



HELLENIC LINK–MIDWEST Newsletter

A CULTURAL AND SCIENTIFIC LINK WITH GREECE

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Upcoming Events

Succeeding in the Public Accounting Profession

On Sunday December 18, at 3:PM, Hellenic Link–Midwest presents Jim Logothetis, in a lecture titled “*Succeeding as a Professional—A Case Study in Public Accounting Profession*”. The event will be held at the Four Points Sheraton hotel, 10249 West Irving Park Road at Schiller Park.

Jim G. Logothetis, a senior partner with Ernst & Young LLP, one of the so called “Big Four” public accounting firms, will present his views regarding the public accounting profession, related professional opportunities as well as the benefits of training in the profession. His presentation will emphasize the state of the profession, its role in the world capital markets system, recent developments including the Sarbanes-Oxley Act and expected future developments. He will share his own experience in the profession including the career path to partnership, as well as the role of the partner in the public accounting firm.

He will conclude by addressing the challenges of succeeding in the corporate world and ways the Hellenic-American community can better network, mentor our younger people and overall, penetrate the ranks of the Corporate Suite.

Jim, a graduate of DePaul University and the University of Chicago, is a CPA and a CMA, and has been involved extensively in the Hellenic-American community over the years. He has over 27 years of experience with Ernst & Young serving at various client-handling as well as firm leadership positions, locally, nationally and globally.

Annual Dinner Dance - Scholarship Awards

The Annual Dinner Dance, New Year Celebration, and Scholarship Awards of Hellenic Link–Midwest will be held on Saturday, January 28 2006, at the Four Point Sheraton Hotel, 10255 West Irving Road at Schiller Park. The proceeds from the Annual Dinner Dance are used to support the scholarships, cultural and educational programs, and all other activities of our organization. The generous support of our members and friends will be greatly appreciated. For tickets, \$55 for adults and \$30 for children and students (in advance), please call 847 498-3686, or contact any of the Board Members. If you wish to purchase tickets at the door on the night of the event, the price will be \$60.

In Brief

Greece and Italy signed agreement for natural gas pipeline in November 2005

Greece and Italy signed a bilateral agreement for the construction of a Greek-Italian natural gas pipeline linking the natural gas networks of both countries.

The Greek-Italian pipeline will essentially be an extension of the Greek-Turkish pipeline and turn Greece into a conduit of large quantities of natural gas from the Caspian Sea and central Asia to the energy-hungry countries in Western Europe.

Construction will be undertaken by DEPA SA (owned by the Greek state) and Edison Gas of Italy. The two firms, which have formed a consortium named Poseidon Co. to build the pipeline, will share costs and revenue in the first phase of the project. The project is scheduled to be completed at the end of 2009.

Expatriate scientist presented new diagnostic tool for breast cancer metastasis

A Greek expatriate researcher at the Royal Adelaide Hospital in Australia has developed a new diagnostic tool for the spread of breast cancer (metastasis) to the lymph glands, which is up to 70 per cent faster and more effective.

The new method, developed by Dr. Christ Tsopelas, also helps avoid the extensive surgeries that caused deformation, swelling in the wrist and other unpleasant repercussions.

The technique combines radioactive tagging with a dye in an injection administered prior to surgery, and was presented at the 3rd International Conference of Nuclear Medicine of Northern Greece, November 4 to November 6, 2005.

EU Commission's annual progress report on Turkey and FYROM

The annual progress report and the revised partnership relation with Turkey, adopted on November 9, 2005, by the European Commission, stresses the need for Turkey to lift the casus belli (threat of war) against Greece in the event that Athens exercises its right to extend its territorial waters. The specific paragraph hails the statement made in April 2005 by the president of the Turkish Parliament on the lifting of the casus belli, a statement that was reiterated afterwards by Foreign Minister Abdullah Gul. However, the Commission adds that “no continuation has been given by the Turkish side ever since.”

The 20-page revised partnership relation document sets a series of short-term and medium-term obligations for Ankara and, in essence, it constitutes the “road map” of accession negotiations between Turkey and the European Union.

On the question of Greek-Turkish relations, short-term preconditions contained in the document include a reference to the peaceful settlement of border differences, and Turkey is requested "to continue efforts for a solution to whatever border differences are pending in accordance with the principle of the peaceful settlement of differences and in accordance with the UN Charter, including, if necessary, the jurisdiction of the International Court."

Turkey's short-term obligations also include securing the rights of the Ecumenical Patriarchate, with emphasis placed on protection of religious foundations and on the reopening of the Halki School of Theology. Reference is also made to the protection of the rights of the Greek minority, including issues concerning education and property of the Greek minority.

Regarding Cyprus, the document contains points of the counter-statement made by the "25" on September 21 to the unilateral declaration by Turkey (July 29, 2004) on the non-recognition of the Republic of Cyprus. Ankara is called upon to proceed with the implementation of the Customs Union Protocol and open, among other things, its ports to Cypriot ships. Turkey's short-term obligations also include the normalisation of its relations with all EU member-states and reference is made to the need for Turkey to recognise the Republic of Cyprus.

Turkey is also called upon to support efforts for the finding of an overall solution to the problem of Cyprus in the framework of the UN, and based on the principles on which the EU has been built.

The Commission recommended that the Former Yugoslav Republic of Macedonia (FYROM) receive candidate status, but gave no firm date for the start of EU accession negotiations. The Commission noted the country's significant progress toward European integration - just four years after facing a major security crisis - but said that accession talks with FYROM should begin once it has reached a sufficient degree of compliance with membership criteria. On the outstanding dispute between FYROM and Greece over its adopted name "Republic of Macedonia", the Commission called for a solution to the problem noting that FYROM cannot join international organisations with any name other than that currently used at the United Nations. FYROM's candidate status will be officially finalised at the EU summit in December.

From Our History

Plato's The Apology of Socrates

The Apology of Socrates is a reconstruction of the defense speeches in Socrates' trial in 399 B.C. on charges of 'corrupting the youth' and 'believing in gods which the State does not recognize. The word Apology in this context does not mean "a statement of regret requesting pardon", but "a formal statement of justification or defense".

... I would have you know that, if you kill such a one as I am, you will injure yourselves more than you will injure me. Meletus and Anytus will not injure me: they cannot; for it is not in the nature of things that a bad man should injure a better than himself. I do not deny that he may, perhaps, kill him, or drive him into exile, or deprive him of civil rights; and he may imagine, and others may imagine, that he is doing him a great injury: but in that I do not agree with him; for the evil of doing as Anytus is doing—of unjustly taking away another man's life—is greater far. And now, Athenians, I am not going to argue for my own sake, as you may think, but for yours, that you may not sin against the God, or lightly reject his boon by condemning me. For if you kill me you will not easily find another like me, who, if I may use such a ludicrous figure of speech, am a sort of gadfly, given to the State by the God; and the State is like a great and noble steed who is tardy in his motions owing to his very size, and requires to be stirred into life. I am that gadfly which God has given the State and all day long and in all places am always fastening upon you, arousing and persuading and reproaching you. And as you will not easily find another like me, I would advise you to spare me. I dare say that you may feel irritated at being suddenly awakened when you are caught napping; and you may think that if you were to strike me dead, as Anytus advises, which you easily might, then you would sleep on for the remainder of your lives, unless God in his care of you gives you another gadfly. And that I am given to you by God is proved by this: that if I had been like other men, I should not have neglected all my own concerns, or patiently seen the neglect of them during all these years, and have been doing yours, coming to you individually, like a father or elder brother, exhorting you to regard virtue; this, I say, would not be like human nature. And had I gained anything, or if my exhortations had been paid, there would have been some sense in that: but now, as you will perceive, not even the impudence of my accusers dares to say that I have ever exacted or sought pay of anyone; they have no witness of that. And I have a witness of the truth of what I say; my poverty is a sufficient witness.

Someone may wonder why I go about in private, giving advice and busying myself with the concerns of others, but do not venture to come forward in public and advise the State. I will tell you the reason of this. You have often heard me speak of an oracle or sign which comes to me, and is the divinity

which Meletus ridicules in the indictment. This sign I have had ever since I was a child. The sign is a voice which comes to me and always forbids me to do something which I am going to do, but never commands me to do anything, and this is what stands in the way of my being a politician. And rightly, as I think. For I am certain, O men of Athens, that if I had engaged in politics, I should have perished long ago and done no good either to you or to myself. And don't be offended at my telling you the truth: for the truth is that no man who goes to war with you or any other multitude, honestly struggling against the commission of unrighteousness and wrong in the State, will save his life; he who will really fight for the right, if he would live even for a little while, must have a private station and not a public one.

I can give you as proofs of this, not words only, but deeds, which you value more than words. Let me tell you a passage of my own life, which will prove to you that I should never have yielded to injustice from any fear of death, and that if I had not yielded I should have died at once. The only office of State which I ever held was that of Senator; the tribe Antiochis, which is my tribe, had the presidency at the trial of the generals who had not taken up the bodies of the slain after the battle of Arginusae; and you proposed to try them all together, which was illegal, as you all thought afterwards; but at the time I was the only one of the Prytanes who was opposed to the illegality, and I gave my vote against you; and when the orators threatened to impeach and arrest me, and have me taken away, and you called and shouted, I made up my mind that I would run the risk, having law and justice with me, rather than take part in your injustice because I feared imprisonment and death. This happened in the days of the democracy. But when the oligarchy of the Thirty was in power, they sent for me and four others into the rotunda, and bade us bring Leon the Salaminian from Salamis, as they wanted to execute him. This was a specimen of the sort of commands which they were always giving with the view of implicating as many as possible in their crimes; and then I showed, not in words only, but in deed, that, if I may be allowed to use such an expression, I cared not a straw for death, and that my only fear was the fear of doing an unrighteous or unholy thing. For the strong arm of that oppressive power did not frighten me into doing wrong; and when we came out of the rotunda the other four went to Salamis and fetched Leon, but I went quietly home. For which I might have lost my life, had not the power of the Thirty shortly afterwards come to an end. And to this many will witness.

Now do you really imagine that I could have survived all these years, if I had led a public life, supposing that like a good man I had always supported the right and had made justice, as I ought, the first thing? No, indeed, men of Athens, neither I nor any other. But I have been always the same in all my actions, public as well as private, and never have I yielded any base compliance to those who are slanderously termed my

disciples or to any other. For the truth is that I have no regular disciples: but if anyone likes to come and hear me while I am pursuing my mission, whether he be young or old, he may freely come. Nor do I converse with those who pay only, and not with those who do not pay; but anyone, whether he be rich or poor, may ask and answer me and listen to my words; and whether he turns out to be a bad man or a good one, that cannot be justly laid to my charge, as I never taught him anything. And if anyone says that he has ever learned or heard anything from me in private which all the world has not heard, I should like you to know that he is speaking an untruth.

But I shall be asked, Why do people delight in continually conversing with you? I have told you already, Athenians, the whole truth about this: they like to hear the cross-examination of the pretenders to wisdom; there is amusement in this. And this is a duty which the God has imposed upon me, as I am assured by oracles, -visions, and in every sort of way in which the will of divine power was ever signified to anyone. This is true, O Athenians; or, if not true, would be soon refuted. For if I am really corrupting the youth, and have corrupted some of them already, those of them who have grown up and have become sensible that I gave them bad advice in the days of their youth should come forward as accusers and take their revenge; and if they do not like to come themselves, some of their relatives, fathers, brothers, or other kinsmen, should say what evil their families suffered at my hands. Now is their time. Many of them I see in the court. There is Crito, who is of the same age and of the same deme with myself; and there is Critobulus his son, whom I also see. Then again there is Lysanias of Spettus, who is the father of Aeschines—he is present; and also there is Antiphon of Cephissus, who is the father of Epignes; and there are the brothers of several who have associated with me. There is Nicostratus the son of Theosdotides, and the brother of Theodotus (now Theodotus himself is dead, and therefore he, at any rate, will not seek to stop him); and there is Paralus the son of Demodocus, who had a brother Theages; and Adeimantus the son of Ariston, whose brother Plato is present; and Aeantodorus, who is the brother of Apollodorus, whom I also see. I might mention a great many others, any of whom Meletus should have produced as witnesses in the course of his speech; and let him still produce them, if he has forgotten; I will make way for him. And let him say, if he has any testimony of the sort which he can produce. Nay, Athenians, the very opposite is the truth. For all these are ready to witness on behalf of the corrupter, of the destroyer of their kindred, as Meletus and Anytus call me; not the corrupted youth only—there might have been a motive for that—but their uncorrupted elder relatives. Why should they too support me with their testimony? Why, indeed, except for the sake of truth and justice, and because they know that I am speaking the truth, and that Meletus is lying.

(to be continued)

From The Riches Of Our Cultural Heritage

Poetry by I. M. Panayotopoulos

I. M. Panayotopoulos is one of the important contemporary Greek writers, a poet, novelist, essayist, critic of literature and art, and recorder of his travels. He was a prolific writer, producing more than 30 works, and an influential contributor to the cultural life of Greece.. He had served as Minister of Culture.

ΜΕΡΑ ΚΥΡΙΑΚΗ ΤΟΥ ΑΙΓΑΙΟΥ

Μέρα Κυριακή
να περπατάς καθώς η περιστέρα στο πλυμένο πεζούλι
να πέφτεις στα χέρια μας
καθώς η ανθισμένη μηλιά στο ρυάκι.

Πράσινα νησιά, γεμάτα φλογισμένα βατόμουρα,
αρμολογούνται βραχιόλι στα πόδια σου.

Γαλάζια νησιά να τα φορείς στο λαιμό,
να ταξιδεύεις στά κύματα,
μέρα Κυριακή του Αιγαίου.

Τα πέλαγ' ανασαίνουν λεμόνι και κίτρο—
—κορίτσια της Χίος να τραγουδούν,
να τραγουδούν τα κατάρτια,
να τραγουδούν τα πανιά,
και τα πάντα να φλέγονται,
στο καλοκαίρι το φως,
με τον ήλιο στα φρένα τους.

Τώρα θα περάσει και το καράβι του Πάρη—
—και θ' ανεβαίνει ψηλά,
προς τη γη της Τρωάδας.

Να σταθούνε, με το σουραύλι στο στόμα,
στα βοσκοτόπια της Ίδης,
τα βοσκόπουλα τ' άπραγα;
και να ειπούν τον «υμέναιο».

Ετσι σύγκορμο, που ανατριχιάζει κατακαλόκαιρα
και που γίνεται δροσιάς σταλαγμός το Αιγαίο,
είναι που το θυμάται το πέρασμά σου,
είναι που τη θυμάται την ομορφιά σου,
Ελένη!

AEGEAN SUNDAY

Sunday,
may you walk like a pigeon on the washed stone wall
and fall into our hands
like the blooming apple tree into the stream.

Green islands full of blazing blackberries
twine themselves in anklets around your feet.

May you wear these sky-blue islands around your neck
and travel on the waves,
Aegean Sunday.

The seas breathe citron and lemon
the girls of Chios sing,
the masts sing,
the sails sing,
and all things burn
in the summer light,
with the sun in their brains.

Now Paris's ship will pass by,
heading up
toward the land of Troy.

The callow shepherd boys stand
in the pasturelands of Ida
with pipes raised to their mouths
and sing the marriage song.

It is thus — shivering all over at the height
of summer
and turning to a drop of dew — that the Aegean
remembers your passage,
remembers your beauty,
Helen!