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EDITOR'S NOTE

BEGINNING WITH THE PRESENT VOLUME, this journal will appear under the augmented title, *Modern Greek Studies Yearbook: A Publication of Mediterranean, Slavic, and Eastern Orthodox Studies*. This is in response to suggestions by colleagues who feel that the augmented title reflects more accurately the contents of the *Yearbook* and the fields it serves. As our readers know, the *Yearbook* has from its inception committed itself to the promotion of research and the dissemination of scholarly information about the modern Greek experience in the broadest historical and geographical context possible. This diachronic approach to the study of “the Greeks and their heritages” translates into a commitment to examine critically interactions between the modern Greeks and the peoples with whom they came in contact in the Mediterranean region, the Slavic world, Western Europe, and other parts of the globe where the Hellenic diaspora flourished and made significant contributions.

It should be noted that the *Yearbook's* contents thus far have indeed reflected research on aspects of Greek-Slavic relations, primarily the role of Eastern Orthodoxy in these relations and its impact on the shaping of political and social cultures in what has been described as the Orthodox Commonwealth. This emphasis was partly determined by the existence of a special program in Greek studies and Greek-Slavic cultural relations in the History Department at the University of Minnesota which attracted several gifted graduate students who in turn contributed to the development of the field on the national and international level. In short, from the beginning the objective of those of us connected with the *Yearbook* has been to think in ecumenical or global terms and to identify issues with universal implications. Encouraging exploration of such topics as the question of ethnic identity, the perception and definition of the “other”, as well as issues of gender, minorities, and religion remains central to the *Yearbook's* mission. The contributions to this volume, by scholars from the United States, Canada, Europe, the Middle

East, and Australia, attest further to our commitment to maintain the *Yearbook* as an international forum where a wide range of subjects in the social sciences and the humanities receive the attention they deserve.

I would like to direct the reader's attention to three or four dominant features which determine the profile of the present volume. The first is the happy circumstance of introducing it with two interpretive essays: "The Muses Go to Byzantium: Eastern Orthodoxy in the Creative Imagination of André Chénier, with Apologies to Alexander Solzhenitsyn," by Karl F. Morrison of Rutgers University; and "Church and Revolution in Russia," by James E. Cracraft of The University of Illinois at Chicago. This is particularly appropriate, since nearly half of the contributions in the volume deal with Eastern Orthodoxy in a vast geographic space, from Byzantine and post-Byzantine Eastern Europe to modern Greece, Russia, and the diaspora. The Morrison and Cracraft essays were originally presentations at the Annual James W. Cunningham Memorial Lecture on Eastern Orthodox History and Culture. As explained in the last volume of the *Yearbook*, the Cunningham Lecture Series was set up in the History Department at the University of Minnesota by colleagues and friends in memory of a person who, through teaching and research, had actively sought to promote scholarship and understanding about the Orthodox East. The objective of the series is to invite distinguished scholars to address questions on the Orthodox tradition. The lectures and the accompanying graduate colloquia supplement courses taught at the University of Minnesota in such fields as religious and Medieval studies, as well as the history of Russia, Eastern Europe, and the Mediterranean region. Fortuitously, the thematic relevance of the lectures makes them suitable for publication in the *Yearbook*, thereby ensuring their accessibility to a wider audience. The Morrison and Cracraft essays remind us of the kind of research necessary for a better understanding and appreciation of the Orthodox tradition and its impact, positive or negative, during the periods and in the areas under consideration. The 1997 Cunningham Lecture, "Religious Property Restitution in the Balkans: Denationalization and Resacralization in the Period of Transition," by Stephen K. Batalden of Arizona State University, will appear in volume 14 of the *Yearbook*. We are pleased to announce that the 1998 Cunningham Lecture will be given by Jaroslav Pelikan, Sterling Professor Emeritus, Yale University.

The second feature relates directly to the Slavic, especially the Russian, field which in addition to Cracraft's essay is represented in this volume by several seminal contributions. Here, I would like to direct special attention to the essay by Robert F. Byrnes, "Donald W. Treadgold: A Life of Intellectual Curiosity and Service." Both Byrnes and Treadgold played a major role in the development of Slavic studies in the United States after World War II. Both of them demonstrated strong interest in the impact of religion on society. Both of them were prolific scholars who contributed substantially to the study of Eastern, especially Russian, Orthodoxy. Finally, Byrnes and Treadgold were

good friends who, during their long careers, collaborated on various academic projects, such as the establishment and perpetuation of the Cultural Exchange Program between the United States and the Soviet Union, thus making it easier for American scholars to establish contacts and maintain a dialogue with Soviet colleagues. In other words, they were pioneers and builders of programs and institutions. It was natural, therefore, when Treadgold died, that I would turn to Byrnes with a request that he prepare not an obituary but an assessment of his colleague's contributions as a scholar and educator. Byrnes undertook this assignment readily and embarked upon it with the thoroughness and seriousness that characterized all his undertakings. Besides being a tribute to a distinguished scholar, the essay by Byrnes is also a statement on the internationalization of education in American universities, another enterprise in which both Byrnes and Treadgold played a vital role. As it turned out, this was the last work authored by Robert F. Byrnes who, sadly, passed away a few weeks after he had submitted the reworked version of his contribution to this volume.

Finally, special mention should be made of two unique features of the *Yearbook* which in the past have elicited considerable reaction from our readers. They are the "Research Aids" section, which provides reports and discussions about the state of the art of archival collections, research, and cultural centers, and the "Text Translations" section, which makes historical and literary texts available in English. It is gratifying to know that materials in these sections have been instrumental in the promotion of research. Such results justify our efforts to continue these two features of the *Yearbook*. The current "Research Aids" section includes three essays which, we hope, will generate innovative approaches to the study of international history and culture. First, Theophilus C. Prousis provides a detailed description of materials relevant to the Orthodox East found in the Archives of the Russian Ministry of Foreign Affairs; then, Photini Constantopoulou outlines the history and discusses the present status of the historical archives department of the Greek Foreign Ministry; and Tatiana Averoff-Ioannou profiles a museum of Greek art in the mountain town of Metsovo founded by Evangelos Averoff-Tossizza, a native of Metsovo, and former Greek Minister of Foreign Affairs.

Similarly, the "Text Translations" section in this volume is quite ambitious, featuring three literary texts. The first two are medieval Cretan works: George Chortatzis's *Katzourbos*, translated by Thanos Fotiou; and *The Fair Shepherdess*, translated by Lynda Garland. The third text is "Bolivar: A Greek Poem," by Nikos Engonopoulos, a twentieth-century Greek poet and artist. The translation of this poem by David Connolly has made it possible for us to offer our readers a decidedly Greek poem which has as its model a South American revolutionary and hero. This provides a new opening for the *Yearbook*, and it is our hope that future issues will further explore connections between the Hellenic and the Hispanic worlds. As in other instances, the "Text Translations," along with the essays on Greek literature, history, and art,

underscore the *Yearbook's* diachronic approach to the study of the Greek experience.

We present this volume as part of our efforts to promote Modern Greek studies in the broadest context possible as discussed in the beginning of this note. It remains for me to thank those who make it possible for us to continue these efforts. First and foremost, the colleagues whose scholarly contributions constitute the substance of the *Yearbook*; then, those who provide financial and moral support: the University of Minnesota, especially the Department of History, the Institute of International Studies, the College of Liberal Arts, and the University Library; also institutions, such as the Leventis Foundation, and associations, such as The Friends of the Modern Greek Studies Program, who contribute toward the promotion and distribution of the *Yearbook*; and, of course, the graduate students at the University of Minnesota whose continued interest in the field provides a refreshing stimulus. Finally, I want to express my deepest appreciation to my able editorial and supporting staff without whose hard work and dedication the publication of this volume would have been unthinkable. Even when they move on, as circumstances require that some of them do from time to time, they remain faithful to the objectives of this scholarly enterprise and continue to offer their assistance when asked. They are: Soterios Stavrou, Laurie Schultz, Leslie McGill, Diana Dalbotten, Rhonda Clark, and Elizabeth Harry. The latter deserves special gratitude for her determination to bring to completion this particular volume, which she inherited at a time when she was completing her own dissertation at Brandeis University.

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