

The ASEC Newsletter

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**In This Issue**

President's Message

Announcements

Members' Activities

**President's Message**

As spring 2011 develops, I hope that all ASEC members are flourishing personally and professionally despite the many storms and other natural upheavals that have battered our world in recent months. A busy academic year draws to a close and we have many positive events to report as well as others to anticipate. ASEC members continue to be involved in exciting scholarship and new members and interested scholars continue to send me queries about the organization. It is a pleasure to have a number of exciting and interesting developments to discuss.

I would like to congratulate Sergei Zhuk for winning our 2010 Distinguished Scholar Prize for an outstanding article-length piece of scholarly research published between September 2008 and August 2010. His article, "'Westernization' and Youth in the 'Closed City' of Soviet Ukraine, 1964–84," appeared in *Russian Review* in October 2008, and, in the words of the prize committee, it "provides an engaging and thought-provoking view of the complex interaction of religious sentiment and institutions in a relatively sheltered Ukrainian city during the late Soviet period." See the minutes from our November 2010 Annual meeting for the full statement from the committee. Each year the pool of nominees for our prize has grown, and each year we have been fortunate to have a difficult decision to make from among a number of outstanding pieces. We also must thank Chris Stroop for volunteering to create and maintain our official ASEC Facebook page. Please "friend" us and stay up-to-date with ASEC's activities! Also, please thank Chris for taking on this task, which will certainly increase our visibility and provide a great place for us to post news and photos of our collective and individual activities and successes.

ASEC continues to sponsor our own (and now other) panels and conferences and many of you have probably gotten the call for papers for our October conference, which is included in this newsletter. There is still time to send in your paper or panel proposal, and we look forward to another invigorating program. We sponsored a roundtable this past fall at the Association for Slavic, Eastern European and Eurasian Studies conference in Los Angeles; the session, entitled *Rethinking Russian Religious Thought*, was organized by Patrick Michelson and Judith Kornblatt. As a supplement to that, we have also provided a modest financial donation to help graduate students attend their conference in Madison, Wisconsin in May. Finally, on a similar note, we have also been pleased to begin the plans for our 2013 conference, which will be held at Georgetown University in March of that year, with the help of David Goldfrank. Stay alert for more news on that score.

Another important milestone worthy of celebration has occurred since our last newsletter, which is the appearance of ASEC's first volume: *Culture and Identity in Eastern Christian History: Papers of the First Biennial Conference of the Association for the Study of Eastern Christian*

*History and Culture*, edited by Russell E. Martin and Jennifer B. Spock with the assistance of M. A. Johnson. The volume is the first in our sub-series, Eastern Christian Studies, that we set up some time ago with Ohio Slavic Papers and can be ordered by contacting Slavica publishers (\$24.95 US plus shipping). Slavica does not yet have it posted on its website, but the following link will allow you to reach the staff and order the book: <http://www.slavica.com/>. I hope you will join with me in congratulating the authors of the collected articles for their fine work and in thanking the following groups at Ohio State for their financial and/or editorial roles in the process: The Department of Slavic and Eastern European Languages and Literatures, The Center for Slavic and East European Studies, The Resource Center for Medieval Slavic Studies and the Hilandar Research Library. Special thanks should go to M.A. Johnson without whose help I would never have had the courage to complete the final editing and formatting of the volume, to Predrag Matejic, Daniel Collins, and Halina Stephans for their support of the volume in its initial stages, and to Helena Goscilo, Andrea Sims, Yana Hashamova, and Lance Erickson who helped it come to fruition in the final months. Russell Martin, our former president, gets extra special thanks for his role in the editing, copy-editing, and problem-solving stages of the project. I hope that all of you enjoy productive yet peaceful summers, and that we will see many of you in person at the conference when autumn rolls around. Travel safely, and read nourishingly!

Jennifer B. Spock  
President

#### **Announcements**

##### **ASEC Call for Papers**

ASEC announces its fourth biennial conference to take place in Columbus, Ohio from October 7 to October 8, 2011. We are pleased to invite papers for a multi-disciplinary conference devoted to the cultures that have been influenced by forms of Christianity originating from the Eastern/Byzantine tradition.

Papers may deal with any related region, period or topic and may represent any discipline including anthropology, cultural studies, history, literary criticism, linguistics, sociology and religious studies.

The conference will be held at the Pfahl Hall Conference Center at The Blackwell Hotel on The Ohio State University campus in Columbus, Ohio. The conference will include two days of panels plus a keynote address. Panel proposals of three to four presenters plus chair/discussant are preferred but individual papers are also encouraged. Please send panel and paper proposals with abstracts of 100-200 words for each paper, and a short CV for each participant to Jennifer Spock ([jennifer.spock@eku.edu](mailto:jennifer.spock@eku.edu)). Proposals must be received by May 20, 2011.

Registration is \$50 (\$25 for graduate students) and participants must be members of ASEC, Inc. by the time of the conference. Fees are waived for students and faculty of The Ohio State University with current university identification.

To become a member of ASEC, please contact the ASEC treasurer, Lucien Frary, Rider University, 2083 Lawrence Road, Lawrenceville NJ 08648 ([lfrary@rider.edu](mailto:lfrary@rider.edu))

The conference is co-sponsored by ASEC, Inc. and The Ohio State University's Center for Slavic and East European Studies, the Resource Center for Medieval Slavic Studies, the Hilandar Research Library, and the Eastern Kentucky University's Department of History.

For more information contact Jennifer Spock [jennifer.spock@eku.edu](mailto:jennifer.spock@eku.edu) or Page Herrlinger ([pherrlin@bowdoin.edu](mailto:pherrlin@bowdoin.edu))

### **ASEC on Facebook!**

As ASEC's new official Facebook operator, I am happy to do what I can to promote our organization by providing it with some internet exposure. All of our members who are on Facebook will shortly be able to read ASEC announcements and updates on the page. You will also be able to start discussions relevant to ASEC. You can help me promote ASEC through Facebook by visiting the page (it is easily searchable, but you can also use this url: <http://www.facebook.com/pages/Association-for-the-Study-of-Eastern-Christian-History-and-Culture-ASEC/171848576168814?sk=wall&filter=2>) and clicking on the "like" button. In addition, feel free to e-mail me ([cstroop@stanford.edu](mailto:cstroop@stanford.edu)) ASEC-related pictures that I could post to the page. The more content we have, the more useful and attractive the page will be. In addition to working on the Facebook page, I would like to announce that I am completing my dissertation, "Providential Empire: Russia's Religious Intelligentsia and the First World War" and graduating from Stanford this June.

Christopher Stroop, Ph.D. Candidate  
Department of History, Interdisciplinary Studies in the Humanities  
Stanford University

### **“Rethinking Russian Religious Thought”: University of Wisconsin–Madison, 23–24 May 2011**

Patrick Michelson and Judith Kornblatt are hosting an interdisciplinary symposium entitled “Rethinking Russian Religious Thought” at the University of Wisconsin–Madison on 23–24 May 2011. The symposium brings together twelve leading and emerging scholars of Russian Orthodoxy to assess the field of study since the publication of Kornblatt and Richard Gustafson, eds., *Russian Religious Thought* in 1996, present original research in the study of Russian Orthodox thought, and chart new avenues of inquiry.

The symposium is funded by grants from ASEC, Worldwide University Network, The George L. Mosse Program, and Prof. David McDonald's Alice D. Mortenson-Michael B. Petrovich Chair in Russian History (U of Wisconsin).

Participants in the symposium are Martin Beisswenger (U of Notre Dame), Ruth Coates (U of Bristol), Heather Coleman (U of Alberta), Sean Gillen (U of Wisconsin), Nel Grillaert (Ghent U), Scott Kenworthy (Miami U), Nadia Kizenko (SUNY Albany), Randall Poole (St. Scholastica), Vanessa Rampton (Cambridge), Vera Shevzov (Smith), Oliver Smith (U of St. Andrews), Elise Wirtschafter (California State Polytechnic University).

The resulting volume will be published by the University of Wisconsin Press in 2012 and will include a foreword by Caryl Emerson (Princeton) and an afterword by Paul Valliere (Butler U).

## **Members' Activities**

### **Charles Arndt, Union College**

My article entitled "Wandering in Two Different Directions: Spiritual Wandering as the Ideological Battleground in Dostoevsky's *The Adolescent*," will be coming out in the *Slavic and East European Journal*'s volume 54.4 this spring. Through this article I hope to break new ground in cultural as well as literary studies, elucidating the deep underlying meaning which religious wandering (*strannichestvo*) brings to the novel. I want to thank ASEC for all the wonderful input I received regarding this project at the ASEC conference last year.

I am currently researching asceticism and holy fools for an article on Leskov's story "The Enchanted Wilderness."

### **J. Eugene Clay, Arizona State University**

I am currently working on a history of Russian Spiritual Christianity.

My article, "The Woman Clothed in the Sun: Pacifism and Apocalyptic Discourse among Russian Spiritual Christian Molokan-Jumpers," has been published in *Church History* 80.1 (March 2011): 109-138. The article explores the biblical hermeneutics of one branch of Spiritual Christians, the Molokan-Jumpers. The Woman Clothed in the Sun, an image from Revelation 12, became a particularly poignant symbol for the Spiritual Christians, Russian religious dissenters who first appeared in the historical record in the 1760s. Rejecting the hierarchy, sacred buildings, and rituals of the official state church, they instead believed in a spiritual church, recognized only living human beings as the true holy images of God, and developed strong pacifist tendencies. By the 19th century, one group of Spiritual Christians, the Molokan-Jumpers, envisioned themselves as the Woman Clothed in the Sun. By placing themselves within the apocalyptic narrative, the Spiritual Christians fashioned answers to plague, famine, and state persecution. At four particular moments, Russian prophets called on this apocalyptic image. In the 1830s, Spiritual Christians actively sought the Woman's "refuge in the wilderness," by migrating to the Caucasus. In the 1850s, a new prophet, Maksim Rudometkin, claimed that he himself was the promised savior, the Woman's male child. In 1904, the pacifist Molokans again saw themselves in the Woman as they sought a refuge from military service in the New World. Finally, in 1917, the Spiritual Christians who had settled in Arizona turned once again to the image of the Woman as they dramatically wrestled with their response to the Selective Service Act.

### **Heather Coleman, University of Alberta**

Heather Coleman hosted a conference, "Faith and Story in Imperial Russia," at the University of Alberta, Edmonton, Canada, on 1-2 October 2010. The goal of the workshop was to discuss contributions to *Faith and Story in Imperial Russia*, a planned collection of translated documents emerging from the lived religion of nineteenth and early twentieth-century Russia, in the context of a broader conversation about Russian Christian narrative. It was sponsored by the Canada Research Chairs programme and the Department of History and Classics.

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

"The Last Judgment Icon of Mshanets." *Journal of Ukrainian Studies* 33-34 (2008-09): 219-26.

“Moments in the History of an Icon Collection: The National Museum in Lviv, 1905-2005.” In *Alter Icons: The Russian Icon and Modernity*, edited by Jefferson J.A. Gatrall and Douglas Greenfield, 112-27 (+ 2 color plates). University Park, PA: The Pennsylvania State University Press, 2010.

“Ikona *Strashnoho Sudu* v Muzei istorii religii u L’vovi. Problemy heohrafichnoho pokhodzhennia i datuvannia.” [The Icon of the Last Judgment in the Museum of the History of Religion in Lviv: Problems of Geographical Provenance and Dating.] In *Szczelina światła. Ruskie malarstwo ikonowe*, edited by Agnieszka Gronek, 201-14. Kraków: Collegium Columbinum, 2009.

Roundtable panelist. “The Russkiy Mir Idea – a Post-Imperial or a Neo-Imperialist Concept? Vital or Stillborn?” Association for Slavic, East European, and Eurasian Studies, 18-21 November 2010, Los Angeles.

Lecture (with Frances Swyripa): “Treasures and Tragedies: Ukrainian Sacral Culture in the Peace River Country.” Seminar Series of the Canadian Institute of Ukrainian Studies, Edmonton, 6 October 2010.

Paper: “A Cinematic Churchman: Metropolitan Andrei Sheptytsky in Oles Yanchuk’s *Vladyka Andrei*.” Conference “Iconic Turns: Nation and Religion in Eastern European Cinema since 1989.” Cluster of Excellence “Religion and Politics,” Westfälische Wilhelms-Universität Münster (Germany), 18-20 June 2010.

Lecture: “Christianity and Radical Nationalism: Metropolitan Andrei Sheptytsky of Lviv/Lemberg and the Bandera Movement 1941-44.” Cluster of Excellence “Religion and Politics,” Westfälische Wilhelms-Universität Münster (Germany), 16 June 2010.

Paper: “Metropolitan Andrei Sheptytsky and the Holocaust.” Conference “New Religious Histories: Rethinking Religion and Secularization in 20th Century Ukraine and Russia.” Penn State University, State College, PA, 25-27 March 2010.

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

*The Heart of Russia: Trinity-Sergius, Monasticism and Society After 1825* (Oxford: Oxford University Press and Washington, DC: Wilson Center Press, 2010).

[http://www.amazon.com/gp/product/0199736138/ref=s9\\_simh\\_gw\\_p14\\_d0\\_il?pf\\_rd\\_m=ATVPDKIKX0DER&pf\\_rd\\_s=center-2&pf\\_rd\\_r=1V3KSW8B7C7904W93MKP&pf\\_rd\\_t=101&pf\\_rd\\_p=470938631&pf\\_rd\\_i=507846](http://www.amazon.com/gp/product/0199736138/ref=s9_simh_gw_p14_d0_il?pf_rd_m=ATVPDKIKX0DER&pf_rd_s=center-2&pf_rd_r=1V3KSW8B7C7904W93MKP&pf_rd_t=101&pf_rd_p=470938631&pf_rd_i=507846)

“Russian Monasticism and Social Engagement: The Case of the Trinity-Sergius Lavra in the Nineteenth Century,” in *Philanthropy and Social Compassion in Eastern Orthodox Tradition*, ed. M. J. Pereira. The Sophia Institute Studies in Orthodox Theology, vol. 2 (New York: Theotokos Press, 2010), pp. 163-181.

Encyclopedia articles:

“Eastern Orthodox Tradition”; “Eastern Orthodoxy”; and “Worship: Orthodox,” in *Encyclopedia of Religion in America* (4 vols.), eds. Charles H. Lippy and Peter W. Williams (Washington DC: CQ Press, 2010).

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

“Monasticism and Philanthropy in Nineteenth-Century Russia,” Association for Slavic, East European and Eurasian Studies National Convention, Los Angeles CA, November 21, 2010

“The Marginalization of Eastern Orthodoxy in the Study of World Christianity,” American Academy of Religion Annual Meeting, Atlanta GA, October 30, 2010

“The Trinity-Sergius Lavra during the Russian Revolution,” Conference on “Russian Orthodox Monasteries and Monasticism in the 19-20th Centuries: Spiritual Life, Economy, and Social Service,” Sts Cyril and Methodius Church Post-Graduate and Doctoral School (Danilov Monastery), Moscow, Russia, May 26, 2010

**Russell E. Martin, Westminster College**

Russell E. Martin, ed., *Ad Fontes: Essays in Russian and Soviet History, Politics, and Society in Honor of Orysia Karapinka*, 2 vols. (=RussianHistory 37.4 [2010], and 38.1 [2011]).

Russell E. Martin, “‘For the Firm Maintenance of the Dignity and Tranquility of the Imperial Family’: Law and Familial Order in the Romanov Dynasty,” in *Ad Fontes: Essays in Russian and Soviet History, Politics, and Society in Honor of Orysia Karapinka*, vol. 1 (=Russian History 37.4 [2010]), 299–304.

Russell E. Martin, “Praying for Health, Heirs, Victory over Enemies, and Prosperity: Projecting the Interests of Dynasty through Gifts at Muscovite Royal Weddings,” in *Everyday Life in Russia History: Quotidian Studies in Honor of Daniel Kaiser*, eds. Gary Marker, JoanNeuberger, Marshall Poe, and Susan Rupp (Bloomington, Ind.: Slavica Press, 2010), 23–42.

Russell E. Martin, “The Petrine Divide and the Periodization of Early Modern Russian History,” *Slavic Review* 69, no. 2 (Summer 2010): 410–25.

Russell E. Martin, “Gifts and Commemoration: Donations to Monasteries, Legitimacy, and Remembering the Royal Dead in Muscovy (1715/1761),” in *Forschungen zur Osteuropäischen Geschichte* 76 (2010): 499–525.

**David B. Miller, Roosevelt University, Emeritus**

*Saint Sergius of Radonezh, His Trinity Monastery and the Formation of the Russian Identity, 1392-1605*. Northern Illinois University Press.

<http://www.niupress.niu.edu/niupress/scripts/book/bookResults.asp?ID=585>

“The Politics and Ceremonial of Joasaf Skripitsyn’s Installation as Metropolitan on 9 February 1539.” *Russian Review* 70, no. 2 (April 2011): 234-51.

“Another Sort of Genealogy: The Culture of Commemoration at the Trinity-Sergius Monastery and Trinity’s First *Sinodik*.” In a collection of papers from the conference “The Book of Royal Decrees and Russian Historical Consciousness,” UCLA, 26-28 February 2009; publication forthcoming.

**Hugh Olmsted, Harvard University**

Hugh Olmsted has recently contributed a chapter, "Dunia, a Fool for Christ," pp. 252-269 in: *Portraits of Old Russia: Imagined lives of ordinary people, 1300-1725* / ed. Donald Ostrowski and Marshall T. Poe. Armonck, NY ; London, England : M.E. Sharpe, 2011.

A related, but longer and more developed on-line version, "The Iurodivaia Dunia, Fool for Christ" will be available by April 1, 2011 on the web site [http://holytrinityorthodox.org/articles\\_and\\_talks/Dunia.htm](http://holytrinityorthodox.org/articles_and_talks/Dunia.htm). Comments and suggestions will be gratefully received, and may addressed to: [webmaster@holytrinityorthodox.org](mailto:webmaster@holytrinityorthodox.org).

**Vera Shevzov, Smith College**

Amy Singleton Adams, Associate Professor of Russian, and I co-organized a conference in January of this year entitled, "Framing Mary: The Mother of God in Modern Russian Culture." It was held jointly at the College of the Holy Cross in Worcester, MA and the Museum of Russian Icons in Clinton, MA. We hope to publish the essays in the not-so-distant future.

**Sergei I. Zhuk, Ball State University**

Professor Zhuk was invited to make a public presentation of his book "Rock and Roll in the Rocket City: The West, Identity, and Ideology in Soviet Dniepropetrovsk, 1960-1985" at the Centre for European, Russian and Eurasian Studies, University of Toronto, Canada, March 4, 2011 and at the Institute for European, Russian and Eurasian Studies, The Elliott School of International Affairs, The George Washington University, Washington, DC, March 9, 2011 with Dr. Taras Kuzio. The title of this presentation was "Rock and Roll, Disco Mafia and the Collapse of Communism."