

THE HELLENIC

The Richard Stockton College of New Jersey



Fall 2001

Dr. Vera King Farris Expands Hellenic Studies Program

by
Kiki Glikerdas and Ginny Kramvis



President Vera King Farris

On Thursday, May 22 we interviewed Dr. Vera King Farris. Soft-spoken yet confident she talked about herself, Stockton, and the Hellenic Studies Program. Dr. Farris recently celebrated her eighteenth year as President of the Richard Stockton College of New Jersey.

The creation of the Hellenic Studies Program began from discussions with Dr. Demetrios Constantelos. Her first objective, when the Hellenic Studies Program was initiated, was to create an academic chair. Professor Ippokratis Kantzios was an integral part of the program and was the first full-time professor. When he left, Professor Alexander Alexakis D. Phil., Oxford Philology Byzantine Literature was appointed to the position. Dr. Farris recently created a second full-

time position in the Hellenic Studies Program. She was personally involved in the selection of Professor Tom Papademetriou, Ph.D. Princeton in Near Eastern Studies. He is highly qualified and reads Greek, Turkish, Latin, French and German. She believes that the Middle East will be an area of tremendous interest in the future.

Of Dr. Constantelos she added, "He is a stalwart to the Hellenic community. He has peers, but not equals." As a person, it is the substance and the beauty of the man that is so important. There will be others but we cannot hope to duplicate him. My friendship with him is complete."

Dr. Farris has very positive views of the program. "The contribution of the Hellenic Studies Program represents the finest in the Classics, giving us a clear understanding of the early stages of civilization of man. The enrollment in the program is growing and community interest and support strengthens it. It strengthens the General Studies Program as well.

The Professors involved in the program contribute to the cultural life of the college. Recently, Professor Alexakis participated in a musical presentation at the Linwood library and in the past presented a concert of music composed for classical guitar and renaissance lute at the College.

Dr. Farris attended Tuskegee Institute for her undergraduate studies. She was

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Faculty News

Professor Tom Papademetriou, Ph.D. Princeton in Near Eastern Studies has been appointed to the second full-time position in the Hellenic Studies program. He attended The Hellenic College for his Bachelor of Arts and continued at St. John's College and Holy Cross Greek Orthodox School of Theology for his Masters of Arts and Masters of Divinity. His Ph.D. coursework was at Rutgers University and he completed his Ph.D. in Near Eastern Studies at Princeton University. His dissertation: "Ottoman Tax Farming and The Greek Orthodox Patriarchate: State And Church in Ottoman Society, 14-16th Centuries," was defended in the Spring 2001.

Professor Papademetriou speaks Greek (Ancient and Modern), Turkish (Ottoman and Modern), Latin, and reads French and German. His fields of interest include Southeastern Europe, Middle Eastern History, Modern Hellenism, Late Byzantine and Early Ottoman History, and Byzantium and Its Neighbors (East and West). He has several Research Interests: Cross-Cultural Interactions in the Southeastern Europe and numerous others.

Some of the courses he offers are: The History of Southeastern Europe from 1500; History of the Mediterranean (16th-20th Centuries); Greek Culture and Modern Hellenism.

The Friends of Hellenic Studies welcomes Professor Papademetriou and wishes him every success.

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Dr. Vera King Farris' Career and the Future of Stockton

inspired by George Washington Carver, who was world renowned for his achievements in agricultural research. Dr. Farris has achieved a great deal in her lifetime. Aside from being the President of Stockton, she is also a Professor of Biological Sciences and serves on numerous Boards and Commissions (American Council and Education, New Jersey American Association of State Colleges and Universities). Her advice to others is: "Do not give up... the most important thing when you have a dream is to go strong and work on it. Measure your progress by the day if you have to... and learn as many communication skills for interacting with others."

During her tenure as President, Stockton has made tremendous strides. Dr. Farris has achieved her goal for Stockton to be a premier, nationally recognized Liberal Arts College in every sense of the word. She said, "we want to make certain that the degree a student receives from

Stockton is valuable, as the College stands. In order to do that, we must ensure that the college represents excellence and quality."

She continued, "We would like to place more emphasis on internships in addition to academics, where students would have hands on experience and we would like to consider additional master programs to the programs already in existence. With reference to the growth potential, there is a possibility of Stockton becoming a University."

Her Personal Comments

Our questions ended, but President Farris wished to add her personal comments. She began by praising the Hellenic community for showing a tremendous love and devotion of education. She expressed her appreciation for the steps that the Hellenic community has taken to support the Hellenic Studies Program at Stockton. She spoke of her dream to contribute further to the community. She would love the opportunity for Stockton to present a series

of Greek films where families attend and enjoy. "The Hellenic community adds to the milieu and it is a powerful community which has my love, respect and admiration", she added.

She did not think that in the years that she has been here, there has been any other community so interested in sharpening the confidence of the future generation. Neither has she found another community, who love and appreciate the steps that the college has taken to ensure that the Hellenic Studies Program continues. They have never made demands and their excellence is evident. ■



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Annual Hellenic Heritage Dinner

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present

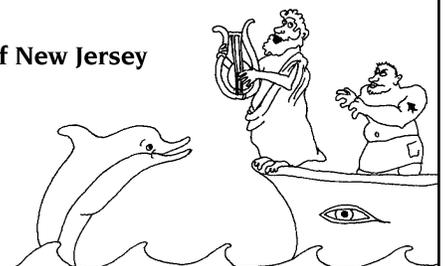
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Sing along with the Arion Music Ensemble of Stockton College, listen to stories told by Eleni Constantelos, a highly acclaimed Greek-American storyteller, and enjoy a poetry reading by Nicholas Samaras, an accomplished Greek-American Poet and, of course dinner.

For further information call 609-652-4528



Something New, Something Exceptional for Adults and Young People Alike

Please join us for dinner on Sunday, October 21 for "Greece in Story and Song: Myth, Music and Poetry" featuring the Arion Music Ensemble of Stockton College, Eleni Constantelos, storyteller, and a poetry reading by poet Nicholas Samaras.

This year The Friends of Hellenic Studies at the College present the recently organized Arion Music Ensemble of Stockton College. The Arion Music Ensemble was the name given by Dr. Constantelos to the serendipitous gathering of a few faculty members of ARHU with common interests in music. The Ensemble originally started as a guitar duo consisting of professors Alexander Alexakis and Rodger Jackson and in their latest performance they included Professor Lance Olsen. The ensemble performs in a rather flexible scheme and other members are Mrs. Georgia Masaouti-Alexakis, while for the future is anticipated further participation of students. For the Sunday Dinner, the ensemble will perform a short program of guitar duo pieces and then as a special bonus a longer program of modern Greek songs by Alexander and Georgia Alexakis and George Plamantouras (a Stockton student minoring in Classics and recipient of the 1st Constantelos Prize for Hellenic Studies). For this special program the Arion Ensemble will distribute lists of songs to the audience at the beginning of the evening and audience members will select their favorite pieces to be performed later that evening. Come prepared to sing!!

The Hellenic Committee has also arranged for Eleni Constantelos, an acclaimed storyteller, to join us. Ms. Eleni Constantelos was born in Perth Amboy, New Jersey and has lived in Washington, D.C., Lexington, Massachusetts and Linwood, New Jersey. She was educated at Colgate University, receiving a Bachelor's Degree in English Literature. She is also a member of the Board of Directors of The Storytelling Center, Inc. in New York City.

Eleni has been telling stories since she learned to talk. For the last twenty years, she has put that love of "Once upon a time..." to use as an actor, and as a professional storyteller. With a repertoire of over 300 stories, she performs both original and traditional tales in a variety of settings and media; she has collaborated with film and video production companies, radio stations, and publishers, as well as with museums, libraries, schools, festivals, cultural and recreational organizations, to create specialized events for the young, and the young at heart.

A trained actress and singer, Eleni came to storytelling from theater, where she performed in Shakespeare, contemporary drama, and children's theater.

She created and performed story segments for a video series, Values in Action, a year-long radio program of Greek myths, The Children of Prometheus, broadcast nationally. With Candlewick Press, she participated in a national storytelling program designed to encourage reading by exposing children to storytelling and

books. She is also a regular storyteller for The New York Society Library, the New York Public Library, and the Queens Borough Public Library. In collaboration with the Daresh Museum, she created distinctive storytelling programs to compliment seven of their exhibitions, and has also appeared at the South Street Seaport Museum, the American Craft Museum, and The Museum of the City of New York.

Eleni has, since 1990, worked with the Central Park Conservancy in their summer-long Sandbox Stories series, as well as various other programs throughout the year. The poetry reading will be executed by Nicholas Samaras, an accomplished Greek-American poet. Nicholas is from Woburn, Massachusetts, his family home and later went on to settle in New York/Long Island. He holds degrees from Holy Cross Theological School, Columbia University (MFA) and the University of Denver (Ph.D.). His first book of poetry, "Hands of the Saddle-maker," received the Yale Series of Younger Poets Award. His second collection, "Survivors of the Moving Earth," (1998) published by The University of Salzburg Press (Austria and England). He recently edited the book, "To The Country of That Spirit: Selected Poems & Essays of Alexandros Gialas (A.K.A. G. Verites)," and wrote the Introduction to the collection, published in Greece and Korea (1998).

Samaras has received several awards including the National Endowment for the Arts (NEA) Poetry Fellowship (1997-98); the Colorado Center for the Book Award in Poetry (1992); The Academy of American Poets Award (1992); and State Literary Fellowship Awards from Florida (1997-98), Colorado (1994), and New York (1986). His individual poems have been featured in The New Yorker, The New York Times, The Paris Review, Poetry, The New Republic, Kenyon Review, etc.

Your support of the College's annual Hellenic Heritage dinner will ensure a successful fundraising event. We hope that you will plan to join us for what will be a magnificent afternoon. Please call the Office of College Development at 609-652-4528 if you wish to reserve seats for this exciting affair. ■



The Role and Contributions of Greek Women

by
Kiki Glikerdas

During a recent summer vacation in Greece, I had the opportunity to get in touch once again with my childhood years and re-paint somewhat faded family memories. In one such instance, my mother reminded me of my great-grandfather, Costas, who as a young man came to America in the 1920's leaving behind his wife and baby son in a remote village outside of Sparta, in Peloponnesus. He returned thirty-five years later to find his son married with children of his own and his wife an aged and tired woman who did not resemble at all the pretty young woman he had left behind. My great-grandfather was one of the approximately 500,000 Greek immigrants who came to the U.S. prior to the Second World War.

Like the majority of Greek immigrants during this period, "papou Costas" settled near New York City, in Hoboken, New Jersey. Although the majority of the Greeks who came to America were poor farmers, they did not seek farming as an occupation once they arrived here. Partly because they saw their stay here as a temporary one and partly because they did not have money to buy land, the majority settled in the large industrial towns and cities where they tended to find menial, unskilled work. A Greek community developed around Second and Third Avenues in New York, another emerged in Chicago, as well as the textile town of Lowell, Massachusetts. There were also large communities in Detroit, Boston, and St Louis. Greek immigrants also settled in Tarpon Springs, Florida; Spartanburg, South Carolina; Milwaukee, Wisconsin; and Salt Lake City, Utah. These Greek communities were often self-sufficient with their own churches, coffeehouse, mutual benefit societies and political clubs. Greek Orthodox religious festivals and traditions were strictly observed. By 1910, both New York and Chicago had Greek-language newspapers.

At the time, the various Greek governments encouraged emigration of their young men, in the hope that they would send money to help their families and the country's weak economy. Indeed, their hopes were fulfilled. Greek immigrants sent some 4-5 million to their families in 1905. Often, the money from these men's labor would go towards making a good dowry for their sisters, daughters or granddaughters, so they could find a good match and get married.

The Greek immigrants of the late 1800's and early 1900's were predominantly male. From the total number of immigrants who came to America from 1890 through 1910, about 95 percent were men. Since most of them planned to work for a period of time and then return to Greece with their savings, they were single males or married men who had left their families back home. One early immigrant remembers: "we were very lonely in the United States. We did not have any Greek women here and the *cafenio* (coffee house) used to provide us with a place to meet and share our day's experiences, talk about the old country, our families and of course, to discuss Greek politics. We used to hold services in a Protestant church, but in 1914 we succeeded in building St. Constantine in Brooklyn. It's something we were proud of. There couldn't be any Greek life without the church. I remember that most of the marriages were arranged through letters, and pictures were exchanged. Usually, an intermediary helped arrange a good match. Sometimes the girls would come, and after seeing them, the men decided they didn't want to marry them..."

Indeed, a large number of Greek men did not return to Greece; among those who stayed many married non-Greeks, but the majority brought "picture-brides" from Greece. Also, after the tragedy in Asia Minor and the exchange of populations that followed, young women from affluent homes were left with no other option but to leave for America. Again, the pressing need for a dowry provided another major impetus. Greek women now started coming in larger numbers so that although in 1910 there were 93,447 men and 7,834 women, by 1930 the gap had closed considerably with 195,192 men and 108,559 women.

It was the increasing presence of the Greek women that made it possible for the male immigrants to think of America as their permanent home. Although these young women were full of fear coming to a country with a different language and different patterns of social life, they soon became

convinced that the old customs had to be recreated in their new home. Family life now evolved along the closely knit patterns of the homeland, the Greek language, Orthodoxy, and cultural traditions. Greek women as wives and mothers made possible the growth of the Greek communities. They observed the holy days, regarded the church as a social and religious center, and celebrated name days.

During this time, most Greek immigrant women did not work outside the home. Being employed outside the home was regarded as having a bad reflection on the men in the family who were considered incapable of providing for their sisters or wives. Many immigrant men never married precisely because they knew they could not support a family without a second source of income. Some women did work, sometimes in the family business or, as was the case in New England as operatives in the textile and shoe factories. However, once they were married or their husbands secured a decent salary, they stayed home. As a result, Greek women became the emotional center of the family and, although formally submissive to their husband they were dominant in the affairs of running the affairs of the household and raising the children.

During the years of the Great Depression, several Greek immigrant women with marketable skills had to work to support their families. One second-generation woman related her mother's story: "... In 1931-1933, when the tailors were trying to become unionized, my father was on strike for eighteen months. My mother decided to go to work, and she did for a French seamstress. However, she made very little money. She then heard that the fur industry paid well, and so she became a finisher. I can remember her cooking at night for the next day's dinner, sewing all the clothes my sister and I wore, and as if that was not enough, she was the President of *Philoptochos*..."

Greek women were affected by the wave of immigration to the United States in several ways. For those who stayed behind while their husbands left for America, the responsibility of keeping their family intact and raising children alone weighed heavily on their shoulders. They, like Homer's Penelope waiting for Odysseus to come home to Ithaca, had to be patient and resilient. Many husbands did not return to the old country; some sent for their wives, others, like my great-grandfather, never did bring their families over to America. For those women who started the big journey to America, life provided new opportunities but also a great deal of hardship. The memories of their families back home were still fresh and they knew that they had to re-create the traditions and customs of the homeland in order to maintain a sense of family and community in their new country. It was only with their arrival to America that the foundations for a permanent Greek-American community could be built. Although the faces of all these women are somewhat faded in our collective memory, their contributions are not forgotten.

Sources:

Theodore Saloutos. *The Greeks in America*. New York: Teachers College Press, 1967.

Alice Scourby. *The Greek Americans*. Boston: Tayne Publishers. 1984.

Evangelos C. Vlachos. *The Assimilation of Greeks in the United States*. Athens: National Centre of Social Researches, 1968.

We encourage you to send us your story, by mail to:

Hellenic Heritage Committee

Attn: K. Glikerdas

719 Opatut Court

Toms River, NJ 08753

or Email to: anastasako@aol.com

Atlantic County Poet: Dr. Manya Coulentianos Bean

by
Tula Christopoulos

To many people, poetry is eclectic and esoteric; an art form which takes a lot of learning and effort to comprehend. So, it is a wonderful thing when a poet comes along whose complex verses make a connection with the average person (like myself) and allow an almost effortless understanding of the poem.

When we read Dr. Manya Coulentianos Bean's poetry, we need not have personally experienced the hunger of Greece's civil war or traveled with her to the Greek islands: We become virtual navigators within those experiences.

From "During the Hunger:"

*in Athens, '42
my mother brought the hen
next to her bed each dawn
dozed with her finger stuck
in its behind
she'd feel the egg
when it came
saving it for me
before the hen
could break it
and eat it herself.*

From "In Hydra No Cars Are Allowed:"

*this house, white-washed, light-washed,
grew out of the rock with the same logic
the rock grew out of the sea*

.....
*if you were to come, I
would crush a leaf
from the curly basil growing
on the windowsill
for you to smell*

In a latter section of the book, we follow Manya Bean on the journey to America where old signs become confused with new highway signs as one, self-divided, struggles with the collisions of places and cultures.

From "Heading from Pittsburgh:"

*Delos Conshohocken
Monongahela Ilyssos
Porto Raffe Tuscarora
I dream in the Mediterranean
awaken on this turnpike*

Manya Bean's extraordinary capacity to describe the most complex of emotions and human relationships is evident throughout this book.

From "Singing the Rotten Blues:"

*I do the best I can
with what I've got
missing, and you could have been
the best poem I ever
put my mouth to.*

From "Escape:"

*I have to go away
to the province of another summer
where the actors forget
their cold feet and feel free
to step through the horizon
where there is no need to wait
for the shedding of skins
or for the final growing up.*

Manya Coulentianos was born in Athens to an extraordinary family of artists and entrepreneurs: Her uncle, Costas Coulentianos, was a well-known sculptor in Paris. Her maternal grandfather opened the first gas station in Athens. Her maternal grandmother was one of the first female schoolteachers in Athens. Her mother is an artisan who has worked with many media, such as copper, leather, enamels, as well as with needle and thread.

Dr. Bean was a student of English Literature at the University of Athens and continued her studies in Pittsburgh and Maryland where she earned an M.A. in Comparative Literature.

Along with raising a family, she taught at various institutions, working with people ages 5-80. For a number of years, she worked for the NJ Council of the Arts in their Poetry Residency Program. Later, she got a Ph.D. in Psychoanalysis at the Union Institute.

Currently, she has a private practice in counseling and psychotherapy in New Jersey and Philadelphia. She is a teacher and a writer, having published a number of papers in several professional journals, on the relationship of psychoanalysis to poetry. Manya has also translated Greek poetry to English.

Manya's poetry is derived from her life and the Greek-American community of Atlantic County should be proud to have such an artist within its midst. The introduction to her first publication, "Too Shy to Surrender," by Lili Bitá, says it best:

"Manya Bean writes with particular resonance about the period of the German occupation and the subsequent civil war in Greece (1941-49). In "Expatriates II" she strives to recover the memory not only from public silence but also personal trauma."

*The words don't come to us
in either language
.....
even the names escape us
of those dying young, martyred
by enemies inside their chosen caves
because they were too shy to
surrender.*

"Too Shy to Surrender" is published by Osage Press, Philadelphia.



Classical Humanities Society
of South Jersey
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September 23 (Sun) 2:00

Dick Thomas, Richard Stockton College
Light & Dark Imagery in Oedipus Rex

October 20 (Sat) 12:00

Carolyn Routledge,
Richard Stockton College
Ma'at and Social Relations in Ancient Egypt

November 17 (Sat) 12:00

Gerry O'Sullivan,
Richard Stockton College, emeritus
*The Human Element in Gk Tragedy:
Aeschylus vs. Euripides*

January 20 (Sun) 2:00

Tom Papademetriou,
Richard Stockton College
Greek Paideia in the Ottoman Empire

March 3 (Sun) 2:00

Lee Pearcy, Episcopal Academy
Aristophanes in Philadelphia

April 13 (Sat) 12:00

Peter King, Temple University
Dux/Duce: Mussolini & ancient Rome

**All lectures are free and held in G208
of Stockton College. Refreshments provided**

Greek Vases Given to Stockton

by Kate Nearpass Ogden
Associate Professor of Art History



Last September, an anonymous donor gave three Ancient Greek vases to Stockton College. The vases are believed to date from the classical era of Greek art, three to four hundred years before the Christian era.

Two of the vases are red-figure ware, a term used to describe Greek ceramics decorated with reddish-brown figures on a black background. Both are two-handled “pelyke,” or water vessels; the larger is 10 ¼ inches tall, the smaller 8¾ inches tall. The smaller pelyke has an unusual thin green glaze over the red figures. The third vase- lighter in color, undecorated, 8 ½ inches in height with only one handle- has been described as “just a jug.” It is, more specifically, a type of brown-ware with ridging, whose style has changed very little in thousands of years.

The donor of the vases, who prefers to remain anonymous, received them in the 1930’s from a friend – an amateur archeologist who had dug them up himself. She kept them in her home for many years and had no idea of their age or possible value. The vases have no additional provenance (the paper trail documenting the origin and subsequent owners of a work of art).

Because of their lack of provenance, their original use is difficult to determine. Pelykae have been found in a variety of contexts: buried at gravesites, in excavations of residential buildings, and in temples where their presence suggests they were used for votive offerings. The small brown jug has been a standard form of kitchenware from the classical era to the twentieth century.

The images of the red –figure pelyke are probably genre subjects, or scenes of everyday life. Both depict, on one side, a woman in long robes offering a broad, shallow bowl- possibly a phialle, or saucer- to an idealized nude man, who may be an athlete. Male nudity was common in Greek art, and its presence here is not unusual. On the other side of both vases are scenes depicting two

clothed men with walking sticks, standing and conversing.

Although made in Southern Italy, the red –figure vases show the stylistic influence of classical Athenian pottery. Red-figure decoration was an innovation that immediately became popular after it was introduced around 530 BC. Before that, Greek potters created what is known as “black –figure” vases, in which the figures are black and the background a reddish- brown. The details of red-figure vases were painted with a tiny reed or pipette-unlike black-figure ware, in which the details were incised through a layer of dried slip (liquid clay). As a result, red-figure decorations are much more graceful and fluid than those on black- figure pottery. The process of glazing and firing Greek ceramics was complicated, with three firings in the kiln required to produce the desired effect.

John Rahmeyer, Chief Development Officer at Stockton, spent many weeks having the vases authenticated. Hellenic faculty at the college thought they looked genuine, and digital photographs were sent to the University of Pennsylvania’s Museum of Archeology and Anthropology. Chrisso Boulis, Associate Registrar for Records and coordinator of the museum’s object identification service, looked at the photographs and provided additional information on pottery of that era. (She also provided assistance during the preparation of this article). Phillip Knapper, Vice President at Freeman’s Auction House in Philadelphia, volunteered to help establish market values for the vases. He in turn showed photographs of them to a friend at The British Museum in London, who confirmed that they appear to be fourth century Greek-style vases made in the South of Italy. Richard Keresy, at Sotheby’s in New York City, inspected the vases in person and provided additional confirmation.

Initially, officials at the college considered selling the vases to raise funds for student scholarships. They are rare, but there is a limited market for such works of art, and their sale would probably not establish as large a scholarship fund as was first hoped. The College presently intends to keep the two red-figure pelyke, with the brown ware jug targeted for auction at the annual Spring Benefit.

They will be on permanent display in the Stockton library. The Friends of Hellenic Heritage at Stockton will donate custom made cases. ■

Dr. Constantelos presented the committee with a draft for a B. A. in Hellenic Studies. The curriculum offers courses that acquaint students with the language, literature, history, arts, and sciences of Hellenism-Ancient Byzantine and Modern. In support of the program, Dr. Constantelos quoted some ancient and modern opinions on the importance of Greece and the Greek people. The British philosopher and poet Percy Shelly writes, "we are all Greeks. Our laws, our literature, our religion, our art have their roots in Greece." Thomas Jefferson, the most educated of all our presidents, not only studied the contributions of the Greeks but advised his nephew Peter Carr and other students to study Hellenism. Dr. Constantelos added that Hellenism has a continuous oral tradition of nearly 4,000 years and a written tradition of more than 3,000 years. They deserve our study and serious consideration. The proposal has been submitted for approval to the Dean of

the Faculty and the Administration of the Faculty together with the Faculty Assembly. Its inception will be a credit to Stockton College.

Professor Alexakis was the guest of Dumbarton Oaks Research Library of Harvard University in June 2001. He taught Advanced Classical Greek to Ph.D. candidates in Byzantine studies.

Professor Demetrios J. Constantelos is the author of a chapter in the huge tome named *The Liturgy of the Medieval Church*, edited by Thomas J. Heffernan and E. Ann Matter and published by the Medieval Institute of Western Michigan University. Dr. Constantelos' study is titled "Liturgy and Liturgical Daily Life in the Medieval Greek World." Both Dr. Alexakis and Dr. Constantelos are scheduled to read papers at the International Conference of Byzantine Studies to be held in Paris, France. Two thousand scholars will be in attendance.

Professor Roger Jackson had "The Ethics of Student-Faculty Friendships" (co-authored with Peter Hagen), published in *Teaching Philosophy* volume 24, number 1; March 2001. He has had many other publications in the year 2000. Dr. Christopher Long presented in April, 2001 "The Ethical Combination of Aristotle's *Metaphysics*" at the Ancient Philosophy Society, 1st Annual Conference, and Villanova University, PA.

Professors Alexakis, Long, and Hagen are currently convening a reading group in which they are preparing the translation into English and commentary of philosophical works by a 15th century Byzantine philosopher called George Gemistos-Plethon. ■

A thank you to our Benefactors!

On behalf of the Board of Directors of the Richard Stockton College of New Jersey Foundation, we are pleased to inform you that the following individuals have recently contributed to The Hellenic Heritage Fund:

Sophia Chigounis
Nick Dedes

Stephanos Hadjiyannis
Thomas Kress

Achilles Nickles

These contributions are greatly appreciated. Thank you for your support!

Please support The Hellenic Heritage at Stockton College

Our mission is to support the efforts at Stockton College and to strengthen its Hellenic Studies Program and to enable its students in acquiring the knowledge developed by the Ancient, Classical, Byzantine and Contemporary Greeks.

We do this through annual fundraising events, lecture series, cultural activities and various informal gatherings.

Our members share a passion for the Greek heritage and are committed to its promotions. Your contribution is crucial to the success of the Committee's efforts. We ask you to join our membership and support our future events. Please give generously...

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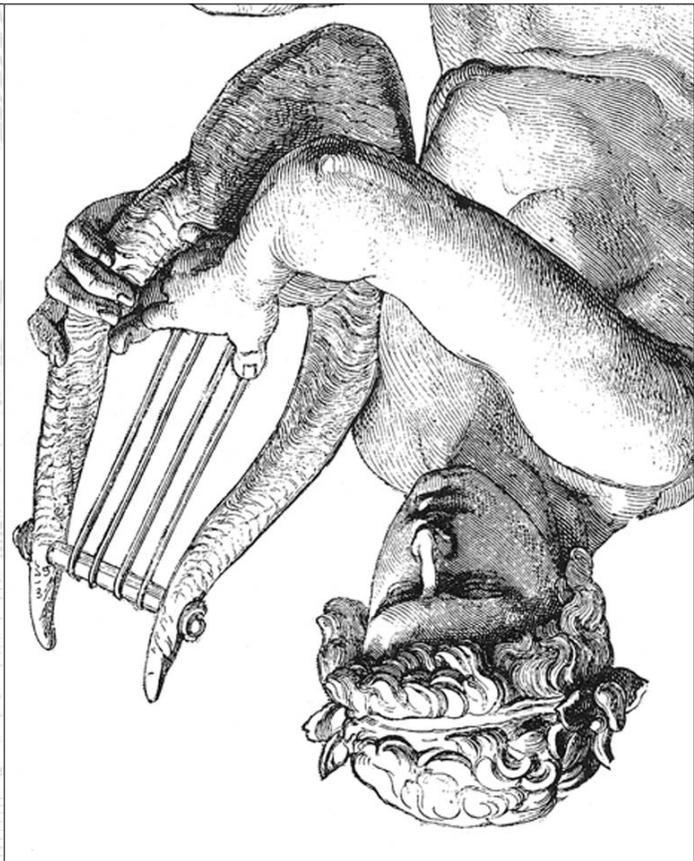
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