



**HELLENIC LINK – MIDWEST Newsletter**  
**A CULTURAL AND SCIENTIFIC LINK WITH GREECE**

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**Upcoming Events**

**The Dominance of Geopolitics in the Eastern Mediterranean**

On Sunday, February 16, 2003, at 3 PM, Hellenic Link–Midwest presents John Sitolides, Executive Director of the Western Policy Center, in a lecture titled: *The Dominance of Geopolitics in the Eastern Mediterranean*. This lecture will be held at Four Point Sheraton Hotel, 10255 West Irving Road at Schiller Park (corner of Irving and Mannheim by O'Hare airport, phone: 847 671 4230).

John Sitolides will explore the prospects for a comprehensive settlement of the Cyprus issue, its impact on Greek-Turkish relations and Turkey's EU accession efforts, and Greece's EU Presidency achievements, against the backdrop of high-level U.S. interest in the Eastern Mediterranean as a staging ground for the war against international terrorism and the possibility of war to disarm Iraq. He will also discuss the growing rift between the U.S. and Europe on the use of diplomacy and military power in international relations - as the European Union grows more powerful and NATO finds its future relevance in question - and he will assess the prospects for American leadership within multilateral institutions in the 21st century.

*John Sitolides* is Executive Director of the Western Policy Center, a public policy corporation promoting U.S. geostrategic interests and Western institutions in southeastern Europe by strengthening the debate on American foreign policy toward NATO allies Greece and Turkey. The Center focuses its activities on Executive Branch agencies such as the National Security Council, the State Department, and the Defense Department, as well as foreign policy institutes, Congress, and U.S. and foreign media.

Mr. Sitolides has testified before Congress on U.S. foreign policy in the eastern Mediterranean. He has been recognized by the State Department's Foreign Service Institute as a subject matter expert on American Foreign Policy Process, and is a regular lecturer on U.S. foreign policy at the National Foreign Affairs Training Center. He is a frequent panelist at international relations conferences and policy roundtables, and has appeared in national and international media, including CNN International, C-SPAN, National Public Radio, and BBC Radio, and has been published or cited in *The New York Times*, *The Washington Post*, *The*

*Washington Times*, *The Wall Street Journal*, *The International Herald Tribune*, and other U.S. and international newspapers. He served as Executive Assistant for Communications and Legislative Affairs to former U.S. Senator Alfonse M. D'Amato (R-NY). He held senior advisory positions in Senator D'Amato's successful 1986 and 1992 re-election campaigns, and in 1988 managed the first election campaign of New York State Senator Serphin Maltese (R-Queens). Mr. Sitolides received his Master's Degree in International and Public Affairs at Columbia University in 1986 and his Bachelor's Degree in Political Science from Queens College in 1983.

**Celebration of Greek Independence Day**

In celebration of the Greek Independence day, Hellenic Link–Midwest, will present on Saturday, March 29, 2003, the Theater *Nefeli* in the play "Children of the Flame" 7:00 PM at the Greek Orthodox Church of Saint John in Des Plaines, Illinois. *Children of the Flame* is a tribute to the flame burning in the hearts of the Greeks of the Diaspora that keeps alive and thriving our bonds with our Hellenic heritage.

The Theater *Nefeli* of the Greek Community of Toronto has won many distinctions, including: the coveted Karolos Koun Award in the 1993 Pan Hellenic Theater Competition in Athens, Greece; the first prize in the Chin International Folklore Competition for 1996; and in 1998 the first prize of the University of Crete in a theatrical competition involving the Hellenic theaters of the U.S.A, Australia, Ukraine, Germany, and Canada. *Nefeli* has won the love and admiration of those in our Community who attended their performances in March 1997, 1999 and 2001. Besides performing at home in Toronto, they have performed in Montreal, Athens, Thessaloniki, Kalamata, Boston, and Washington DC. The group's objectives are to promote Greek Performing Arts to mainstream audiences by producing bi-lingual productions, to share their experiences with people interested in Greek Theater, and to develop new scripts pertinent to the Greek Canadian experience.

*Nancy Athanassopoulos-Mylonas* was born in Cairo, Egypt, and migrated with her family to Sydney, Australia. A trained classical dancer, she opened her own *School of Movement* in 1966 where she taught classical dance, modern dance and mime. In 1975 she founded the *School of Greek Folklore Ltd.* where she taught Greek traditional and modern dances, dance theater and modern dance. Nancy has traveled throughout Australia teaching, directing and

producing many cultural presentations for the various Greek Communities. She has taught Folk dancing and Dance Theater at various public schools across Australia and has lectured to multicultural organizations and institutions on Greek culture. As an actress, Nancy has played major roles on stage and mainstream Australian Television. She is the recipient of numerous awards while a resident of Australia, including the *Order of The Medal of Australia* in recognition of 25 years of service in the arts through Greek Folklore. Since 1990 Nancy is the director and choreographer of the Greek Community Theater *Nefeli*.

### ***In Brief***

#### **Turkish Cypriots Call for Denktash to Quit**

On December 14, as the European Union was preparing to welcome Cyprus into its ranks, hundreds of Turkish Cypriots in the occupied north of Cyprus demonstrated for peace and called on their leader Rauf Denktash to quit. UN talks at the Danish capital to secure an eleventh hour settlement to the division of Cyprus failed, because of Denktash's negative stance. The Turkish Cypriots voiced their opposition to the policy followed by Denktash and their frustration for the failure to reach to a solution of the Cyprus problem.

"We refuse the separatist politics applied by Mr. Denktash, which aim to erode the Turkish Cypriot community" said a press release issued by the Turkish Cypriot Platform named "This Country is Ours". Demonstrators chanted " Mr. Denktash for 30 years you are telling us to be patient and negotiate. Is that what you are telling us now too?"

The gathering was organized by trade unions and people supporting the island's accession to the EU. "For years the separatist politics of the so called community leaders have brought our community to the brink of extinction by refusing to act with accordance to the actual community interests. These key community interests are persistently avoided." the Platform's statement said.

On December 20, Greek Cypriot and Turkish Cypriot political party leaders pledged their readiness for a solution to the Cyprus problem by February 28, as set out by the Copenhagen European Council conclusions. Leaders from both sides, speaking after a meeting in the UN-controlled buffer zone in Nicosia, organized by the Slovak Embassy, said a solution, which should be based on the revised plan of UN Secretary General Kofi Annan, can only be achieved if Turkey and Turkish Cypriot leader Rauf Denktash change their stance on Cyprus.

Izzet Izcan, of the United Cyprus Party said prospects for a Cyprus settlement are not positive "because Ankara's intransigent position is, unfortunately, continuing. What we want, is not only the negotiations to start, we want constructive results from the negotiations before February 28. Even before your elections." Izcan said that even if the Annan plan may not be "the perfect plan, it is a base and has to be negotiated" and called on "all sides to finalize the

negotiations and sign a peace treaty on the basis of the Annan plan." The Turkish Cypriots, he added, will continue demonstrating and will even take more serious measures "because we do not believe that Mr. Denktash can, anymore, represent the Turkish Cypriot interests in any way."

Alpay Durduran, of the Patriotic Unity Movement expressed the view that because "all external factors are in favor of a solution, Turkey will not be able to resist" efforts to come to an agreement on Cyprus. He also said that he believes a solution is possible by the end of February, because "many foreign powers will apply pressure to Turkey to change its position." He too pledged that demonstrations in the occupied areas will continue and that "the Turkish Cypriots want a solution, an early solution, before February 28."

On December 26, tens of thousands of Turkish Cypriots gathered for one of the biggest rallies ever seen in the Turkish occupied northern part of the divided capital calling for Turkish Cypriot leader Rauf Denktash to quit. He is blamed by opposition figures for blocking progress on the U.N. peace plan that aims to reunite the island before it joins the European Union in 2004. "Denktash will not put his signature to peace," Ali Gulle, a union leader, told a crowd in the main square in Turkish-held northern Nicosia. "Enough...No one believes in you, Denktash, no one trusts you any longer. Resign and open the way to peace," Gulle said. "Yes to the plan, yes to the EU," the demonstrators chanted, some holding olive branches, others waving EU flags. "We want something to finally happen. We have been prisoners here for the past 40 years," said 70-year-old Ahmet Hasan. "The capacity of this square is approximately 25,000 people. With much of the crowd unable to enter the square there are well over 30,000 people here," said Kutlay Erk, "mayor" of the Turkish occupied part of Nicosia.

### ***From Our History***

From: *Modern Greece – A Short History*

By C.M. Woodhouse

The first Emperor at Constantinople who thought of himself as a Greek rather than Roman came to the throne in 408. He was Theodosius II, the son of Arcadius, known to the Greeks as *Kalligraphos*, the 'penman'. The nickname indicates his attachment to the cultivated arts, which held an increasingly honourable place at Constantinople. Unlike the West, the East enjoyed a golden age of peace and prosperity in the first half-century after the Empire was officially divided, A cultured aristocracy was emerging. The law was codified. Education enjoyed the highest prestige, and the University of Constantinople was founded in 425. The late 4th and the 5th centuries were also the period of a great expansion of monasticism, which played a powerful part in the intellectual life of the Empire, as well as in its politics and religion. Monasticism had originated in Egypt, and moved in a slow circle through Palestine, Syria, and Anatolia, to arrive in Greece under Theodosius the Great. A century later there were at least a hundred monasteries in or near the capital.

While Constantinople was growing in spiritual strength and the arts of peace, the Western Empire was bearing the brunt of the barbarian invasions. Gradually the tribal leaders control the empire, which they had first entered as vassals and allies.

In the century following the accession of Theodosius I (379) and the adoption of Christianity as the official religion (380), Constantinople was troubled more by religious controversy than by foreign invasions. The Arian heresy was ended by the first Council of Constantinople (381), but the passion of all classes for religious debate, driving as it did from a longing for the certainty of immortality, was not abated. A contemporary writer, Gregory of Nyssa, describes the theological ferment of the times: "The whole city is full of it, the squares, the market places, the cross-roads, the alleyways; old-clothes men, money-changers, food-sellers: they are all busy arguing. If you ask someone to give you change, he philosophises about the Begotten and the Unbegotten; if you enquire about the price of a loaf, you are told by way of reply that the Father is greater and the Son inferior; if you ask, 'Is my bath ready?' the attendant answers that the Son was made out of nothing."

It must never be forgotten that the theological controversies of Byzantium were matters of intense and agonizing reality to everyone, for all regarded their souls as being at stake, as well as the physical security of the Empire, which doctrinal error would put at mortal risk.

The fierce interest of public opinion was not the only reason why religious controversy was a political matter. The Church began at an early date to take on national characteristics, partly because its leaders allowed and even encouraged the use of the vernacular for ecclesiastical purposes. Hence the separation of local churches—in Egypt, Syria, Armenia, Georgia, Persia, and Abyssinia as well as the west. Because there was a close connexion, from the time of Constantine the Great, between ecclesiastical and civil administration, local diversity helped to lead to political nationalism. Even within the Greek-speaking Church administration, there were rivalries between the great bishoprics of Jerusalem, Antioch, Alexandria and Constantinople, the last of which was long looked on as an upstart by the eastern as well as the western churches. At Constantinople itself religious disputes led sometimes to persecution and sometimes to bloody riots, which on occasion took on the character of class warfare.

For all these reasons the Emperor could not remain indifferent to the theological quarrels of which Gregory of Nyssa wrote. He was also obliged to take a stand by his own position in relation to the Church, which Constantine bequeathed to his successors. Although Constantine was personally indifferent to theology and inclined sometimes to heresy and sometimes to paganism, he felt compelled to play a dominant role in controlling ecclesiastical politics in the

interests of peace and good order. He described himself as 'a common bishop', but the Church more extravagantly described him as 'the thirteenth Apostle' or even as 'God's living image on earth'. His successors inherited a position not very different from that of head of the established Church, in a far more effective sense than that of the sovereign in the Church of England. The allegation of theocracy or 'Caesaropapism' (meaning an identification of Emperor and Pope) was a much later exaggeration. But the Emperor had a crucial, if ill-defined, position in the Orthodox hierarchy.

It has been said that the relation of the Emperor and the Church was the only constitutional problem at Constantinople. Their powers were closely intertwined. The Emperor could, for instance, convene a Council and even try (not always successfully) to dictate a dogma, as Constantine had done at Nicaea. He could receive communion in the manner of a priest; he could preach sermons; on certain feasts he could serve at the altar. The vestments now worn by Orthodox bishops are identical with those once worn by the Emperor. He was the symbol of the fact that, in Greek eyes, the world had reached its final order. Both the Pope and the Patriarch were nominally his subjects, and did not deny it. The Emperor could always interfere in elections to the patriarchate, and later Emperors actually appointed their Patriarchs. In the 6th century Pope Gregory still acknowledged his subordination to the Emperor: 'whatever he should do, we follow, if it is in accord with canon law,' he wrote to one of his deacons. The qualification was important, for it was also possible for either Pope or Patriarch to excommunicate the Emperor as not infrequently happened. Equally, the Church exercised its influence in civil affairs as much as the Emperor did in ecclesiastical affairs. The good order of Byzantine life depended on an indissoluble harmony between Church and state.

The equality and harmony of the imperial and ecclesiastical power, first formulated by Pope Gelasius in the West (494), was again clearly expressed by a later Emperor, John I Tzimiskes: "I recognize two authorities, priesthood and empire. The Creator of the world entrusted to the first the care of souls and to the second the control of men's bodies. Let neither authority be attacked, that the world may enjoy prosperity."

Tzimiskes reigned in the 10th century, but such was the conservatism of Byzantium that his words can be taken as simply a re-formulation of a doctrine established by Constantine the Great. Neither the Emperor nor the Church could willingly allow inroads into their power, least of all from each other. Any such attempt on ecclesiastical authority by the Emperor (for instance, the reforms launched in the 8th century by the Iconoclast Leo III, the Isaurian) could be relied upon to unite the Pope of Rome and the Patriarch of Constantinople in a way that no other force could do. The Emperor was the source of all authority, but

he could only undermine the harmony of Church and state at his peril.

In later generations, the disturbance of this harmony came chiefly from the monasteries, which became immensely wealthy and a law unto themselves. But in the early centuries of Byzantium the source of disturbance was the emergence and reemergence of heresies. The sincerity of religious belief and the vital concern of every Christian for his immortal soul, made matters of correct doctrine truly matter of life and death. No man could take them lightly, least of all the Emperor. Any Emperor who doubted this fact would be reminded of it by a dogmatic theologian, as Nestorius reminded Theodosius II (408-50): Give me the earth purified of heretics, your Majesty, and I will give you

heaven in return. Subdue the heretics with me and I will subdue the Persians with you.'

The essence of Orthodox belief was that with the confluence at Constantinople of Roman and Christian theories of terrestrial and celestial empire, the world had achieved its final order, of which the Emperor was the symbol. Not only were Orthodox Christians superior to the rest of mankind; not only was all future improvement or innovation impossible; but also error was unthinkable. It was an unfortunate fact that Christianity was already divided when Constantine adopted it, so that it fell to him to arbitrate between equally dogmatic and irreconcilable factions. The same task fell to his successors.

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*From The Riches of Our Cultural Heritage*  
**From the "Axion Esti" by Odysseas Elytis**  
"GENESIS" - ODE 11

I shall be tonsured as a monk of all verdant things  
And modestly shall I serve the order of all birds  
To the matin of each Fig Tree I shall come from nights  
Dew drenched bringing in my lap  
Cerulean rose and violet  
And I shall light up all the valiant  
Waterdrops I, more valiant than all.

For my icons I shall leave im maculate maidens  
Dressed in the linen only of the wide-spreading sea  
I shall pray that my purity take on the myrtle's  
Instinct the muscles of beasts  
That in my vigorous entrails  
I May choke the vapid the vile the perverse  
Forever I, more vigorous than all.

There shall come and go times of  
Transgression of all kinds  
Of profiting of pricing of flogging of remorse  
Then the Bucephalus of blood will charge enraged to  
Lash out on my white yearnings  
Manliness and love and light.  
Then sniffing them out to be the more powerful  
He whinnied I, more powerful than all.

But when the sixth hour of all the erect lilies strikes  
At that hour when my judgment shall make a breach in Time  
Then the eleventh commandment will leap from my eyes:  
This world will or will not be  
Birth pangs the Aye Deification  
Which I in my soul's justice will have pro-  
Claimed to all I, the most just man of all.

ODE 5

With the lamp of the star I went out to the skies  
In the meadow's chill mist on the earth's only shore  
Where I might find my soul that four-leaf teardrop!  
Myrtles in their sorrow silvered over with sleep

Have now bedewed my face I blow hard, plod alone  
Where I might find my soul that four-leaf teardrop!

O guide of all light rays Magician of bedrooms  
Soothsayer who knows what the future brings, tell me  
Where I might find my soul that four-leaf teardrop!

My girls are in mourning for century on century  
My young men bear weapons but not one of them knows  
Where I might find my soul that four-leaf teardrop!  
Nights with a hundred arms in the vast firmament  
Set my entrails astir This agony burns me  
Where I might find my soul that four-leaf teardrop!

With the lamp of the star I went out to the skies  
In the meadow's chill air on the earth's only shore  
Where I might find my soul that four-leaf teardrop!

ODE 7

This oh this world is the same world  
Of many suns and dustclouds of uproars and vespers  
The weaver of constellations the silverer of seamos  
In memory's waning in the dreamworld's aurora  
This same world this world is  
A cymbal a cymbal and distant futile laughter!

This oh this world is the same world  
The plunderer of pleasures the ravager of fountains  
High above Cataclysms far below all Hurricanes  
The crooked, the hump-backed the hairy, the sanguine  
Piping at nighttime fluting in daytime  
This platycephalic this macrocephalic  
On the macadam of towns on the jib-sails of prairies  
The involuntary and the voluntary  
King Solomon and Haggith's son.

This oh this world is the same world  
Of ebb tides and orgasms of remorse and stormclouds  
The inventor of zodiacs the daredevil of skydomes  
At the ecliptic's edge to the Creation's far end  
This same world this world is  
A trumpet a trumpet and a distant futile cloud!