Constantinople family. The church's frescoes date to the 16th c. and they are fine examples of post-Byzantine painting. The famous fresco in the northern outer narthex is indeed not to be missed! It is an amazing depiction of the great Greek philosophers and symbolises the union between the ancient Greek spirit and Christianity.

Monastery of Panagia Olympiotissa, Thessaly: Panagia Olympiotissa was founded in the 13th c. by the Byzantine Emperor Andronicus II Paleologus. The monastery is dedicated to the Dormition of the Mother of God. The frescoes that have been preserved to the present day were painted during the same period by Manuel Panselinos, the great master of the Macedonian Icon Painting School. Over time the place has known raids, destruction and pillaging especially during the Turkish and the German Occupation. The monastery boasts a large library created through the generous donation of 400 volumes on theology and literature, offered by Anthimos Olympiotis a celebrated scholar.

Monastery of Osios Loukas, Central Greece: The Monastery of Osios (Venerable) Luke Steriotis in Voiotia is home to two very significant religious monuments in Greece that date back to the Byzantine times: the 10th c. church of the Virgin Mary and the 11th c. *katholikon* (main church). Feelings of awe and admiration come naturally to visitors when faced with the impressive masonry and the magnificent as well as refined architectural elements and sculptures which bear testimony to the imperial interest bestowed on the complex. The Monastery has been included in UNESCO's World Heritage List.



Mega Spilaio, Peloponnese: Perched on a rugged, forbidding cliff, the historic Mega Spilaio Monastery of Kalavryta rises 120 metres above Vouraikos canyon. According to tradition, it was founded by Symeon and Theodorus, two monks from Thessaloniki, after they had discovered the wonder-working icon of Panagia Dexiokratousa (Our Lady holding Holy Infant in her right arm), painted by Luke the Evangelist. During the Greek War of Independence, Mega Spilaio became the hub of revolutionary activities that ended in victory over the advancing army of Ibrahim Pasha in 1827. Apart from said icon, the monastery is home to other saints' relics and it also houses a museum with remarkable items dating to the period of the Greek War of Independence.

Panagia Hozoviotissa, Amorgos: The Monastery of Panagia Hozoviotissa was built on eight successive levels on the vertical face of a rock formation and it is no wider than 5 metres. Tradition has it that the Monastery was founded in the 8th – 9th c., i.e. during the Byzantine period of Iconomachy (or Aniconism), when the icon of the Virgin Mary is believed to have miraculously reached Amorgos island from Hozova, Palestine. According to another version, the monastery was founded by Emperor Alexius I Comnenus in 1088. The icon of the Virgin Mary is in the monastery's *katholikon* (main church). Ecclesiastical relics such as sigils, gospel books, manuscripts and canonical vestments are on display in the vestry.





Monastery of Panagia Archangeliotissa, Thrace: The monastery lies in a forested area of Rodopi, near Xanthi town. It was founded in the 14th c. and is dedicated to the Dormition of the Mother of God (*Koimisi tis Theotokou*). During the Turkish Occupation, it used to be a cultural hub and a refuge for local Christians. It was heavily damaged by the 1829 catastrophic earthquake but the contributions offered by Xanthi's well-to-do tobacco merchants helped restore the monastery to its original condition. The religious treasures housed at the monastery include the 15th c. icon of Panagia Odigitria, the despotic (Lord's) icons depicting Jesus Christ High Priest and the Virgin Mary, Mother of God (16th – 17th c.), and the icon of the Virgin Mary Archangeliotissa (Our Lady of Archangels) – hence the monastery's name.

Nea Moni (New Monastery) of Chios Island, N.E. Aegean: The most significant religious monument in Chios was founded in the mid-11th century by Byzantine emperor Constantine IX

Monomachos. The Monastery's katholikon is a masterly specimen of the octagon architectural type of church building, common on the islands. The elaborate interior decorations include trompe l'oeil marble finishes, mosaics and the use of precious materials that are proof of the imperial interest bestowed on the monastery. Nea Moni of Chios is inscribed in UNESCO's List of World Heritage Sites.

Monastery of Archangel Michael Panormitis, Dodecanese: The Monastery of Archangel Michael lies next to a grove of olive trees, firs and cypresses, by the Gulf of Panormos, Symi Island. It is a major Greek pilgrimage site, founded during the Frankish Occupation (1309 – 1522) and rebuilt in 1783 after the extensive damage it sustained in the mid-18th century. During the Greek War of Independence, the monastery supported the cause with money and supplies and engaged in educational activities throughout the 19th century. The monastery's 1783 katholikon was lavishly decorated with frescoes painted



by the Karakostis brothers. Mounted on a wood-carved iconostasis, the wonder-working silver-plated icon of Archangel Michael is venerated by many a pilgrim who visit the monastery to this end.

Monastery of Panagia Akrotiriani Toplou: Panagia Akrotiriani took this name on account of its location on the eastern shores of Crete (akrotiri: cape). It is a place with a very rich history, founded in the 14th c. and it has been restored as many times as it has been damaged. During the Venetian Occupation, the monastery became a major cultural centre and contributed to the Cretan renaissance. The Toplou monastic complex combines diverse Byzantine and western monastic architectural elements. Both the aisleless, barrel-vaulted katholikon with its gabled façade and the splendidly ornate belfry bear pronounced renaissance influences. The monastery's museum is also noteworthy as it houses an extensive collection of icons, canonical vestments, church vessels, rare manuscripts and copper engravings.



Monastery of Panagia Vlachernon, Ionian Islands: This is one of the most impressive sites on Corfu Island. The monastery is built on an islet and a centuries-old promontory connects it to the opposite land. From the Monastery of Panagia Vlachernon, there are boat trips to the famous Pontikonisi (Mouse island). This is a small, green island with a 13th c. church that has been the source of inspiration for many artists around the world.

Monastery of Daphni, Athens: The Monastery of the Dormition of the Mother of God (Koimisi tis Theotokou) in Daphni, is a major Greek religious monument, dating back to the end of the 11th century: the monastery's exquisitely designed cross-in-square domed octagon-shaped katholikon has been lavishly decorated. Visitors face a wealth of splendid mosaics which are representative of the classical period in Byzantine Art (Middle Byzantine Period) that was greatly influenced by classical idealism. The Monastery of Daphni is included in UNESCO's List of World Heritage Sites.



Patmos

THE ISLAND OF THE APOCALYPSE



SMALL PATMOS ISLAND BELONGS TO THE DODECANESE ISLAND GROUP AND ITS HISTORY SPANS 2500 YEARS. THE FIRST HISTORICAL REFERENCE TO PATMOS WAS MADE BY THUCYDIDES WHO DESCRIBED IT AS A ROCKY ISLAND.

Since 95 AD, Patmos has been a landmark in the history of Christianity. John the Apostle, the beloved student of Christ, who lived in Ephesus at that time, got exiled to Patmos Island. The place became for him a source of inspiration and communication with God, as he would write down the word of the Creator about the Last Judgement.

The Apostle had the privilege of a first-hand knowledge about the life and teachings of Jesus, and he wrote the Apocalypse in a cave that has been visited by many a pilgrim over the centuries.

The Island of the Apocalypse is a place of reference for all Christians today. The Monastery of St John the Evangelist and the Cave of the Apocalypse where the Apostle received the revelation constitute a major centre of monastic life for the Orthodox world.

The murals on the Monastery walls and the Cave convey to believers the message of the Revelation and dedication to God and the sacrifice of John the Apostle.

The following items are kept in the library of the Monastery:

- The 6th century "Purple Codex": It comprises 33 purple leaves of fine parchment, in silver writing, with extracts from the Gospel of St Mark.
- There are over 1000 theological manuscripts: gospels, psalters, benedictionals and manuscripts of the Fathers of the Church such as St Vasileios, St John Chrysostom and St John the Theologian (the Evangelist).
- The golden seals of the Byzantine emperors and the documents sent by the Ecumenical Patriarchs to the Monastery.



The churches



Panagia Kosmosoteira, Thrace: The Church of Panagia Kosmosoteira (Virgin Mary, Saviour of the World) and parts of the fortified walls that once surrounded the monastery are situated in the small town of Feres, Evros. The monastic complex was founded in 1151-2 by Sebastocrator (second only to the emperor) Isaac (Isaakios) Comnenus, third son of Alexius I Comnenus. The church is a two-pilaster, cross-in-square domed edifice with strong Byzantine influences. Dramatic depictions of the celestial world are seen on wall frescoes, influenced by ascetic ideals.

Agios Dimitrios, Thessaloniki: This magnificent church is dedicated to the city's patron saint and was built on the site where St Dimitrios underwent torture and tribulation. It is a three-aisled basilica and a major 5th c. monument. Its impressive and rich decorations include Byzantine sculptures and paintings, such as mosaics, wall frescoes, trompe l'oeil marble finishes and wreathed pilasters. The church was ravaged by the 1917 great fire that destroyed a large part of the city. Following restoration, church services resumed in 1948.

Panagia Parigoritissa, Epirus: It is an imposing Byzantine church dedicated to the Annunciation to the Blessed Virgin Mary (Evangelismos tis Theotokou). It was built in the late 13th c. by Nicephorus I Comnenus Ducas, ruler of Epirus. The church was built in the unique Byzantine octagonal cross-in-square architectural style, with lavish decorations, denoting the financial and cultural prosperity that the Despotate of Epirus knew at the time. The basilica's central dome, bearing a magnificent mosaic depicting Christ Pantokrator (Almighty), is known for the ingenious method used in its structural support.

Evangelistria, Central Greece: Amfissa's metropolitan church is dedicated to the Annunciation. It is a 19th c. building where old and new blend in harmony. The architectural style is Byzantine and the splendid religious paintings were crafted by Spyros Papaloukas, a well-known Greek painter.

Mystras, Peloponnese: On the slopes of Mt Taygetus lies Mystras, a city of castles, also known as the "Byzantine Pompeii", which has defied the ravages of time. Seat of the Despotate of Moreas since the 14th c., Mystras became the cradle of cultural renaissance in the Late-Byzantine period. Numerous, incomparable religious buildings were erected around the pal-

ace of the Paleologus family. To name but a few: Agios Dimitrios (Metropolitan church, 13th -14th c.); Agioi Theodoroi church (13th c.); Panagia Odigitria (14th c.); Agia Sofia (mid-14th c.); and Monasteries such as Perivleptos (14th c.), Evangelistria (15th c.) and Pantanassa (15th c.). Mystras was included on UNESCO's List of World Heritage Sites in 1989.

Panagia of Tinos, Cyclades: The church of Panagia Evangelistria on Tinos Island is the most frequented pilgrimage site in Greece. Constructed of white marble in 1823, the Church of Megalochari (Our Lady of Supreme Grace) is the centre of the annual pilgrimage that takes place on August 15, honouring the Dormition of the Mother of God (Koimisis tis Theotokou). The icon of the Annunciation to the Blessed Virgin Mary (Evangelismos tis Theotokou) was unearthed after Saint Pelagia, a nun, had had a vision about the location of the icon. Inside the church there are hundreds of votive offerings presented to the Virgin Mary by the faithful.

Agioi Constantine & Helen, Thessaly: The Church of the Saints Constantine & Helen is situated by the seafront in Volos city in a scenic location. It was built in 1933, to plans by Aristotelis Zachos, a well-known greek architect. The church's architectural style successfully combines the traditional features of the basilica type with its austere stone surfaces. The church has well fitted in with the seafront area and has become a point of reference for the city's visitors.

Agios Dionysios, Ionian Islands: This magnificent basilica in Zakynthos island (Zante) bears a strong resemblance to Venice's San Marco Cathedral, as the spotless white structure rises majestically next to its 40-metre high belfry. The Saint's reliquary, incorrupt and myrrh-gushing came from the Holy Monastery of Strofades and is preserved within the church. It is worth seeing the elaborately carved iconostasis and the awe-inspiring icons.

Church of Panagia Kera, Crete: The church of Panagia Kera (Our Lady) is located near the village of Kritsa in Lasithi and it is one of the major religious monuments in Crete. It is a 13th c. domed three-aisled barrel-vaulted church. There is an architectural and religious particularity that is worth noting: the central and oldest aisle is dedicated to the Virgin Mary; the northern and southern ones that were built later are dedicated to Saint Antonios and Saint Anna, respectively.





Agios Therapon, N.E. Aegean: The church of Saint Therapon (1850), its prominent feature being a massive dome, is identified with the island of Lesbos and attracts visitors in terms of both religious tourism and its excellent architecture. It was designed by Argyris Adalis, a native who had been a student of Ziller and Hansen, two renowned architects of the time. The church's architectural structure shows significant neo-gothic influences, although it does belong to the traditional Byzantine domed, cross-in-square style. The roof is a masterpiece: four small domes form a wreath around the edifice and a fifth massive dome lies in the middle.

Evangelismos tis Theotokou, Dodecanese: The metropolitan church of the Annunciation to the Blessed Virgin Mary is situated in Mandraki, Rhodes. It was built in 1925 by the Italians, based on the existing plans of an earlier church dedicated to St Ioannis, which was destroyed in an explosion. Gothic and Romanesque architectural elements were brought together in this church while the interior is decorated with Neo-Byzantine frescoes

painted by Fotis Kontoglou, a renowned iconographer of the first half of the 20th century. The church also features a chapel that is lavishly decorated with sculptures as it was intended for the interment of the sarcophagi containing the remains of the Grand Masters of the Knights Templar.

Evangelismos tis Theotokou (Athens Cathedral): The Cathedral of Athens is located in the capital's historic centre, on Mitropoleos Street. It is dedicated to the Annunciation to the Blessed Virgin Mary and it is a domed three-aisled basilica built in 1842 – 1862. This became one of the first recorded edifices of the city, as originally it was designated as the seat of the Greek state. The original architectural plans were drawn by Theofilus Hansen. However they were changed later on and the basilica was eventually built according to drawings of D. Zezos who followed the "Greco-Byzantine" style. The church was completed under the supervision of architects F. Boulanger and P. Kalkos. After successive changes in style, the church emerged as a blend of Byzantine traditional features and European classical elements.



FOLLOW GREECE EVERYWHERE

www.visitgreece.gr

Discover the fascination of Greece through our website!

www.my-greece.gr

Explore experiences, upload your own!

<http://eepurl.com/WvnY>

Sign up to our NEWSLETTER and uncover our hidden treasures!



www.facebook.com/visitgreecegr

Let's talk about Greece!



www.twitter.com/visitgreecegr

Follow us on Twitter!



www.youtube.com/visitgreecegr

Watch our latest videos!



www.flickr.com/visitgreecegr

Can you see me? I was in Greece too!



www.foursquare.com/visitgreecegr

Follow our tips!



<https://plus.google.com/+greece>

Find out what Greece is all about!



<http://pinterest.com/visitgreecegr>

Let's pin the beauties of Greece!

