



# HELLENIC LINK–MIDWEST Newsletter

A CULTURAL AND SCIENTIFIC LINK WITH GREECE

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EDITORS: Constantine Tzanos, S. Sakellarides

<http://www.helleniclinkmidwest.org>

22W415 McCarron Road - Glen Ellyn, IL 60137

## Upcoming Events

### Is the Age of Oil Approaching its End?

On Sunday April 9, at 3:00 PM, Hellenic Link–Midwest presents Dr. Constantine Tzanos, in a lecture titled “*Is the Age of Oil Approaching its End?*” The event will be held at the Four Points Sheraton hotel, 10249 West Irving Park Road at Schiller Park. Cost: Members: free, non-members: \$5.

Oil has fueled the unprecedented growth of the developed world the last 100 years, and has greatly shaped our way of life. It is not an exaggeration to say that oil is the lifeblood of modern civilization. It feeds the transportation machinery of our world - automobiles, buses, trucks, trains, ships, and airplanes - the machinery of food production, and is the feedstock for many chemicals that have become essential to our mode of life. Past disruptions of oil supplies have resulted in significant economic distress. Higher oil prices raise the cost for the production of goods and services, bring inflation and unemployment, reduce tax revenues and government services, increase budget deficits, and raise interest rates. All perfect drivers of economic depression.

After relatively stable prices in the range of \$15 to \$30 per barrel for about twenty years, since 2004, oil prices have shot up from about \$28 per barrel to \$ 70 per barrel. Many experts claim that world production of conventional oil has either peaked or will peak sometime in the next 15 years. Others claim that there is plenty of oil around for some years to come. They claim that the steep rise in oil prices that we experience is mainly the result of “cheap” oil for the last 20 years, which has discouraged investment in oil exploration and oil refining. This lecture will present the arguments of the “pessimists”, who predict an impending economic implosion due to oil peaking, as well as these of the “optimists”, who argue that king “oil” will continue to reign for some years to come. A brief review of possible energy alternatives will also be presented.

Dr. Constantine Tzanos, holds a diploma in Chemical Engineering from the National Technical University (Polytechnion) of Athens, Greece, and a Ph.D. degree in Nuclear Engineering from Massachusetts Institute of Technology (MIT). He is working with the Nuclear Engineering Division at Argonne National Laboratory, where he is involved in research and development in the area of nuclear energy systems. He has published numerous articles in his area of expertise.

### Exploring Mars, Saturn and comets

On Sunday June 4, at 3:00 PM, Hellenic Link–Midwest

presents Thanasis Economou, in a lecture titled “*Exploring Mars, Saturn and comets and having fun doing it*”. The event will be held at the Four Points Sheraton hotel, 10249 West Irving Park Road at Schiller Park. Cost: Members: free, non-members: \$5.

On January 2, 2004 NASA’s STARDUST spacecraft, after traveling for more than 5 years and covering almost 3 billion miles, had an encounter with the comet Wild 2 and flew through its coma. It came as close as 150 miles to its nucleus and was able to obtain a wealth of information concerning its surface, dust environment of the coma and its composition. An instrument from the University of Chicago, the Dust Flux Monitor Instrument determined the dust flux and dust particle mass sizes of the dust particles coming out from the nucleus. The STARDUST spacecraft also collected large amount of cometary dust particles and on January 15, 2006 returned them back to Earth for detailed analysis by scientists in many terrestrial laboratories around the world. In January 2004, the Mars rovers Spirit and Opportunity landed successfully on Mars at Gusev and Meridiani Planum sites, two sites on Mars that was thought that we may find evidence of liquid water on the surface of Mars at some early time. The rovers were designed to last at least 90 days operating on the surface of Mars, and they are now on their third year of successful operation. On February 7, 1997 the Cassini/Huygens spacecraft, a joint undertaking by NASA and European Space Agency, was launched towards the planet Saturn. After traveling for 7 years, it was inserted into the Saturn orbit on July 1st, 2004 and started investigating the planet, its many satellites and its spectacular rings. The High Rate Detector from the University of Chicago has detected dust clouds around several satellites, as well as within the Saturn rings.

Dr. Economou will describe all these missions in detail with plenty of fascinating pictures and movies from different stages of the missions, and will summarize the main science results that were obtained by the payload instruments.

Dr. Thanasis Economou holds an M.S degree in Nuclear Physics from Charles University, Prague, Czechoslovakia, and a Postgraduate Degree from the Institute for Plasma Physics, in Prague. He has worked at the Institute for Plasma Physics in Prague, at the Laboratory for Astrophysics and Space Research, and the Enrico Fermi Institute, at The University of Chicago, and currently he is Senior Scientist at the same Institute. His work involves chemical analyses of planetary bodies, and cosmic dust investigations in near earth and interplanetary space. He has been the Principal Investigator for the development of a new nuclear technique for water, hydrogen, and deuterium detection in planetary surfaces. He has received a NASA award for the APXS on the Pathfinder

Mission, a National Air and Space Museum 1998 Achievement Trophy for the Pathfinder Team, a Group award for Sojourner rover development, a NASA Group award for the MER mission, and a NASA award for the STARDUST mission.

## *In Brief*

### **Wind parks in Cyclades islands**

The Samaras and Kopelouzos groups announced recently an investment of 700 million euros for the construction of wind parks in the Cyclades islands in the Aegean and their linking with the mainland system. Applications were submitted to the development ministry on the week of February 20, 2006 for the development of wind parks of a total capacity of 400 megawatts on the islands of Andros (170 MW), Tinos (50 MW), Paros (72 MW) and Naxos (108 MW). The project will contribute to the reliable supply of electric power for the islands of Syros, Andros, Tinos, Mykonos, Paros, Antiparos, Naxos, Ios, Sikinos, Folegandros and Koufonisia.

### **Greece second largest investor in Bulgaria**

From 1996 to 2005 Greece was the second largest foreign investor in Bulgaria, with direct investments totaling 1.22 billion euros. Last year, Greece ranked fourth among foreign investors in Bulgaria, with investments totaling 180.02 million euros (or 9.6 pct of the total foreign direct investments), from 204.15 million euros in 2004. Austria ranked first with total investments of 686.5 million euros (36.6 pct of total), followed by the UK with 199 million euros (10.6 pct) and Switzerland (188.4 million euros, 10.5 pct). Austria was also the largest foreign investor in Bulgaria in the period of 1996-2005.

### **US supports the Annan plan**

On February 28, 2006, US State Department Deputy Spokesman Adam Ereli asked to comment on the meeting in Paris between Cypriot President Tassos Papadopoulos and Annan, said the United States "support the Annan plan as a basis for reunification." He added: "We regret that the referendum did not pass. We believe the Annan plan remains the best basis for reunification. And we urge all sides to engage seriously to discuss ways that they can achieve that goal on the basis of the Annan plan." In a referendum in April 2004, the Greek Cypriots rejected by an overwhelming majority (76%) the plan, saying it did not serve the interests of the Cypriot people as a whole. The Turkish Cypriots voted in favor of the plan by 65%. The Greek Cypriots want to introduce changes to the plan, through negotiations, to render it fair and balanced and make the solution viable and functional.

### **Greece lags behind in innovation**

On March 2, 2006, addressing a seminar organized by the

National Center for Technological Development, George Mylonas, president of the Northern Greece's Industry Union (SBBE) said that the innovation gap between Greece and the rest of the EU is huge. According to figures provided by the European Trend Chart of Innovation for 2005, the number of new brand names per million inhabitants in Greece was 24.9 in 2004, compared with an average 87.2 in the EU. Also only 8.1 patents per million inhabitants were registered in Greece in 2003, compared with 460.1 in Switzerland and 311.5 in Sweden. Mylonas said that Greek enterprises should focus on the production of innovative products and services since "there is no survival without innovation". SBBE recommended the creation of networks between leading Greek enterprises and leading universities in the country, and the hiring of high quality staff for research and development.

## *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".*

Not much time will be gained in return for the evil name which you will get from the detractors of the city, who will say that you killed Socrates, a wise man; for they will call me wise even although I am not wise when they want to reproach you. If you had waited a little while, your desire would have been fulfilled in the course of nature. For I am far advanced in years, and not far from death. I am speaking now only to those of you who have condemned me to death. And I have another thing to say: You think that I was convicted through deficiency of words—I mean, that I had thought fit to leave nothing undone, nothing unsaid, I might have gained an acquittal. Not so; deficiency which led to my conviction was not of words—certainly not. But I had not the boldness or impudence or inclination to address you as you would have liked me to address you, weeping and wailing and lamenting, and saying and doing many things which you have been accustomed to hear from others, and which, as I say, are unworthy of me. But I thought that I ought not to do anything common or mean in the hour of danger: nor do I now repent of the manner of my defence, and I would rather die having spoken after my manner, than speak in your manner and live. For neither in war nor yet at law ought any man to use every way of escaping death. For often in battle there is no doubt that if a man will throw away his arms, and fall on his knees before his pursuers, he may escape death; and in other dangers there are other ways of escaping death, if a man is willing to say and do anything. The difficulty is not in avoiding death, but in avoiding unrighteousness; for that runs faster than death. I am old and move slowly, and the slower runner has

overtaken me, and my accusers are keen and quick, and the faster runner, who is unrighteousness, has overtaken them. And now I depart hence condemned by you to suffer the penalty of death, and they, too, go their ways condemned by the truth to suffer the penalty of villainy and wrong; and I must abide by my award—let them abide by theirs. I suppose that these things may be regarded as fated—and I think that they are well.

And now, I would fain prophesy to you; for I am about to die, and that is the hour in which men are gifted with prophetic power. And I prophesy to you who are my murderers, that immediately after my death, punishment far heavier than you have inflicted on me will surely await you. Me you have killed because you wanted to escape the accuser, and not to give an account of your lives. I say that there will be more accusers of you than there are now; accusers who hitherto I have restrained: and as they are younger they will be more severe with you. For if you think that by killing men you can avoid the accuser censuring your lives, you are mistaken; that is not a way of escape which is either possible or honorable; the easiest and noblest way is not to be crushing others, but to be improving yourselves. This is the prophecy which I utter before my departure, to the judges who have condemned me. Friends, who would have acquitted me, I would like also to talk with you about this thing which has happened, while the magistrates are busy, and before I go to the place at which I must die. Stay then awhile, for we may as well talk with one another while there is time. I should like to show you the meaning of this event which has happened to me. O my judges—for you I may truly call judges—I should like to tell you of a wonderful circumstance. Hitherto the familiar oracle within me has constantly been in the habit of opposing me even about trifles, if I was going to make a slip or error about anything; and now as you see there has come upon me that which may be thought, and is generally believed to be, the last and worst evil. But the oracle made no sign—of opposition, either as I was leaving my house and going out in the morning, or when I was going up into this court, or while I was speaking. What do I take to be the explanation of this? I regard this as a proof that what has happened to me is a good, and that those of us who think that death is an evil are in error. This is a great proof to me of what I am saying, for the customary sign would surely have opposed me had I been going to evil and not to good.

Let us reflect in another way, and we shall see that there is great reason to hope that death is a good, for: either death is a state of nothingness and utter unconsciousness, or, as men say, there is a change and migration of the soul from this world \_ to another. If you suppose that there is no consciousness, but a sleep like the sleep of him who is undisturbed even by the sight of dreams, death will be an unspeakable gain. For if a person were to select the night in which his sleep was

undisturbed even by dreams, and were to compare with this the other days and nights of his life, and then were to tell us how many days and nights he had passed in the course of his life better and more pleasantly than this one, I think that any man, even the great king, will not find many such days or nights, when compared with the others. If death is like this, I say that to die is gain; for eternity is then only a single night. But if death is the journey to another place, where all the dead are, what good can be greater than this? If indeed when the pilgrim arrives in the world below, he is delivered—from the professors of justice in this world, and finds the true judges who are said to give judgment there, Minos and Rhadamanthus and Aeacus and Triptolemus, and other sons of God who were righteous in their own life, that pilgrimage will be worth making. What would not a man give if he might converse with Orpheus and Museums and Hesiod and Homer? If this be true, let me die again and again. I, too, shall have a wonderful interest in a place where I can converse with Palamedes, and Ajax the son of Telamon, and other heroes of old, who have suffered death through an unjust judgment; and there will be no small pleasure, as I think, in comparing my own sufferings with theirs. Above all, I shall be able to continue my search into true and false knowledge; as in this world, so also in that; I shall find out who is wise, and who pretends to be wise, and is not. What would not a man give to be able to examine the leader of the great Trojan expedition; or Odysseus or Sisyphus, or numberless others, men and women too! What infinite delight would there be in conversing with them and asking them questions! For in that world they do not put a man to death for this; certainly not. For besides being happier in that world than in this, they will be immortal, if what is said is true. Wherefore, be of good cheer about death, and know this of a truth—that no evil can happen to a good man, either in life or after death. He and his are not neglected by the gods; nor has my own approaching end happened by mere chance. But I see: clearly, that to die and be released was better for me; and therefore the oracle gave no sign. For which reason also, I am not angry with my accusers, or my condemners; they have done me no harm, although neither of them meant to do me any good; and for this I may gently blame them.

Still I have a favor to ask of them. When my sons are grown up, would ask you to punish them; and I would have you trouble them, as I have troubled you, if they seem to care about riches, or anything, more than about virtue; or if they pretend to be something when they are really nothing, then reprove them, as I have reproved you, for not caring about that for which they ought to care, and thinking that they are something when they are really nothing. And if you do this, I and my sons will have received Justice at your hands.

The hour of departure has arrived, and we go our ways—I to die, and you to live. Which is better, God only knows.

## *From The Riches of Our Cultural Heritage*

### **Poetry by Zoe Karelli**

Thessaloniki poetess Chrisoula Argiriadou (1901-1998) mostly known by her pen name, Zoe Karelli eloquently wove in her works the ancient Greek spirit with Christianity. She made her first steps in poetry in 1935; since then she published 12 poem anthologies and often collaborated with the literary periodical "Kochlias". Zoe Karelli was also a corresponding member of the Athens Academy and a candidate for the Nobel in Literature. A frequent translator of T.S. Eliot's works, in 1956 she was bestowed with the state award for her "Kassandra" anthology, while in 1974 she was granted the State's Poetry Award. In 1978 she was honored by the Athens Academy while in 1988 she was named honorary professor by the Aristotle University's School of Philosophy. In 1995, the president of the Hellenic Republic honored her with the Palm Commander Award.

### **ΕΡΓΑΤΗΣ ΣΤΑ ΕΡΓΑΣΤΗΡΙΑ ΤΟΥ ΧΡΟΝΟΥ**

Καθώς εργάζονταν το σχήμα,  
εργάτης σε υαλουργείο,  
κατάλαβε πολύ καλά τον έρωτα  
γιά την ύλη,  
όπου φυσούσε την πνοή του.  
Κάποτε κρύσταλλο, κάποιο μαργαριτάρι,  
φιλντίσι, πολύτιμο ελεφαντοκόκκαλο  
η σπάλι με χρώματα ομίχλης  
προς το κυανό.  
‘Ολ’ αυτά ύλη, πού γινόταν σχήμα,  
σχήμα ερωτικό, γιά ό,τι υπάρχει  
μέσ’ στο χρόνο.

Το σχήμα, δοχείο του χρόνου,  
ερωτικό τον περιέβαλε,  
προσφορά στο χρόνο,  
προσδοκία και δέξιμο μαζί,  
αγκάλιασμα στου χρόνου τη μορφή,  
το σχήμα που σχημάτιζε ειδικό,  
δικής του σημασίας,  
δική του φαντασία.

‘Ομως καθώς το σχήμα έψαυε  
τελειωμένο, ύστερα, το υλικό του χέρι,  
κατάλαβε του χρόνου την υλικότητα  
καθώς το χέρι το δικό του  
και το σχήμα μαζί,  
και το πολύτιμο ερωτικό υλικό  
γινόταν διάφανη έννοια του χρόνου.  
Όλα μαζί.  
Ιδίως ο εαυτός του.

### **WORKER IN THE WORKSHOPS OF TIME**

As he wrought the shape,  
a worker, a blower of glass,  
felt his love profoundly  
for the material  
into which he blew his breath.  
At times crystal or like pearl,  
mother-of-pearl, precious ivory  
or opal with misty colors  
drifting toward azure.  
All these materials that become shapes,  
erotic shapes for whatever exists  
within time.

The shape, receptacle of time,  
enclosed it erotically,  
an offering to time,  
expectation and acceptance both,  
that form which is an embrace of time,  
the singular shape he wrought  
out of his own essence,  
his own imagination.

But as his material hand  
caressed the final shape afterward,  
he understood the materiality of time  
as his own hand  
together with the shape  
and the precious, erotic material  
were transformed into the diaphanous meaning of time.  
All together,  
but particularly he.