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EDITOR'S NOTE

THE "Chronicle of Events" has been one of the most popular features of the *Modern Greek Studies Yearbook*. It is, therefore, with great regret that we inform our readers that this feature comes to an end with this volume. The digital revolution forced this reluctant decision upon us, as access to information normally provided by the chronicle is now accessible through several on-line databases. In its essential features and emphasis, however, the *Modern Greek Studies Yearbook* remains unchanged; indeed, in some areas it is reinforced.

Promoting research and disseminating information about a wide range of topics on the history and culture of Eastern Orthodoxy remains a crucially central component of this publication. Consequently, several articles and book reviews in the present issue focus on this subject. And, as always, the articles resulting from the annual James W. Cunningham Memorial Lecture are central to the drive to promote research in this fast growing field. The contributions of Wendy Salmond, "The Triumph of Science over Superstition: The Fate of Russian Icons in the Early Soviet Era," and Charles Frazee, "Challenges to Orthodoxy in the Eastern Mediterranean: Contemporary Problems in Historical Perspective," remind us of the challenges faced by adherents to the Orthodox faith in the Soviet Union and the Arab World. Whereas in the lands of the former Soviet Union, outright persecution has ended and been replaced by a remarkable resurgence of Orthodoxy as a result of the unraveling of the Soviet Bloc in 1989, in the Arab world the decline of Orthodox culture continues. Both of these articles are points of departure for further research on this and related aspects of the Orthodox religion and culture. This research is easily supportable by the discovery of depositories and analysis of important texts, as evidenced in the article by Nikolas Bakirtzis on monastic libraries in Greece, and in Kevin Kain's analysis of Ioann Shusherin's account of the life of the controversial Russian patriarch Nikon. Lucien Frary's essay is an additional reminder of the flourishing of studies on the Orthodox East in general.

The *Yearbook's* mission has always been to place modern Greek studies in the broadest context possible. Thus, the contributions dealing with the Orthodox world are supplemented by those touching significantly on Europe. The study of Constantinos Dimadis reminds us of the early intellectual

contacts between modern independent Greece and Germany, as evidenced by the publication of the Greek writer Soutsos in German. Equally telling for the perpetuation of this intellectual tradition is the subtle contribution by Kim Munholland on the Psycharis legacy (father and son) on French scholarship, politics, and culture. This is further reinforced by the translation into English of part of a landmark, indeed revolutionary, work by Yannis Psycharis, *My Journey*, which touches on one of the most profound political and cultural controversies in modern Greek history, namely, the language question. This is also true of the contribution of Andonis Decavalles on the Nobel Prize poet Odysseas Elytis, whose concerns as a poet and human being easily traverse Greek boundaries.

From its beginning, the *Modern Greek Studies Yearbook* has sought to become a bridge between scholars from different parts of the globe but especially between Greek scholars and those promoting Greek studies outside Greece, especially in the United States. And the University of Minnesota has always regarded highly the work of colleagues residing in Greece and encouraged scholarly collaboration. Several contributions in the current volume attest to this collaborative effort. For example, the contributions of Thanassis Bravos and Spyridon Ploumidis on modern Greek foreign relations remind us of the exciting work of young Greek scholars trained in Greece and abroad. Two additional articles further attest to this collaborative effort. A special section guest edited by Robert McCaa on contemporary demographic research in Greece underscores interactions between Greek scholars and the Population Center of the University of Minnesota. A different kind of cultural fusion or interaction is reflected in the contribution of Rutherford Aris that chronicles the number of Greek students who did their graduate studies in chemical engineering at the University of Minnesota. Most of them went on to make significant contributions in their respective fields as publishing and teaching scholars. Finally, the collaboration between the University of Minnesota and Greek colleagues, especially the University of Athens, can be detected in the joint organization of a major conference (May 2005) on Russia and the Mediterranean held at the University of Athens. Several of the participants at this conference were individuals with direct connections to the graduate studies program on modern Greek studies and Greek-Slavic relations at the University of Minnesota. We intend to cultivate further these scholarly collaboratives, thanks largely to the continued support in this venture by the College of Liberal Arts, especially the Department of History and the Institute for Global Studies, at the University of Minnesota.

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