



HELLENIC LINK–MIDWEST Newsletter

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Upcoming Events

The Thought of the Stoic Philosophers

On Sunday April 13, Hellenic Link–Midwest presents Dr. John Wynne, assistant professor of Classics at Northwestern University, in a lecture titled "*The Thought of the Stoic Philosophers*". The event will be held 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 \$5 for non-members.

The Stoics (named after the *Stoa Poikile* in Athens, where they traditionally met) formed a school of philosophy and science that had colossal influence both for the ancient Mediterranean world and in the evolution of modern thought. Theirs was one of the new 'Hellenistic' philosophies to emerge in the wake of Alexander and Aristotle's deaths (the school was founded by one Zeno of Kition in about 300 BC). It flourished and was developed by some of the most talented intellectuals in ancient Greek history.

Cleanthes developed his teacher Zeno's ideas and left us a 'Hymn to Zeus'; *Chrysippus* was a majestic philosophical systematizer who invented formal propositional logic, upon which our binary computer architectures are based; *Posidonius* was an explorer and scientist who showed, for example, that ocean tides correlate with the phases of the moon. Stoicism took hold afresh in Rome and played an active part in the political life of the Empire. The Stoic author *Seneca* was an adviser to the young emperor Nero, and the emperor *Marcus Aurelius* himself wrote on Stoicism. They make clear the demanding but hopeful Stoic doctrines that have provoked and puzzled readers ever since. The Stoics promoted the notion of the *sophos*, the 'wise man' or 'sage' who never errs in his or her actions or beliefs, a standard that is impossible to attain, but which rates our capacities very optimistically. In physics, they were materialists, but they thought that the cosmos is both a living, rational god and also a polity of which we are all citizens. They held that all our actions are fated by the gods, but that we are still responsible for what we do. They even held that virtue is all we need to be happy—so that the virtuous sage will be happy even as he is tortured on the rack...

Dr. Wynne will sketch the history of the Stoics, and discuss some of their more distinctive and fruitful claims about the world.

John Wynne is an assistant professor of Classics at Northwestern University and this year he is a College Fellow in the Weinberg College of Arts and Sciences. He received his BA (Literae Humaniores) from Oxford and his PhD in Classics (Ancient Philosophy) from Cornell University, with a dissertation "*Cicero on the Philosophy of Religion: De Natura Deorum and De Divinatione*". He specializes in ancient philosophy and the literary expression of philosophical ideas in antiquity. His research has focused on the Hellenistic and Roman periods, with particular emphasis on Stoic physics, theology and epistemology (and the skeptical resistance thereto) represented in Roman authors like *Cicero*.

From Medea to Media

On Sunday May 18, Hellenic Link–Midwest presents Eve Geroulis, professor at Loyola University's School of Business, in a lecture titled "*From Medea to Media*". 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 \$5 for non-members.

How are the ideals of democracy defined by the early Greeks revealed in contemporary media both globally and within the US? What effect does the current battle between old media and new media impose on the process? How has the neutrality of a free press been compromised by the corporate profit motive and what can an educated citizenry do to counteract the impact of "*The Middle Mind Syndrome*". These and other questions will be addressed in what promises to be a provocative and spirited lecture and dialogue presented by professor Eve Geroulis of Loyola University Chicago School of Business.

Eve Geroulis joined the faculty of Loyola University's School of Business in 2003. Her curriculum at Loyola includes courses in Political Marketing, Internet Marketing, Global Marketing and European Marketing Strategies. She annually teaches at the Edhec School of Business in Nice, France and has taught at Loyola's Rome Center and Columbia College Chicago. She has addressed several professional associations including The MIT Forum, 2000 Women in Technology Keynote, The Conference Board, and The Field Museum of Chicago. She also consults for companies including Smith & Nephew, Lutron and Google. Eve received her BA in Political Science and Journalism from Loyola University Chicago, and her MSA from Northwestern University.

In Brief

President Christofias says Cyprus should become a modern federal state

Cypriot President Demetris Christofias said on March 19, 2008, that Cyprus should become a modern state, under the umbrella of a bizonal, bicomunal federation, where all the human rights of every citizen of the federal Republic of Cyprus will be restored, and an end will be given to any dependence from outside, either they are guarantor powers or motherlands. The Cyprus problem would be solved at the UN, and expressed hope that the Turkish leadership would show good will. Referring to the relations of AKEL, of which he is General Secretary, with the Republican Turkish Party (RTP), President Christofias said his party has been in favour of rapprochement for years, and the RTP was one of the main contributors to this effort. He pointed out, however, that the parties on either side had common positions in the past but now their views differ. "These issues will be discussed in an effort to convince each other on where this country should be heading," so that the problems of both communities could be solved.

Asked why his party, AKEL, remained communist in an era in which communism has been abandoned in other parts of the world, President Christofias said "we are concerned about what will happen to our divided homeland, not communism, not liberal capitalism, not the reign over humanity."

Summing up the government's position, the president said a new Cyprus effort should have as its starting point the UN-brokered agreement of 8th July 2006, since this is the only agreement that exists between the two Cypriot communities, apart from the High Level Agreements of 1977 and 1979 and it enjoys the support of both the Security Council and the European Union.

"We shall honour the signature of my predecessor, the former President of the Republic of Cyprus Tassos Papadopoulos," said the president, adding he expects and anticipates that Turkish Cypriot leader Mehmet Ali Talat will also honour his own signature on the agreement "so that we can move forward".

"We have to look ahead and not constantly turn back to the past and to positions which are not constructive and productive," Christofias said, stressing that for a solution to be viable and fair it has to be agreed by the Cypriots themselves and added that he is gratified that, following the negative experience of recent years, the international community now states this position.

"We accept the renewal of the partnership and the evolution of the unitary bi-communal state of Cyprus, into a bizonal, bi-communal federal state, with a single sovereignty, a single citizenship and single international personality, in which the human rights and fundamental

freedoms of all the people, Greek Cypriots and Turkish Cypriots, will be respected and safeguarded. We accept the political equality, as this is defined in the relevant resolutions of the United Nations", he said.

Evolution of stars and formation of heavy elements in the cosmos

One of the great ongoing challenges of astrophysics, to find out how stars evolve and die, is to be tackled in an ambitious European research programme. This will involve studying in the laboratory over 25 critical nuclear reactions using low-energy stable beams of ions, in order to understand stellar evolution. "This programme will enhance the ongoing effort to understand the lifecycle of stars, together with the structure and processes of stellar evolution," said the workshop's convenor Sotirios Harissopoulos from the National Centre of Scientific Research "Demokritos", Greece .

From computer models it is estimated that our sun is about 4.57 billion years old. It is a thermonuclear machine about halfway through the stage of hydrogen fusion to helium. In about 5 to 6 billion years it will enter the red giant phase, where its radius will extend beyond our Earth's current orbit, and it is estimated that the Earth will be swallowed by the sun. However, because the solar temperature will increase with time, it is estimated that in about 900 million years, our Earth will be too hot for life to survive as we know it.

"We also want to try and understand what happens when stars explode and how heavy elements are produced as a result," Harissopoulos said. Although astrophysicists have been studying these questions for half a century, progress has been held back by the experimental difficulties involved. But now there is the opportunity to exploit new technology to build a major laboratory that would propel Europe to the head of the field of stellar evolution and nucleosynthesis. "We now want to build a state of the art facility to disentangle all these problems," said Harissopoulos.

Both stable and unstable ion beams are powerful tools to study the process of nucleosynthesis, in which chemical elements are created by thermonuclear reactions, or other nuclear processes involving beams of neutrons. By studying these nuclear reactions, astrophysicists attempt to reconstruct the signatures of the various nucleosynthetic processes that take place throughout the universe, and what happens as stars are born, evolve and then die.

There is a particular interest in what happens at the end of a star's life, especially when this produces a supernova in a great expanding shock wave. All these processes taken together also shed light on the larger scale evolution of galaxies, including our own. The European project planned by the European Science Foundation (ESF)

could make substantial contributions on all these fronts.

The ESF workshop "The Future of Stable Beams in Nuclear Astrophysics" took place at the National Centre for Scientific Research "Demokritos", Athens, Greece, from the 14th to the 15th December 2007. It was attended by 25 scientists from 10 different European countries.

From the Treasures of Hellenic Thought

Excerpts from the Discourses of Epictetus

... *That we ought not to be angry with the errors of others*

"They are thieves and robbers," you may say. What do you mean by thieves and robbers? "They are mistaken about good and evil." Ought we then to be angry with them, or to pity them?

"Ought not then this robber and this adulterer to be destroyed?" By no means say so, but speak rather in this way: "This man who has been mistaken and deceived about the most important things, and blinded, not in the faculty of vision which distinguishes white and black, but in the faculty which distinguishes good and bad, should we not destroy him?" If you speak thus, you will see how inhuman this is which you say, and that it is just as if you would say, "Ought we not to destroy this blind and deaf man?" But if the greatest harm is the privation of the greatest things, and the greatest thing in every man is the will or choice such as it ought to be, and a man is deprived of this will, why are you also angry with him?

Why then are we angry? Is it because we value so much the things of which these men rob us? Do not admire your clothes, and then you will not be angry with the thief. Do not admire the beauty of your wife, and you will not be angry with the adulterer. Learn that a thief and an adulterer have no place in the things which are yours, but in those which belong to others and which are not in your power. If you dismiss these things and consider them as nothing, with whom are you still angry? But so long as you value these things, be angry with yourself rather than with the thief and the adulterer. Consider the matter thus: you have fine clothes; your neighbor has not; you have a window; you wish to air the clothes. The thief does not know wherein man's good consists, but he thinks that it consists in having fine clothes, the very thing which you also think. Must he not then come and take them away? When you show a cake to greedy persons, and swallow it all yourself, do you expect them not to snatch it from you? Do not provoke them; do not have a window; do not air your clothes. I also lately had an iron lamp placed by the side of my household gods: hearing a noise at the door, I ran down, and found that the lamp had been carried off. I reflected that he who had taken the lamp had

done nothing strange. What then? To-morrow, I said, you will find an earthen lamp: for a man only loses that which he has. "I have lost my garment." The reason is that you had a garment. "I have pain in my head." Have you any pain in your horns? Why then are you troubled? for we only lose those things, and have only pains about those things which we possess.

How we should behave to tyrants

If a man possesses any superiority, or thinks that he does, when he does not, such a man, if he is uninstructed, will of necessity be puffed up through it. For instance, the tyrant says, "I am master of all." And what can you do for me? Can you give me desire which shall have no hindrance? How can you? Have you the infallible power of avoiding what you would avoid? Have you the power of moving toward an object without error? And how do you possess this power? Come, when you are in a ship, do you trust to yourself or to the helmsman? And when you are in a chariot, to whom do you trust but to the driver? And how is it in all other arts? Just the same. In what then lies your power? "All men pay respect to me." Well, I also pay respect to my platter, and I wash it and wipe it; and for the sake of my oil flask, I drive a peg into the wall. Well then, are these things superior to me? No, but they supply some of my wants, and for this reason I take care of them. Well, do I not attend to my ass? Do I not wash his feet? Do I not clean him? Do you not know that every man has regard to himself, and to you just the same as he has regard to his ass? For who has regard to you as a man? Show me. Who wishes to become like you? Who imitates you, as he imitates Socrates? "But I can cut off your head." You say right. I had forgotten that I must have regard to you, as I would to a fever and the bile, and raise an altar to you, as there is at Rome an altar to fever.

What is it then that disturbs and terrifies the multitude? is it the tyrant and his guards? I hope that it is not so. It is not possible that what is by nature free can be disturbed by anything else, or hindered by any other thing than by itself. But it is a man's own opinions which disturb him: for when the tyrant says to a man, "I will chain your leg," he who values his leg says, "Do not; have pity": but he who values his own will says, "If it appears more advantageous to you, chain it." "Do you not care?" I do not care. "I will show you that I am master." You cannot do that. Zeus has set me free: do you think that he intended to allow his own son to be enslaved? But you are master of my carcass: take it. "So when you approach me, you have no regard to me?" No, but I have regard to myself; and if you wish me to say that I have regard to you also, I tell you that I have the same regard to you that I have to my pipkin.

From The Riches Of Our Cultural Heritage

Ποίηση Κώστα Βάρναλη

Γεννήθηκε στον Πύργο (Μπουργκάς) της Βουλγαρίας το 1884. Έλαβε τη βασική μόρφωση στα Ζαρίφεια διδασκαλεία της Φιλιππούπολης και σπούδασε Φιλολογία στην Αθίνα. Εργασθηκε στο ελληνικό διδασκαλείο του Πύργου (Μπουργκάς) και στη συνέχεια στην Ελλάδα όπου μεταξύ άλλων στην Ανωτάτη Παιδαγωγική Ακαδημία Αθηνών. Το 1919 πήγε στο Παρίσι και παρακολούθησε μαθήματα φιλοσοφίας, φιλολογίας και κοινωνιολογίας. Προσχώρησε στον μαρξισμό και τον διαλεκτικό υλισμό και αναθεώρησε τις προηγούμενες απόψεις του για την ποίηση, τόσο σε θεωρητικό, όσο και σε πρακτικό επίπεδο. Το έργο του είναι γραμμένο στη δημοτική και έχει καλά επιμελημένη μορφή και πλαστικότητα στην έκφραση. Χαρακτηρίζεται από θερμή λυρική φαντασία και σατιρική διάθεση με ενδιαφέρον για τον σύγχρονο άνθρωπο. Η ποίηση του, ιδιαίτερα, χαρακτηρίζεται από έντονο "διονυσιασμό", μια παιχνιδιάρικη διάθεση και ένα βαθύ μουσικό αίσθημα που συνδυάζεται άριστα με τη σάτιρα. Πέθανε στις 16 Δεκεμβρίου 1974.

Οι μοιραίοι

Μες στην υπόγεια την ταβέρνα,
μες σε καπνούς και σε βρισιές,
(απάνου εστρίγγλιζε η λατέρνα)
όλη η παρέα πίναμε ειψές,
ειψές, σαν όλα τα βραδάκια,
να πάνε κάτου τα φαρμάκια.

Σφιγγόταν ο ένας πλάι στον άλλο
και κάπου εφτυούσε καταγής,
ω! πόσο βάσανο μεγάλο
το βάσανο είναι της ζωής!
Όσο κι ο νους αν τυραννιέται
άσπρην ημέρα δε θυμείται!

(Ηλιε και θάλασσα γαλάζα
και βάθος του άσωτου ουρανού,
ω! της αυγής κροκάτη γάζα
γαρούφαλλα του δειλινού,
λάμπετε-σβήνετε μακριά μας,
χωρίς να μπείτε στην καρδιά μας!)

Του ενού ο πατέρας χρόνια δέκα
παράλυτος - ίδιο σοιχιό
του άλλου κοντόμερη η γυναίκα
στο σπίτι λιώνει από χτικιό,
στο Παλαμίδι ο γυιός του Μάζη
κ' η κόρη του Γιαβή στο Γκάτσι.

-Φταίει το ζαβό το ριζικό μας!
-Φταίει ο θεός που μας μισεί!
-Φταίει το κεφάλι το κακό μας!
-Φταίει πρώτ' απ' όλα το κρασί!
ποιος φταίει; Ποιος φταίει;..
.. κανένα στόμα
δεν τόβρε και δεν τόπε ακόμα.

Ετσι, στην σκοτεινή ταβέρνα
πίνουμε πάντα μας σκυφτοί,
σαν τα σκουλήκια κάθε φτέρνα
όπου μας εύρει, μας πατεί:
δειλοί, μοιραίοι κι άβουλοι αντάμα!
προσμένουμε, ίσως, κάποιο θάμα!

Πρόλογος στο «Φως που Καίει»

Να σ' αγναντεύω, θάλασσα, να μη χορταίνω
Απ' το βουνο ψηλα
στρωτή και καταγάλανη και μέσα να πλουταίνω
απ' τα μαλάματά σου τα πολλά.

Νά'ναι χινοπωριάτικον απομεσήμερο, όντας
Μετ' άξαφνη νεροποντή
χυμάει μες από τα σύνεφα θαμπωτικά γελώντας
ήλιος χωρίς μαντύ.

Να ταξιδεύουν στον αγέρα τα νησάκια, οι κάβοι,
τα ακρόγιαλα σα μεταξένιοι αχνοί
και με τους γλάρους συνοδιά κάποτ' ένα καράβι
ν' ανοίγουν να το παίρνουν οι ουρανοί.

Ξανανιωμένα απ' το λουτρό να ροβολάνε κάτου
την κόκκινη πλαγιά χορευτικά
τα πεύκα, τα χρυσόπευκα, κι' ανθός του μαλαμάτου
να στάζουν τα μαλλιά τους τα μυριστικά.

Κι' αντάμα τους να σέρνουνε στο φωτεινό χορό τους
ως μέσα στο νερό
τα ερημικά χιονόσπιτα-κι' αυτά μες στ' ονειρό τους
να τραγουδάνε, αξύπνητα καιρό.

Ετσι να στέκω, θάλασσα, παντοτεινέ ερωτά μου
με μάτια να σε χαίρομαι θολά
καί νά'ναι τα μελλούμενα στην άπλα σου μπροστά μου,
πίσω κι' αλάργα βάσανα πολλά.

Ως να με πάρεις κάποτε, μαργιόλα σύ,
στους κόρφους σου αψηλά τους ανθισμένους
και να με πας πολύ μακρυνά απ' τη μαύρη τούτη Κόλαση,
μακρυνά πολύ κι' από τούς μαύρους κολασμένους