

# ASEC Newsletter

The bi-annual newsletter of The Association for the Study of Eastern Christian History and Culture

Spring 2019, Volume XVII, Issue 1

Alice Isabella Sullivan, Editor



Pühtisa Convent, founded in 1891 in northeastern Estonia (photo: James White)

## Welcome

Beginning in 2019, the *ASEC Newsletter* will be published bi-annually. The Spring Issue will be distributed on May 1, and the Fall Issue on November 1. As such, expect to receive calls for news and information in early spring (due: April 1) and early fall (due: October 1).

All news/information items should be sent to the new *ASEC Newsletter* email: [ASEC.news@gmail.com](mailto:ASEC.news@gmail.com)

In this issue:

- *2019 ASEC Conference*
- *Announcements*
- *Member News and Activities*
- *Upcoming CFPs*
- *Upcoming Conferences*

## ASEC Officers

**J. Eugene Clay** (Arizona State University) - *President*  
[clay@asu.edu](mailto:clay@asu.edu)

**Nadieszda Kizenko** (State University of New York)  
[nkizenko@albany.edu](mailto:nkizenko@albany.edu)

**Heather Bailey** (University of Illinois–Springfield)  
[hbail2@uis.edu](mailto:hbail2@uis.edu)

**Roy R. Robson** (Penn State University)  
[royrobson@psu.edu](mailto:royrobson@psu.edu)

**Alice Isabella Sullivan** (University of Michigan)  
[aisulli@umich.edu](mailto:aisulli@umich.edu)

Please feel free to contact any office member with questions, comments, and concerns.

For more information about ASEC, please visit our website: <https://easternchristianity.org/>

## Eighth Biennial ASEC Conference February 21-23, 2019 Arizona State University / Tempe, AZ

Fellow ASEC Members!

I am delighted to report that our **Eighth Biennial Conference (21-23 February 2019)**, which marked the millennial anniversary of the enthronement of Grand Prince Yaroslav the Wise of Kyiv, was a great success, thanks in large measure to the support of our sponsors: the Melikian Center and the School of Historical, Philosophical, and Religious Studies of Arizona State University. As has long been our tradition, we began with a Thursday night reception to welcome all the participants and guests. At 7:00 PM, award-winning filmmaker and actor Steven Beschloss presented *Le Miracle*, a 1997 pseudo-documentary about an American TV journalist (played by Beschloss himself) who travels to Russia with the impossible assignment of filming a miracle. The short movie, which explores journalistic portrayals of the Russian religious revival in the 1990s, originally had its world premiere at the Pompidou Center in Paris. Part of the Melikian Center's 2018-19 film series about deception, *Le Miracle* attracted an audience of about fifty people, who engaged in a vibrant discussion after the showing.



Over the next two days, nineteen scholars presented their works, ranging from the history of Coptic monasticism to the philosophy of Sergei Bulgakov, to the culture of Native Alaskan Orthodox Christians. On Friday evening, Professor Thomas Bremer of the University of Münster delivered a very timely keynote address, “Orthodoxy in Ukraine: A Theological Perspective,” which analyzed the ecclesiological struggles between the Ecumenical Patriarch, who seeks to help create an autocephalous Orthodox Church of Ukraine, and Patriarch Kirill of Moscow, who strongly resists these efforts. Everyone present appreciated Professor Bremer’s keen and lucid explanations of the complex historical and theological issues involved in the current debate. The [complete program of the conference](#) is available on the ASEC website.



On Saturday evening, we celebrated—and continued!—our exchange of ideas with a festive banquet at the House of Tricks, a favorite haunt close to Arizona State University. We are especially grateful for all of the help provided by Professor Keith Brown and David Brokaw, the Director and Assistant Director of the Melikian Center. Alisa Kassa, our student research assistant, took many wonderful pictures to memorialize our gathering. Many thanks to everyone who participated!

--Eugene Clay, *ASEC President*

## Announcements

### Recent Conferences and Symposia

March 14-15

#### “Orthodoxy, Politics, and the Split between the Russian and Ukrainian Orthodox Churches”

Penn State University

After more than 300 years of unification, the Ukrainian Orthodox churches have split from their Russian counterparts to form the Orthodox Church of Ukraine. Some have called this the most significant event in church history since the Great Schism. Others liken the split to the Protestant Reformation to signal that they see two very different Church developing. As both countries engage in armed combat in eastern Ukraine, changes in the religious sphere take on new motivations and meanings. From multiple disciplinary perspectives, this conference considers what the recognition of Ukrainian autocephaly means for Eastern Christianity, for Europe, and for geopolitics more broadly.

April 5-6

#### “Eclecticism at the Edges: Medieval Art and Architecture at the Crossroads of the Latin, Greek, and Slavic Cultural Spheres (c. 1300 – c. 1550)”

Princeton University



In response to the global turn in art history and medieval studies, “Eclecticism at the Edges” explored the temporal and geographical parameters of the study of medieval art, seeking to challenge the ways in which we think about the artistic production of Eastern Europe from the fourteenth through the sixteenth centuries. This event served as a long-awaited platform to examine, discuss, and focus on the eclectic visual cultures of the Balkan Peninsula and the Carpathian Mountains, the specificities, but also the shared cultural heritage of these regions. It raised issues of cultural contact, transmission, and appropriation of western medieval and Byzantine artistic and cultural traditions in eastern European centers, and considered how this heritage was deployed to shape notions of identity and visual rhetoric in these regions that formed a cultural landscape beyond medieval, Byzantine, and modern borders.



## JOURNAL OF ORTHODOX CHRISTIAN STUDIES

### New Journal

*The Journal of Orthodox Christian Studies* is a double-blind, peer-reviewed, semi-annual academic publication designed to promote the study Orthodox Christianity from a wide variety of disciplines—anthropology, art and art history, cultural studies, history, philosophy, political science, religious studies, sociology, theology, and women and gender studies. The journal imposes no chronological, geographic or methodological boundaries on the academic investigation of Orthodox Christian Studies, so long as the research illuminates some aspect of the history, culture, practices, or thought of the Orthodox Christian world broadly defined (including East Syrian, Chalcedonian, and Miaphysite traditions). *The Journal of Orthodox Christian Studies* is published by Johns Hopkins University Press, the owner of the online platform, Project Muse, and available in over 1800 university libraries across the world.

### Submissions Guidelines

*The Journal of Orthodox Christian Studies* welcomes articles on all aspects of the thought, history, society, politics, theology and culture of Orthodox Christianity, broadly conceived. It publishes work that is multidisciplinary and encourages methodologically innovative approaches to both historical and contemporary topics. Submissions are welcomed from scholars in any pertinent field. Authors should consider the multidisciplinary audience of the *Journal of Orthodox Christian Studies*, and should shape their submissions in such ways as to appeal to this audience and provide sufficient context for those who are not already experts in the subject matter of their articles.

Please send all inquiries to:  
[journal\\_orthodoxy@fordham.edu](mailto:journal_orthodoxy@fordham.edu).

Author guidelines for manuscript submissions are [available here](#).

## Orthodox Conciliarity: New Ways of Studying Baltic Orthodoxy

Since 2018, the University of Tartu has been financing a project (Project no. PHVUS18916) dedicated to examining Orthodox conciliarity (*sobornost'*) in the Baltic provinces of the Russian Empire and independent Estonia. Typically, the idea of Orthodox conciliarity has been approached as a philosophical, political, or theological category that exists largely in the sphere of discourse. However, this project adopts a different perspective, arguing that we should examine conciliarity as a religious practice that informed (and was itself shaped by) the behaviour of clergy and laity. This manifested itself in various forms of collective action and helped underline attempts in the early 20<sup>th</sup> century to extend the roles of the parish clergy and laity within the Church, thus challenging the episcopate's monopoly on ecclesiastical authority. The Baltic provinces are an especially promising area in which to study conciliarity as a religious practice: since Russian Orthodoxy was (numerically speaking) a minority religion in the Baltic, Riga diocese often adopted innovative new approaches to both secure its existing position and to make it more attractive to Estonian and Latvian Lutherans. This is particularly visible during 1905, when the Riga clerical congress declared itself to be a church council (*sobor*).

Furthermore, the diocese was home to a number of 'alternative Orthodoxies'. Resident in the area since at least the early 18<sup>th</sup> century, priestless Old Belief also wrestled with questions relating to the nature and extent of religious authority, especially after the toleration edict of 1905. Much the same can be said of the handful of edinoverie parishes present from the 1830s onwards, involved as they were in a struggle maintain the privilege of clerical election within the Russian Orthodox Church. After independence, the efforts of the Estonian Orthodox Church to assert its autocephaly meant that the region's traditions of conciliarity assumed an international dimension: however, they also challenged by ethno-linguistic divisions, since the Church was split into Russian- and Estonian-speaking dioceses.

The project currently consists of two members: Professor Irina Paert (University of Tartu) and Dr James M. White (Tartu/Ural Federal University). Under its aegis, Professor Paert is currently preparing articles on the martyrdom of Platon (Kulbush), the first Estonian-speaking bishop of Riga, and the role of clerical congresses in the Orthodox reform movement: these come hot on the heels of her anthology, *Pravoslavie v Pribaltike: Religiiia, politika, obrazovanie, 1840-e – 1930-e gg.* (University of Tartu Press, 2018). Meanwhile, Dr White is researching the emergence of Russian Orthodox monasticism in the Baltic in the early

1880s and the region's edinoverie parishes: the latter subject will also be included in his forthcoming book on edinoverie, to be published by Indiana University Press in 2020.

However, the project is not limited to publications. Copies of documents from the archives of Tartu and Riga have been made, with the ultimate intention of creating an online resource for researching conciliarity in the Baltic. Some sources on the election of Platon (Kulbush) to the episcopate will be published in Russian in *Pravoslavie v Baltii* (vol. 9, no. 18, 2019) and in Estonian in *Ajalooline Ajakiri*: these will be complemented by the publication of letters written by Orthodox priests from areas of Estonia occupied by the German army in 1917. With the cooperation of scholars from Ural Federal University's Laboratory of Archaeographical Research and the participation of international scholars, the conference 'Old Belief in Russia and Abroad: Current Issues in Research' was held in Tartu on 25-26 May 2018. Finally, a special issue of *Canadian Slavonic Papers/Revue canadienne des slavistes* is planned for release in 2020: with proposed contributors from western and Russian universities, the issue will focus on diocesan space as an analytical and conceptual framework.

The researchers leading this project hope that these activities will generate interest in the Russian Orthodox reform movement of the first half of the twentieth century and the character of Orthodoxy in the Baltic region. If you have enquiries about this project, please email Professor Irina Paert at [irina@paert.com](mailto:irina@paert.com).



## Member News and Activities

Charles Arndt III, *Vassar College*

(with Olga Solovieva, *Washington and Jefferson College*)  
“Mapping Out Holy Rus: The Formation of Sacred Geographies in *Russian Pilgrim*.” The article is forthcoming in the *Journal of Orthodox Christian Studies*, volume 2 issue 1, spring 2019.

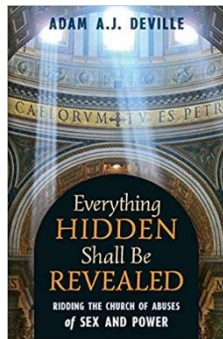
This article analyzes the popular edificatory journal, *Russian Pilgrim* (*Russkii Palomnik*), published in Russia in 1885-1917. Part of the late imperial boom in the religious periodical press, *Russian Pilgrim* fully embodied some key perspectives held by Orthodox clergy, laity, and political functionaries during this tumultuous period in Russia’s history. At the same time, its unique illustrated format and thematic focus enabled it to interpret and represent those perspectives in a distinctive and particularly effective way. Our special interest is in the ways in which the journal uses visual and literary representations of pilgrimage to draw a particular cognitive map of Russian spiritual geography, and, correspondingly, to augment a national Orthodox self-consciousness. To this end, we examine how *Russian Pilgrim*’s depictions of religious sites of nation-wide and local significance creatively engage—and re-envision—the popular conception of “Holy Rus” in the context of the journal’s contemporary historical, religious, and political realities.

\*\*\*

A.A.J. DeVille, *University of Saint Francis*

Daniel Galadza (*University of Vienna*) and I are co-editors on a forthcoming collection from Peeters, *The 'Lviv Sobor' of 1946: Arriving at a Common Narrative*.

A book (monograph) coming out next month with Anglico Press, *Everything Hidden Shall Be Revealed: Ridding the Church of Abuses of Sex and Power*. It draws extensively on the history and structures of the Armenian Apostolic Church primarily, but also several other Orthodox Churches—Antiochian, Russian, and OCA.

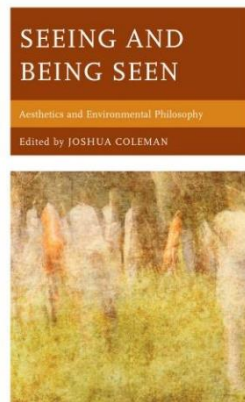


\*\*\*

Mark W. Flory, *Metropolitan State University of Denver*

My research and writing center on the comparative study of spiritual practice in many religious traditions, but my focus is the Eastern Orthodox Hesychastic system of spiritual practices. Two of my papers that were published this year utilize the theory of practice, which I have developed primarily from Hesychasm, to address specific issues.

In the first article, “The Standpoint of Transformativity: Re-envisioning Science, Nature, and the Self,” in *Seeing and Being Seen: Aesthetics and Environmental Philosophy*, ed. Joshua Coleman (Lanham, MD: Hamilton Books, December 2017), I utilize the teachings of the Hesychasts, in particular St. Gregory Palamas, to re-imagine the context of science within the total spiritual program.



In the second article, “The Patient Acceptance of Tribulation as an Exemplar of Spiritual Practice,” in *Pain, Suffering and Resilience-Orthodox Christian Perspectives*, eds. Stephen Muse, James Burg, and Halina Woroncow (Alhambra, CA; Sebastian Press, 2018), I use the practice of consciously enduring suffering to show how each Hesychastic practice reveals the transformative nature of practice itself.

All this work is predicated upon the work I have done previously in developing my theory of practice, with its unique understanding of “practice” in terms of “transformativity” - the reciprocal transformations of practitioner(s) and practice. While I have spoken at many conferences, and published shorter articles previously, on this Hesychastic system of practices and the theory of practice, I am looking forward to the publication of “A Theory of Practice, Based on Hesychastic and Patristic Source,” a paper I wrote for the Sophia Institute (now the Institute for Studies in Eastern Christianity) 2017 Conference, due to be published very soon. This is my

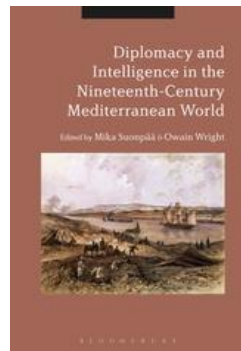
fullest exposition to date of my theory of practice and my research into Hesychasm.

Finally, I am now accepting student-practitioners for my **Hesycheia Course of Studies**, which will guide the student through the history, concepts, texts, and practices of Hesychasm according to the system established by the Hesychasts. For more information, search for me on Academia.edu, or see my blog at hesycheia.wordpress.com.

\*\*\*

Lucien Frary, *Rider University*

“The Russian Consulate in the Morea and the Coming of the Greek War of Independence (1816-1821).” In Mika Suonpää and Owain Wright, eds., ***Diplomacy and Intelligence in the Nineteenth-Century Mediterranean World***. Bloomsbury Academic Publishing, 2019. 57-77.



“La Cuestión Oriental y los orígenes de la Guerra de Crimea.” ***Desperta Ferro*** 38 (2019): 6-13.

Review of Andrew Robarts, *Migration and Disease in the Black Sea Region: Ottoman-Russian Relations in the Late Eighteenth and Early Nineteenth Centuries* (London: Bloomsbury Academic, 2016). H-Russia (March, 2019).

Review of Michael Provence, *The Last Ottoman Generation and the Making of the Modern Middle East* (Cambridge: Cambridge University Press, 2017). H-War, H-Net Reviews. (August, 2018).

Review of Yiğit Akin, *When the War Came Home: The Ottomans' Great War and the Devastation of an Empire* (Stanford: Stanford University Press, 2018). *Journal of Military History* 82.3 (2018): 976-78.

Review of Evrydiki Sifneos, *Imperial Odessa: Peoples, Spaces, Identities* (Leiden: Brill, 2018). *Ab Imperio* 3 (2018): 448-52.

Review of R. P. Grišina, et al., *Balkany v evropejskich političeskich proektach XIX–XXI vv. Sbornik statej* (Moscow: RAN, 2014). *Jahrbücher für Geschichte Osteuropas* jgo.e-reviews 2018 – 2.

Review of Olga Katsiardi-Hering and Maria A. Stassinopoulou, eds., *Across the Danube Southeastern*

*Europeans and Their Travelling Identities (17th–19th C.)* (Leiden: Brill, 2017). *Jahrbücher für Geschichte Osteuropas*, jgo.e-reviews 2018 – 2.

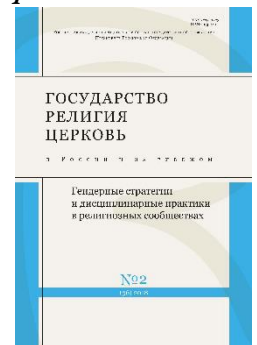
Review of Michail V. Škarovskij, *Konstantinopol'skij patriarhat i Russkaja Pravoslavnaja Cerkov' v pervoj polovine XX veka* (Moscow: Indrik, 2014). *Jahrbücher für Geschichte Osteuropas*, jgo.e-reviews 2018 – 1.

\*\*\*

April L. French, *Brandeis University*

(with Nadezhda Beliakova, *Russian Academy of Sciences, Moscow*)

“Богословие приличия: представления евангельских христиан-баптистов о внешнем виде женщин в поздне- и постсоветский периоды” [Theology of Decorum: Perspectives on Women’s External Appearance among Evangelical Christians-Baptists in the Late and Post-Soviet Periods], ***Государство, религия, церковь в России и за рубежом*** 36, no. 2 (2018): 163-93. This is a thematic issue on “Gendered Strategies and Disciplinary Tactics in Religious Associations.”



“The ‘Lived Religion’ of Evangelical Christian-Baptist Women in Soviet Siberia (1945-1991),” ***Quaestio Rossica*** 6, no. 2 (2018): 454-67. This is a thematic section on “Religious Nonconformity in Modern Russian History”

Andrey Shishkov, “Two Ecumenisms: Conservative Christian Alliances as a New Form of Ecumenical Cooperation.” Translated by April L. French. ***State, Religion and Church*** 4, no. 2 (2017): 58-87.

Galina Zelinina, Review of “Barbara Newman. *Medieval Crossover: Reading the Secular against the Sacred*.” Translated by April L. French, ***State, Religion and Church*** 4, no. 2 (2017): 113-21.

In June 2018, I took a position as Senior Academic Advising Professional at the University of Wyoming, and I love my daily engagement with students. I am still continuing my research on Fr. Aleksandr Men' and on my dissertation topic of evangelical women in late Soviet Siberia.

\*\*\*

**Deacon Andrei Psarev, Holy Trinity Seminary**

On November 21, 2018, Deacon Andrei Psarev successfully defended his Ph.D. thesis **“Chasing Canon 15 of the First and Second Council in Constantinople (861): A Study of the Limits of Communion in the Byzantine Church (861- c. 1350).”** Consequently, he was promoted to the rank of Associate Professor of Russian Church history and canon law.

Holy Trinity Seminary is in the first year of its graduate program and in the fall semester of 2018-2019 academic year Deacon Andrei taught the seminar-style class “Russian Church Abroad: Its History and Identity.” He is now working on a book dedicated to the history of the Russian Church in the modern period.

\*\*\*

**Nina Shultz, *Atla—Collectors & Connectors in Religion & Theology***

Nina Shultz continues her work on the indigenous knowledge of the Orthodox Yup'ik people of Alaska.

She will be presenting a paper entitled **“Social Agency and the Role of Elders in the Transmission of Indigenous Religious Knowledge”** at this year’s Annual Meeting of the Society for the Scientific Study of Religion, St. Louis, Missouri, October 25-27.

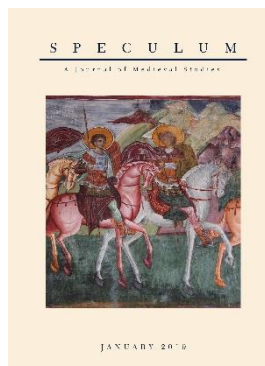
\*\*\*

**Alice Isabella Sullivan, University of Michigan**

“The Athonite Patronage of Stephen III of Moldavia, 1457-1504,” *Speculum* 94, no. 1 (2019): 1-46.

“Two Embroideries Used as Liturgical Cuffs,” *Metropolitan Museum Journal* 53 (2018): 136-141.

My article “Visions of Byzantium: *The Siege of Constantinople in Sixteenth-Century Moldavia*,” *The Art Bulletin* 99, no. 4 (December 2017): 31-68 won the **2019 Van Courtlandt Elliott Prize from the Medieval Academy of America.**



“Monastic Art and Architecture in Medieval Moldavia,” *International Center of Medieval Art Newsletter*, ed. Heidi Gearhart, no. 1 (Spring 2018): 12-15.

Review of Kathleen Nolan, and Dany Sandron, eds., *Arts of the Medieval Cathedrals: Studies on Architecture, Stained Glass and Sculpture in Honor of Anne Prache* (Farnham: Ashgate, 2015), in *Parergon* 35, no. 1 (2018): 188-189.

Short Notice of Elka Bakalova, Margaret Dimitrova, and M.A. Johnson, eds., *Medieval Bulgarian Art and Letters in a Byzantine Context* (Sofia: American Research Center in Sofia, 2017), in *Parergon* 35, no. 1 (2018): 215-216.

Short Notice of Marika Räsänen, Gritje Hartmann, and Earl Jeffrey Richards, eds, *Relics, Identity, and Memory in Medieval Europe* (Europa Sacra, 21) (Turnhout: Brepols, 2016), in *Parergon* 35, no. 1 (2018): 222.

\*\*\*

**Sergei Zhuk, Ball State University**

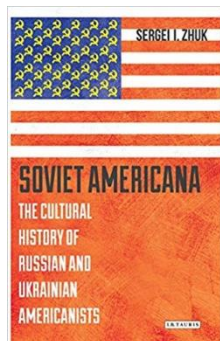
In 2018-2019, I was involved in collecting material for my new research project (covering religious aspects of history as well) **“Soviet Ukraine and Capitalist America: Ukrainian National Identity in Cultural Cold War, 1954-1991.”**

My research project will be devoted to a study of the Soviet administration’s usage of Ukrainian national identity and Ukrainian culture in influencing Ukrainian diaspora in North America after Stalin during the beginning of the opening of Soviet society and the regular visits of Soviet citizens to America until the end of the Cold War, 1954-1991. I will explore 1) a role and functions of Communist/KGB leadership of the Ukrainian SSR Ministry of Foreign Affairs, starting with Luka Palamarchuk (1954-1966), reaching its peak under Heorhii Shevel (1970-1980) and declining under Anatolii Zlenko (1990-1994); 2) a role of cultural and academic exchanges and personal connections of Ukrainian scholars, such as Arnold Shlepakov and Leonid Leshchenko, with American Ukrainians (1958-1991); 3) an involvement of the leftist, pro-Communist groups among American (especially Canadian) Ukrainians in the Soviet propagandist efforts abroad; 4) problems of cultural consumption and knowledge production about America in Soviet Ukraine, especially a role of Soviet Ukrainian journal *Vsesvit*; 5) problems of international tourism in Soviet Ukraine; 6) functions and failures of Soviet organizations of “cultural diplomacy,” such as the Ukrainian Society of Friendship and Cultural Connection with Foreign Countries; 7) the

relations between “cultural” diplomacy and covert anti-American operations by the Soviet government; and finally, 8) the role of personal contacts between Soviet and American Ukrainians in formation of Soviet and Post-Soviet Ukrainian national identity. My main sources for this study are archival documents, memoirs, contemporary periodicals and personal interviews.

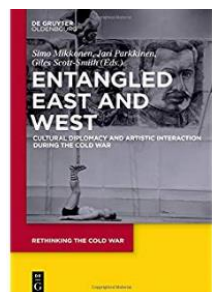
Publications:

***Soviet Americana: The Cultural History of Russian and Ukrainian Americanists*** (London and New York: I.B. Tauris, 2018 [London and New York: Bloomsbury Publishing, 2019])



“Limits of Westernization during Cultural Détente in Provincial Society of Soviet Ukraine: A View from Below.” ***Euxeinos***:

***Governance and Culture in the Black Sea Region*** Vol. 8, Issue 25-26 (December 2018): 42-60.



“Soviet Americanists and American Visual Media in the USSR during the Brezhnev Era,” in Simo Mikkonen, Giles Scott-Smith and Jari Parkkinen (eds.), ***Entangled East and West: Cultural Diplomacy and Artistic Interaction during the Cold War***. Berlin: De Gruyter, 2018. 163-189.

“The Disco Effect in Cold-War Ukraine.” In ***Dancing the Cold War: An International Symposium*** (February 16-18, 2017). Organized and edited by Lynn Garafola. New York: Columbia University, Harriman Institute, 2018. 78-94

Grants and Awards:

- July 2019 – August 2019, the Kennan Institute Short-term grant award, Woodrow Wilson International Center for Scholars, Washington, DC
- July 2018 – March 2019, Kennan Institute Alumni Grant, Woodrow Wilson International Center for Scholars, Washington, DC
- Special Assigned Leave with pay, Ball State University, Spring Semester 2019

**Public Lecture: *Soviet Americana, Or How a Soviet Person Learned to Love and Hate America***, at the Institute of History of Ukraine, National Academy of Sciences of Ukraine, Kyiv, Ukraine, February 12, 2019

**Book Talk: *Soviet Americana: The Cultural History of Russian and Ukrainian Americanists*** by Sergei Zhuk, in Harriman Institute, Columbia University, New York City, October 16, 2018.

**Interview about a book: *Soviet Americana: The Cultural History of Russian and Ukrainian Americanists*** for UkeTube Ukrainian Video, June 23, 2018.

**Public Lecture: *The 11<sup>th</sup> Annual Michael B. Petrovich Lecture: Soviet Americana, Or How Russians Learned to Love and Hate America***, Department of History, University of Wisconsin-Madison, Madison, Wisconsin, April 27, 2018.

**Public Lecture and Presentation** of the book ***Soviet Americana: The Cultural History of Russian and Ukrainian Americanists*** at the National Technical University on March 5, 2018, and at the Dnipropetrovsk State University of Interior Affairs on March 6, 2018, in the city of Dnipro, Ukraine.

Presenter of the paper “‘*Russian Academic Imperialism*’ and Ukraine: A Case Study of Soviet Americanists” at the international conference “**Ukraine and its Neighbors: Cross-Cultural and Transnational Interactions**,” January 14-16, 2019, University of Naples Federico II, Naples, Italy

Presenter of the paper: “*Soviet Americanists, Latin America, Afghanistan and Espionage in the Cold War (1958-1991)*,” at an international workshop “**The Secret Struggle for the Global South: Espionage, Covert Action and State Security in the ‘Third World’ during the Cold War - A Comparative Perspective**,” September 12-14, 2018, the University of Warwick, England.

\*\*\*





## Upcoming CFPs

**June 1**

[The 95th Annual Meeting of the Medieval Academy of America](#)

March 26-28, 2020

University of California, Berkeley, CA

**June 1**

[Western Regional Conference on Faith and History](#)

“Boundaries and Beyond”

October 11-12, 2019

Seattle Pacific University, Seattle WA

**July 1**

[Second Regional Conference of the Society for the Phenomenology of Religious Experience](#)

“Religious Experience and Description”

October 10-12, 2019

Valparaiso University, IN

Notifications of acceptance will be issued by August 1.



## Upcoming Conferences

**July 19-21**

[“Stolen Churches” or “Bridges to Orthodoxy”?](#)

[Impulses for Theological Dialogue Between Orthodox and Eastern Catholic Churches](#)

Stuttgart, Germany

**September 20-21**

The Working Group on Religion in the Black Sea Region, Sixth Annual Workshop

“State, Church and Power: Religion and Politics in the Black Sea Region”

Ukrainian Catholic University, Lviv, Ukraine

**October 10-12**

[Second Regional Conference of the Society for the Phenomenology of Religious Experience](#)

“Religious Experience and Description”

Valparaiso University, IN

**October 11-12**

[Western Regional Conference on Faith and History](#)

“Boundaries and Beyond”

Seattle Pacific University, Seattle WA

**October 25-27**

[Annual Meeting of the Society for the Scientific Study of Religion](#)

St. Louis, MO

**November 23-26**

[American Academy of Religion Annual Meeting](#)

San Diego, CA

**November 23-26**

[The 52st Annual ASEEEES Convention](#)

“Belief”

San Francisco, CA

Please send all news and information to  
[ASEC.news@gmail.com](mailto:ASEC.news@gmail.com)  
by October 1, 2019  
to be included in the Fall Issue of the *ASEC Newsletter*