

THE HELLENIC

The Richard Stockton College of New Jersey

Co-Editors:

Kiki Glikerdas • Ginny Kramvis • Tula Christopoulos



Fall 2003

Stockton Friends of Hellenic Studies Welcome New President to Community *Offer Friendship and Hospitality to President and Mrs. Saatkamp*



Enjoying Greek hospitality are from left to right: Dr. Tom Papademetriou, Dr. Peter N. Yiannos, Dr. Herman J. Saatkamp, Mrs. Stella Yiannos, Mrs. Dorothy Saatkamp, Mrs. Virginia Nikolaidis, Mr. George Siganos, owner of OPA Bar & Grille and host of the beautiful evening.

ATLANTIC CITY, NJ – George and Patti Siganos and the Friends of Hellenic Studies at The Richard Stockton College of New Jersey officially welcomed the new College President, Herman J. Saatkamp, Jr., and his wife, Dorothy, with an evening reception on Monday, August 25, 2003 at the Siganos' Opa Bar and Grille, 1743 Boardwalk, in Atlantic City, NJ.

"Many representatives of the Greek, business and Stockton communities were on hand to welcome Dr. and Mrs. Saatkamp in a beautiful setting overlooking the Atlantic Ocean," said Tom Papademetriou, Assistant Professor of History.

The local Greek community has a longstanding history of support of the College, and Stockton has long embraced Greek studies. In January, The American Foundation for Greek Language and Culture endowed \$300,000 for an Interdisciplinary Center for Hellenic Studies at the College.

In attendance were Dr. Peter and Stella Yiannos, major benefactors of the endowed professorship in Greek language and literature at Stockton. Atlantic County Executive Dennis Levinson was also on hand to congratulate the group and greet Dr. Saatkamp.

There was a festive reception followed by welcoming remarks. The Friends presented a plaque of appreciation to George and Patti Siganos, recognizing them for their generosity in hosting the event, but also for their vision and hard work in revitalizing the Atlantic City Boardwalk. The Friends were very proud that a Greek-American was making such a great difference in Atlantic City.

In his welcoming remarks on behalf of the Friends, Papademetriou said to President and Mrs. Saatkamp and those gathered, "Tonight we ARE in Greece— with the sea outside, dolphins dancing in the waves, and inside this room we are sharing the time-honored and sacred tradition of Greek hospitality (*philoxenia*)."

After Dr. Saatkamp was introduced, he spoke about the importance of Hellenic Studies to the Liberal Arts education and included references to Aristotle and other Greek philosophers. The Friends then presented Dr. and Mrs. Saatkamp with a statue of Socrates as a symbol of friendship and cooperation.

"We're looking forward to continuing this unique relationship," Papademetriou said. "Stockton is wonderfully situated, because it brings the benefits of Hellenic Studies to a wide variety of students. Dr. Saatkamp has indicated the importance of Hellenic Studies not just for its role in ancient history, but its relevance today."

Faculty News



President Herman J. Saatkamp Jr.

Friends of Hellenic Studies Welcome the new President. Richard Stockton College of New Jersey has chosen Herman Joseph Saatkamp, Jr. of Indiana University as its new president. He replaces Dr. Vera King Farris who retired after 20 years as the college's third president.

A man with a passion for philosophy and former dean of the School of the Liberal Arts at the Indiana University and Purdue University at Indianapolis, Dr Saatkamp joined the College in July 2003. We, at the Friends of Hellenic Studies wish him every success as the new president.

Herman Joseph Saatkamp Jr.

- Indiana University and Purdue University at Indianapolis: Dean, Indiana University School of Liberal Arts, and Professor of Philosophy, Medical and Molecular Genetic, American Studies and Philanthropic Studies, at (1998-present)
- Author: 'The Works of George Santayana,' 20 volume critical edition funded by the National Endowment for the Humanities.

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Herman J. Saatkaamp Jr. (cont.)

- General Editor: Vanderbilt Library of American Philosophy (1996-2002)
- Texas A&M University: Professor, department head (1985-1998)
- University of Tampa: Philosophy Department (1970-85)
- Ph.D. Vanderbilt University (1972)
- Master of Arts Vanderbilt University (1970)
- Master of divinity Southern Theological Seminary (1967)
- Bachelor of Arts Carson-Newman College (1964)

Dr. Tom Papademetriou

Assistant Professor of History

In the Spring 2003 semester, Dr. Papademetriou taught the course, Nation-building: The case of modern Greece. This course of 30 students (with only one Greek-American!) examined questions of modern Greek identity from the Ottoman period until the present, broadly surveying modern Greece's

political history as well as the social, cultural, and intellectual developments. Students explored theories of nationalism as well as the complex issues involved in creating and preserving an independent Greek state in the modern period.

Additionally, Papademetriou developed and taught the Advanced Seminar in History covering the topic of Identity. This seminar is for advanced History majors, and is part of the new Conceptual History curriculum which focuses thematically on the topics of Identity, Power, Nature, and Belief.

As chair of the 2003 Distinguished Historian Lecture series, Papademetriou combined the interests of both courses by inviting Prof. Alexander Kitroeff (Haverford College) to speak on the topic, "The Olympics and Modern Greek Identity."

In November, Papademetriou was an invited participant in the seminar, "Converting Cultures" at Dartmouth College's Center for the Humanities, where he commented on the role and status of the Christians in the Ottoman Empire. In April, Papademetriou spoke to the Hellenic Link professional association of Chicago, on the topic of "Greek

Daily Life in the 16th century Ottoman Empire."

Papademetriou was invited to speak at the International Byzantine and Ottoman Symposium held at Istanbul University, Istanbul, Turkey on May 30-31, 2003. He spoke to an international audience on the topic, "Archons and Patriarchs: Locating Power and Authority in the Late Fifteenth Century Greek Community of Istanbul." During his stay in Istanbul he conducted research in the Ottoman archives for his study on the 16th century Greek community.

Papademetriou is also involved in a new faculty initiative called the South Jersey Initiative. This initiative is intended to increase connections between the local community and the resources of the College. Papademetriou is strengthening the link between the Greek-American community and Stockton College by spearheading the establishment of an archive documenting the history of Greek-Americans in New Jersey. ■



Did you know...

IT'S GREEK TO ME! GREEK TEXT?


- It's interesting that in American culture, "IT'S GREEK TO ME" expresses the degree to which someone finds a situation incomprehensible.
- Also notable is the standard advertising buzz phrase "TO GREEK TEXT." It means to use jumbled characters in place of text for position only. This is used in cases where the advertisement must be laid out but the text has not yet been written.
- These words are displayed upon entering the Columbia Graduate School of Business:

The sign of Hermes adopted by the Columbia Graduate School of Business is associated with trade, commerce and travel. Used as a symbol of excellence, it serves as a fitting symbol of the business school.

ΠΑΙΔΕΙΑ

THE FRIENDS OF HELLENIC STUDIES
AT THE
RICHARD STOCKTON COLLEGE
OF NEW JERSEY
CELEBRATE

A Tribute to



Rev. Dr. Demetrios J. Constantelos

SCHOLAR
TEACHER
COMMUNITY LEADER

EDUCATION

October 12, 2003

The Friends of Hellenic Studies at the Richard Stockton College of New Jersey
will present:

ΠΑΙΔΕΙΑ: A TRIBUTE TO REV. DR. DEMETRIOS J. CONSTANTELOS
SCHOLAR, TEACHER, AND COMMUNITY LEADER

Banquet Luncheon with Special Guests and Presentations

Sunday, October 12, 2003
2:00-4:30pm at the College

Please join the Friends of Hellenic Studies as we pay tribute to Rev. Dr. Demetrios J. Constantelos for his many contributions to our community as a scholar, teacher and leader. As one of the first hired faculty members (Mayflower faculty) at Stockton College, Rev. Dr. Constantelos has worked for over 30 years educating young and old. Over the many years, he has touched the lives of countless people through his dedication and service, and has been instrumental in building communities throughout New Jersey. He is the foundation of Hellenic Studies at Richard Stockton College of NJ which is moving towards greater success. The Friends of Hellenic Studies wishes to honor this tireless individual who has contributed enormously to our intellectual and spiritual well-being.

For information, please contact the Office of College Development, 609-652-4528.

Mr. Petros Andreanidis and Mr. Peter Mitoulis
Chairpersons

Proceeds to benefit the Hellenic Studies Fund of The Richard Stockton College of New Jersey Foundation

Socrates gets guilty verdict on PAC stage

by Matthew Gustaven

A Bachelor of Arts major in Literature with a concentration in creative writing. A recipient of a Hellenic Studies Scholarship in honor of Dr. Demetrios Constantelos at the Richard Stockton College of New Jersey.



On Thursday November 6 the Stockton Philosophical Society treated Stockton students and others to the play “Socrates on Trial” presented by the Educational Theater of New York. Socrates, an Athenian philosopher, was brought to trial in 399 B.C. for reasons which some dispute even today. While the charge was impiety, there may have been political and personal motivations behind the trial. Five hundred of his fellow Athenians whom he routinely examined in search of truth and wisdom acted as his jury and voted by a majority that he was guilty. Afterwards, they voted again and condemned Socrates to death.

Adapted from several of Plato’s Dialogues by Barbara Bregstein, the play chronicled the trial and execution of Socrates. Well-credited actors recreated the dialogues and brought new life to the story of Socrates. The audience, which nearly filled the 550 seat Stockton Performing Arts Center, acted as the jury. Socrates and his accusers

appealed directly to those in the audience as if they had been there in 399 B.C.

The play began with Socrates examining Cebes (Anthony DeLuca) in his normal fashion. Those in the audience who had known nothing of Socrates before the play were familiarized with his methods of questioning. While his questions challenged the beliefs of those with whom he conversed, they rarely produced definitive answers. After conversing with Socrates, one was usually left with only more questions, but nevertheless Socrates would have been pleased to have made someone think rather than accept doctrinal belief without question.

When the trial had gotten underway, the audience was introduced to the charges. The accusers explained how Socrates had acted impiously and encouraged the audience to rid Athens of Socrates for corrupting the youth. Meletus (Derek Devareaux) seemed to be influenced by the other unnamed accuser (Robert F. Saunders) who represented the great prejudice against Socrates already present in the city of Athens.

Then Socrates himself took the stand. David Arthur Brachach brought to life the character as he made his defense. Socrates explained to the jury, the audience, why he would not abandon his ways. He would never stop examining people whom he thought might know more than what he knew, and he would never stop listening to what he called his own personal divinity, which might be called a conscience today. Plato’s humor, which can easily go unnoticed while reading the dialogues, was very much alive in Socrates’ onstage defense. He was quite a sarcastic character, and with his unmatched wit, he cut into his accusers and began to examine them as if it were they who were on trial.

When it came time for the votes to be cast, audience members had to take the ballots they had been given before sitting and cast their votes as they saw fit. The ballot was only a washer and a peg. To vote not guilty, the washer with the peg stuck through the hole was returned. I could see that the majority of the ballots being passed down the rows were all votes for not guilty.

The votes were counted and everything proceeded just as it had in antiquity. The numbers came out exactly as they had in the actual trial, and Socrates was guilty, 280 to 220. While the voting was an interesting concept and made the play an interactive experience for the audience, it did not matter in the long run, for Socrates was still guilty. Perhaps, the futility of the voting was a critique of democracy, but whatever the case may have been, the voting had no effect on the outcome of the trial. When it came time for the audience to vote on the penalty, most of the ballots around me were again returned with the peg in the middle, but Socrates was condemned to death anyway.

In the next scene, Socrates lay on his bed in prison while his friend Crito (Dan Snow) entered and watched over him as he slept. It was Socrates’ last day, and the emotion poured out of Crito as he mourned for his friend. When Socrates awoke, he explained that death was in fact a good thing so his friends should not weep for him, even in the grim moments before his death. Socrates with his always-untimely humor was able to produce a laugh from his friends and those in the audience.

This play was a pleasure to attend, for it brought new life to the character of Socrates, as well as Plato’s dialogues. For those unfamiliar with Socrates and avid readers of Plato alike, the play shed light on philosophy as only such a performance can. ■

The Iliad Comes Alive in Atlantic City - Stockton Students Give New Meaning to the word "Greek"

by Jonathan Branin

A Bachelor of Arts major in Literature with a concentration in creative writing at the Richard Stockton College of New Jersey

Imagine that you are the leader of a project that will ultimately decide your fate in a class. You have seven hours sleep under your belt and are outside in early November. The temperature is just breaking forty degrees and thirty extras are missing from your film shoot of *The Iliad*. This little problem was only the latest on a long list of things that had occurred throughout the morning, and it's only 10 AM. Panic is your last option as you are the only person in a 50 foot radius not worried about how the project will get done. Despite the despair, the job gets done and everyone goes home happy. The film gets shot and your project continues.

You now have a window into my experience during the Fall of 2002.

I had the privilege to work with four of my other classmates on a project that tested me to my fullest limits. It was for Dr. Tom Papademetriou's Greek Culture and Modern Hellenism class at Stockton College. The funny thing about the project was that it wasn't even required to complete the course, it was voluntary. The project worked with the Service Learning Office at Stockton. The office provides Stockton Students the option to contribute to the surrounding community through their course work. This is done by a presentation involving aspects of their course.

Now you may be wondering why I volunteered for a project that wasn't required and that at first was not going to contribute to my grade in the class. Being an Eagle Scout, I grew up with community service. It does not phase me to go and help out the community when an opportunity presents itself. When Dr. Papademetriou presented the idea I nearly jumped at the opportunity. It was pretty much the only one.

The class could have cared less about an optional project. In fact, out of a class of twenty-five only two students showed interest, including me, and the other almost quit before the project was assigned. This didn't phase me, I'm used to overwhelming odds against me. This excited me even more about the project. The other student who showed interest in the project ended up sticking with it and becoming a good friend of mine. Her name was Beena Brelvi. She and I watched the project grow and bloom into something that helped the community and taught the group as a whole about life. Beena was not the only other member of the group. Next to sign on to the project was Kat Stipceovich. She came on board a few days after the project was officially assigned. Two other students joined the group before we maxed out at five members. They were Karen Ecker and John Riggi.

Our first task as a group was to figure out what to do for a project. I had originally wanted to just make a movie, since I eventually want to get into making films. I saw this as a unique opportunity to share ideas and talents while making a movie. My idea was to film several scenes of *The Iliad* and present them to a class of middle school age children. Through the movie, the group would present ideas and values found in Greek culture. This was much harder than anyone anticipated. The movie itself was a huge and daunting task. The group and I worked on how we would put everything together and how the presentation would work in a classroom setting.

The group met on Tuesday and Thursday each week in the library. The only available space was a cramped study room with no table. Tasks were divided with myself taking the bulk of filming duties, while the rest of the group would develop the class discussions used to enhance our ideas. Things ran smoothly and a shooting date was set for the movies. Beena negotiated with extras so that the Achaean camp would actually look like there was an army in it.

As the shooting day approached, everyone grew anxious since it was a pretty big day. I was excited since this was the first big project that I had coordinated by myself since my Eagle Scout Project, but this time I didn't have

Mom and Dad right around the corner to help me in a pinch. Shooting day started at 5:45 AM for me since I needed to shower and get scripts printed. Call time was 7:30 AM on the set. Fields by the Stockton Observatory were the backdrop for our epic drama.

We choose three scenes that showed different elements of character and values. The first was a scene in Book I of *The Iliad* involving Achilles and Agamemnon. The middle scene involved the Death of Patroclus. It started with Achilles giving his friend armor and ended with Achilles pleading with the gods to be able to avenge the death of his friend. The third scene had the final showdown with Achilles and Hector. It also contained a small bit where Priam asked for Hector's body after Achilles killed him. These scenes were of course toned down for middle school children and adapted for better understanding.

The whole group acted and or filmed the movie. In some cases, some of the members including myself played several parts. This was due to people backing out at the last minute, another random fluctuation I overcame in the filming process. John played Agamemnon and Priam in the film, while I played Hector and Calchas the oracle. Kat was our primary camera person, along with Beena. Karen helped with catering and script supervision. Because of losing thirty extras, some of the movie was rewritten right on the spot with scenes being ad-libbed. Through it all, the movie was completed and now came the bigger task: oral presentation.

The group threw around many ideas, but eventually settled on starting the presentation with a general poll. The poll was to see what the students knew about Greek culture and how it is apparent in American culture. The movie would then be introduced and shown. Following the movie, the group members would break the class up into small groups for discussion. The discussions would focus around the ideas and values presented in the movie. The values focused on loyalty and respect while ideas focused on friendship and what makes a good leader.

It was finally decided that the Oceanside Charter School in Atlantic City would be our site for presentation. We presented the project to several Social Studies classes taught by Mr. Hooker. Our presentation was well received overall and taught all of us many lessons. The main lesson learned was how to effectively communicate an idea to your target audience. Our ideas as a whole can be understood by almost any age group, though we over estimated how much the students would pick up on ideas. The group had to explain the movie in order for the students to comprehend what the movie was about. This was a minor set back since I was hoping that the movie would explain itself better than it was received.

I also learned a major lesson in leadership. Leadership is a full time job. To many people, it can be defined by a set of traits and values that make up a certain person's character, while others believe it is displayed through actions. I tend to believe it is lived. I lived leadership in this group since I was the leader of the group. I could not have done the project without them and in the end everything worked out for us. The project eventually counted towards our grade making it worth our while, even though I would have done it without compensation.

I know I have grown from my experiences in Greek Culture and will better be able to serve others because of that experience. While others scoffed, my group did a good deed and grew as human beings. There was nothing more Greek than what we did to help ourselves and our community. ■

Thoughts on Hellenism

by Dr. Peter N. Yiannos

Editor's note: Dr. Peter N. Yiannos and his wife, Stella, are the benefactors of the newly endowed Peter and Stella Yiannos Professorship in Greek Language and Literature. See upcoming Hellenic Voice for more on this event.

The Greek Heritage is the soul of the Fine Arts, Philosophy, Theology, and Sciences. As countless modern authors, including the recent Dr. C. Cavarnos, have summarized, the essence of the Greek Paideia - civilized education and creative imagination, would include epic poetry, lyric poetry, tragedy, comedy, myths, rhetoric, architecture, sculpture, painting, music, dance, astronomy, physics, biology, medicine, history, logic, metaphysics, epistemology, ethics, political theory, aesthetics, theology and religion, and countless more. Greek Paideia was ecumenical in scope, which eventually became the motive force for modern Renaissance, and stands as the foundation of our Western Civilization.

Considering the above contributions, it should not be surprising that Greek words and roots are to be found in no less than one third of the common vocabulary of the English and other European languages and constitute approximately three quarters of our scientific and technical vocabulary;

Hellenization of Christianity: quoting from the almost blasphemous 20th century giant Kazantzakis, on the impact of Greece on Christianity in his *Fratricides*: "Greece came along and took You (Christ) by the hand and out of the synagogues; she painted Your beauty and You became beautiful. She praised Your goodness and You became good; she built palaces for You that reached the skies, and You became a king...I look at the icon of the Virgin to the left of the iconostas, and I say, this is not the Virgin who sits, so sad and beautiful, with her breast out, feeding You, Lord; this is not the Virgin, it is Greece!", makes a Christian, and especially one of Greek heritage, realize the enormity of this historic record. Christianity without its fusion with the civilizing forces of Hellenism would, most likely, have remained one more religion from the Middle East. It is

not by accident that most effective Christian preachers and priests, including the historic Protestant Reformers, were also students of the Greek language and had read earlier Christian texts in the original Greek.

No Christian, regardless of faith commitment, can hope to reach Christian literary nirvana without depth in the Greco-Christian interaction and related literature. The first translators of the Bible from Greek to German and English (Erasmus, Tyndale - who paid with his life for such a translation, and the 54 King James scholars) have rendered invaluable service to the world but they also recommended studying the Bible in its original Greek form;

Hellenic Roots of the U.S.A.: recognizing the impact of Hellenism on the Founding Fathers of the U.S., and how, in some ways, ancient Greece was resurrected in 1776 in Philadelphia - in terms of valuing the inalienable rights of the individual - should make every American, and especially a Greek American, want to appreciate this important connection and contribution to our lives. This freedom tree, so to speak, must not be cut off from its roots; Hellenism is needed now in America and must become once again the focal point of American education.

Essence of Greek Orthodoxy: feeling the essence of the Orthodox Church, which is summarized very well by the author Nicholas Gage in his book *Hellas*, "The faith of the Eastern Church is based not on the idea of God's justice, but of His love. Penance is not considered to be a way of compensating for sins, but simply a road to greater sanctity. Sin is not the breaking of laws, but a lessening of man's resemblance to God - a flaw in the "icon" of God. The priest is not considered spiritually superior to

his parishioners. When conferring absolution he does not say, "I absolve you," as in the West, but only asks that God absolve them. It is through His love that God will bestow His grace equally on everyone, no matter how imperfect. The redemption made possible by Jesus Christ is for all men past and present, living and dead".

The myriad of church rituals and traditional observances aim to satisfy the needs of the above core belief. As such, church liturgy takes real meaning when one gets behind the words and motions. The Orthodox church, more so than any other church, through artistic iconography and the poetic Greek language, allows the believer to visualize and see the unseen;

Greek Family Support: having the feeling that in the real Greek family one is never alone in facing the struggles of life; true relatives and friends do not usually disappear when one needs them. Love is expressed in the form of empathy and *filotimo* - honor, pride, dignity, face. The return of a Greek "prodigal" son is almost always acceptable;

Greek Character: seeing the openness of the traditional Greek's heart and his zest for life, which is evident in his social affairs or parties, makes one feel happy to be alive. His parties, if they are to be good, include some serious conversation, satire, humor, singing, dancing, and laughter. This, in addition to outstanding Greek food, ouzo and wine. One knows that this is essentially a continuation of the ancient symposia. Life without thought and *euthymia*, or fun, is only a mortuary. In the past, visiting by one's friends and relatives without notification had been almost the norm for a Greek community. Weddings and funerals are very

emotional times; and corresponding exhibit the two sides of the coin of life;

Greek Habits: expecting to be asked personal questions and, for instance, share with them information of how much money one earns, or for whom one is going to vote in a coming election, and answering them without much discomfort has been part of this great Hellenic tradition. Arguing at a restaurant as to whom will have the privilege to pay the bill, reading the newspaper over someone's shoulder on a bus and having the audacity to ask the possessor of the paper not to turn the page until he is finished, and many other such habits are additional characteristics of the unique Greek character. The Greek character is such that disagreements and arguments are very common, but they are not vengeful. These same individuals who were about to kill each other, they are going to dine and have fun together. This trait separates Greeks from many other ethnic groups, whether from the East or the West.

Formation and Transmission of Hellenic Tradition: the above traditional roots, and more, are acquired naturally, little by little and not solely by a learning effort. Studying of Greek tradition may help the understanding of it, but it is only the daily living experience that will captivate and incorporate. Once that happens, the absence of this tradition makes one feel empty. Women, as mothers, have the greatest responsibility and indeed play the major role in the family as transmitters of tradition and culture from one generation to another. In a mixed-culture marriage, the assimilation of a non-Greek woman and the children into the husband's culture is much more challenging since the woman by nature spends more time with the children and tends to be more involved with Church, school and community activities.

The Greatest Fraternity: Over the years, in my personal and business travels, I came to realize that as a man of Hellenic origin I belong to the greatest fraternity of the world. Regardless of where I traveled in the world,

I knew that I could go to a Greek Orthodox Church and meet other Hellenes, or spot a Greek-owned restaurant which I could enter and converse in Greek, often to be treated, along with my friends, to a special Greek dish as part of that Greek *filotimo*. If no Greek restaurants or church was available to me, visiting a museum and seeing Hellenic art, connected me with my roots. I often thought that if the ancient Hellenes were not what they really were, the world museums would be very small.

I view the Hellenic tradition as both my privilege and my burden to carry and transmit to my next generation. This, in spite of the fact that many of us Hellenes who, while immersed and preoccupied with the realities of trying to make a living in a modern world, neglect to make the extra effort necessary to live in a quality manner.

If some interpret the above as somewhat chauvinistic, the only thing I would say is that the intent is to live by ways which have had the test and improvements of time and preserve the best of our roots. In this manner, we combine the best of the Hellenic culture with the best of what America offers. However, people are free to trade gold for silver or less. Ignorance of the Hellenic tradition brings about lack of appreciation which, in turn, can lead to undervaluing.

I should point out that Greek origin is not a prerequisite to believing and belonging to the Greek tradition and culture. A genuine interest and an active effort to get completely immersed and become part of the Hellenic culture, including the Greek language and religion, are the necessary requirements. As such, I subscribe wholeheartedly to Isocrates of some 2300 years ago, who defined a Hellene not by one's genealogical tree but as a person who partakes of Greek *Paideia* -education and culture.

We can point to key examples of non-Greek spouses who have done very well in adopting and living the Greek culture with joy and happiness; but many mixed-culture marriages end or live with unhappiness because the non-Greek spouse has grossly underestimated the power of the Hellenic culture and Greek Orthodoxy. I have seen

Hellenes, married to non-Greeks, living outside or peripherally to the Greek Orthodox community, getting very emotional and nostalgic at Easter services, which they seem to attend without their non-involved spouses and children. Orthodoxy and Greek culture are like conscience; they can be suppressed but never erased from the hearts of those who have come to know them, Greeks and non-Greeks alike. Paraphrasing Alexander the Great's speech at Opis some 2300 years ago, not all Hellenes deserve the title of a Hellene but many non-Greeks qualify very well by their knowledge and attitude.

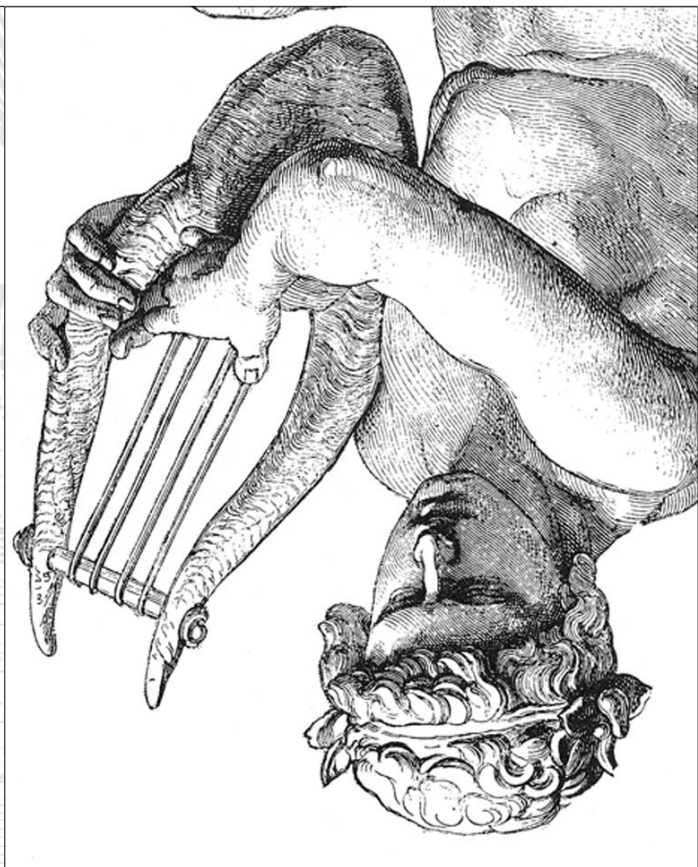
For all of us to qualify for the title, we must hold the points discussed above as the ideal targets, and must demand excellence from ourselves and our respective leadership in the quality of living. Then we can say we are good human beings because we value *philomatheia* - love of learning, *philotimia* - love of honor, honorbound, dignity, pride, and having a clean name or reputation, *philoxenia* - love of being hospitable, especially to strangers and the needy, and *philophronesis* -love of prudence and common sense. As such, we don't only know how a Greek heart beats but it really beats Hellenically in a cultural and educational sense." ■



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upcoming issue of
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