



HELLENIC LINK–MIDWEST Newsletter

A CULTURAL AND SCIENTIFIC LINK WITH GREECE

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Upcoming Events

Greek Philosophy as a Way a Life: Historical Shifts and Contemporary Implications

On Sunday, December 8, 2013, Hellenic Link–Midwest presents Dr. Perry Hamalis in a lecture titled “*Greek Philosophy as a Way of Life: Historical Shifts and Contemporary Implications*”. The event will take place at 3 pm at the Four Points Sheraton Hotel, 10249 West Irving Park Road at Schiller Park (southeast corner of Irving Park Road and Mannheim Road). Admission is free for HLM members and students with ID, and \$5 for non-members.

Henry David Thoreau once commented that “Nowadays, there are philosophy professors, but no philosophers”. Thoreau’s words highlight a shift that seems to have occurred within philosophy. Philosophy once was a way of life, now it is an academic discipline. Formerly the “love of wisdom,” Philosophy has now become a field of discourse, one populated by specialists who know a lot about philosophers’ writings and arguments, but who typically lack wisdom—or even the love of wisdom. Drawing on the work of Pierre Hadot, this lecture will begin with a discussion of the meaning of “wisdom” and its connection to ethos or “ethics.” Then some current examples, ranging from workplace challenges to family life, will be presented stressing present day implications of the disappearance of philosophy as a way of life. After this, the attention will turn to the teachings of some ancient Greek Philosophers as a way of remembering the meaning of Philosophy before it became what it is today—to understand Philosophy as a way of life, not as a field discourse that is often divorced from everyday life. With this ancient backdrop in place, we will then identify several of the main factors that contributed to Philosophy’s regression during the Middle Ages and Early Modern periods. Finally, we will end on a hopeful note, one that centers on ways in which “the love of wisdom” endures in our world and can continue to help each of us live more meaningfully and virtuously.

Perry Hamalis is the Cecelia Schneller Mueller Professor of Religion and Director of College Honors Programs at North Central College in Naperville, IL. He earned his Ph.D. in Religious Ethics at the University of Chicago, his M.Div. from Holy Cross Greek Orthodox School of Theology, and his B.A. in Philosophy from Boston College, where he was also inducted into Phi

Beta Kappa. Dr. Hamalis’s primary areas of research and teaching include Eastern Orthodox Christian Ethics, religion & politics, and applied ethics. He is a supporter of the ecumenical movement and serves as a consultant to the Faith and Order Commission of the World Council of Churches. In addition to his forthcoming book *Formed by Death: Insights for Ethics from Orthodox Christianity*, his works have been published in the *Journal of Religion*, *Studies in Christian Ethics*, and the *Greek Orthodox Theological Review*, and in several edited volumes and encyclopedias, including *Toward an Ecology of Transfiguration*, ed. John Chryssavgis and Bruce Foltz, *The Orthodox Christian World*, ed. Augustine Casiday; *Thinking through Faith*, ed. Aristotle Papanikolaou and Elizabeth Prodromou; and *The International Encyclopedia of Ethics*, ed. Hugh LaFollette.

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 25, 2014, at the Four Points Sheraton Hotel, 10249 West Irving Road at Schiller Park, starting at 6:30 pm. 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 in advance at \$65 per person (\$25 for children up to 12 years old), 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 \$70.

In Brief

Human rights court orders Turkey to pay 5 mln euros to Greek siblings

As reported in the Greek newspaper *Kathimerini*, on Tuesday, October 1st, 2013, The European Court of Human Rights ruled that the Turkish government must pay damages worth 5 million euros to two Greek brothers, Yiannis and Vangelis Fokas, who had been prohibited by Turkish authorities from claiming ownership of a property in the neighboring country that they had inherited from their sister.

Turkish authorities had prohibited the two Greek brothers, born in the Greek city of Katerini, from claiming the title to the property on account of their

nationality and of the principle of reciprocity between Greece and Turkey.

In its principal judgment in September 2009 the Strasbourg-based court ruled that there had been a violation of Article 1 of Protocol No. 1 regarding the protection of property. Tuesday's judgment concerned the question of just satisfaction, with the court ruling that the Turkish state must pay the Fokas brothers 5 million euros, plus any tax that may be chargeable, in pecuniary and non-pecuniary damages, as well as 15,000 euros, plus any tax chargeable, to cover costs and expenses.

Europe Needs the Teaching of Ancient Greek

In response to a recent proposal of the leftist Greek parliamentarian Maria Repoussi to make optional the teaching of Ancient Greek in the Greek high schools, Frank Engel, a member of the European Parliament from Luxembourg published the following letter in Greek in the Greek newspaper *Kathimerini*

Recently a debate was initiated on the removal of ancient Greek from the curriculum of Greek schools. Scholars throughout Europe are fighting to keep alive the teaching of the two great classical languages, Greek and Latin. They are struggling under very adverse conditions. How to oppose the onslaught of "modern" elements of school teaching and an army of ignoramuses who preach that for languages to have relevance today with the syllabus should be exercised in social media?

How to stand up against this torrent of adversity, if Greece itself would abandon the language which is the foundation of today's scientific, legal and artistic speech?

I wanted to learn Ancient Greek. However, I was told politely that at my school ancient Greek had died and I had to go elsewhere to learn it - if I really wanted to.

Shouldn't I choose to learn another living language instead? My answer was no. I preferred this dead torch of civilization and humanity, but I had no choice.

So I chose another living language, which was available, but I always missed the Ancient Greek. It bothered me the fact that Plato, Aristotle, Democritus, Sophocles and all the other great Greeks would not be "directly" accessible to me. Years later, I began to learn Modern Greek. A language in which no one can have a structured access without referring continuously to the ancient language of the Greeks. The Greek language made its rules, acquired its form, and designed its sounds, its letters and their meaning thousands of years ago.

The Modern Greek language, though differentiated, remains a single language from antiquity to today – has a linguistic continuity of over 3,000 years. No sensible policymaker would want to erase this reality from the curriculum of the Greek schools.

Whoever seeks to acquire sufficient knowledge of the language of Cavafy, needs to understand the structure of the language of Homer. He who seeks to understand the language of Kazantzakis has to use as a basis the logic of Pericles.

Perhaps this is difficult to be noticed by a native speaker of Modern Greek. But let me assure you that anyone else who wants to understand and learn to use Modern Greek will benefit greatly from the Ancient Greek.

Mathematics, philosophy, politics and the arts set their roots first in Ancient Greece. The founders of the modern Greek state were able to motivate others in their struggle with their ability to cite in the original excerpts from the "Odyssey", "The Republic" and "Philoctetes." Ancient Greek is the language in which the meaning of our existence was given.

Of Greek fathers and Turkish sons

(Source: ALMONITOR, The Pulse of the Middle East, Author: Orhan Kemal Cengiz)

On November 10, 2013, the anniversary of the death of Mustafa Kemal Ataturk, the founder of the Republic of Turkey, Muharrem Ince, a parliamentary whip of the Turkish main opposition Republican People's Party (CHP), told reporters: : "If it weren't for Ataturk, you would have been called Dimitri or Yorgo today."

Today, Turkey's Greek number only 3,000 to 4,000. Yorgo Demir of the Istanbul-based Galata Greek School Foundation slammed Ince for "not only lacking respect for his fellow citizens, but also disregarding and belittling them with a knee-jerk impulse devoid of any political ethics and courtesy." He went on to point out how Ince twisted historical facts. "Ironically, the Dimitris and Yorgos, who had always existed in the lands Ince mentions, were either assimilated after being forced to adopt names like Hasan and Huseyin — especially in the Pontus region — when their lives fell in danger during the foundation phase of the Turkish republic, or were slain and wiped off these lands. That was no different from the atrocities against the Armenians in Anatolia and the Jews in Thrace," he said.

Mihail Vasiliadis, editor-in-chief of *Apoyevmatini*, the newspaper of Turkey's Greek minority, also spoke out, underscoring the stark contrast between Turkey's realities and Ince's remarks. It was Turkey's Greeks who had to adopt Turkish names to survive and not vice versa, he stressed. "If today some people named Ahmet, Hasan or Huseyin happen to have grandfathers called Yorgo or Dimitri, they should be grateful and say a prayer for Ataturk," Vasiliadis said. "Had their ancestors stayed as Dimitris and Yorgos, their families would have landed in a concentration camp in 1941 and paid the wealth tax in 1943 ... or they could have had their properties looted on September 6-7, 1955, or found

themselves dispossessed and exiled in 1964. They should feel indebted for having escaped all that.”

Vasiliadis was referring to a series of policies that targeted Turkey’s minorities and were carried out mostly by the CHP, Ince’s party. As Vasiliadis mentions, gendarme soldiers showed up abruptly at the door of 12,000 non-Muslim men one day in 1941 to “recruit” them to the army. They were taken to squalid camps and malaria-ridden swamps amid scorching heat, humidity and water shortages. They were used for heavy-labor such as stone-crushing, road construction and tunnel-drilling.

The wealth tax, levied in 1943 and targeting non-Muslims, resulted in many Greeks, Armenians and Jews selling off their entire assets to raise the enormous sums. Those who failed to pay the tax were sent to labor camps. Those episodes are just a few examples of the CHP-led campaign against non-Muslim minorities.

The CHP, Turkey’s main opposition today, is divided into two camps. The first, to which Ince belongs, is made of neo-nationalists. The second camp is made of social democrats in the traditional Western sense.

From Our History

The speech of Metaxas to the chief editors of the Greek newspapers on October, 30th, 1940

(continued from the previous issue)

In other words, in order to avoid War we had to willingly become slaves and to pay the “price”, by giving Greece’s right and left arms to be amputated respectively by Bulgaria and Italy. In such a case, it was not difficult to predict that the British, masters of the seas, following the enslavement of Greece by their enemies, would not fail to defend themselves by rightly cutting-off Greece’s legs, i.e. at least the island of Crete, as well as some other islands. This conclusion was not only the result of simple logical considerations, but was also drawn from certain and sure intelligence from Egypt. The British had already decided their reaction, in case Greece were to be willingly or unwillingly drawn to the Axis, in order to deny the use of Greek islands to the Axis.

On the other hand I cannot deny that in such a case what is right would not be on the side of the Government of Greece, and I cannot avoid to recognize that the people rightly would be against the Government, which for the sake of protecting them from war would have condemned them to enslavement and to amputation of the nation. For the future of the nation, this supposed protection would have been more detrimental than the worse of the consequences of any war. Therefore the right would not have been with the side of the Government of Athens, if she had acted in accordance

with the recommendations of Berlin, that I mentioned earlier. The right would have been with the side of the Greek People, who rightly would have condemned the government, and with the side of the British, who defending their existence would have also rightly taken the actions that have planned, responding also to the just grievances of the Greek people, which would surface in time, if the justifiable reasons would have been given.

If Greece would ally with the Axis, the country would be divided not in two, as in 1916, but in three “Greeces”.

The first one would be the “official Greece”, governed from Athens, which in order to avoid War would have fallen to the disgrace of becoming willingly a slave, and would pay this honor by having on her own accord amputated herself by giving away lands with purely Greek populations, and I could say with populations feeling more Greek than in any other part of the country.

The second one would be the “real Greece”, i.e. the unanimous public opinion of the Greek Nation, which would never have willingly accepted its enslavement accompanied by the loss of Greek lands, something equivalent to utter disgrace and future nullification of Hellenism as a concept and a being. And this nullification would be first in the moral sense and subsequently in the material sense. The Nation would never forgive the Greek King and the Government of the 4th of August for such policies.

Finally the third one would be a Greece that the democratic Greeks would not neglect to form, naturally in the name of democracy, under the cover of the British fleet in Crete and other islands. This third Greece, the “democratic” Greece, would have on her side not only the willing support of England, to which would give the right to cover our islands, covering herself in Northern Africa, but it would also have on her side what is just for the Nation. The moral power of this third Greece would unavoidably absorb the first “official Greece”, because this third Greece would enjoy the unqualified approval and support of the unofficial “second Greece”, representing the unanimous National public opinion.

Gentlemen, I have lived the days of our National Division, created in 1916, when from that situation ensued two “Greeces”; one with its capital in Athens and the other with its capital in Thessaloniki. Gentlemen, for the Nation and its future, I consider the danger of a new split of Greece, resulting from the Second World War, as the previous division had resulted from the First World War, i.e., of a new and more tragic partition, which as I have outlined, would culminate in the trisection of Greece, as incomparably worse than the War; even if this war would temporarily result in an enslaved Greece. I say temporarily, because I believe unswervingly that eventually victory will be on our side. Because the Germans will not be victorious. They cannot be victorious. There are many obstacles.

(to be continued)

From the Riches of Our Cultural Heritage

Κωνσταντίνος Καβάφης

ΑΣ ΦΡΟΝΤΙΖΑΝ

Κατήντησα σχεδόν ανέστιος και πένης.
Αυτή η μοιραία πόλις, η Αντιόχεια
όλα τα χρήματά μου τάφαγε:
αυτή η μοιραία με τον δαπανηρό της βίο.

Αλλά είμαι νέος και με υγείαν αρίστην.
Κάτοχος της ελληνικής θαυμάσιος
(ξέρω και παραξέρω Αριστοτέλη, Πλάτωνα
τι ρήτορας, τι ποιητάς, τι ό,τι κι αν πεις).
Από στρατιωτικά έχω μιαν ιδέα,
κ' έχω φιλίες με αρχηγούς των μισθοφόρων.
Είμαι μπασμένος κάμποσο και στα διοικητικά.
Στην Αλεξάνδρεια έμεινα έξι μήνες, πέρσι·
κάπως γνωρίζω (κ' είναι τούτο χρήσιμον) τα εκεί:
του Κακεργέτη βλέψεις, και παληανθρωπιές, και τα λοιπά.

Όθεν φρονώ πως είμαι στα γεμάτα
ενδεδειγμένος για να υπηρετήσω αυτήν την χώρα,
την προσφιλή πατρίδα μου Συρία.

Σ' ό,τι δουλειά με βάλουν θα πασχίσω
να είμαι στην χώρα ωφέλιμος. Αυτή είν' η πρόθεσίς μου.
Αν πάλι μ' εμποδίσουνε με τα συστήματά τους—
τους ξέρουμε τους προκομένους: να τα λέμε τώρα;
αν μ' εμποδίσουνε, τι φταίω εγώ.

Θ' απευθυνθώ προς τον Ζαβίνα πρώτα,
κι αν ο μωρός αυτός δεν μ' εκτιμήσει,
θα πάγω στον αντίπαλό του, τον Γρυπό.
Κι αν ο ηλίθιος κι αυτός δεν με προσλάβει,
πηγαίνω παρευθός στον Υρκανό.

Θα με θελήσει πάντως ένας απ' τους τρεις.

Κ' είν' η συνείδησίς μου ήσυχη
για το αφήφιστο της εκλογής.
Βλάπτουν κ' οι τρεις τους την Συρία το ίδιο.

Αλλά, κατεστραμένος άνθρωπος, τι φταίω εγώ.
Ζητώ ο ταλαίπωρος να μπαλωθώ.
Ας φρόντιζαν οι κραταιοί θεοί
να δημιουργήσουν έναν τέταρτο καλό.
Μετά χαράς θα πήγαινα μ' αυτόν.

TO HAVE TAKEN THE TROUBLE

I'm broke and practically homeless.
This fatal city, Antioch,
has devoured all my money:
this fatal city with its extravagant life.

But I'm young and in excellent health.
Prodigious master of things Greek,
I know Aristotle and Plato through and through,
poets, orators, or anyone else you could mention.
I have some idea about military matters
and friends among the senior mercenaries.
I also have a foot in the administrative world;
I spent six months in Alexandria last year:
I know (and this is useful) something about what goes
on there—
the scheming of Kakergetis, his dirty deals, and the
rest of it.

So I consider myself completely qualified
to serve this country,
my beloved fatherland, Syria.

Whatever job they give me,
I'll try to be useful to the country. That's my intention.
But if they frustrate me with their maneuvers—
we know them, those smart operators: no need to say
more here—
if they frustrate me, it's not my fault.

I'll approach Zabinas first,
and if that idiot doesn't appreciate me,
I'll go to his rival, Grypos.
And if that imbecile doesn't take me on,
I'll go straight to Hyrkanos.

One of the three will want me anyway.

And my conscience is quiet
about my not caring which one I chose:
the three of them are equally bad for Syria.

But, a ruined man, it's not my fault.
I'm only trying, poor devil, to make ends meet.
The almighty gods ought to have taken the trouble
to create a fourth, an honest man.
I would gladly have gone along with him.