

The ASEC Newsletter

Volume VII, Issue 1

February 2010

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From the President

It seems appropriate to begin 2010 and my tenure as president by wishing the membership a happy and productive new year, and by offering profound thanks to the two officers who have stepped down from their posts: Russell Martin and Christine Worobec. Russ Martin served ASEC as an officer for six years since ASEC's inception---three as Vice President and three as President. During his tenure ASEC grew dramatically, sponsored three conferences with the help of various departments and programs at Ohio State, and instituted the Distinguished Scholar award for article-length research publications. Russ was and is one of the editors of ASEC's first volume in its new series, Eastern Christian Studies, which is a sub-series of the Ohio Slavic Papers. That volume has been sent to the printer and should be appearing soon. As someone who was also an officer for those six years I want to thank Russ personally for his support and help with a whole variety of projects that we worked on together over these six years as part of ASEC---it was a pleasure. Christine Worobec has stepped down as secretary, and we must also thank Christine for her tireless work to put together the 2009 Conference which took place in October (see the program [attached as a pdf] for the excellent line-up of papers that we heard!). Christine dealt with messages, emails, announcements, our minutes, and maintained our email list for three years, for all of which we owe her profound thanks: she was part of the day-to-day communications of the membership. I suppose I should mention here that I too relinquished my role as Vice President/President Elect and became ASEC's new leader in November. I step into the shoes of my predecessors, not only Russ's, but Nickolas Lupinin's as well and hope that as members of the Advisory Board, these fine past officers will continue to aid me and us with their advice and guidance.

ASEC is pleased, then, to announce the results of our new elections. Valeria Nolan, Palmer Brown Professor of Interdisciplinary Humanities and Associate Professor of Russian, Dept. of Modern Languages and Literatures,

Rhodes College, has graciously agreed to serve as Vice President and President Elect, with three-year terms for each. Page Herrlinger, Associate Professor, Department of History, Bowdoin College, has been elected to the three-year post of secretary. Lucien Frary remains treasurer, to the relief of us all, and John-Paul Himka, too, retains his post as Newsletter Editor, for which we are grateful. To all of these individuals, we offer profound thanks for their service.

The minutes from the November 2009 Annual Meeting are published in this issue of the newsletter, but I would like to draw attention to the announcement made at the Annual Meeting regarding the most recent recipient of ASEC's Distinguished Scholar Prize. Francis Butler received the award for his excellent article, "Ol'ga's Conversion and the Construction of the Chronicle Narrative," *Russian Review* 67 (April 2008): 230-42. Congratulations to Francis for his outstanding work and ongoing productivity in the field.

Best wishes to all in this new year. We look forward to working with you.
-- Jennifer Spock

Treasurer's Report

Prepared 7 November 2009

Submitted by Lucien J. Frary

Amended with KY information by Jennifer B. Spock November 10, 2009

Presented at the ASEC meeting, 12 November 2009 Boston, MA

Balance 20 November 2008, NJ Account:	\$3270.03
Balance 31 October 2008 KY Account:	944.53
Balance Total:	4,214.56

Income, NJ:	
Membership Dues and Conference	
Registration for 2009, 2010	\$2770.00

Income, KY:	
Membership and Donation	\$125.00

Disbursements, NJ:	
Distinguished Scholar Prize:	\$50.00 check to V. Shevzov #104

Receptions:	
To Honor Robert O. Crummey, Phila. 11/21/08	\$200.00 check to D. Rowland #105
For ASEC Membership, Phila. 11/21/08	\$109.53 check to Valeria Nollan #106
For ASEC Membership, Boston 11/12/09	\$100.00 check to Valeria Nollan #107
For ASEC Conference, Columbus, 10/1/09	\$1404.83 check to The Blackwell #108

Disbursements, KY:

One night for guest speaker 10/1/09

\$144.77 to Blackwell
Hotel, #102

Current Balance NJ Account:

\$4175.67

Current Balance KY Account:

\$924.76

Current Balance Total

\$5100.43

Opinion

Rival Organization for the Study of Eastern Christianity also Convenes in October

by Joel Brady, University of Pittsburgh

Just two weeks after the annual ASEC conference in October, another organization dedicated since 1980 (at least partially) to the study of Eastern Christianity—the Joint International Commission for the Theological Dialogue between the Roman Catholic Church and the Orthodox Church—convened in Paphos, Cyprus (16-23 October 2009). As part of the recently revived (ca. 2005-2006) international discussions between the two churches, the 11th plenary meeting of the Joint Commission discussed the “The Role of the Bishop of Rome in the Communion of the Church in the First Millennium.”¹ At issue were differing Catholic and Orthodox conceptions of papal primacy. (Inexplicably, discussion of the findings of the 2009 ASEC conference did not make it onto the Joint Commission’s agenda.)

The conversational point of departure represents a shift in focus to the unified church prior to the schism of the second millennium. This new approach, purporting to establish historical agreement within which to consider divisive issues, comes on the heels of tensions in the 1990s and early 2000s regarding uniatism, a sticking point exacerbated by interreligious hostilities in post-socialist Eastern Europe.² The refrains of this religious cold war—Orthodox denunciations of historical uniatism as a method of reunification and complaints directed at contemporary “Oriental Catholic churches” (the preferred nomenclature in ecumenical documents)—also surrounded the recent session in Cyprus, but only at its periphery.

While official interlocutors agreed to situate (i.e., postpone) the uniatism issue until the Joint Commission could undertake discussion of primacy in the second millennium, for anti-ecumenical Orthodox protesters, the “Uniate question” remains central. Opponents include not only “traditionalist” Orthodox parties, not in communion with world Orthodoxy, but also internal dissenters—most notably the monks of Mt. Athos, Orthodoxy’s monastic center. Critiques issuing from the Holy Mountain and elsewhere include objections that “Uniates”

have, themselves, participated in the Orthodox-Catholic dialogues and concerns that the end result of dialogue may be new Uniate churches. These dissident voices also decry common prayer among Orthodox and non-Orthodox Christians (at Cyprus, representatives of each church celebrated liturgies in each other's presence).³ For their part, on the first day of deliberations, Orthodox dialogue participants, like Metropolitan John Zizoulas of Pergamon "unanimously considered [these negative responses] as totally unfounded and unacceptable, providing false and misleading information."⁴ Though the Cyprus session produced no new joint statements, the Joint Commission agreed to work toward an official statement on the bishop of Rome in the first millennium.

Why is the Cyprus gathering relevant to ASEC members? Some years ago, I mentioned to a mentor of mine my plan to write a dissertation, analyzing ongoing, Pittsburgh-area ecumenical dialogues. I do not remember her exact response to this first (and long-since abandoned) proposal, but I distinctly recall head shaking and a decidedly unenthusiastic groan: I would be better served by exploring vernacular-level interreligious relations, rather than the toothless soirees frequented by members of the *bourgeois* religious class in their leisure time. In one sense, I *have* benefited from my shift to the study of intra-Christian relations "from below," but I have not abandoned my hunch that conversations among "those guys in the funny hats" have relevance—both to everyday religionists and to those of us who study them.

Attention to these dialogues sheds light on the way in which initiatives toward religious unity produce division and the ways in which categories like "fundamentalism" and "liberalism" apply—and do not—in an Eastern Christian milieu. Furthermore, elite level interchanges occasionally can have an impact on the ground. Greek Catholic Metropolitan Andrei Sheptytsky's early-20th century exchanges with Russian Orthodox prelates on the matter of Christian unity, for instance, were of a piece with his efforts to forestall conversions from Greek Catholicism to Russian Orthodoxy among migrant laborers in Austro-Hungarian Galicia and America; the path of ecumenism's trickle-down effect may not always make itself immediately apparent.⁵ Finally, there is yet another reason that we as students of Eastern Christianity may find value in tracking the conversation. By virtue of the fact that most of us practice our trade in North America, we must often articulate our various subfields of Eastern Christianity in terms of Western Christianity—something which Eastern Christian "insiders" have, for some time, been doing themselves. Those guys in the funny hats will convene again at the 12th plenary meeting of the Joint Commission in Vienna on September 20-27, 2010, and I for one will be following the proceedings.

¹ Several media outlets have published this unofficial document, a work-in-progress expanding upon the precedent of the Joint Commission's so-called 2007 "Ravenna document" on "Ecclesiological and Canonical Consequences of the Sacramental Nature of the Church: Ecclesial Communion, Conciliarity and Authority," available through the Ecumenical Patriarchate of Constantinople at <http://www.ec-patr.org/docdisplay.php?lang=en&id=848&tla=en> and the Vatican

at

http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/ch_orthodox_docs/rc_pc_chrstuni_doc_20071013_documento-ravenna_en.html. For a recent response to Ravenna issued by the North American Orthodox-Catholic Theological Consultation (concurrently with the Cyprus meeting), see: <http://www.scoba.us/resources/orthodox-catholic/response-ravenna.html> and <http://www.usccb.org/seia/RavennaResponse.pdf>.

² See, for example, the document “Uniatism, Method of Union of the Past, and the Present Search for Full Communion,” produced in 1993 at the Seventh Plenary Session in Balamand, Lebanon:

http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/ch_orthodox_docs/rc_pc_chrstuni_doc_19930624_lebanon_en.html.

³ For examples of some of these voices, see the materials collected at: <http://www.johnsanidopoulos.com/2009/10/scandal-of-orthodox-catholic-dialogue.html>.

⁴ “Communiqué of Joint International Commission.” Excerpts from an interview with Metropolitan Zizoulas may be found at Asia News Online:

<http://www.asianews.it/index.php?l=en&art=16625&geo=7&theme=8&size=>.

That the first day of plenary sessions is reserved for separate meetings among Orthodox and Catholics to coordinate among themselves speaks to the reality that other internal Orthodox divisions fall along national-ecclesial lines. The Russian Orthodox Church had pulled out of the 2007 Ravenna talks due to disagreements over whether the Estonian Orthodox Church, which the Russian Orthodox Church did not recognize, could send representatives; and while the Russian Orthodox rejoined the Joint Commission in Cyprus, representatives from the Bulgarian Orthodox Church did not attend.

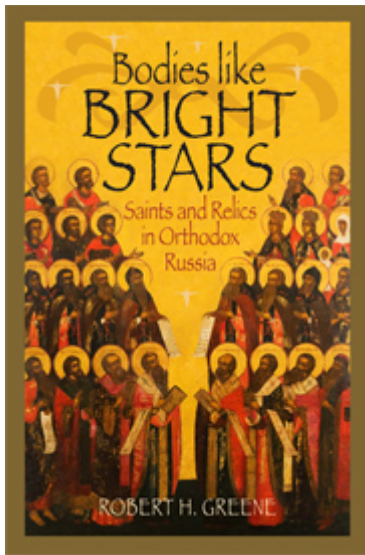
⁵ See for example the essays collected in Paul Robert Magocsi, ed., *Morality and Reality: The Life and Times of Andrei Sheptyts'kyi*, (Edmonton: University of Alberta Canadian Institute of Ukrainian Studies, 1989).

Members' Activities

Robert H. Greene, University of Montana

has a new book: *Bodies Like Bright Stars: Saints and Relics in Orthodox Russia* (Northern Illinois University Press).

<http://www.niupress.niu.edu/niupress/scripts/Book/bookResults.asp?ID=534>



Priscilla H. Hunt, University of Massachusetts

The Wisdom Iconography of Light: The Genesis, Meaning and Iconographic Realization of a Symbol, **Byzantinoslavica** 67 (2009), 55-118 has just been published. Priscilla Hunt describes the origin and significance of the Wisdom star, and its indebtedness to neo-Platonic and neo-Pythagorean tradition, and the writings of Dionysius the Areopagite. She also traces the evolution of the light imagery signifying Wisdom from the 6-15th centuries in specific iconographic texts that reflect the cultural-theological agendas of their times.

A companion article is forthcoming: "Premudrost' v Zhitii protopopa Avvakuma" *Провинция в культуре: литература, искусство, быт. III Ремезовские чтения*. (Новосибирск, SO RAN, 2010), ed. V. N. Alekseev. It shows how the poetic structure of Avvakum's Life models a Wisdom star and demonstrates the hidden Wisdom behind his holy foolishness. It can be found at www.phslavic.com.

If you have a place for members' weblinks, please include mine: www.phslavic.com.

Nickolas Lupinin, Franklin Pierce

wrote a chapter titled *The Russian Orthodox Church* for the book Eastern Christianity and the Cold War, 1945--91. Edited by Lucian Leustean. (London: Routledge, Dec. 2009). ISBN: 978-0-415-47197-8).

David B. Miller

David B. Miller, *Saint Sergius of Radonezh, His Trinity Monastery and the Formation of the Russian Identity, 1392-1605* to be published by Northern Illinois University Press in fall 2010.

Valeria Nollan, Rhodes College

is very honored to announce that she has been invited to deliver the Commencement Address for the Graduation Exercises at Holy Trinity Seminary in Jordanville, NY on May 30, 2010.

Serhii Plokhyy, Harvard University

I am forwarding you a link to my only religion-related talk last year (<http://arts.monash.edu.au/ukrainian/public-lect-plokhyy.php>). The talk was based on the chapter in my forthcoming book on the Yalta Conference <http://www.amazon.com/Yalta-Price-S-M-Plokhyy/dp/0670021415>).

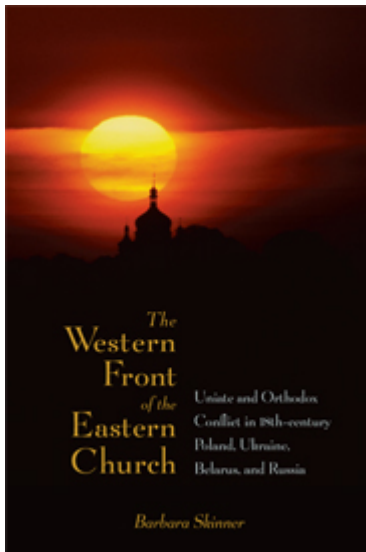
Andrei Psarev, Queen's University, Belfast

was ordained on July 26, 2009 by Metropolitan Hilarion to the holy diaconate for Holy Trinity Monastery, Jordanville, NY. Dn Andrei has been accepted by Queen's University, Belfast as an external, postgraduate student in the area of Byzantine Studies. He will be traveling to Belfast several times a year while working here in the States on a doctoral dissertation, focusing on Canons 13, 14 and 15 of the First and Second Council in Constantinople (861).

Barbara Skinner, Indiana State University

Her book came out in October 2009: *The Western Front of the Eastern Church: Uniate and Orthodox Conflict in Eighteenth-century Poland, Belarus, Ukraine, and Russia*, published by Northern Illinois University Press.

<http://www.niupress.niu.edu/niupress/Scripts/Book/bookResults.asp?ID=541>



Sergei Zhuk, Ball State University

Dr. Zhuk's book will be published on May 8, 2010: *Rock and Roll in the Rocket City: The West, Identity, and Ideology in Soviet Dnipropetrovsk, 1960-1985* (Baltimore, MD: the Johns Hopkins University Press & Washington, D.C.: Woodrow Wilson Center Press, 2010)

ESSAYS AND REVIEWS PERTAINING TO UKRAINIAN/RUSSIAN HISTORY [All Russian and Ukrainian titles have been translated into English]

"Making and Unmaking the 'Sacred Landscape of Orthodox Russia: Identity Crisis and Religious Politics in the Ukrainian Provinces of the Late Russian Empire," *Space, Place, and Power in Modern Russia: Essays in the New Spatial History*, Edited by Mark Bassin, Christopher Ely, and Melissa K. Stockdale (DeKalb, IL: Northern Illinois University Press, 2010), 120-148

"A Fight for Culture in the Closed City of Soviet Ukraine during Late Socialism, 1959-1984," [«Битва за культуру» в закритому місті радянської України в період пізнього соціалізму, 1959-1984 pp.], *Skhid-Zakhid* (East-West) (Kharkiv, January 2010), No. 1, 30-59. [in Ukrainian]

"The West in the Soviet 'Closed' City: Western Films, Ideology and Problems of Cultural Identification in Ukraine during the Brezhnev Era (1964-1982), *Novoe literaturnoe obozrenie* (New Literary Review), 2009, No. 100 (December), 52-76. [in Russian]

"Book Consumption and Reading Practices in Soviet Dnipropetrovsk during the Brezhnev Era," *Ab Imperio*, 2009, No. 3, 207-243.

"Building the Ukrainian Identity through Cultural Consumption in the 'Closed' City of Soviet Ukraine: Dnipropetrovsk KGB Files and 'Transgressions' of Everyday Life during Late Socialism, 1959-1985," in *Nationalisms Today*, Edited by Tomasz Kamusella & Krzysztof Jaskulowski. (Oxford: Peter Lang, 2009), 227-256.

Recently Dr. Zhuk began his new research project: "Writing the History of the West": Russian Studies of Western Civilization, Politics and Problems of National Identity From Nicholas I to Putin. As a part of this project, Dr. Zhuk is writing a book about the social and cultural history of American studies in Russia from the times of Nicholas I to the present.

Obituary

Archimandrite Joasaph (Joseph McLellan) +2008

<http://www.russianorthodoxchurch.ws/synod/eng2009/12enarchimioasaf.html>

Membership Form

ASEC

Association for the Study of Eastern Christian History and Culture, Inc.

Membership Form

The Association is a scholarly, non-profit organization dedicated to the promotion of the study of Eastern Christian history and culture. To this aim, ASEC seeks to encourage scholarship and research, advance effective teaching at all levels of education, promote publication and the dissemination of knowledge through the organization of meetings and conferences, and foster closer communication and facilitate the exchange of ideas. Membership in the Association is open to individuals having a professional scholarly interest in any aspect of Eastern Christian history and culture and who fulfill at least two of the following three criteria: 1) possession of advanced degree (at a minimum, MA or equivalent); 2) academic affiliation; 3) scholarly publications.

First Name: _____

Middle Initial or Name: _____

Last Name: _____

Office Address:

City/State: _____ Zip + Four: _____

Country: _____

Office Phone: (_____) _____ - _____

Office FAX: (_____) _____ - _____

Email: _____

Home Address:

City/State: _____ Zip + Four: _____

Country: _____

Home Phone: (_____) _____ - _____

Preferred Address for ASEC Correspondence: _____ Office _____ Home

Affiliation:

Department (please list dual appointments)

_____ Title/Rank:

Current Research and/or News for Publication in the ASEC Newsletter:

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Dues are \$25 for regular subscription, \$10 for graduate students. **Please make checks payable to: ASEC, Inc.,** and please write “For deposit only” above the endorsement area on the back of your check. Send checks to: Lucien Frary, Department of History, Rider University, 2083 Lawrence Road, Lawrenceville NJ 08648.

Conference

New Religious Histories: Rethinking Religion and Secularization in 20th Century Ukraine and Russia

March 25-27, 2010

Penn State University

This workshop seeks to explore the myriad forms of religious expression and religious practice that occurred in Soviet society in light of the secularist policies of the Soviet state. The goal is to consider how particularities of Soviet secularism, including its periods of intensification and relaxation, shaped the forms religious expressions took in Soviet Russia and Ukraine. Studies of secularization have traditionally focused on the formation of policies, rather than on how those policies were experienced and variably implemented across regions, over time, and in response to perceptions of local religious practice. An edited volume of essays that will emerge from this workshop on the intersection of religious practice and Soviet secularizing policies will complement other historiographies of religiosity in the region as well as studies of how specific denominations and the believers within them adapted to the conditions set in Soviet society.

4:00 Thursday, March 25, 2010, 102 Weaver

Inaugural Woskob Annual Lecture in Ukrainian Studies

Serhii Plokhy, Mykhailo Hrushevsky Professor of Ukrainian History, Harvard

University

The Echoes of Yalta: Ukraine and The Religious Division of Europe, 1945-1946

6:00 -7:30 pm Dinner, Nittany Lion Inn, Writing Room 1

7:30 – 9:30 Film Screening, “No. 4 Street of Our Lady” with film maker Judy Maltz

Carnegie Cinema. The film tells the story of a woman in Sokal, then Eastern Poland, now Ukraine, who hid three Jewish families during World War II.

Friday, March 26, 2010

8:30-9:00 Breakfast, 102 Weaver Building

9:00-10:00 Olga Bertelsen, Penn State, History

Total Liberty for Wolves is Death to the Lambs: Persecutions of Jewish Political Parties in the 1920s and 1930s

Discussant: Greg Freeze, Brandeis, History

10:00-11:00 John-Paul Himka, University of Alberta, History and Classics

Metropolitan Andrei Sheptytsky and the Holocaust

Discussant: Greg Eghghian, Penn State, History and Science, Technology and Society

11:00-11:15 BREAK

11:15-12:15 Scott Kenworthy, Miami University of Ohio, History and Religious Studies

The Revival of Monastic Life in the Trinity-Sergius Lavra after World War II.

Discussant: Gregg Roebber, Penn State, History and Religious Studies

12:15-1:45 LUNCH

1:45-2:45 Nadieszda Kizenko, University at Albany, History

Confession in Modern Russia and Ukraine

Discussant: Vera Shevzov, Smith College, History

2:45-3:45 Stella Rock, Keston Center for Religion, Politics, and Society

Has Moscow not forgotten St Seraphim?' Public and private defiance of Soviet anti-pilgrimage measures in Russia

Discussant: Linda Ivanits, Penn State, Slavic Languages and Literatures

3:45-4:00 BREAK

4:00- 5:00 Olena Panych, Donetsk Christian University

Space and Time of Suffering: Soviet Past in the Memoirs and Narratives of Evangelical Christian Baptists

Discussant: Catherine Wanner, Penn State, History

6:00 DINNER at Cathy Wanner's house, 241 Waring Ave.

Saturday, March 27, 2010

8:30-9:00 Breakfast

9:00-10:00 Zoe Knox, University of Leicester

Jehovah's Witnesses and Soviet Secularisation: The Clash between Watch Tower Theology and Soviet Ideology in the Post-War Period

Discussant: Roger Finke, Penn State, Sociology

10:00-11:00 Viktor Yelensky, Ukrainian Academy of Sciences, Institute of Philosophy.

Revival before Revival: Popular and Institutionalized Religion in Ukraine on the Eve of the Collapse of Communism

Discussant: Philip Jenkins, Penn State, History

11:00-11:15 BREAK

11:15-12:15 Catherine Wanner, Penn State, History

The Legacy of Soviet Practices of Secularization and Sacralization

Discussant: Jaime Haight, Penn State, Sociology

12:15-1:15 Roundtable on Poetry and the Sacred

Olha Tytarenko, University of Toronto, *The Antichrist in Russian Literary Consciousness*

Michael Naydan, Penn State, *Ukrainian Poets Writing God: Skovoroda, Tytchyna, Antonych and Barka*

Slava Yastremski, Bucknell University, *The Religious Writings of Olga Sedakova*

LUNCH

Brief Discussion of Publication Plans

¹ Several media outlets have published this unofficial document, a work-in-progress expanding upon the precedent of the Joint Commission's so-called 2007 "Ravenna document" on "Ecclesiological and Canonical Consequences of the Sacramental Nature of the Church: Ecclesial Communion, Conciliarity and Authority," available through the Ecumenical Patriarchate of Constantinople at <http://www.ec-patr.org/docdisplay.php?lang=en&id=848&tla=en> and the Vatican at http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/ch_orthodox_docs/rc_pc_chrstuni_doc_20071013_documento-ravenna_en.html. For a recent response to Ravenna issued by the North American Orthodox-Catholic Theological Consultation (concurrently with the Cyprus meeting), see: <http://www.scoba.us/resources/orthodox-catholic/response-ravenna.html> and <http://www.usccb.org/seia/RavennaResponse.pdf>.

² See, for example, the document "Uniatism, Method of Union of the Past, and the Present Search for Full Communion," produced in 1993 at the Seventh Plenary Session in Balamand, Lebanon: http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/ch_orthodox_docs/rc_pc_chrstuni_doc_19930624_lebanon_en.html.

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⁴ "Communiqué of Joint International Commission." Excerpts from an interview with Metropolitan Zizoulas may be found at Asia News Online: <http://www.asianews.it/index.php?l=en&art=16625&geo=7&theme=8&size=>. That the first day of plenary sessions is reserved for separate meetings among Orthodox and Catholics to coordinate among themselves speaks to the reality that other internal Orthodox divisions fall along national-ecclesial lines. The Russian Orthodox Church had pulled out of the 2007 Ravenna talks due to disagreements over whether the Estonian Orthodox Church, which the Russian Orthodox Church did not recognize, could send representatives; and while the Russian Orthodox rejoined the Joint Commission in Cyprus, representatives from the Bulgarian Orthodox Church did not attend.

⁵ See for example the essays collected in Paul Robert Magocsi, ed., *Morality and Reality: The Life and Times of Andrei Sheptyts'kyi*, (Edmonton: University of Alberta Canadian Institute of Ukrainian Studies, 1989).