

# The ASEC Newsletter

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## President's Message

Mother Nature makes herself felt, it seems, each year when I sit down to write the ASEC President's Note. This year is no exception as tornadoes moved through the center of the country the day I began crafting this message. That event was followed by snow, and then two days of bright warm sunshine. How quickly life can change! I hope that none of our mid-western members or colleagues were adversely affected by the storms, and that we will all have calm spring semesters to carry us into the productive days of summer.

Speaking of productivity, I would like to congratulate David B. Miller for winning our 2011 Distinguished Scholar Prize for an outstanding article-length piece of scholarly research published between September 2009 and August 2011. His article, "The Politics and Ceremonial of Ioasaf Skripitsyn's Installation as Metropolitan on February 9, 1539" appeared in *The Russian Review* 70 (April 2011): 234–51. Although the pool of nominations did not increase from last year, the caliber of entries was impressive. We continue to urge members to nominate worthy English-language article-length publications, and as a reminder, for this year's award, the piece must have been

published between September 2010 and August 2012. The Prize Committee will send out an announcement and reminder to all.

At the annual meeting in November, the attending members voted unanimously to inaugurate a prize for graduate student scholarship. Details will be communicated to the members' list once the nature of the prize and its parameters are determined; we see this as an important way to promote the field of Eastern Christian studies. Supporting junior and upcoming scholars as well as celebrating the achievements of established scholars helps to shine the spotlight on the important work being done in our areas of research. Please consider nominating a student, or students nominating their own work, when the prize is announced formally.

I was so pleased to have worked with the conference committee and our supportive sponsors at The Ohio State University once again to bring to life ASEC's fourth biennial conference this past October. The attendance increased over past years, and the panels were, as always, outstanding. Although we did not have a set theme this year, we were able to create a number of integrated panels that dealt with topics on Russian

theology, Medieval Middle Eastern Christian culture, sanctity, Patristics, French Catholic interaction with the Russian Orthodox Church, North American experiences with Eastern Christianity, and others. Our keynote speaker, the Reverend Dr. John Chryssavgis, spoke on Friday evening to an appreciative audience: "Divine Craving: Insights on Food and Gluttony from Sixth-Century Palestine." We are grateful for his kindness in sharing his time and scholarship with us. I want to thank the other members of the conference committee for helping bring this event together: Valeria Nollan, Page Herrlinger, and Heather Bailey.

Our conference happily coincided with the opening weekend for an outstanding exhibit of selected icons, manuscripts, and other items held by the Hilandar Research Library/Resource Center for Medieval Slavic Studies (one of the conference sponsors), which is housed in the new Thompson Library at OSU. It reminded us all that the HRL/RCMSS contains manuscripts and microfilmed manuscripts from all over Eastern Europe as well as Greece and some parts of the Middle East. The exhibit was beautifully arranged and received enthusiastic reviews from conference participants, many of whom took time to visit.

For our next conference, ASEC is experimenting with a different time of year and a different location. At the moment, it is slated to occur in March 2013. This is a change from the past, so be on the lookout for the Call For Papers that will be going out in April. The conference theme is loosely based on

the interests of Iosif Volotsky, a 14<sup>th</sup>- to 15<sup>th</sup>-century Russian monk, but as always, we wish to emphasize that the papers can and should be based on scholarship of any of the regions and churches that comprise the world of Eastern Christian culture and may come from any academic discipline. Iosif's interests were broad, fortunately, and included education, theology, patristics, monastic reform, administration, heresy, homilies, hagiography, and other issues pertaining to monasticism and the church. We hope, if all goes well, to produce a volume of selected papers from the conference to come out in 2015, the 500<sup>th</sup> anniversary of Iosif's death.

Selected papers of our second conference in 2007 are being published in a special volume by *Russian History* and we can thank Russell Martin, Barbara Skinner, and Eugene Clay for their hard work on that piece. ASEC itself has a second volume coming out in the Ohio Slavic Papers series—*The Tapestry of Russian Christianity: Studies in History and Culture*. We will be sure to notify members when both of these items become available.

Finally, as I enter my last eight months as an officer of ASEC, I want to say now that it has been a great pleasure and privilege to work with the many fine, dedicated, and delightful colleagues who are, collectively, ASEC. Thank you all for your contributions to the organization.

Jennifer B. Spock  
President

## Minutes of the 7<sup>th</sup> Annual Business Meeting of the Association for the Study of Eastern Christian History and Culture held 19 November 2011

President Jennifer Spock opened the 7<sup>th</sup> annual business meeting of ASEC at 12:47 in the Hampton Ballroom of the Omni Shoreham Hotel, Washington, D.C., with approximately 20 people in attendance.

The treasurer, Lucien Fray, reported that ASEC had \$4621 in its New Jersey account and \$824.76 in the Kentucky account. ASEC provided \$200 to support a conference at the University of Wisconsin-Madison. For the biennial conference held in October 2011 at Ohio State University, ASEC had expended about \$2000 on food, but had received support from Eastern Kentucky University (\$500) and the Hilandar Library (\$2500) that had paid the travel, honorarium, and per diem costs of the keynote speaker as well as the rental for the conference room. Lucien urged everyone to pay the annual dues (\$25 for regular members, \$10 for graduate students and retirees) by sending him a check; he then will issue a receipt by e-mail.

Jenn announced that the first volume of ASEC's Eastern Christian Studies Series, a subseries of Ohio Slavic Papers, had been published as *Culture and Identity in Eastern Christian History*. Edited by Russell Martin and Jennifer Spock with assistance from M.A. Johnson, the volume largely consists of revised papers from the 2005 ASEC conference and is being sold at a 30% discount for \$17.50 at the ASEEES convention. The volume can be ordered through Slavica Publishers.

Jenn announced that David B. Miller was the winner of the fourth ASEC

Distinguished Scholar Award for his article, "The Politics and Ceremonial of Ioasaf Skripitsyn's Installation as Metropolitan on February 9, 1539," *Russian Review* 70, no. 2 (April 2011): 234-251. David Miller was not present, but a certificate was also presented to Eve Levin, the editor of *Russian Review*, in which the winning article appeared. Jenn encouraged ASEC members to submit nominations for the prize, which is given for scholarly articles and book chapters that have appeared in the past two years (i.e., the 2012 prize committee will consider nominations of articles or book chapters published between 1 September 2010 and 1 September 2012). George Majeska graciously agreed to serve on the committee for another year, and an additional committee member will be found from the membership.

Jenn then called for volunteers for the nominating committee to serve with Valeria Nollan, the incoming president. Chuck Arndt answered the call. Jenn reported that former ASEC officers serve on the advisory board for 3 years. There was some discussion about increasing our international outreach to scholars outside the Russian field, as well as to Russian scholars at St. Tikhon's Orthodox University and St. Andrew's Theological Institute, as well as scholars of other Eastern Christian cultures.

Jenn reported on the upcoming conference in spring 2013. David Goldfrank explained that the conference was designed to produce a volume, to be published in 2015, that would be an

appropriate scholarly observance of the 500<sup>th</sup> anniversary of the death of Iosif of Volokolamsk. However, the scope of the conference is much wider than just pre-Petrine Russian history, and aims to include any Eastern Christian topic in any region that relates to Iosif's interests, such as education, monastic reform, theology, patristics, and other subjects. A call for papers in the spring will explain the interdisciplinary and inter-regional scope of the conference. The meeting designated a committee of five people to prepare for this conference: Jenn Spock, Valeria Nollan, David Goldfrank, Eve Levin, and Carol Dockham .

Eugene Clay moved that ASEC establish a graduate student prize with a small monetary award (\$50 to \$100) for an appropriate piece of scholarly writing (dissertation chapter, book chapter, article, or conference paper). Russell Martin seconded the motion, which passed unanimously. Eugene Clay and Heather Coleman will serve on this prize committee to determine the parameters of the prize and to select the winner for 2012. The membership will be informed of the nature of the prize in a later message.

The meeting adjourned at 2 PM.

## **Members' Activities**

### **Nikolaos A. Chrissidis, Southern Connecticut State University**

Nikolaos A. Chrissidis, Cathy Potter, David Schimmelpinnick von der Oyen, and Jennifer Spock, eds. *Religion and Identity in Russia and the Soviet Union: A Festschrift for Paul Bushkovitch*. ISBN: 978-089357-379-9 276 pages, 2011, Paperback  
Available at: <http://www.slavica.com/newrecent.html>

### **Joy Demoskoff, University of Alberta**

PhD dissertation topic: Penance and Punishment in Imperial Russia

### **Lucien Frary, Rider University**

#### **Forthcoming and recent work:**

"The Tsar's Loyal Greeks: The Russian Diplomatic Mission to Independent Greece," *Russia and the Mediterranean*. The Kapodistrian University of Athens Press (2011): forthcoming.

"Russian Missions in the Orthodox East: Antonin Kapustin and His World (1817-1894)," *Russian History*, eds. Russell E. Martin, Eugene Clay, and Barbara Skinner (2012): forthcoming.

"The Orthodox East in Russian Historiography," *Modern Greek Studies Yearbook*, forthcoming.

Review of Theophilus C. Prousis, *Lord Strangford at the Sublime Porte (1821): The Eastern Crisis*. (Istanbul: The Isis Press, 2010). *Modern Greek Studies Yearbook*, forthcoming.

Review of Theophilus C. Prousis, *British Consular Reports from the Ottoman Levant in an Age of Upheaval, 1815-1830*. (Istanbul: The Isis Press, 2008). *Modern Greek Studies Yearbook*, forthcoming.

Review of O. E. Petrunina, *Grecheskaia natsiia i gosudarstvo v XVIII-XX vv.* (Moscow: Universitet Knizhnyi Dom, 2010). *Modern Greek Studies Yearbook*, forthcoming.

“Afon, Battle of (1807),” *Military Encyclopedia of Russia and Eurasia*, forthcoming.

Review of Emily Greble. *Sarajevo, 1941-1945: Muslims, Christians, and Jews in Hitler’s Europe*. (Ithaca: Cornell University Press, 2011). *Balkanistica*, forthcoming.

Review of Sean McKeekin, *Russian Origins of the First World War* (Harvard: Harvard University Press, 2011). H-Russia, February, 2012.

<http://www.h-net.org/reviews/showrev.php?id=34716>

### **Works in progress and upcoming conference:**

Manuscript entitled “Russia and the Making of Modern Greece: Orthodoxy, Nationality, and Foreign Policy”. A critical assessment based on Russian and Greek archives of Russian political and religious policy in the Near East and the interaction of Greek and Russian culture in the nineteenth century. It calls for a reassessment of the period 1815-1853 with focus on Europe’s periphery.

“The Eastern Question: New Approaches,” co-edited volume with Mara Kozelsky. A collection of thirteen essays from international scholars devoted to the problem of the decline of the Ottoman Empire and the rise of independent states in the Balkans and Near East.

“Russian Consuls and the Greek Revolution (1821-30),” *Mediterranean Historical Review*, submitted September 2011.

“Russia and the Outbreak of the Greek Revolution: the View from Patras,” expected MS and text translation. Completion [2012], to be submitted to *Balkanistika*.

Roundtable, “The Eastern Question: New Approaches,” ASEEEES, November 2012, New Orleans, LA.

### **John-Paul Himka, University of Alberta**

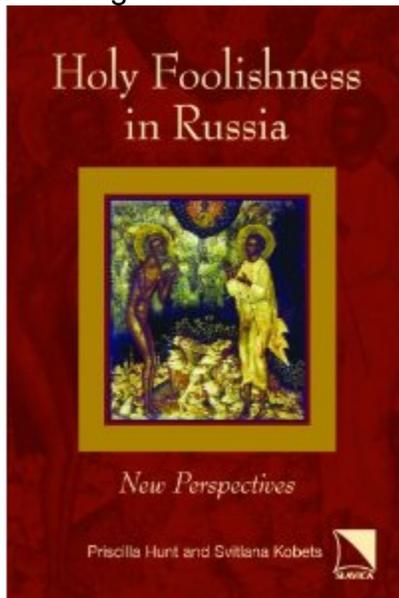
Paper: “Tradition, Adaptation, Development, and Reinvention of Tradition: Ukrainian Sacral Iconography on the Canadian Prairies.” Folklore Studies Association of Canada, Edmonton, 12 May 2011.

Lecture: "Treasures and Tragedies: Ukrainian Sacral Culture in Alberta's Peace River Country." Department of History, University of Winnipeg, 28 January 2011.

Lecture: "The Holocaust as Sin: Archbishop-Metropolitan Andrei Sheptytsky and the Destruction of the Ukrainian Jews, 1941-1943." Central and East European Studies Program, University of Manitoba, Winnipeg, 27 January 2011.

### **Priscilla Hunt, University of Massachusetts**

1) *Holy Foolishness in Russia: New Perspectives*, Priscilla Hunt and Svitlana Kobets, eds. (Bloomington: Slavica Publications, 2011).



2) *The Fool and the King: The Vita of Andrew of Constantinople and Russian Urban Holy Foolishness in Holy Foolishness in Russia: New Perspectives*, Priscilla Hunt and Svitlana Kobets, eds. (Bloomington: Slavica Publications, 2011), 149-225.

3) Priscilla Hunt, Svitlana Kobets and Bethany Braley, trans., *Laughter as Spectacle* by A.M. Panchenko in *Holy Foolishness in Russia: New Perspectives*, eds. Priscilla Hunt and Svitlana Kobets, (Bloomington: Slavica Publications, 2011), 41-149. Translation of "Smekh kak zrelishche," D.S. Likhachev, A.M. Panchenko and N.V. Ponyrko, *Smekh v Drevnei Rusi* (Leningrad: Nauka, 1984), 72-153.

### **Conference Papers**

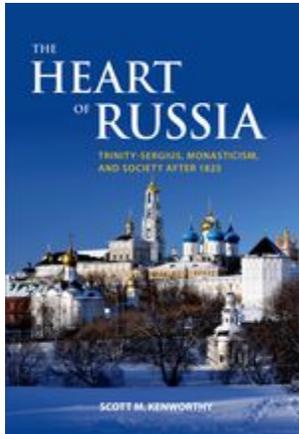
1) "The Holy Fool in the Age of Enlightenment," paper presented to the panel, 18th century Russian Literature, at the AATSEEL National Convention, Seattle, January 6, 1212.

2) "Book Forum" on *Holy Foolishness in Russia: New Perspectives*, ed. P. Hunt and Sv. Kobets (Slavica, 2011) at the AATSEEL National Convention, Seattle, January 6, 1212.

3) “Hermeneutic Strategies in the Vita of Andrew of Constantinople,” 22nd International Congress of Byzantine Studies, Free Communications, (Sofia, Bulgaria, August 25, 2011).

### **Scott Kenworthy, Miami University**

Awarded the Frank S. and Elizabeth D. Brewer Prize of the American Society of Church History for my monograph *The Heart of Russia: Trinity-Sergius, Monasticism and Society after 1825* (Oxford: Oxford University Press, 2010)



Members of the Research Committee described the book as a “sweeping history.” They noted that “in [Kenworthy’s] able hands, the history of Trinity-Sergius becomes a lens for viewing the history of Russian religion.” They said that the book was “prodigiously researched and written with clarity and grace.” They characterized the book as “outstanding” and “the kind of book that a scholar at any stage of a career would be very fortunate to produce.”

### **Encyclopedia article**

“Japan, Autonomous Church of”, and “Moldova, Orthodoxy in”, in *The Encyclopedia of Eastern Orthodox Christianity*, edited by John A. McGuckin (Oxford: Wiley-Blackwell, 2011)

### **Presentations**

“The Russian Holy Synod’s Condemnation of the Name Glorifiers,” Association for the Study of Eastern Christian History and Culture Fourth Biennial Conference, Columbus OH, 8 October 2011

“The Life and Legacy of St. Tikhon (Bellavin) in North America,” Keynote Lecture for Conference Pilgrims and Pioneers: The Growth of Orthodox Christianity in 20th Century America,” Princeton, NJ, 1 October 2011

“Orthodox Theological Education and the University in Post-Communist Romania,” Conference Orthodox Christian Tradition and the Integration of Europe, Leuven, Belgium, 17 September 2011

“The Revival of the ‘Name Glorifiers’ Debate in Post-Soviet Russia,” Conference on Orthodox Paradoxes: Heterogeneities and Complexities in Contemporary Russian Orthodoxy, VU University, Amsterdam, 12 September 2011

“Orthodoxy and Higher Education in Contemporary Romania,” Conference on Orthodox Christianity and Higher Education, St. Vladimir's Orthodox Theological Seminary, Crestwood, NY, 10 June 2011

“The Name Glorifiers Controversy and Orthodox Theology in the Early Twentieth Century,” Rethinking Russian Religious Thought Workshop, University of Wisconsin-Madison, 23 May 2011

### **Gary Marker, SUNY Stony Brook**

Current research: Kyivan clergy and clerical discourse in Petrine Russia

### **Sally Stocksdale, University of Delaware**

I am Sally Stocksdale, graduate student ABD at the University of Delaware, with Peter Kolchin as my advisor. I am a new member of ASEC.

My dissertation is titled "In the Midst of Liberation: A Comparative Analysis of a Russian Estate and a Southern Plantation at the Moment of Emancipation." The focus of the Russian portion of my work is the estate Yazikovo Selo, outside of Simbirsk (Ulyanovsk) in the Povolzhe. (The Yazikov family was quite illustrious; some of its members included the poet, friend of Pushkin, and Slavophil Nikolai Yazikov. Along with his brother Aleksandr, nephew Dmitri Valuev, and the Kireevsky brothers, Nikolai documented peasant folksong unique to the Povolzhe region. His sister, Ekaterina, was married to Aleksei Khomiakov.) Broadly speaking, as for the Russian portion of my dissertation, I am trying to give voice to the voiceless by looking at what they did and did not

do at Yazikovo Selo in the post emancipation period: The peasants staged a *volnenie* so great that the army had to be called in (Yazikovo Selo was not far from Bezdna); they did not sign the Ustavnaya Gramota; they did not want a copy of it; they never paid Vasili Yazikov obligations; and most important, they did not work well for him (essentially a strike). In the end he sold the estate to a merchant in 1881 (a la The Cherry Orchard), who developed the estate. This included creating the Peasant Orchestra of Yazikovo Selo which became quite famous and toured throughout Russia, as well as London and Paris. This merchant's wife Natalia Shevchenko Stepanova was an opera singer, and sang with Diaghilev's troupe as well as Chaliapin. The estate went up in flames in 1921 when a Soviet official, who had been hoarding grain in the rooms of the mansion, set it on fire.

As for the comparative component, there are striking similarities

with the Southern counterpart, Palmyra Plantation on the Mississippi River. As you know, the comparative method can also be productive for highlighting particularities.

I have presented a paper at both the CSC (Central Slavic Conference) and SCSS (Southern Conference on Slavic Studies), both affiliates of the AAASS, and it will be published soon in a volume in memory of Professor Charles Timberlake. In "Praskovia's Redemption: A Case Study in the Self-Cloistering of a Russian Noblewoman" I examine how the last mistress of Yazikovo Selo entered the monastery in Simbirsk after husband Vasili sold Yazikovo Selo to the merchant in 1881.

In it I focus on the cultural trends of the time, arguing that although to be sure Russian women did not have many options for their lives, Praskovia's choice evidenced the simultaneous conflation of Russian Orthodoxy, mysticism, populism, and sublimation of the individual.

I have written another article "The Yazikov Khruzhok's Curious Fixation with Sister Ekaterina." In it I examine the nature of the khruzhok's members' friendship with Ekaterina, who was married to Khomiakov. I end up arguing that it evidenced a kind of Missing Madonna syndrome (James Billington's expression).

### **Christine D. Worobec, Northern Illinois University**

Current research: *Moving Faith: Orthodox Pilgrimages in Modern Russia and Ukraine (1700 to Present)*

#### **Recent publications**

"Russian Peasant Women's Culture: Three Voices." In *Women in Nineteenth-Century Russia: Lives and Culture*, ed. Wendy Rosslyn and Alessandra Tosi (Cambridge, UK: Open Book, 2012), 41-62.

"Cross-Dressing in a Russian Orthodox Monastery: The Case of Mariia Zakharova." *Journal of the History of Sexuality* 20, no. 2 (May 2011): 336-57.