



A publication of the Dean C. and Zoë S. Pappas Interdisciplinary Center for Hellenic Studies and the Friends of Hellenic Studies

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From the Director

Dear Friends,

Greetings from the faculty and students of the Dean C. and Zoë S. Pappas Interdisciplinary Center for Hellenic Studies! As this 2022-23 academic year coincides with the 100th anniversary of the destruction of Smyrna, and the 1923 Population Exchange of the Treaty of Lausanne, it is important that we increase our understanding about these impactful events in Greek history. Therefore, this issue is dedicated to “Reflections on Smyrna.” In it you will read stories by community members about our musical program, “Summer Dreams of Smyrna and Aivali,” and about the events and culture of western Asia Minor before and after the traumatic events.

Our 2022-23 academic year is well underway, and our faculty, students and Friends of Hellenic Studies are all busy in our classrooms and with our extra-curricular programs that enrich the lives of our campus community. We are teaching modern Greek through an innovative online course through Aristotle University of Thessaloniki, and next semester our students will study in person in Thessaloniki!

In addition, the Pappas Center for Hellenic Studies is committed to providing equitable educational access for high impact practice programs to non-traditional and minority students. It seeks to close the equity gaps among these students by supporting fully funded student travel opportunities to Greece and Cyprus through faculty led travel and exhibitions. Among our great successes is the establishment of the Hellenic Studies Diversity Travel Initiative fund in the Foundation that covers travel, accommodations, and some expenses. These scholarships fund programs meant to increase diversity, equity, and inclusion in the field of Hellenic Studies. Students of color and other minorities are prioritized. As part of our program, these students also go to Aristotle University of Thessaloniki classrooms and add to diversity and equity in those classrooms, as well. Our work has been recognized by the Greek Ministry of Culture and the Greek Ministry of Education. As of this writing, a team led by Professor David Roessel and Assistant Dean Rosa Perez is participating in the Pharos Summit 2022: Greek-US collaboration in Higher Education that is bringing representatives from 30 US universities to visit matching Greek universities. Our Stockton team will be visiting Panteion University. [Click here for more information on the program.](#)

We are so grateful to be able to do this work. Yet, the reality is that we cannot do it without the financial and moral support of our community members.

With warmest regards,
Tom Papademetriou, Ph.D., Director



**DEAN C. & ZOË S. PAPPAS
INTERDISCIPLINARY CENTER FOR HELLENIC STUDIES
STOCKTON UNIVERSITY**

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From the Co-Chairs of the Friends of Hellenic Studies



"Those Who Possess the Light Shall Pass it on to Others"

The Republic, Plato

Greetings and welcome to the latest edition of *The Hellenic Voice*. We hope you had an enjoyable summer and that the fall finds everyone healthy and energized. In this issue of our newsletter we will fill you in on some of the events the Pappas Center and the Friends of Hellenic Studies presented this past year and we will preview some of our plans for the fall, winter, and spring of the 2022-2023 season.

Since our last issue came out in April we hosted the Rev. Dr. Demetrios Constantelos Memorial Lecture and a presentation of the Greek Revolution Through American Eyes Exhibit. The event was held in April at Stockton's Atlantic City campus. In July, another very special event celebrating the music of Aivali and Smyrna, featuring the Maeandros Ensemble and preceded by a discussion by Dr. Tom Papademetriou, was also held in Atlantic City. If you weren't able to attend this event, you can read about it in this issue of our newsletter.

This year marks the 100-year anniversary of the catastrophic burning and destruction of the once-thriving cosmopolitan city of Smyrna in Asia Minor. On September 12th we held a seminar on line during which Professor Papademetriou spoke about the historical significance of that tragic event as a prelude to the presentation of a very powerful documentary film "Smyrna: The Destruction of a Cosmopolitan City." Twenty-one people, including our panelists, viewed the presentation.

This issue of *The Hellenic Voice* is dedicated to Smyrna. Included in the following pages are articles dealing with the events leading up to the catastrophe and its aftermath. You will hear from our Director, Professor Papademetriou, and from other members of Stockton's Hellenic Studies program. Voices from our Greek-American community will also be heard as they give new insights into the region and its importance. Our ever-popular Greek Eats section will feature recipes from Asia Minor including one for "Soutzoukakia," a signature dish first introduced to Greece by the millions of refugees who brought their recipes and other aspects of their culture with them when they fled the destruction.

We hope you will enjoy reading these and other articles and that you also view the informative and entertaining videos we've included by clicking on the links provided herein. On behalf of my fellow co-chairs Mariea Kazantzis and Dr. Katherine Panagakos, we thank you for your attention and welcome your input.

Cathy Karathanasis,
Co-Chair

The Dean C. and Zoë S. Pappas Interdisciplinary Center for Hellenic Studies is pleased to announce that we met and exceeded the offered match of \$2,500 during the Ospreys Give fundraising campaign. A total of \$5,598 will go to the veteran students' program, *From Troy to Ithaca: A Soldier's Journey Home*.

Thirty-one donors gave a gift to ensure that this program will continue into 2023, helping our veteran students adjust to civilian life after finishing their military duty.

A special THANK YOU to the anonymous donor for their heartfelt generosity which helped double what we raised!

Thank you to all who gave a gift! Σας ευχαριστούμε πολύ!

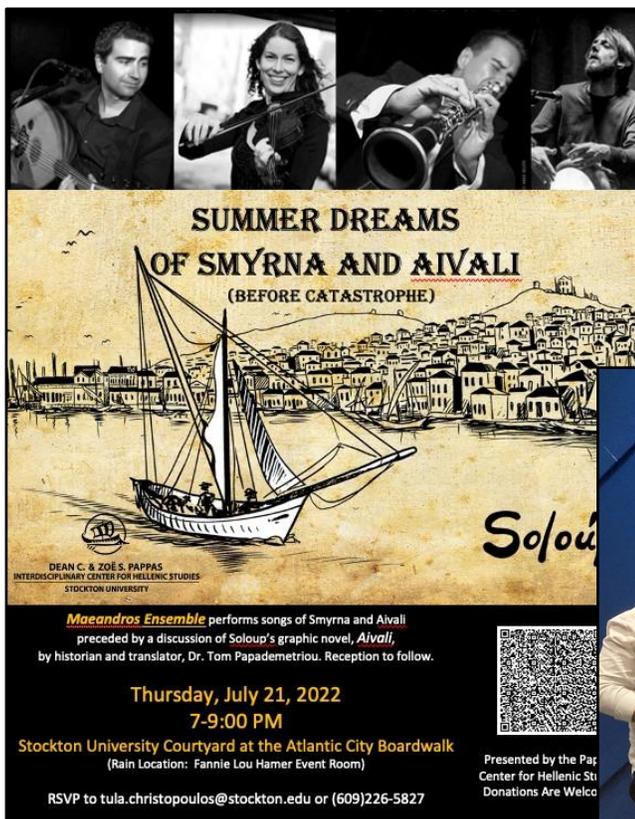


Recent Events

Summer Dreams of Smyrna and Aivali

By Annette Ladicos

What an enjoyable evening was had by all who attended *the Summer Dreams of Smyrna and Aivali* recently at the Stockton University Atlantic City Campus! It was engaging and lively, with music to dance to and history which outlined better understanding of the culture during that period. We began with a discussion of Soloups' graphic novel, *Aivali*, which set the stage for part two, the Maeandros Ensemble. The group's singing and music expressed talent and joy. They really engaged the audience and encouraged dancing! One could see the delight on the faces in the audience, and I personally am so glad I attended this lovely event! Looking forward to more great events from the Friends of Hellenic Studies, to keep Father Constantelos' dream alive. Many thanks to all who participated to make this event come to fruition, a very worthy cause indeed.



**SUMMER DREAMS
OF SMYRNA AND AIVALI**
(BEFORE CATASTROPHE)

Soloups

DEAN C. & ZOË S. PAPPAS
INTERDISCIPLINARY CENTER FOR HELLENIC STUDIES
STOCKTON UNIVERSITY

Maeandros Ensemble performs songs of Smyrna and Aivali
preceded by a discussion of Soloups' graphic novel, *Aivali*,
by historian and translator, Dr. Tom Papademetriou. Reception to follow.

Thursday, July 21, 2022
7-9:00 PM

Stockton University Courtyard at the Atlantic City Boardwalk
(Rain Location: Fannie Lou Hamer Event Room)

RSVP to tula.christopoulos@stockton.edu or (609)226-5827

Presented by the Pap
Center for Hellenic Stu
Donations Are Welc



Members of Maeandros Ensemble with Professor Papademetriou

Recent Events

American Association of University Women (Atlantic County Branch) visit the Constantelos Hellenic Collection and Reading Room

On October 28th we hosted several members of the American Association of University Women (Atlantic County Branch) at the Constantelos Reading Room where they learned about the Pappas Center and the Friends of Hellenic Studies from Tula Christopoulos and Cathy Karathanasis. Professor Tom Papademetriou, our Director, spoke about the exhibition “The Greek Revolution Through American Eyes” and its relevance today.



Reflections on Smyrna

ASA JENNINGS: An American Hero in Smyrna

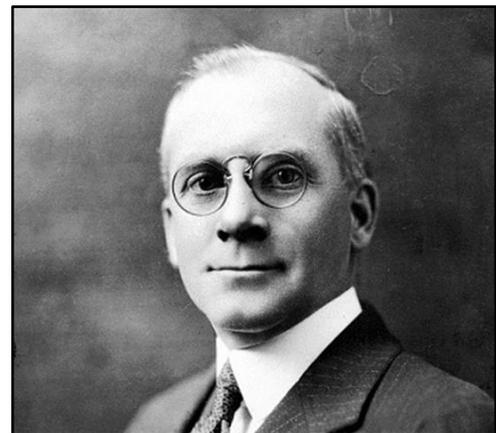
By Cathy Karathanasis

Asa Jennings was a shy and unpretentious individual, scarcely five feet tall, a devout Methodist minister from New York who worked for the YMCA in several foreign countries. At 45 years old he came to Smyrna with his wife and two sons in order to take up his appointment as the YMCA's Secretary there. He had been in the job for only a few weeks when he found himself caught up in a crisis of unprecedented proportions.

When the Turkish nationalists and irregular forces entered the city and the pillaging, raping and killings began Jennings was urged to retreat to the safety of one of the American ships anchored in the bay. However, he refused to be intimidated and vowed to do everything in his power to save the refugees who had streamed into Smyrna from the interior of Central Asia Minor.

The fire, which began in the Armenian quarter of Smyrna on September 13, 1922, quickly assumed terrifying proportions, and would burn for nine days, reducing the entire city to ashes. Jennings soon realized that neither America nor the Allied powers intended to save the masses trapped between the Turks and the sea. As a result, Jennings described how he was seized with "an uncontrollable urge" to do something. He made up his mind to risk his life for those who needed help.

Ultimately, against all odds and despite incredible push back from the Allies and the enemy, he commanded the evacuation of more than 350,000 helpless refugees, an endeavor that ranks as the most extraordinary rescue operation of the entire 20th century.



1877-1933

[Click here to view a brief video of this little known savior.](#)

Reflections on Smyrna

A Marble Head Retrieved from the Ashes of Smyrna

By Cathy Karathanasis

The youthful head, with curly hair crowning the forehead, is a copy of a Hellenistic work of art once housed in the Museum of the Evangelical School of Smyrna. The extensive damage seen on its surface is due to breakages and exposure to high temperature. A document dated from 1926, written by the British military attaché L Bower, reports that the head, probably of a Muse, “bears vivid traces of fire from the destruction of the city in 1922.”

The Evangelical School of Smyrna was one of the most important educational institutions operating in the Ottoman Empire. It held a variety of annexes including, among others, a rich library comprising 35,000 titles and an archaeological museum, established in the early 19th century, whose collections included coins, inscriptions, sculptures and other artifacts. The museum was completely destroyed in September 1922 by the Great Fire of Smyrna and the fate of many of its antiquities is unknown. This particular head was rescued thanks to the care of a British diplomat who found it and retrieved it from the ashes of the Catastrophe.

It is currently being exhibited at the National Archaeological Museum in Athens.



Reflections on Smyrna

Beloved Smyrna

By Cathy Karathanasis

Smyrna had long been celebrated as a beacon of tolerance—home to scores of nationalities with a shared outlook and intertwined lives. Greeks, Armenians, Turks, Jews, Americans and others lived in the metropolis. Before 1922 Smyrna was one of the most cosmopolitan places on earth. There were seventeen companies dealing exclusively in imported Parisian luxuries; there were 30 daily newspapers written in Greek, Turkish, Armenian, French and Hebrew. The imposing banks, clubhouses, hotels and theaters were built on a grand scale. The schools were among the most prestigious in Europe. The waterfront was lined with bars, café gardens and brasseries offering more than three dozen culinary traditions. The harbor was one of the great sights of Smyrna. There were 33 steamboat companies catering to passenger liners arriving daily from all over the world.

The city of Smyrna was dominated by the Greeks who numbered 320,000 and included merchants, professionals, small shop keepers as well as poorer classes. The Asia Minor Catastrophe brought an end to more than 3,000 years of Greek civilization in Asia Minor and sent about 1.5 million Greeks from Turkey to Greece, one of the greatest migrations in the history of mankind.

The Asia Minor refugees would change Greece forever. With their hard work and knowledge the refugees invigorated the Greek economy and boosted the cultural life of the country with their style, their cuisine, and their music.



[Click here to view a video of Greek Music of Asia Minor.](#)

Today, the spirit of Smyrna remains alive in New Smyrna, a suburb of Athens, constructed in 1926 to house the refugees who fled the destruction. In 1928 the population was just 210. Today, there are close to 75,000 inhabitants, and it's one of the most densely populated cities in the world. In the United States there are 37 cities and 12 towns named Smyrna, spread from Washington State to Florida.

Reflections on Smyrna

Τα Ελληνικά Σχολεία της Σμύρνης

Της Μαρίας Καζαντζή



Ευαγγελική Σχολή (1733-1922)

Με πολλή μεγάλη συγκίνηση και τιμώντας την μνήμη των χαμένων πατρίδων γράφω λίγα λόγια για την καταστροφή της Σμύρνης, μιάς μεγάλης πόλης 400 χιλιάδων Ελλήνων στα παράλια της Μικράς Ασίας, όπως έλεγαν, ενός μικρού παραδείσου. 100 χρόνια πέρασαν απο την καταστροφή της και όχι μόνον ο Ελληνισμός αλλά και ο κόσμος όλος έχασε από το εξαίρετο πολιτισμικό έργο που ανέπτυξαν οι Έλληνες εκεί. Αλλά αντί να επικεντρωθούμε στην ανείπωτη εκρίζωση του Ελληνικού στοιχείου, παρόντος εκεί για τρεις χιλιάδες συνεχή χρόνια, ας μιλήσουμε για τον πολιτισμό που ανέπτυξαν οι Έλληνες και ειδικά στα σχολεία που ίδρυσαν.

Αξιοι συνεχιστές της Ελληνικής παράδοσης και παιδείας με καταβολές απο Έλληνες φιλοσόφους, οι Μικρασιάτες Έλληνες ανέπτυξαν την Ελληνική συνείδηση των νεωτέρων. Τα πρώτα ελεύθερα Ελληνικά σχολεία ιδρύθηκαν στα μέσα του 17ου αιώνα, αφότου οι Οθωμανικές αρχές άρχισαν να τα επιτρέπουν. Από τα πρώτα ήταν η «Ευαγγελική Σχολή» με μεγάλη οικονομική υποστήριξη απο τούς ομογενείς Έλληνες. Με την επιρροή δε του Παντελή Σεβαστόπουλου, Βρετανού υπήκοου, οι Άγγλοι μεσολάβησαν και αναγνωρίστηκε επίσημα απο τις Τουρκικές αρχές. Το σχολείο, με την έγκριση της Ορθόδοξης εκκλησίας, το εντυπωσιακό του κτήριο, την φήμη του ως ενα σπουδαίο σχολείο με τούς καλύτερους διδασκάλους, προσέφερε κλασική μόρφωση προσελκύοντας μαθητές που έγιναν αργότερα διακεκριμένοι επιστήμονες, λόγιοι, κληρικοί, διδάσκαλοι, διαφωτιστές όπως ο Αδαμάντιος Κοραής – ο θεμελιωτής της Νεο Ελληνικής, της γνωστής καθαρεύουσας. Οι καθηγητές της σχολής ήταν διακεκριμένοι λόγιοι, παιδαγωγοί, επιστήμονες με την μεγαλύτερη αφοσίωση και ενθουσιασμό συμβάλλοντες στο ν' αποκτήσουν οι μαθητές τους τέλεια μόρφωση. Άλλοι σπουδαίοι Έλληνες που φοίτησαν στην σχολή ήταν ο όσιος Νικόδημος ο Αγιορείτης, ο εθνομάρτυρας Γρηγόριος ο Ε΄, Πατριάρχης της Κωνσταντινουπόλεως, ο αρχιστράτηγος Λεωνίδας Παρασκευόπουλος, ο εφοπλιστής Αριστοτέλης Ωνάσης <μιλούσε 4 γλώσσες στα 16η του>, ο μουσικός και ακαδημαϊκός Μανώλης Καλομοίρης, και άλλοι πολλοί.

Reflections on Smyrna

Αλλά θα είμασταν Έλληνες εάν δεν ξακωνόμασταν και λίγο; Έτσι, στις αρχές του 19ου αιώνα κάποιοι προοδευτικοί αντέδρασαν στην κλασική μόρφωση και ίδρυσαν το 1809-1810 το <Φιλολογικό Γυμνάσιο> όπου εδιδάσκοντο οι θετικές επιστήμες – μαθηματικά, φυσική/χημεία. Με την παρέμβαση όμως του Πατριαρχείου και για να τελειώσει ο διχασμός έκλεισε το 1819.

Στά τέλη του 19ου αιώνα και αρχές του 20ου η Ευαγγελική Σχολή έγινε το σημαντικότερο σχολείο της πόλης. Οι μαθητές εδιδάσκοντο μαθηματικά, φιλοσοφία, καθώς επίσης την γαλλική και αγγλική γλώσσα απο τον αμερικανό ιερέα, Ιωσήφ Μπρούερ. Ο Όμηρος, Ευριπίδης, Αριστοφάνης, Πίνδαρος, ρητορική, άλγεβρα, αστρονομία, φυσική και ψυχολογία ήταν μέρος της διδακτέας ύλης. Το 1861 η Ελληνική Κυβέρνηση θεώρησε την σχολή ισάξια των Ελληνικών γυμνασίων και ως εκ τούτου οι απόφοιτοι εισάγονταν στο Πανεπιστήμιο Αθηνών χωρίς εξετάσεις. Στις αρχές του 20ου αιώνα επρόσθεσαν εμπορικά μαθήματα για εκείνους που ήθελαν νάσχοληθούν με επιχειρήσεις και εμπόριο μια και η Σμύρνη ήταν εμπορικό και οικονομικό κέντρο.

Η Ευαγγελική Σχολή πέρα από την φήμη της ως εξάαιρετο σχολείο είχε αρχαιολογικό μουσείο, βιβλιοθήκη με 35,000 τόμους σε πολλές γλώσσες, ακόμη και για τυφλούς και 180 σπάνια χειρόγραφα. Επίσης, υπήρχε συλλογή με 15,000 νομίσματα. Στην σχολή φοιτούσαν γύρω στους 1,700 μαθητές.

Τα σχολεία της εποχής ήταν σχολεία αρένων. Μόνον τις τελευταίες δύο δεκαετίες πριν την καταστροφή του 1922 ιδρύθηκαν παρθεναγωγεία. Στο σύνολον, πριν την καταστροφή, στην περιοχή λειτουργούσαν 237 ελληνικά σχολεία με 62,770 μαθητές και 1,047 καθηγητές. Επίσης υπήρχαν πολιτιστικά κέντρα και σύλλογοι όπως η Ιωνική Λέσχη, το Φιλολογικό Μουσείο Όμηρος, το Λαϊκό Κέντρο Σμύρνης, και άλλα τα οποία ενίσχυαν την εκπαίδευση των νέων.

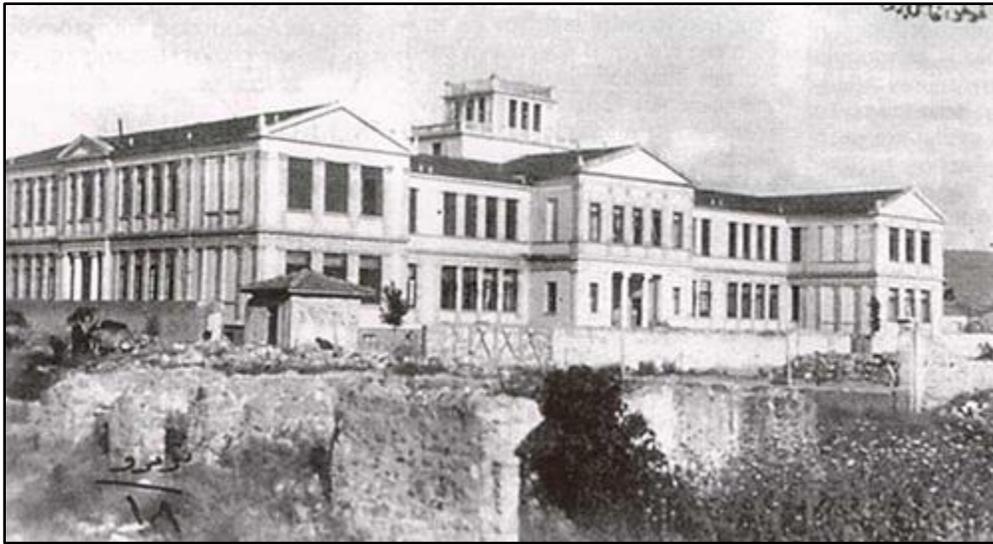
Η δίψα όμως των Μικρασιατών να προσφέρουν την καλύτερη μόρφωση στα παιδιά τους, τους οδήγησε να ιδρύσουν (1919-1922) το Ιωνικό Πανεπιστήμιο. Ηρθε όμως η καταστροφή τον Σεπτέμβριο του 1922 και ισοπέδωσε τα πάντα.

Η Ευαγγελική Σχολή όμως επανιδρύθηκε στην Αθήνα, στην Νέα Σμύρνη το 1934 όπου και συνεχίζει την λειτουργία της μέχρι σήμερα.

Reflections on Smyrna

The Greek Schools of Smyrna

By Mariea Kazantzis



The Evangelical School (1733-1922)

Honoring the memory of the lost homelands, with great emotion, I write a few words about the destruction of Smyrna, a large city of 400,000 Greeks on the coast of Asia Minor, a small paradise, as they used to call it. 100 years have passed since its destruction and not only Hellenism but the world got short changed from the loss of the excellent cultural work the Greeks were doing there. But instead of focusing on the unspeakable eradication of the Greek element, present there for three thousand consecutive years, let's talk about the culture that the Greeks developed and especially in the schools they founded.

The Greeks of Asia Minor, worthy successors of the Greek tradition and education with origins from the Ionian philosophers, developed the Greek consciousness in the younger generations. In the middle of the 17th century, the Ottoman authorities began to relax the rules and the Greeks started to establish the first free Greek schools. One of the first was the "Evangelical School" with great financial support from the Greeks there. With the initiative of Pantelis Sevastopoulos, a British national, the British moved to provide protection and the school was then officially recognized by the Turkish authorities. Between the approval of the Orthodox Church, its impressive building, its reputation as a great school with the best teachers, the classical education it offered, the school attracted students who later became distinguished scientists, scholars, clergy, teachers, enlighteners such as Adamantios Korais – the founder of Modern Greek, the well-known katharevousa. The professors of the school were distinguished scholars, educators, scientists with the greatest dedication and enthusiasm, contributing to the perfect education of their students. Other great Greeks who attended the school were Saint Nicodemus of Mount Athos, the national martyr Gregory V, Patriarch of Constantinople, the commander-in-chief Leonidas Paraskevopoulos, the shipowner Aristotle Onassis who upon his graduation at the age of 16 spoke 4 languages (Greek, Turkish, Spanish, English), the musician and academic Manolis Kalomiris, and many others.

Reflections on Smyrna

The Greek Schools of Smyrna, continued

But would we be Greeks if we didn't have a bit of inner fighting? Thus, in the early 19th century, some progressives reacted to the classical education offered at the Evangelical School and founded in 1809-1810 the <Philological Gymnasium> where science was taught – mathematics, physics / chemistry. However, with the intervention of the Patriarchate and in order to end the division, it was closed in 1819.

In the late 19th century and early 20th century, the Evangelical School with some upgrades became the most important school in the city. The students were taught mathematics, philosophy, as well as French and English by the American priest, Joseph Brewer. Homer, Euripides, Aristophanes, Pindar, rhetoric, algebra, astronomy, physics and psychology were part of the curriculum. In 1861 the Greek Government considered the school equal to the Greek gymnasiums and therefore, graduates were admitted to the University of Athens without entry exams. At the beginning of the 20th century, the school added business courses for those who wanted to engage in business and finance since Smyrna was an illustrious commercial and financial center.

The Evangelical School in addition to its reputation as an excellent school, it had an archaeological museum, a library with 35,000 volumes in many languages, even for the blind, and 180 rare manuscripts. Also, there was a collection of 15,000 coins. The school attended 1,700 students.

The schools of the time were boy schools. It was only in the last two decades before the disaster of 1922 that girls' schools were established. In total, before the disaster, there were 237 Greek schools operating in the area with 62,770 students and 1,047 teachers. There were also cultural centers and associations such as the Ionian Club, the Philological Museum of Homer, the Popular Center of Smyrna, and others that enhanced the education of the young people.

However, the thirst of the people of Asia Minor to offer the best education to their children, led them to found (1919-1922) the Ionian University. But the disaster came in September 1922 and put a deadly STOP to everything.

However, the Evangelical School was re-established in Nea Smyrni, suburb of Athens in 1934 where it continues its operation to this day.

Reflections on Smyrna

For More Information

The following books are recommended if you are interested in learning more about Smyrna, the Asia Minor Catastrophe, and its aftermath:

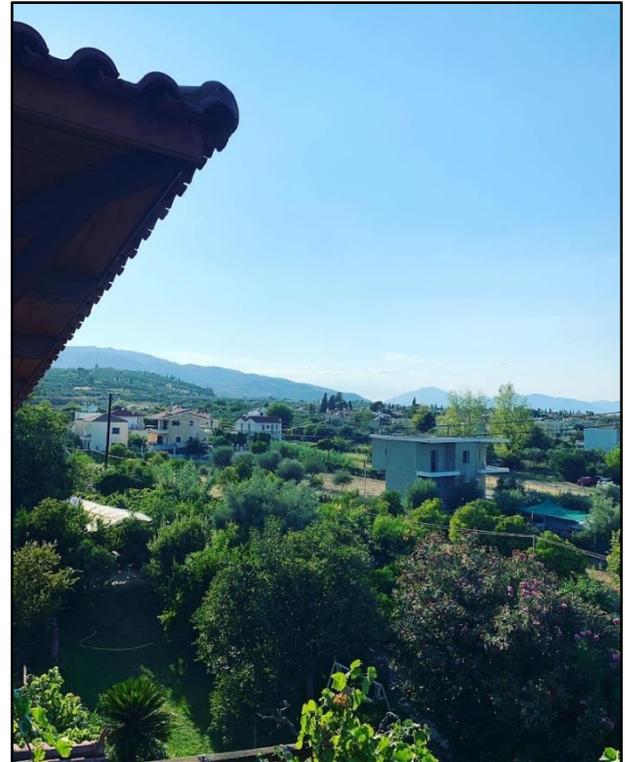
1. Dobkin, Marjorie Housepian, [*Smyrna 1922: The Destruction of a City*](#), Newmark Press, 1998
2. Ureneck, Lou, [*The Great Fire: One American's Mission to Rescue Victims of the 20th Century's First Genocide*](#), Harper-Collins, 2015
3. Milton, Giles, [*Paradise Lost: Smyrna 1922—the Destruction of Islam's City of Tolerance*](#), John Murray Publishers, 2015
4. Lovejoy, Esther Pohl, [*Certain Samaritans*](#), Literary Licensing, 2012
5. Hirschon, Renee, [*Crossing the Aegean: Appraisal of 1923 Compulsory Population Exchange Between Greece and Turkey*](#), Berghahn Books, 2003
6. Halo, Thea, [*Not Even My Name*](#), St. Martins Press, 2001
7. Hatzidimitriou, Constantine, Editor, [*American Accounts Documenting the Destruction of Smyrna by the Kamalist Turkish Forces, September 1922*](#), 2005
8. Hirschon, Renee, [*Heirs of the Greek Catastrophe: The Social Life of Asia Minor Refugees in Piraeus*](#), Berghahn Books, 1998
9. Kostos, Sofia Kontogeorge, [*Before the Silence*](#), Georgias Press, 2010
10. Tusan, Michelle, [*Smyrna's Ashes: Humanitarianism, Genocide, and the Birth of the Middle East*](#), University of California Press, 2012

Student Voices

Living Greek in Greece

By Justin Melchionne

I would like to extend my sincere gratitude to the Friends of Hellenic Studies for awarding me one of their annual scholarships. This summer, I was able to use the funds provided to participate on the *Living Greek in Greece* program hosted by the Paideia Institute, a widely-spanning, international network of pedagogues and enthusiasts of classical studies dedicated to providing an experience of a revived classical world for diverse selection of classical studies students.



The program was centered at the Hellenikon Idyllion, a hotel and Hellenic cultural center, but classes were held in a lush and vibrant garden in the center of Selianitika, a breathtakingly beautiful beachside town situated in the Gulf of Corinth on the northern coast of the Peloponnese. To suit this year's theme of mystery and adventure, we read and discussed Lucian's *A True Story* as well as choice sections from Homer's *Odyssey*, all entirely done in proper Attic Greek. To supplement our readings, we were invited to partake of a variety of games and activities, including cooking classes and poetry recitations, again conducted wholly in Attic Greek.



Living Greek in Greece, continued



About midway through the program, we sailed to the island of Kefalonia in the Ionian Sea, where we followed in the footsteps of the eccentric archaeologist Heinrich Schliemann, who posited that Kefalonia is the modern-day Ithaca of the Homeric epics. In addition to certain geographical premises that support his argument, Schliemann also alleged to have found the precise locations of certain featured settings in the *Odyssey*, e.g., the stone-turned ship of the Phaeacians and beach where Odysseus first landed when he arrived back at Ithaca. We crowned our tour of the island by rowing into a deep and inconspicuous grotto on southern Kefalonia discovered in the late 70's filled with votive statues of the Muses. In this once holy place, we were serenaded by one of our company with verses from the *Odyssey* in perfect dactylic hexameter. One could listen closely and hear the voices of the Muses themselves reverberating throughout the cave. We then spent two days in the charming city of Argoustoli, enjoying the delectable local fare of seared octopus in red wine and many bottles of delightful ouzo, and then we sailed to the island of Zakynthos before returning to Selianitika.

We continued classes for several more days before embarking on another expedition, this time to the Holy Monastery of the Pammegistos Taxiarches about twenty kilometers south of Selianitika. The ruins of the old monastery, despite being sacked by the Ottomans and hanging precipitously on the side of an intimidating and steep cliffside, remains. After experiencing the magnificent view, we descended to the new monastery, where the hospitable Brothers gave us several jars of their specially made rose jam to enjoy.

Living Greek in Greece, continued

Finally on the last day of the program, we were treated to a tantalizing lamb feast and danced traditional Greek dancing, made even more pleasant by the musical accompaniment of a traveling Polish pianist and two angelic operatic vocalists who just happened to be in town. Of all these memorable things, however, what left the deepest impact on me was the wonderful and like-minded companions whom I met during my time in Greece. Having wonderful conversations with them in Greek, both in and outside of class, and in the perfect setting for it which truly lent to a genuine experience of living like the ancients did, and this would not have been possible were it not for the generosity and kindness of the Friends of Hellenic Studies. To you all I give my warmest thanks.



The Attiko School of Ancient Greek Drama

By Jacob Collver

Over the course of the summer, thanks to the Friends of Hellenic Studies at Stockton University, I was given the opportunity to travel to Greece for the first time and participate in Martha Frintzilla's Attiko School of Ancient Greek Drama. From June 29 to July 14, I spent a total of ten days in Elefsina (once known as Eleusis) attending the Attiko School of Ancient Greek Drama, one day in Porto Germeno to visit the acropolis of Aigosthena and a medieval Byzantine monastery, as well as swim in the Mediterranean, and four days in Athens in which I visited the Acropolis at the center of Athens, Plato's Academy, Aristotle's Lyceum, and the National Archaeological Museum. The bulk of my trip was dedicated to learning about Ancient Greek tragedy and learning how to perform as an actor.



The Attiko School of Ancient Greek Drama, continued

I had no previous acting experience prior to attending the Attiko School of Ancient Greek Drama, however, I have been enrolled in Ancient Greek, studying the language with Dr. David Roessel. Dr. Roessel was the one who suggested that I go, and I am very grateful that he did. Over the course of the school, I learned how to improvise, how to embody characters, how to sing, how to dance, how to use a mask for performances, how to use the body for percussion, how to translate texts, and, most importantly, how to work in a collaborative effort with others. When the school concluded I participated in a ten-minute solo performance of Aeschylus's *Prometheus Bound* in which I portrayed all the characters. Without all the people who helped me along the way including the Friends of Hellenic Studies, Martha Frintzilla, and Dr. Roessel, to name only a few, I would not have been able to do it. I am forever grateful that I was able to fulfill a lifelong-dream of standing in front of the famous Parthenon and making so many great friends along the way.



Community Voices

Ephesus and the Virgin Mary's House

By Sophia Demas

One of the top highlights of our trip to Turkey was visiting the Virgin Mary's house near Ephesus. Ephesus is also a must-see, notably because of its preserved ruins that bring the glory of ancient Greece back to life. Amongst them is the ancient amphitheater where St. Paul had spread the news of Jesus and a church dedicated to St. John built in the 6th century over his tomb where early Christians were baptized. St. John had brought the Panagia (Virgin Mary) there after Christ had entrusted him with her care before his crucifixion. St. John had built her a little house on Mt. Koressos, its floorplan in the shape of a cross. Its discovery and history are both fascinating and mystical. No one knows for certain the location of the Panagia's tomb. Some claim that she died in Jerusalem where a church was built at her purported tomb, which was found empty but for her shroud three days after her death as was Jesus', and others maintain that she died a natural death in Ephesus.



The amphitheater where St. Paul addressed the Ephesians.

Baptismal font in the floor of the ruins of the church of St. John.



Sister Anne Catherine Emmerich, a German nun who had been confined to her bed for many years, claimed to have had visions of the Panagia. In one of the visions, the Panagia had described to her the layout of the house and its location. The nun had drawn a diagram of it, which was included with other notes she had shared with a priest during a five-year period. The priest had authenticated the information as historically and biblically correct. After Sister Anne Catherine's death in the early nineteenth century, two German priests, who were also scholars, set out for Ephesus with the nun's diagram that had placed the house near the "road to Jerusalem" with a spring spilling out from under the structure. Scouting up and down the road, they found nothing. Just as they gave up, they saw some women working in a field and asked them where they could find water. One of the women pointed and told them that there was a natural spring near a little "monastery." It turns out that the road in the diagram was the "old" road to Jerusalem. The priests found the foundations still remaining of the house in the shape of a cross and the spring just as shown in the diagram. The Catholic church restored the structure as was designated in the nun's diagram and is responsible for its upkeep.

Ephesus and the Virgin Mary's House, continued

What was most remarkable to me during our visit was the divine presence we felt and the reverence the humble house elicited. Christians, Jews, and Muslims milled about outside, talking and laughing. As soon as they got in line to enter, they became silent, and many were in tears as the line made its way through the house and out the back.



Top Left: Frank and I outside the Virgin Mary's house. The original foundation is demarcated by a darkish diagonal line that begins at my eye level.

Bottom Left: Example of some of the best preserved Hellenistic architectural ruins.

Right: Remarkably preserved house interior.

Greek Eats!

Soutzoukakia Smyrneika

Soutzoukakia (pl.) are a dish that came to Greece via the Greek refugees from Asia Minor in 1922. These delectable ground meat little cylinders are always flavored with cumin and cooked in a rich, thick tomato sauce. Rice and bulgur make great side dishes with soutzoukakia. In northern Greece, soutzoukakia sometimes refer to a cylindrical ground meat recipe that's grilled, not cooked in sauce.

This recipe comes from Diane Kochilas. Please visit her website [here](#) for more information.

Ingredients:

Sauce

- 2 tablespoons extra-virgin Greek olive oil
- 1/2 small red onion finely chopped
- 1 garlic clove minced
- 1/4 cup dry red wine
- 3 cups canned plum tomatoes
- 1 teaspoon sugar
- Salt and pepper
- 1/2 teaspoon red chili pepper flakes

Soutzoukakia

- 1 1/2 pounds/675 g ground beef
- 1/3 cup coarsely chopped white onion
- 1 large garlic clove minced
- 1/4 teaspoon ground allspice
- 1/4 teaspoon nutmeg
- 1/2 tablespoon paprika
- Pinch of cinnamon
- 2 1/2 teaspoons ground cumin
- Salt and pepper
- 1 small egg
- 2 tablespoons white wine
- 1/4 to 1/2 cup breadcrumbs
- 2 tablespoons extra-virgin Greek olive

Click the image below to view this recipe video on "My Greek Table" with Diane Kochilas."



Directions:

1. Prepare flour for dredging and olive (or other oil) for browning.
2. **Prepare the sauce:** Heat the olive oil in a medium saucepan and sauté the onion over medium heat until soft. Add the garlic and stir. Add the wine. Squeeze the tomatoes by hand into the pot and pour in their juice. Bring to a boil over medium heat. Season with salt and pepper, add sugar, reduce heat to low, and simmer until slightly thickened, about 10 minutes. Stir in the pepper flakes and butter. Set the sauce aside until ready to use. It may be prepared a day ahead of time.
3. **Make the soutzoukakia:** In a large mixing bowl, combine the ground beef, onion, garlic, spices, salt, and pepper. Mix. Add the egg and wine and knead well to combine. Add breadcrumbs judiciously, just enough to give body to the mixture so that the soutzoukakia hold their shape when formed but not too thick so as to be stodgy. Mix in the olive oil. Cover and refrigerate the mixture for 30 to 60 minutes to firm up.
4. Take a golf ball size of dough and shape in the palms of your hand into an elongated sausage about 2 1/2 inches/6 cm long and 1 inch or so/3 cm thick. Flour the soutzoukakia and heat about 1/2 inch/1 cm of olive oil in a heavy skillet. Brown the soutzoukakia: As soon as they are browned on one side, shake the pan back and forth over the heat so that the soutzoukakia roll back and forth a little to brown on all sides. Remove from heat.
5. Place side by side in one layer in a wide pot and pour in the sauce. Cover and simmer until the soutzoukakia are soft and moist, about 30 minutes.

Greek Eats!

Smyrna Cookies



Ingredients:

- 500g fresh butter at room temperature (2.2 cups)
- 500g sugar (2.5 cups)
- 2 yolks
- 280g orange juice (10 oz)
- 2 vanilla
- 110g cognac (1 shot)
- 1 1/2kg flour (11 3/4 cups)
- 20g baking powder (4.5 tsp)
- 1 Yolk to brush the top of cookies

Directions:

1. In a mixer's bowl add the butter and beat it so that it has no pieces.
2. Add the sugar and beat them to fluff.
3. Add the yolks one by one, beat.
4. Add the juice, vanilla and cognac and beat, add the 1 kg of flour (8 cups) and beat.
5. Check if the dough sticks or molds. If it sticks, add the rest of the flour little by little until the dough does not stick.
6. Shape cookies, put them in baking pans with parchment paper, brush them with egg yolk.
7. Bake in a preheated oven, at 350F degrees for about 20 to 25 minutes.

Σμυρνείκα κουλουράκια



Υλικά:

- 500γρ βούτυρο φρέσκο σε θερμοκρασία δωματίου (2.2 φλυτζάνια)
- 500γρ ζάχαρη (2.5 φλυτζάνια)
- 2 κρόκους
- 280γρ χυμό πορτοκάλι (10 oz)
- 2 βανίλιες
- 110γρ κονιάκ (1 σφηνάκι)
- 1 1/2 κιλό αλεύρι (11 3/4 φλυτζάνια)
- 20γρ μπέικιν πάουντερ (1 φακελάκι)
- Κρόκους για το αλλειμα

ΕΚΤΕΛΕΣΗ:

1. Στο κάδο του μίξερ βάζουμε το βούτυρο και το χτυπάμε να μην έχει κομμάτια.
2. Προσθέτουμε τη ζάχαρη και τα χτυπάμε να αφρατεψουν. Προσθέτουμε τους κρόκους έναν, έναν, χτυπάμε. Προσθέτουμε το χυμό, τις βανίλιες και το κονιάκ και χτυπάμε.
3. Προσθέτουμε το 1 κιλό αλεύρι (8 φλυτζάνια) και χτυπάμε. Ελέγχουμε αν η ζύμη κολλάει ή πλάθεται. Αν κολλάει προσθέτουμε λίγο λίγο το υπόλοιπο αλεύρι μέχρι η ζύμη να μην κολλάει.
4. Πλάθουμε κουλουράκια, τα βάζουμε σε ταψιά με αντικολλητικό χαρτί, τα αλείφουμε με κρόκο αυγού.
5. Ψήνουμε σε προθερμασμένο φούρνο, στους 350F βαθμούς για περίπου 20 με 25 λεπτά.
6. Τα βγάζουμε σε σχάρα να κρυώσουν.



**The Dean C. and Zoë S. Pappas
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About the Pappas Center for Hellenic Studies

The Dean C. and Zoë S. Pappas Interdisciplinary Center for Hellenic Studies, originally established by the American Foundation for Greek Language and Culture (AFGLC) as the Interdisciplinary Center for Hellenic Studies, is housed in the School of Arts and Humanities, under the direction of the Dean, Dr. Lisa Honaker. With six endowed professorships, the Center's focus includes the disciplines of Greek language and literature, history and culture, classical archaeology, art history, philosophy, politics, anthropology, and Byzantine civilization and religion. Scholarly and artistic activities emphasize the diachronic range of Hellenism and promote student enrichment through travel and university exchanges in Greece and Cyprus (<http://www.stockton.edu/ichs>). The faculty in Hellenic Studies are:

Tom Papademetriou, Ph.D., Director of the
Dean C. And Zoë Pappas Interdisciplinary Center for Hellenic Studies
Constantine & Georgiean Georgiou Professor of Greek History

David Roessel, Ph.D.
Peter and Stella Yiannos Endowed Professor of
Greek Language and Literature

Katherine Panagakos, Ph.D.
AFGLC Endowed Professor of Greek Culture

Edward Sicienski, Ph.D.
Clement and Helen Pappas Endowed Professor
of Byzantine Civilization and Religion

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About the Friends of Hellenic Studies

The Friends of Hellenic Studies (FHS) is a community organization established by the late Rev. Dr. Demetrios J. Constantelos and members of the community to promote and strengthen the Stockton Hellenic Studies program. The Friends of Hellenic Studies organization raises money for student scholarships for activities related to Hellenic Studies at Stockton University and for study abroad travel to Greece, Cyprus, and other relevant places to the Hellenic world. Working closely with the Stockton University Foundation to advance its fundraising goals, the Friends of Hellenic Studies organization hosts many cultural and social events as well. In addition to providing for student scholarships, the Friends of Hellenic Studies were major donors to the Rev. Dr. Demetrios J. Constantelos Hellenic Collection and Reading Room in the Björk Library. To become a member, please join the Friends of Hellenic Studies at any of their announced meetings, or email fhs@stockton.edu for more information.

The Co-Chairs of the Friends of Hellenic Studies are:

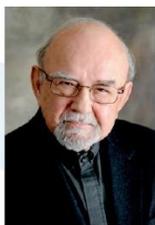
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The late Rev. Dr. Demetrios J. Constantelos, Distinguished Research Scholar in Residence and the Charles Cooper Townsend Sr. Distinguished Professor of History and Religious Studies
Founder, Stockton University Hellenic Studies

Visit the Constantelos Hellenic Collection and Reading Room, Bjork Library, 2nd floor.

