

ASEC Newsletter

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

Spring 2021, Volume XIX, Issue 1

Alice Isabella Sullivan, Editor



The Resurrection Church at Resurrection "New Jerusalem" Monastery (photo: Kevin Kain, July 2019)

Welcome

The *ASEC Newsletter* is published bi-annually. The Spring Issue is 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 in early fall (due: October 1). All updates should be sent to the *ASEC Newsletter* email: ASEC.news@gmail.com

In this issue:

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- *Announcements & Journals of Interest*
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- *Upcoming CFPs and Events*

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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/>

Letter from the President



Greetings, fellow ASEC members! As we enter the second year of the pandemic, I wish you all good health and great resilience. Thanks to our stalwart newsletter editor, Alice Sullivan, we have an opportunity to celebrate each other's accomplishments and to encourage one another as we pursue knowledge about Eastern Christian history and culture. Since our annual business meeting in November, I have personally and professionally benefited from the extraordinary work of our many members, who have presented the fruits of their research in papers, journals, books, and Zoom seminars. From explorations of light in medieval churches (the subject of a [virtual workshop](#) organized in November by Alice Sullivan and Vladimir Ivanovici) to Thomas Bremer and Regina Elsner's seminar on "[Anti-Genderism in Central and Eastern Europe –A Question of Religion?](#)" just a few days ago, the World Wide Web has been filled with exciting contributions to our field over the past six months. Our once (Russ Martin) and future (Nadieszda Kizenko) ASEC presidents gave lectures at the Russian History Museum that are available on its [YouTube channel](#). The [Hidden Galleries](#) digital archive and the remarkable online conference that accompanied it used materials from the secret police archives to explore religion in Eastern Europe and Eurasia; many thanks to James Kapalo and all of his collaborators—including Catherine Wanner, a keynote speaker and winner of the ASEC

Distinguished Scholar Prize—for organizing, presenting and sharing this work. The sesquimillennial anniversary of the Syriac poet Jacob of Serugh's death this year has inspired important [scholarly conversations](#). Of course, this is only a small sampling of the many wonderful projects that ASEC members and friends have engaged in recently. Please use our web site (<https://easternchristianity.org>), mailing list (asec@easternchristianity.org), newsletter, and [Facebook page](#) to disseminate the knowledge that you have so painstakingly gathered and to publicize your projects, conferences, articles, and books.

Biennial Conference. At our last annual business meeting, the membership unanimously agreed to postpone our ninth biennial conference in light of the exigencies of the pandemic. The ASEC board and program committee continue to develop plans for the conference, which we hope to hold in spring 2022.

Call for Volunteers and Ideas. At our next annual business meeting, which will take place at the Association for Slavic, East European, and Eurasian Studies Convention in New Orleans in November, we will formally elect a new slate of officers for a three-year term. Professor Nadieszda Kizenko of the University of Albany will become president. If you are interested in serving ASEC in any capacity, please let me (clay@asu.edu) or one of the other officers (Heather Bailey, Nadieszda Kizenko, Roy Robson, Alice Sullivan) know of your interest. We are all interested in ways to improve our effectiveness as an organization, to encourage scholarship and research, and to promote the dissemination of the knowledge and love of our field. We also look forward to seeing many of you on line and in person as the world emerges from this health crisis. Until then, please stay safe and strong, and don't forget to share your victories with us.

—J. Eugene Clay, *President, ASEC*

Announcements



Please remember to pay your **2021 dues**. Dues are \$35 for regular members, \$10 for students, and are waived for non-U.S. members. You can pay online from the ASEC homepage (<https://easternchristianity.org/>; scroll down toward the bottom of the page) or by sending a check to:

Professor Roy R. Robson
ASEC Treasurer
Penn State University
1600 Woodland Rd.
Abington, PA 19001

Donations are also welcome and are tax deductible.

ASEC is accepting nominations for its **Distinguished Scholar Prize**. This award is for an outstanding English-language article-length publication on Eastern Christianity or on a society or societies influenced by Eastern Christian culture. Articles published in 2019 and 2020 are eligible for consideration. The deadline for nominations is **June 1, 2021**. Self-nominations are also accepted. Please send your nomination including an electronic copy of the article to Nadieszda Kizenko (nkizenko@albany.edu).



New Website

The Romanian Society for Byzantine Studies



[The Romanian Society for Byzantine Studies \(SRSB\)](https://www.srsb.ro/) has launched a new official website and now has a social media presence as well, on Twitter (@srsbyzantium) and Facebook (<https://www.facebook.com/srsbyzantium.ro>).

New Project

Orthodoxy as Solidarity: An Examination of Conciliar Orthodoxy in Estonia and the Baltic Region

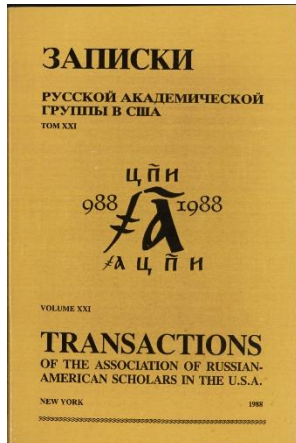
As a result of the 2020 ETIS grant competition, the project “Orthodoxy as Solidarity” has won support from the Estonian Research Council. Based at the University of Tartu and led by Professor Irina Paert, this new project examines the much-debated notion of Orthodox conciliarity (*sobornost*) as it was applied in the Baltic region. Here, conciliar forms of church life developed rapidly in the late imperial period. Focusing on practices of church life from the 1860s to the 1990s, the project seeks to uncover the significance of religious identity, which crossed ethnic and social divides. In light of studies on ‘national indifference’, the project will point to a variety of forms of solidarity that existed prior the break-up of the Russian Empire and then experienced crisis and breakdown as a result of war, revolution, and the rise of nation states. Applying a network approach, the project will offer an innovative analysis of how Orthodox practices of conciliarity affected the activities of both religious and secular actors over a long-term period that saw significant political, social, and cultural change.

The project is employing a multinational team to conduct the research, with representatives from Estonia, Russia, Finland, and the United Kingdom. Using archival, printed, and interview materials, individual project members will conduct research on diverse topics, such as Baltic monasticism, the origins of ecclesiastical democratization, Orthodox martyrdom in the context of Estonian historical memory, perceptions of national and religious identity in the Baltics, the role of tolerance in inter- and intra-confessional relationships, the politics of the Estonian Orthodox Church after Soviet annexation, and contemporary views on religious community. Along with distributing the results of this research through traditional academic channels, the project intends to digitize rare and previously undocumented archival collections, provide teaching materials to schools, and deliver information to a broader public. Further information can be found through the website <https://orthosolidarity.ut.ee/> and the Twitter account <https://twitter.com/OrthSolidarity>.



Eesti Teadusagentuur
Estonian Research Council

**Transactions of the Association of Russian-American
Scholars in the USA / Записки Русской
Академической Группы в США**



A new website has been created. It features open access to the full set of the bilingual journal [Transactions of the Association of Russian-American Scholars in the USA / Записки Русской Академической Группы в США](#).

The site includes an index of articles, reviews, and obituaries.

To enter the site, click on the image of the journal cover with the Church-Slavic inscription. All posted texts are available for reading or downloading.

The journal Transactions / Записки contains numerous articles bearing on Eastern Orthodox Church matters. Three large volumes are dedicated to religious themes entirely: vols. 21 (1988) & 22 (1989) deal with the Christianization of Rus, while vol. 39 (2016) addresses the Sophiological polemics of the 1930s.

Canadian Slavonic Papers
[Volume 62, Issue 3-4 \(2020\)](#)

It comprises two special sections of interest to our membership:

**Special Section:
Reimagining the Diocese**

**Guest Editors: Irina Paert
and James M. White**

Reimagining the diocese: administrative, sacred, and imperial space in the Russian Empire

*Irina Paert and
James M. White*

Diocese and parish in the Russian Empire: finances and bureaucracy, 1850–1917

Alexey Beglov



Structural violence in the confessional state: the creation of a Crimean diocese, 1768–1860

Mara Kozelsky

Sacred spaces and imperial boundaries on Catherine II's southern frontier

Gregory Bruess

A family affair? Post-imperial Estonian Orthodoxy and its relationship with the Russian Mother Church, 1917–23

Irina Paert

Omsk bishops and spiritualized travel amidst settler colonization of Siberia, 1890–1917

Aileen Friesen

The parish clergy of Perm' diocese: sociocultural change in the nineteenth century

Anna V. Mangileva

Russian Orthodox monasticism in Riga diocese, 1881–1917

James M. White

Symposium: Orthodoxy and Autocephaly in Ukraine

Orthodoxy and autocephaly in Ukraine:
editor's introduction

Heather J. Coleman

Explaining Ukrainian autocephaly: politics, history, ecclesiology, and the future

Nicholas Denysenko

Shoulda, coulda, woulda – missed opportunities, lost chances, bad options for the Moscow Patriarchate

Thomas Bremer

The autocephaly of the Orthodox Church of Ukraine: its impact outside of Ukraine

Radu Bordeianu

The Orthodox Church of Ukraine on the inter-Orthodox agenda at Amman: the dynamics of ecclesiastical recognition

Andrii Kravchuk

The Patriarchate of Constantinople: the Mother Church of the modern Orthodox autocephalous churches

Jaroslav Buciora

The Orthodox Church of Ukraine (OCU) and the Ukrainian Greek-Catholic Church (UGCC): a meeting after the tomos

Anatolii Babynskyi

Orthodoxy on the ground: how to deal with religion in conditions of armed conflict

Tetiana Kalenychenko

Reflections on resolving problems in the Ukrainian church crisis

Nicholas Denysenko

Ukrainian autocephaly: the ramifications of Constantinople's tomos

Frank E. Sysyn

**Religious Experience and Description
Phenomenology of Religious Experience IV
Open Theology 6, 1, topical issue**

Edited by Olga Louchakova-Schwartz, James Nelson,
and Aaron Preston

Call for Papers

**Sacred Spaces in Motion
RES 2/2021**



[Religious Experience and Description: Introduction to the Topical Issue](#)

Olga Louchakova-Schwartz

[Being and Time-less Faith: Juxtaposing Heideggerian Anxiety and Religious Experience](#)

Jonathan Lyonhart

[Some Moments of Wonder Emergent within Transcendental Phenomenological Analyses](#)

James G. Hart

[The Fruits of the Unseen: A Jamesian Challenge to Explanatory Reductionism in Accounts of Religious Experience](#)

Walter Scott Stepanenko

[Reading in Phenomenology: Heidegger's Approach to Religious Experience in St. Paul and St. Augustine](#)

Jonathan O'Rourke

[Noetic and Noematic Dimensions of Religious Experience](#)

Michael David Barber

[Religious Experience, Pragmatic Encroachment, and Justified Belief in God](#)

Alex R. Gillbam

[On Music, Order, and Memory: Investigating Augustine's Descriptive Method in the Confessions](#)

Jessica Wiskeus

[Experiencing Grace: A Thematic Network Analysis of Person-Level Narratives](#)

*Tine Schellekens, Annemie Dillen,
and Jessie Dezutter*

[Senseless Pain in the Phenomenology of Religious Experience](#)

Emil Salim

[The Invisible and the Hidden within the Phenomenological Situation of Appearing](#)

Martin Nitsche

[The Phenomenal Aspects of Irony according to Søren Kierkegaard](#)

Maria Golebiowska

[To Hear the Sound of One's Own Birth: Michel Henry on Religious Experience](#)

Jan Černý

[Is There Such a Thing as "Religion"? In Search of the Roots of Spirituality](#)

Bruce Ellis Benson

[Transliminality: Comparing Mystical and Psychotic Experiences on Psycho-Phenomenological Grounds](#)

Patricia Feise-Mahnkopp

Our contemporary world witnesses contrasting approaches to sacred spaces. While in some regions (especially in Western Europe) there is a decrease in the interest for religious buildings as places for worship due to the decline of the number of practicing believers, and they are sometimes reused as public institutions, hotels or restaurants, in other regions one can testify for a revival of an intense attention to religious architecture. This is manifested either through the large-scale construction of national churches (e.g., Church of Saint Sava, Belgrade; People's Salvation Cathedral, Bucharest), the reconversion of former museums into places of worship (e.g., Chora or Hagia Sophia Museums), or shifts in their religious status (e.g., recent transformation of churches into mosques, as with the former Lutheran Church of Capernaum in Hamburg, Germany or the former church of Santa Maria Valverde in Venice). These contradictory tendencies and dynamics in understanding the role of sacred buildings highlights the exploitation of sacred spaces as areas for the affirmation of religious identity and negotiation of power resorts. Buildings concentrate different values, expectations, and social projections of a religious community, and most times the physical place itself where the building is consecrated bears an importance of its own (e.g., Al-Aqsa Mosque, Dome of the Rock and proposed third Temple of Solomon in Jerusalem, Great Mosque of Mecca). The highly controversial call for a third Temple of Solomon exemplifies just how important the exact geography for worshipping God may be. But when different denominations request the same place (e.g., Temple Mount/Noble Sanctuary of Jerusalem), or the same building (e.g., the Hagia Sophia) neither immediate nor long-lasting solutions are easily found.

This unique and topical issue of RES aims to bring together papers that deal with (but will not be limited to) questions such as: How do sacred buildings reflect the interferences of the political with the religious? What are the legal and theological bases for the (re)conversion of churches into mosques and of mosques into churches? To what extent and what foreseeable consequences building,

decommissioning, repurposing, or converting religious spaces represent a form of domination and exclusion? Can one envision sacred spaces as communion places for different confessions or religions? Can historical sacred buildings become ecumenical edifices, in which different confessions and religions could worship under the same roof? We are also looking for contributions that discuss the complex significance that religious edifices bear in the architectural language of sacred spaces, from architects, archaeologists, art historians, historians of religions, theologians, philosophers or political scientists. Contributions are welcome on the confessional, ethical, political and aesthetical importance of historical sacred spaces in Abrahamic religions, such as the Hagia Sophia and historic Asia Minor, those in Jerusalem and the Holy Land, the Tigris-Euphrates Basin region and the wider Middle East, as well as from the Balkans.

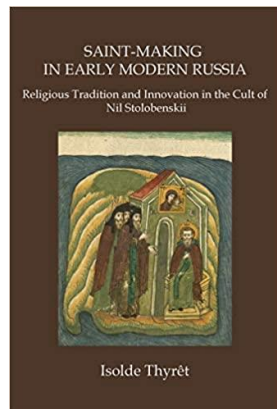
Deadline: May 1, 2021

Email: res@ecum.ro.

Contributions will be published in English or German and are to follow RES editorial guidelines:

<http://www.res.ecum.ro/guidelines/>.

Congratulations to Isolde Thyret, whose book *Saint-Making in Early Modern Russia: Religious Tradition and Innovation in the Cult of Nil Stolobenskii* (New Academia Publishing 2019) received Honorable Mention in the 2020 Reginald Zelnik Book Prize competition for an outstanding monograph in the field of history.





New Book Series



Eastern European Visual Culture and Byzantium (13th -17th c.)

In efforts to promote and advance knowledge and scholarship about the rich artistic and cultural production of Eastern Europe, [North of Byzantium](#) partnered with Trivent Publishing to establish a new [book series](#), titled *Eastern European Visual Culture and Byzantium (13th -17th c.)*. Please find the announcement [here](#).

The series co-editors are interested in contributions that address how cross-cultural exchange operated across Eastern European regions that developed at the intersection of different traditions, among them Latin, Greek, Slavic, and Islamic; issues of visual eclecticism in the art, architecture, and visual culture; as well as the role of patronage, workshop practices, and the movements of people and objects in the transfer and adaptation of artistic ideas, techniques, and styles.

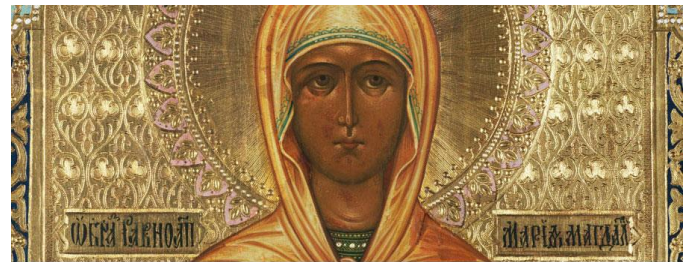
We invite proposals for monographs, edited volumes, conference proceedings, and translations in English. All suitable submissions will undergo a double-blind peer review process. Should you like to submit a book proposal, please complete the [Book Proposal Form](#) and return it via email.

Journals of Interest



[Journal of Visual Theology](#) is a peer-reviewed open access journal that provides a forum for the expression of independent and critical reflection on matters of current academic interest in iconology, hierotopy, ars sacra and religious imagery, as well as on visual aspects of the beliefs, practices and theological discourse of past and present.

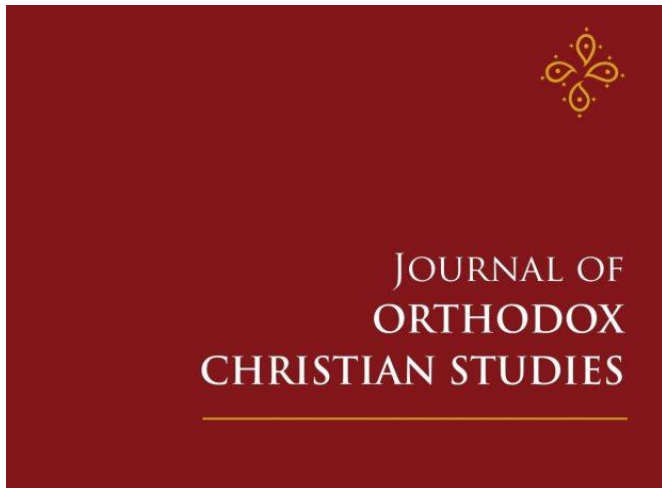
Publication frequency - 2 issues per year. The journal accepts materials written in the following formats: article, article translations, essay, interview, research report, review, bibliographic review, scientific event report. It is also possible to publish materials presented in other formats. The journal languages are Russian, English, German and French. All materials are double-blind peer-reviewed. Materials for publication in the journal are accepted at: vistheo@yandex.ru



JOURNAL OF ICON STUDIES

The *[Journal of Icon Studies](#)* is an online, open-access, peer-reviewed publication dedicated to the interdisciplinary study of icons around the globe, from the Byzantine period to the modern era. It serves as an international forum for new scholarship on the theoretical, theological and historical significance of icons, their place within a broad cultural and artistic context, as well as their conservation, collecting, and exhibiting. In addition to longer scholarly articles, we welcome reviews of books and exhibitions, archival discoveries, and translations of primary documents.

Wendy Salmond, Chapman University, is pleased to announce the publication of the *Journal of Icon Studies*, vol.2 (2019). Volume 2 may be accessed [here](#).



[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:

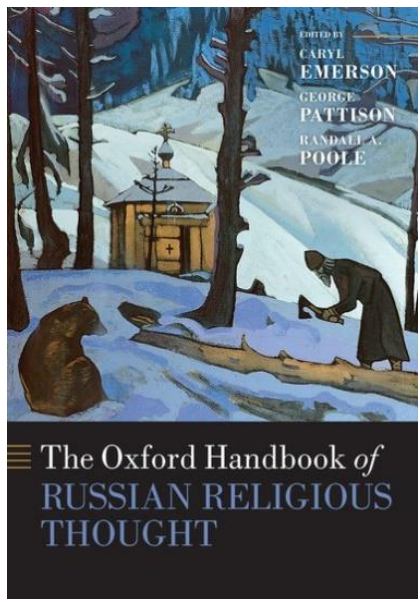
journal_orthodoxy@fordham.edu.

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

New Books

The Oxford Handbook of Russian Religious Thought

Edited by Caryl Emerson, George Pattison,
and Randall A. Poole



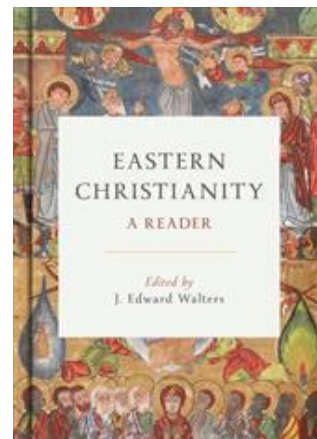
The Oxford Handbook of Russian Religious Thought is an authoritative new reference and interpretive volume detailing the origins, development, and influence of one of the richest aspects of Russian cultural and intellectual life - its religious ideas. After setting the historical background and context, the Handbook follows the leading figures

and movements in modern Russian religious thought through a period of immense historical upheavals, including seventy years of officially atheist communist rule and the growth of an exiled diaspora with, e.g., its journal *The Way*. Therefore the shape of Russian religious thought cannot be separated from long-running debates with nihilism and atheism. Important thinkers such as Losev and Bakhtin had to guard their words in an environment of religious persecution, whilst some views were shaped by prison experiences. Before the Soviet period, Russian national identity was closely linked with religion - linkages which again are being forged in the new Russia. Relevant in this connection are complex relationships with Judaism. In addition to religious thinkers such as Philaret, Chaadaev, Khomiakov, Kireevsky, Soloviev, Florensky, Bulgakov, Berdyaev, Shestov, Frank, Karsavin, and Alexander Men, the Handbook also looks at the role of religion in aesthetics, music, poetry, art, film, and the novelists Dostoevsky and Tolstoy. Ideas, institutions, and movements discussed include the Church academies, Slavophilism and Westernism, theosis, the name-glorifying (*imiastanie*) controversy, the God-seekers and God-builders, Russian religious idealism and liberalism, and the Neopatristic school. Occultism is considered, as is the role of tradition and the influence of Russian religious thought in the West.

Eastern Christianity: A Reader

Edited by J. Edward Walters

English translations of Syriac, Armenian, Georgian, Arabic, Coptic, and Ethiopic Christian texts from late antiquity to the early modern period



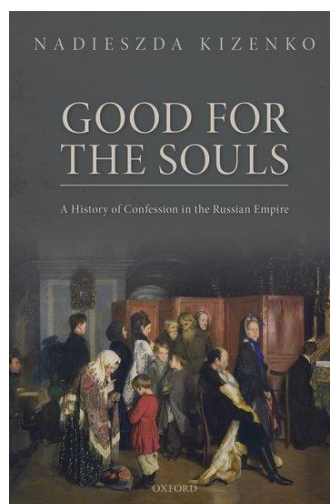
In order to make the writings of Eastern Christianity more widely accessible [this volume](#) offers a collection of significant texts from various Eastern Christian traditions, many of which are appearing in English for the first time.

The internationally renowned scholars behind these translations begin each section with an informative historical introduction, so that anyone interested in learning more about these understudied groups can more easily traverse their diverse linguistic, cultural, and literary traditions. A boon to scholars, students, and general readers, this ample resource expands the scope of Christian history so that communities beyond Western Christendom can no longer be ignored.

Good for the Souls:

A History of Confession in the Russian Empire

Nadieszda Kizenko



From the moment that Tsars as well as hierarchs realized that having their subjects go to confession could make them better citizens as well as better Christians, the sacrament of penance in the Russian empire became a political tool, a devotional exercise, a means of education, and a literary genre. It defined who was Orthodox, and who was 'other.' First encouraging Russian subjects to participate in

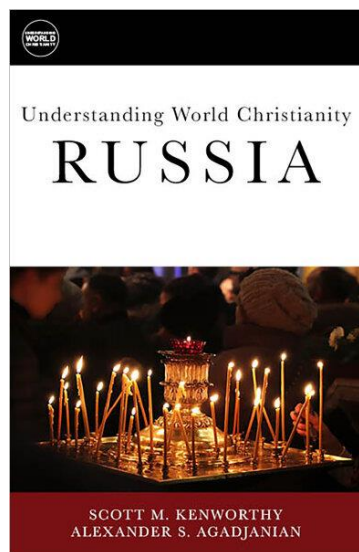
confession to improve them and to integrate them into a reforming Church and State, authorities then turned to confession to integrate converts of other nationalities. But the sacrament was not only something that state and religious authorities sought to impose on an unwilling

populace. Confession could provide an opportunity for carefully crafted complaint. What state and church authorities initially imagined as a way of controlling an unruly population could be used by the same population as a way of telling their own story, or simply getting time off to attend to their inner lives.

[*Good for the Souls*](#) brings Russia into the rich scholarly and popular literature on confession, penance, discipline, and gender in the modern world, and in doing so opens a key window onto church, state, and society. It draws on state laws, Synodal decrees, archives, manuscript repositories, clerical guides, sermons, saints' lives, works of literature, and visual depictions of the sacrament in those books and on church iconostases. Russia, Ukraine, and Orthodox Christianity emerge both as part of the European, transatlantic religious continuum-and, in crucial ways, distinct from it.

Understanding World Christianity: Russia

Scott M. Kenworthy and Alexander S. Agadjanian



Christianity is a global religion. It's a fact that is too often missed or ignored in many books and conversations. In a world where Christianity is growing everywhere but in the West, the Understanding World Christianity series offers a fresh, readable orientation to Christianity around the world. Understanding World Christianity is organized geographically, by nation and region. Noted

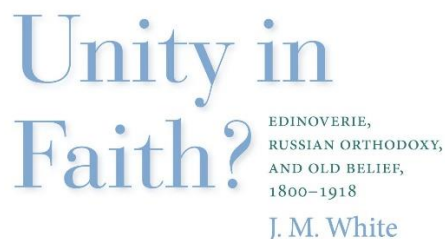
experts, in most cases native to the area of focus, present a balanced history of Christianity and a detailed discussion of the faith as it is lived today. Each volume addresses six key "intersections" of Christianity in a given context, including the historical, denominational, sociopolitical, geographical, biographical, and theological settings. [*Understanding World Christianity: Russia*](#) offers a compelling glimpse into the vibrant and complex picture of Christianity in the Russian context. It's an ideal introduction for students, mission leaders, and any others who wish to know how Christianity influences, and is influenced by, the Russian context.

Unity in Faith?

Edinoverie, Russian Orthodoxy, and Old Belief, 1800-1918

James White

Established in 1800, *edinoverie* (translated as "unity in faith") was intended to draw back those who had broken with the Russian Orthodox Church over ritual reforms in the 17th century. Called Old Believers, they had been persecuted as heretics. In time, the Russian state began tolerating Old Believers in order to lure them out of hiding and make use of their financial resources as a means of controlling and developing Russia's vast and heterogeneous empire. However, the Russian Empire was also an Orthodox state, and conversion from Orthodoxy constituted a criminal act. So, which was better for ensuring the stability of the Russian Empire: managing heterogeneity through religious toleration, or enforcing homogeneity through missionary campaigns? *Edinoverie* remained contested and controversial throughout the 19th and early 20th centuries, as it was distrusted by both the Orthodox Church and the Old Believers themselves. The state reinforced this ambivalence, using *edinoverie* as a means by which to monitor Old Believer communities and employing it as a carrot to the stick of prison, exile, and the deprivation of rights. In [*Unity in Faith?*](#), James White's study of *edinoverie* offers an unparalleled perspective of the complex triangular relationship between the state, the Orthodox Church, and religious minorities in imperial Russia.

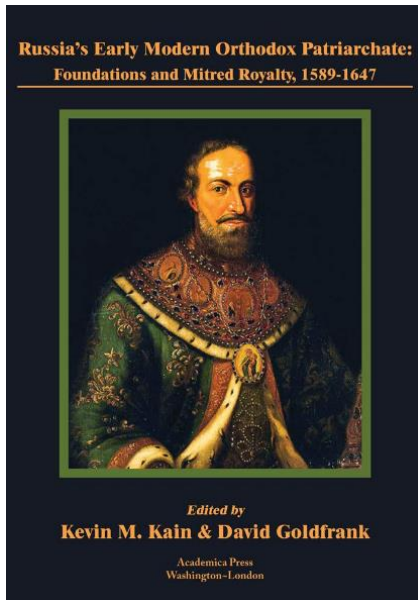


**Russia's Early Modern Orthodox Patriarchate:
Foundations and Mitred Royalty, 1589-1647**

&

**Russia's Early Modern Orthodox Patriarchate:
Apogee and Finale, 1648-1721**

Both edited by Kevin M. Kain and David Goldfrank

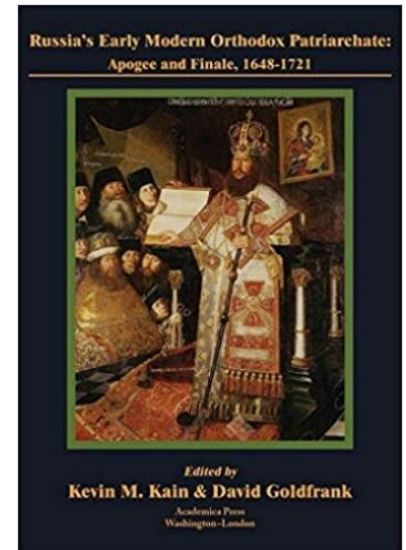


[Vol. 1](#): Focusing on one of Russia's most powerful and wide-reaching institutions in a period of shattering dynastic crisis and immense territorial and administrative expansion, this book addresses manifestations of religious thought, practice, and artifacts revealing the permeability of political boundaries and fluid transfers of ideas, texts,

people, objects, and "sacred spaces" with the rest of the Christian world. The historical background to the establishment Russia's Patriarchate, its chief religious authority, in various eparchies from Late Antiquity sets the stage. "The Tale of the Establishment of the Patriarchate," crucial for legitimizing and promoting both this institution and close cooperation with the established tetrarchy of Eastern Orthodox patriarchs emerged in the 1620s. Their attitude remained mixed, however, with persisting unease concerning Russian pretensions to equality. Regarding the most crucial "other" for Christianity's self-identification, the contradictions inherent in Christianity's appropriation of the Old Testament became apparent in, for example, the realm's imperfectly enforced ban on resident Jews. The concept of ordained royalty emerged in the purported co-rulership of the initial Romanov Tsar Michael and his father, Patriarch Filaret. As a pertinent foil to Moscow's patriarchs, challenges arose from Petro Mohyla, a metropolitan of the then totally separate Kievan church, whose Academy became the most important educational institution for the Russian Orthodox Church into the eighteenth century, combining a Romanian regal, Polish aristocratic, and Ukrainian Orthodox self-identity.

[Vol. 2](#): Patriarch Nikon, the most energetic, creative, influential, and obstinate of Russia's early religious leaders, dominates this book. As Patriarch of the Russian Orthodox Church, Nikon's most important initiative was to bring Russian religious rituals into line with Greek Orthodox tradition, from which Russia's practices had diverted.

Kiev's Monastery of the Caves served as a medium for his transmission of Greek notions. Nikon and Tsar Alexis I (r. 1645-1676) envisioned Russia's transformed into a new Holy Land. Eventually, Nikon became a challenger for Imperial authority. While his reforms endure, failed policies and poor political judgment were decisive in his fall and in the Patriarchate's reduction in status. Ultimately, the reforms of Peter the Great (r. 1682-1725) led to its replacement by a new, government-controlled body, the Holy Synod, which nevertheless carried out a continuity of Nikon's policies. This exceptional volume contextualizes Nikon's Patriarchate as part of the broader continuities in Russian History and serves as a bridge to the present, where Russia is forging new relationships between Church and power.



(other) Member News and Activities

Fr. Dellas Oliver Herbel

"The Role of Military Chaplaincy in Addressing Service Member Help Avoidance: A Critical Review with Treatment Implications," *Journal of Health Care Chaplaincy* (July, 2020), co-authored with Michael Prazak.

I am currently working on a short book entitled ***Faith and Justice in War***. It engages the Just War Tradition and the second chapter includes a very brief survey of Eastern Christian understandings of ethical war fighting.

John-Paul Himka, *Professor emeritus, University of Alberta*

He has finally finished his book on Ukrainian nationalists and the Holocaust and has returned to projects on church history and sacral culture. Right now he is working on a history of St. John's Ukrainian Orthodox Cathedral in Edmonton, Alberta, and populating the database of the Sanctuary project: about half a million photos of churches, their interiors, iconography, and material objects from Ukrainian and Ukrainian-related churches in Alberta and Saskatchewan.

Alice Isabella Sullivan, *University of Michigan*

Recipient of one of the [2021 Olivia Remie Constable Award](#), Medieval Academy of America.

“**Space, Image, Light: Toward an Understanding of Moldavian Architecture in the Fifteenth Century**,” co-authored with Vladimir Ivanovici and Gabriel-Dinu Herea, *Gesta* 60, no. 1 (2021): 81–100.

“**Hagia Sophia Through the Ages**,” *PHRONEMA* 36, no. 1 (2021): 1–30.

“**Divine Assistance in Byzantium and Beyond – Defending Constantinople**,” *Medieval Warfare* 10, no. 5 (2020): 46–49.

Translations:

“**The Chronology of the Murals in the Râmeț Monastic Church (Alba County, Romania) Based on a Reevaluation of the Dating of the Narthex Inscription**,” *Museikon* (2020): 109–162. Article written in Romanian by Ana Dumitran.

“**Foreign Wisdoms: Tradition in the Služebnik of Metropolitan Ștefan of Ungrovlachia († 1668)**,” *Museikon* (2020): 163–188. Article written in Romanian by Ovidiu Olar.

Blog Contributor, *SAPIENTIA*, Center on Religion and Culture, Fordham University
<https://crc.blog.fordham.edu/author/aisullivan/>

Features Columnist for Eastern Europe, *medievalists.net*
<https://www.medievalists.net/tag/alice-sullivan/>

Sergei I. Zhuk, *Ball State University*

Public lecture presentation (via Zoom): “**The KGB vs. Youth Culture: A Story of Hippies and Punks in Soviet Ukraine**” for **Ukrainian Studies Organization** at Indiana University, Bloomington, Indiana, September 29, 2020: <https://youtu.be/4pISjrEuSBg>

Keynote address presentation: “**The KGB and Taras Shevchenko in Cold War's Ukraine**” for **Taras Shevchenko Conference**, Indiana University, Bloomington, Indiana, March 6-7, 2020

Nikolai Bolkhovitinov and American Studies in the USSR: People's Diplomacy in the Cold War (Lanham, MD and Boulder, CO: Rowman and Littlefield's Lexington Press, 2017) [paperback: July 2020]

“**KGB Special Operations, Cultural Consumption, and the Youth Culture in Soviet Ukraine, 1968–1985**,” in *Russian Active Measures: Yesterday, Today and Tomorrow*, edited by Olga Bertelsen (New York: ibidem Press and Columbia University Press, 2021), 41-66.

“**Academic Exchanges, the Scholar-Spies and the Cold War**,” in a series *Reframing the Cultural Cold War: 20 Years after Stonor Saunders' Case*, in *Contemporanea*, July-September 2020, No. 3, 446-451

“**Dances for the Masses': Revolution, Class, Proletarian Music and Dance in Cold-War Ukraine**,” Chapter 15 in *The Bloomsbury Handbook of Popular Music and Social Class*, edited by Ian Peddie (London and New York: Bloomsbury Publishing, 2020), 313-332

And I am finishing my writing a book:
“**The Seductive Adversary”: The KGB Operations against the USA and Canada in Soviet Ukraine, 1953 – 1991**.”

It contains a special chapter about the KGB persecutions of religious groups in Soviet Ukraine after Stalin:
The KGB and “American Religions”.



Recent Virtual Lectures

January 10

[“The Old Russian Style and the Arts of Nostalgia”](#)

Dr. Wendy Salmond

February 18

[“Royal Weddings in Russia: Pageant and Piety at the Court of Russia’s Rulers”](#)

Dr. Russell (Roman) Martin

March 13

[“The Experience of Confession in Imperial Russia”](#)

Dr. Nadieszda Kizenko

(some) Upcoming CFPs

Spring 2021

Special Issue of [Canadian American Slavic Studies](#) on the 10th Anniversary of Pussy Riot's Punk Prayer
Please contact eb7@nyu.edu or kreischl@princeton.edu if you are interested in participating.

[AAR 2021: Anthropology of Religion Unit Call for Submissions](#)

May 15

[The 97th Annual Meeting of the Medieval Academy of America](#)

March 9-12, 2022

University of Virginia, Charlottesville

Jul 10

[In the Shadows of Religious Experience: Hostility, Violence, Revenge](#)

Society for the Phenomenology of Religious Experience
University of Vienna, Department of Philosophy

[Image details in this issue from the Limbourg Brothers, *Très Riches Heures du duc de Berry*, fol. 26r.]

(some) Upcoming Events

October 22-24

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

Portland, OR

November 18-21 | December 2-3

[The Annual ASEEEES Convention](#)

New Orleans, LA | Virtual

November 20-23

[American Academy of Religion Annual Meeting](#)

San Antonio, TX

December 9-12

[Annual Byzantine Studies Conference](#)

Cleveland, OH

January 6-9, 2022

[American Historical Association Annual Meeting](#)

New Orleans, LA



Please send all news and information to
ASEC.news@gmail.com
by **October 1, 2021**
to be included in the Fall Issue of the *ASEC Newsletter*