

NADIESZDA KIZENKO

Professor of History
Department of History
Social Sciences 145
University at Albany
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Education

- 1995 Ph.D., History, Columbia University, New York
“The Making of a Modern Saint: Ioann of Kronstadt and the Russian People, 1855-1917.”
Mentor: Richard S. Wortman
- 1993 Certificate in Russian and Soviet Studies, W. Averell Harriman Institute, New York
Mentor: Mark Von Hagen
- 1991 M.A., History, Columbia University, New York
“The Problem of Continuity in the Works of Sergei Eisenstein.”
Mentor: Leopold H. Haimson
- 1982 A.B, magna cum laude in History and Literature, Harvard University, Cambridge, Massachusetts
“Representations of the Optina Pustyn’ Monastery in Late Imperial Russian Literature and Religious Thought.”
Mentor: Beth Holmgren

Educational Employment

- January 2017 Professor of History, University at Albany
- May 2016-present Chair, Department of History, University at Albany
- May 2015-present Director of Religious Studies, University at Albany
- 2000-2016 Associate Professor, Department of History, University at Albany
Chair, Spring 2014
- 1994-2000 Assistant Professor, Department of History, University at Albany
- 1989-92 Instructor, Department of Slavic Languages and Literatures, Columbia University,
New York

Additional Employment

- 1985-1986 Associate Editor, Scholarly and Reference Books
St Martin's Press, New York, New York
- 1983-1984 Features Editorial Staff, Vogue Magazine, Condé Nast Publications, New York

Honors & Awards

- 2015 Dean's Award for Outstanding Achievement in Teaching
- 2013 Best Article, Association for the Study of Eastern Christianity
"The Feminization of Patriarchy? Women in Contemporary Russian Orthodoxy," *Signs*,
Volume 38 (3), 2013, 595-621.
- 2013 Writer in Residence, Jordan Center for Advanced Study of Russia, New York University
- 2001 Heldt Prize (Best First Book), Association of Women in Slavic Studies
A Prodigal Saint: Father John of Kronstadt and the Russian People (Pennsylvania State University
Press/ Studies of the Harriman Institute, 2000)

PUBLICATIONS

Books

Sviatoi nashego vremeni: o. Ioann Kronshtadtskii i russkii narod (*A Saint of Our Time: Father John of Kronstadt and the Russian People*) (Moscow: Novoe Literaturnoe Obozrenie, 2006).

Reviewed in:

<http://credonew.ru/content/view/1041/65/>

<http://prochtenie.ru/reviews/23162>

http://jourssa.ru/sites/all/files/volumes/2011_2/Semenkov_2011_2.pdf

http://scepsis.net/library/id_888.html

Zbestoyi iazyk v Tserkvi (Ekaterinburg, 2012) <http://old2.diaconia.ru/images/daijest.pdf>

Iuliia Danilova, 12 December 2009. <http://www.pravmir.ru/pochemu-o-zhenshhine-v-cerkvi/>

S. L. Firsov, *XIX Ezhegodnaia Bogoslovskaia Konferentsiia* 348-357.

<http://pstgu.ru/download/1282733816.firsov.pdf>

Pavel Basinskiy, *Sviatoi protiv L'va* (The Saint versus the Lion) http://www.medved-magazine.ru/articles/Pavel_Basinskiy_Chudesa_otsa_Ioanna.2589.html

A Prodigal Saint: Father John of Kronstadt and the Russian People (Pennsylvania State University Press/ Studies of the Harriman Institute, 2000).

. **Heldt Prize (Best First Book), Association of Women in Slavic Studies**

Reviewed in:

The Economist December 14, 2000, vol. 357, issue 8201, 94-5.

<http://www.economist.com/node/449345>

Otechestvennaia istoriia No. 6, 2000, 170-2. <http://istina.msu.ru/publications/article/3806887/>

The Catholic Historical Review 90.3 (2004) 560-2, <https://www.questia.com/library/journal/1P3-699312501/a-prodigal-saint-father-john-of-kronstadt-and-the>

The Journal of Modern History vol. 74, No. 3 (September 2002), 685-7.

The Slavic and East European Journal, vol. 46, No. 2 (Summer 2002), 415-6.

H-Net: <https://networks.h-net.org/node/10000/reviews/10262/pisiotis-kizenko-prodigal-saint-father-john-kronstadt-and-russian>

Journal of Religious History, February 2002, vol. 26, issue 1, 97.

Journal of Ecclesiastical History January 2002, vol. 53, issue 2, 194.

Slavic Review, vol. 60, No. 3 (Autumn 2001), 647-8.

<http://www.jstor.org.libproxy.albany.edu/stable/2696861>

The Russian Review, Vol. 60, No. 3 (July 2001), 438-440. <http://www.jstor.org/stable/2679678>

Anglican Theological Review vol. 87, 2 (Spring 2005)

Cistercian Studies Quarterly 2003, vol. 38, issue 1, 115.

Ora et Labora http://ishmaelite.blogspot.com/2010_05_01_archive.html

Debated with in Vladimir Golstein, "What Does a Saint Do Amidst MASSOLIT Revelers? Mikhail Bulgakov, Father John of Kronstadt, and Julien Benda's *La trahison des clercs*," *Russian Review* vol. 63, No. 4 (October 2004), 673-687.

Refereed Articles (since tenure)

"The Feminization of Patriarchy? Women in Contemporary Russian Orthodoxy," *Signs*, Volume 38 (3), 2013, 595-621.

. **Best Article, Association for the Study of Eastern Christianity**

«Исповедь в советское время» *Государство, Религия, Церковь в России и за Рубежом* [Confession in the Soviet Period: *State, Religion, Church in Russia and Abroad*] 3-4, 2012 (30), 10-33.

"The Poltava Battle in Language and Liturgy," *Harvard Ukrainian Studies* vol. 31, Number 1-4, 2009-2010, 227-244.

"'Popular' Religion in Russia and Ukraine," *Kritika: Explorations in Russian and Eurasian History* 9, 3 (Summer 2008), 1-14.

"The Mystery of Confession in Imperial Russia," *Modern Greek Studies Yearbook*, vol. 20/21, 2004/2005: 1-15.

"Imperial Immortality: Politics, Diplomacy, and the Building of the Russian Church at the Shipka Pass," *Modern Greek Studies Yearbook*, vol. 16-17, 2003: 243-255.

Unrefereed Articles

“The Lives and Afterlives of St. John of Kronstadt,” *The Wheel*, Issue 7 (Cloud of Witnesses), Fall 2016, 9-16.

https://static1.squarespace.com/static/54d0df1ee4b036ef1e44b144/t/583f5e34e4fcb5262087a1e6/1480547893766/Wheel7_article02.pdf

‘Confession in the Epoch of Alexander III,’ *Rodina* [Russian historical journal], #2 (February) 2015, 91-93.

Review essay of Sergei Chapnin, *Tserkov' v postsovetskoi Rossii: vozrozhdenie, kachestvo very, dialog s obschestvom* (*The Church in Post-Soviet Russia: Rebirth, Quality of Faith, Dialogue with Society*), in St. Vladimir's Theological Quarterly vol. 58, Number 1, 2014, 87-98.

‘Metropolitan Vitaly (Ustinov),’ *Sobornost'* (with *Eastern Churches Review*), 30:1 (2008): 72-84.

Confession in Modern Russian Culture (Seattle: NCEEER, 2007), http://www.ucis.pitt.edu/nceeer/2007_820-13g_Kizenko.pdf

Book Chapters

“Written Confessions, 1898-1908,” in Heather J. Coleman, ed., *Orthodox Christianity in Imperial Russia: A Sourcebook on Lived Religion* (Indiana University Press, 2014), 152-171.

“Written Confession and Religious Thought in Early Nineteenth-Century Russia,” in Patrick Lally Michelson and Judith Deutsch Kornblatt, eds., *Thinking Orthodox in Modern Russia: Culture, History, Context* (University of Wisconsin Press, 2014), 177-195.

. singled out in review by Alexander Polunov, *Slavic Review* vol. 74, No. 2 (Summer 2015), 401-3.

'Paradoxes of Patriarchy: Orthodoxy and Gender in Post-Soviet Russia,' in Katya Tolstaya, ed., *Orthodox Paradoxes: Heterogeneities and Complexities in Contemporary Russian Orthodoxy* (Leiden and Boston: Brill, 2014) (Brill's series in church history, 66), 302-317.

"Metropolitan Antonii (Khrapovitskii) and the 'Jewish Question,'" in Vladimir Tsurikov, ed., *Metropolitan Antonii (Khrapovitskii): Archpastor of the Russian Diaspora* (Jordanville: Foundation of Russian History, 2014), 195-206.

«Orthodox Beauty, Orthodox Fashion: Preoccupations in Contemporary Russia,» in Natalia Ermolaeva, ed., *Beauty and The Beautiful in Modern Orthodox Culture*. Sophia Studies in Orthodox Theology. vol. 4. (New York: Theotokos Press, 2013), 292-299.

“Sacramental Confession in Russia and Ukraine,” in Catherine Wanner, ed., *State Secularism and Lived Religion in Soviet Russia and Ukraine*, Chapter 6, (New York: Oxford University Press, 2012), 190-217.

“The Poltava Battle in Language and Liturgy,” in Serhii Plokhyy, ed., *Poltava 1709: The Battle and the Myth* (Cambridge: Ukrainian Research Institute of Harvard University, 2012), 227-244.

“Women and their Confessors in 18th and 19th Century Russia,” in Justin Marc Lasser, ed., *Women in the Orthodox Church: Past Roles, Future Paradigms* (New York: Theotokos Press/The Sophia Institute, 2010): 46-56.

‘The Church Schism and Old Belief,’ in Abbott Gleason, ed., *A Companion to Russian History* (Malden and Oxford: Wiley/Blackwell, 2009), 145-162.

‘Nuns’ Confessions in Imperial Russia,’ in “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,” *Ohio Slavic Papers*, vol. 9 / *Eastern Christian Studies*, vol. 1 (Summer 2009), 103-121.

‘The Savior on the Waters Church War Memorial in St Petersburg,’ in Valerie A. Kivelson and Joan Neuberger, eds., *Picturing Russia: Essays on Visual Evidence* (Yale University Press, 2008), 124-128.

“The Russian Style Churches of St. Petersburg,” in George Jackson and Alexej Ugrinsky, eds., *St. Petersburg 300: A Biography of the City As Viewed from the Anniversary of Its Founding* (Hempstead, NY: Hofstra University/Lima: Universidad Nacional Mayor de San Marcos/Centro de Produccion Fondo Editorial, 2008), 63-84.

‘Vitriny samoderzhavii: russkaia tserkovnaia arkhitektura za granitse,’ ‘The Vitrines of Autocracy: Russian Orthodox Churches Outside the Empire,’ in L. G. Zakharova, S. V. Mironenko, and T. Emmons, eds., *Petr Andreevich Zaionchkovskii: sbornik stateii i vospominanii k stoletiu istorika* (Moscow: Rosspen, 2008), 451-471.

‘Written Confessions and the Structure of Sacred Narrative,’ in Mark Steinberg and Heather Coleman, eds., *Sacred Stories: Religion and Spirituality in Modern Russian Culture* (Bloomington: Indiana University Press, 2007): 93-118.

. singled out in review by:

Aleksandr Lavrov, *Cahiers du Monde russe* vol. 49, No. 4 (octobre-décembre 2008), 826-830.

‘Protectors of Women and the Lower Orders: Constructing Sainthood in Modern Russia,’ in Robert H. Greene and Valerie Kivelson, eds., *Orthodox Russia: Belief and Practice Under the Tsars* (Penn State University Press, 2003): 189-218.

. singled out in review by:

Laurie Manchester, *Social History* vol. 31, No. 1 (February 2006), 123-5.

Lilya Berezhnaya, *Cahiers du Monde russe* vol. 46, No. 4, 874-8.

Daniel Rancour-Laferriere, *The Slavic and East European Journal* vol. 48, No. 2 (Summer 2004), 335-7.

Gregory L. Freeze, *The American Historical Review* vol. 109, No. 3 (June 2004), 1003-4.

“Orthodoxies and Revisions,” in Samuel H. Baron and Cathy A. Frierson, eds., *Adventures in Russian Historical Research* (Armonk, NY: M. E. Sharpe, 2003): 229-242.

. singled out in review by:

Ben Eklof, *The American Historical Review*, vol. 110, No. 1 (February 2005), 103-4.
Patrick O'Meara, *The Slavonic and East European Review* vol. 82, No. 4 (October 2004), 973-4.

“Describing Metropolitan Philaret, Past and Present,” in Vladimir Tsurikov, ed., *Philaret, Metropolitan of Moscow 1782-1867* (The Variable Press, 2003): 193-205.

Annotated Translations

“A Service of Thanksgiving,” (annotation and translation into English of Feofilakt Lopatynsky’s *Sluzhba blagodarstvennaia*), in Serhii Ploky, ed., *Poltava 1709: The Battle and the Myth* (Cambridge: Ukrainian Research Institute of Harvard University, 2012), 245-270.

Ten Homilies on the Beatitudes by St. John of Kronstadt, trans. and ed. (Paris: Cornerstone Editions/La Pierre Angulaire, 2003). 96pages.

Introductions to Volumes

‘Introduction,’ in Vladimir Tsurikov, ed., *The Trinity Sergius Lavra in Russian History and Culture* (Jordanville, NY: Holy Trinity Seminary Press, 2005): 13-23.

‘Introduction,’ *Ten Homilies on the Beatitudes by St. John of Kronstadt*, trans. and ed. (Paris: Cornerstone Editions/La Pierre Angulaire, 2003), 5-17.

Encyclopedia Entries

‘Orthodox Church, Eastern: in Russia,’ with Peter Bouteneff, ed. Daniel Patte, *The Cambridge Dictionary of Christianity* (Cambridge University Press, 2010), 899-903.

‘Holy Trinity Russian Orthodox Monastery,’ ‘Orthodox Churches,’ ‘Russians,’ *The Encyclopedia of New York State* (Syracuse University Press, 2003), 727, 1162-3, 1342-3.

Book Reviews

Mount Athos: Microcosm of the Christian East, *Journal of Ecclesiastical History*, vol. 65, No. 1 (January 2014), 174.

From the Shadow of Empire: Defining the Russian Nation through Cultural Mythology, 1855-1870, *The Slavonic and East European Review*, Vol. 90, No. 2 (April 2012), 360-362.

Bodies Like Bright Stars: Saints and Relics in Orthodox Russia, *Slavic Review*, Vol. 70, No. 4 (Winter 2011), 983-993.

Spiritual Elders: Charisma and Tradition in Russian Orthodoxy, *Cahiers du Monde russe*, 51/4, Oct-déc 2011, 837-839.

Preserving Petersburg: History, Memory, Nostalgia, *European History Quarterly* 41 (4) 2011, 698-700.

Tserkovnaia revoliutsiia 1917 goda (Vysshee duxovenstvo v Rossiiskoi Tserkvi v bor'be za vlast' v eparkhiakh posle Fevral'skoi revoliutsii), Slavic Review vol. 70, no. 2 (Summer 2011): 469-471.

Russian Society and the Orthodox Church: Religion in Russia After Communism, Logos 51 (2010) Nos. 3-4, 384-389.

Pravoslavie: konfessia, instituty, religioznost' (XVII-XX vv.): sbornik nauchnykh rabot, The Russian Review 69, no. 4 (October 2010): 719-20.

Working Souls: Russian Orthodoxy and Factory Labor in St. Petersburg 1881-1917 and Russia on the Eve of Modernity: Popular Religion and Traditional Culture under the Last Tsars (double review), The Russian Review 68 (July 2009): 535-537.

Svoboda sovesti i modernizatsiia veroispovednogo zakonodatel'stva Rossiiskoi imperii v nachale XX veka Ab Imperio 1 (2009): 217-222.

Russia's Lost Reformation: Peasants, Millennialism, and Radical Sects in Southern Russia and Ukraine, 1830-1917, Journal of Modern History 78 no. 3 (September 2006): 776-78.

Russkaia Pravoslavnaia Tserkov': sovremennoe sostoianie i aktual'nye problemy, Ab Imperio, 3/2006, 647-8.

Converging Worlds: Religion and Community in Peasant Russia, 1861-1917 Russian Review 64 (January 2005): 140-1

Enlightener of Rus': The Image of Vladimir Sviatoslavich across the Centuries Russian History/Histoire Russe 31, no. 3 (Fall 2004): 314-315.

The Cossacks and Religion in Early Modern Ukraine Russian History/Histoire Russe 31, no. 3 (Fall 2004): 315-317.

Red Priests: Renovationism, Russian Orthodoxy, and Revolution 1905-1946 Slavic Review, vol. 63, No. 1 (Spring 2004), 191-2.

Tale of Boyarynia Morozova: A Seventeenth-Century Religious Life H-Net Reviews in the Humanities & Social Sciences, September 2004, 1-3.

Church and State in Soviet Russia: Russian Orthodoxy from World War II, Russian Review 62, 4 (October 2003): 662.

Imitations of Life: Two Centuries of Russian Melodrama, Russian History v. 30, #3 (2003), 351-2.

The Complete Wartime Correspondence of Tsar Nicholas II and the Empress Alexandra, April 1914-March 1917, Russian History/Histoire Russe vol. 30, No. 1-2, 2003, 241.

Of Religion and Empire: Missions, Conversion, and Tolerance in Tsarist Russia, Slavic Review (Spring 2002): 155-6.

The Orthodox Church in the History of Russia, Russian Review 59 (April 2000): 298-9.

The Magic Mirror: Cinema in Russia, 1908-1918, Russian History/Histoire Russe, Winter 2000, 145.

Works in Progress

Book

Hand in Hand: Church, State, Society and the Sacrament of Confession in Imperial Russia (revising for Oxford University Press)

Book chapters

“Confession and the Sacrament of Penance After Communism: an Attempted Revival of Tradition in the Face of the Secular,” in George Demacopoulos and Aristotle Papanikolaou, *Tradition, Secularism, Fundamentalism* (revised, out for review).

“The Russian Church Abroad, the Moscow Patriarchate, and their Participation in Ecumenical Assemblies During the Cold War 1948-1964,” in Paul Mojzes, ed., *The North American Christian Community and the Cold War* (Grand Rapids, MI: Eerdmans, approved and submitted.)

“The Sacrament of Confession as Encounter with Early Modernity,” in Paul Bushkovitch, ed., *Rethinking Early Modern Russia* (Indiana University Press, approved and submitted).

“The Depiction of Orthodoxy in the Political Sciences After the Fall of Communism,” in Aristotle Papanikolaou and Pantelis Kalaitzidis, eds., *Political Orthodoxy and Totalitarianism in a Post-Communist Era* (Geneva, WCC Publications, approved and submitted).

“Confession and Modernity in Imperial Russia,” in Ana Siljak and Christopher Stroop, eds., *Russia, Religion, and Secularism: The Varieties of Modernity* (Northern Illinois University Press, approved and submitted).

“The Personal is Liturgical: *Govienie* in Modern Russian Culture,” in Ronald Vroon, ed., *On Behalf of All and For All: Liturgy in Russian Cultural History* (University of California Press, approved and revised).

“Father John of Kronstadt and Russian Writers” and “Father John of Kronstadt and The Phenomenon of Modern Sanctity,” in Gleb Zapalsky, ed., *Ioann Kronshtadtskii in the Historical and Cultural Legacy of Russia* (Moscow: Leto, approved and revised).

“Confession and the Autobiographical Genre in Early 19th Century Russia,” in Laurie Manchester and Denis Sdvizkov, eds., *Autobiography and Orthodoxy in Late 17th - early 20th Century Russia* (Moscow: NLO, approved and revised).

Book Reviews

Schulze Wessel, Martin and Sysyn, Frank E (eds). *Religion, Nation, and Secularization in Ukraine* (Canadian Institute of Ukrainian Studies Press, Edmonton and Toronto, 2015), Slavonic & East European Review.

OTHER SCHOLARLY ACTIVITY

Articles in Mass Media

“Orthodoxy and Dissent,” contribution to interfaith public engagement initiative for the first 100 days of the Trump Presidency, April 9, 2017. <http://www.valuesandvoices.com/letter80/>

“Beat Her When You Are Alone Together: Domestic Violence in the Russian Tradition, Past and Present,” *Public Orthodoxy* February 13, 2017, <https://publicorthodoxy.org/tag/nadieszda-kizenko/>, <https://publicorthodoxy.org/2017/02/13/russia-domestic-violence/#more-2268>

‘Russia’s Orthodox Awakening: The Fraying of Russia’s Church-State Alliance,’ *Foreign Affairs*, September 17, 2013: <http://www.foreignaffairs.com/articles/139936/nadieszda-kizenko/russias-orthodox-awakening>

This article prompted a response:

‘Of God and Caesar: Religion and State in Russia and Elsewhere,’ 23 September 2013 <http://www.economist.com/blogs/erasmus/2013/09/religion-and-state-russia-and-elsewhere>

‘How and What People Believed in the USSR: the opinions of scholars.’ *Tserkovnyi vestnik*, February 16, 2012. http://www.e-vestnik.ru/science/kak_i vo_4417/

‘Church Merger, Putin’s Acquisition: A Russian Orthodox Reunion,’ *Wall Street Journal*, May 25, 2007, vol. 249 issue 122, p. W13 (<http://www.opinionjournal.com/taste/?id=110010122>).

Translations

Ten Homilies on the Beatitudes by St. John of Kronstadt, trans. and ed. (Paris: Cornerstone Editions/La Pierre Angulaire, 2003). This edited translation included an extensive scholarly introduction.

I Am Cuba (1964 film by Mikhail Kalatozov; translated for Milestone Film and Video)

Stalin’s Dacha by Vladimir Gubarev (Woodstock, IL: Dramatic Publishing Company, 1992).

Happiness: a tale of a hapless mercenary loser, his wife Anna, his well-fed neighbor Foka, and also of a priest, a nun, and other old relics (1934 Film by Alexander Medvedkin; translated for Kino International)

Interviews and Media Appearances

January 20, 2017. Panel discussant and debater on Крым, Владимир и Украина – «наши»: почему святой князь так важен для Путина (Crimea, Vladimir, and Ukraine--"Ours?" Why the Holy Prince is so Important to Putin, on *Dozhd’* (*Rain*), independent TV network in Moscow. https://tvrain.ru/teleshov/kruglyj_stol/

“American Politics—Russian Reactions,” interview with Konstantin von Eggert, *Dozhd’* Russian television network. “Pochemu evrei-bukhgaltery gosoiut za Trampa, i chem segodniashniaia Amerika pokhozha na Rossiiskuiu imperiu,” Moscow, June 15, 2016. https://tvrain.ru/teleshov/amerikanskie_gonki/evrei_bukhgaltery-411404/

“Teaching the Humanities in a Science University: Learning from the American Experience,” Institute for Nuclear Physics, Moscow, Russia, April 14, 2016.

“From St. Petersburg to Sura: A Pilgrimage by Train to the Land of St. John of Kronstadt,” St. Petersburg, Russia and Arkhangelsk, Russia
http://pravprihod.ru/includes/periodics/news_right/2015/0803/000027894/detail.shtml

‘I wanted to create a portrait, not an icon: the Author of an American Book about John of Kronstadt,’ Interview with *Nevskie Novosti*, June 14, 2015. <http://nevnov.ru/lyudi/avtor-amerikanskoj-knigi-ob-ioanne-kronshtadtskom-mne-xotelos-sozdat-ne-ikonu-no-portret-soxranivshij-vsyu-sol-cheloveka/>

“On the Preparation for the 25th Anniversary of the Canonization of St. John of Kronstadt,”
<http://mitropolia.spb.ru/news/av/?id=79191#ad-image-0>, June 9, 2015

‘Bol’shaia Ioannovskaia Sem’ia’ (The Large Ioann Family), *Tserkovnyi vestnik* 25 June 2015. http://e-vestnik.ru/reports/bolshaya_ioannovskaya_semya_8948/

‘Crimea and Ukraine,’ Interview with Bryan Shields and Ian Pickus, WAMC, Albany, NY, February 20, 2014.

Performer in ‘Imagining Mazeppa: From the Sublime to the Ridiculous,’ Ukrainian Museum, New York, New York, September 24, 2010.

“Russian Icon Stopping in New York for 3 Days of Veneration,” in article by Daniel J. Wakin, *New York Times* March 12, 2004, B2, 1.

Consultancies

Colloquium with Thomas Levenson (MIT) and Roy R. Robson (Penn State) on teaching the humanities in a STEM institution, Institute of Nuclear Physics, Moscow, Russia, June 9, 2016.

Consultation on teaching the humanities in the science classroom, Institute of Nuclear Physics, Moscow, Russia, April 11-14, 2016. <http://theology.mephi.ru/cathedra/sotrudniki/209-kitsenko-nadezhda-borisovna>

‘Russian Orthodoxy and Civil Society,’ presentation and consultation to the US Department of State, Office of Religion and Global Affairs, at a special session on *Orthodoxy and Politics* at the Center of Theological Inquiry, Princeton, NJ, May 19, 2015.

Historical consultation and screenwriting for ‘Imenem Ioanna Kronshtadtskogo,’ a film on the subject of my first book. St. Petersburg, Russia, November 2014-May 2015. The film can be viewed on:
<https://www.youtube.com/watch?v=MjNxEzkqcc&feature=youtu.be> and
http://pravprihod.ru/includes/periodics/news_right/2015/0618/000027758/detail.shtml

Scholarly reviewer: *Collaborative Research—Scholarly Editions and Translations: History and Literature*. The panel met at NEH offices in Washington D.C. on April 10, 2014 to evaluate applications for multi-scholar projects in the humanities for periods of one to three years.

Introduction and Discussion on two historical films: *1937* and *The Woman with Five Elephants*, Kinofest, Anthology Film Archives, New York, NY, May 7, 2012.

Consultant on “Letters to Russia,” documentary film on Russian monastic elder Archimandrite Sophronii Sakharov, produced by Obraz Studios, St. Petersburg, Russia. Consultation took place in January, 2012. Film can be viewed on: <http://www.cinedoc.ru/?division=part&id=398>

Consultant on (and interviewed in) a two-part documentary film on St. John of Kronstadt, *Se Chelovek/Ecce Homo*. Premiered in St. Petersburg, Russia, March 30, 2009. Film can be viewed on: <https://www.youtube.com/watch?v=U667J8n9jRM>

Consultant to *The Ukrainian-Jewish Encounter*, a interdisciplinary initiative to deepen understanding of the breadth and diversity of the encounter between Jewish and Ukrainian peoples by showcasing ways in which the two co-existing cultures interacted and influenced one another in a variety of domains over several centuries. June 2009-present. <http://ukrainianjewishencounter.org>

GRANT FUNDING

Federal

Advanced Research Fellowship, American Councils Research Scholar Program (Title VIII), 2009 (\$7000, *Confession in Modern Russia*)

National Council for Eurasian and East European Research Travel Grant, 2004-06 (\$10,000, research in Italy, Ukraine, and Tatarstan on *Confession in Imperial Russia*)

National Endowment for the Humanities Summer Stipend, 2002 (\$5000, *Imperial Iconography: Russian Sacred Architecture Abroad*.)

International Research and Exchanges Fellowship, 1999 (\$8000, *Confession in Modern Russia*)

Social Science Research Council Postdoctoral Fellowship, 1995-1997 (\$25,000; *A Prodigal Saint: Father John of Kronstadt and the Russian People*)

International Research and Exchanges Fellowship, 1991-1992 (\$10,000 for research in Russia on my dissertation, *The Making of a Modern Saint: Ioann of Kronstadt and the Russian People, 1880-1917*)

Foundations and Other External Sponsors

W. Averell Harriman Institute Fellowship, 1993-1994 (dissertation support)

W. Averell Harriman Institute Junior Fellowship, 1992-1993 and 1990-91

Michael C. Rockefeller Postgraduate Traveling Fellowship, 1982-1983 (\$8000 for travel to Morocco, Italy, Israel, and Palestine to research *The Influence of Arabic Culture on Russian Sacred Music*)

University at Albany

FRAP B Research Grant, Fall 2014 (\$2750, “From Orthodoxy to Obscurantism? Frictions in the Contemporary Russian Orthodox Church.”)

Faculty Research Assistance Program A Grant, 2008-10 (\$10,000, “Confession in Modern Russia.”)

University Travel Grant, 2003

FRAP B Research Grant, 2002 (\$4000, “Imperial Iconography: Russian Sacred Architecture Abroad.”)

New York State/UUP Professional Development Research Grant, 2001

New York State/UUP Professional Development Research Grant, 2000.

Proposals Not Funded

2014, National Endowment for the Humanities finalist, 2013. Note that the Endowment received 1,180 applications and my proposal, *Confession in Modern Russia and Ukraine*, received an assessment of five ‘Very Good.’ I used the feedback to reframe my book project as two books instead of one.

2012, Social Sciences Research Council New Directions in Prayer *Religion in the Public Sphere*. Of 487 applications, I was one of 42 finalists invited to present the project proposal in New York. I have used the feedback to reframe my chapter on post-Soviet confession.

Conference Presentations Since Tenure

“Confession in Revolution: The Transformation of Penance and Practice,” Religion and Russian Revolution conference, RANEP, October 26-28, 2017, Moscow, Russia.

“Confession in a Time of Revolution: The Sacrament and the Secular,” Havighurst Center Colloquia Series on The Russian Revolution, Religion, and Society, October 2, 2017, Miami University, Oxford, Ohio.

“Hosts, Guests, Strangers: Russian Emigration Encounters in New Contexts,” *The Gift of Hospitality XXV* International Ecumenical Conference on Orthodox Spirituality, September 6-9, 2017, Monastery of Bose, Bose, Italy.

“The Historical Context for 18th and 19th Century Russian Religious Thought,” July 15, 2017, *Symposium on Russian Religious Thought*, University of Glasgow, Glasgow, Scotland.

“The Intersection of Gender and Nation as Preoccupations in Contemporary Russian Orthodoxy,” *Gender, Religion, Nation. Perspectives from Russia, France, and Germany* June 28-29, 2017 workshop as part of Cluster of Excellence in Religion and Politics in Pre-Modern and Modern Cultures, University of Münster, Münster, Germany.

“Revisiting Religion and Gender at a Time of Revolution,” paper presented at The 2017 Robert J. Kemp Symposium. *Ten Days that Shook the World: Reflections on the Russian Revolution, 100 Years Later*, Bowdoin College, Brunswick, Maine, May 4-5, 2017.

“Planning an Exhibition on Ukrainian Religious Art around 1600,” all-day workshop and roundtable at the Ukrainian Museum, New York, NY, April 29, 2017.

“Penance and Liturgical Commemoration After the GULag,” paper presented at *God After GULag: Memory and Ultimate Questions in Post-Soviet Russian Orthodoxy*, Smith College, April 21, 2017. Sponsored by the American Academy of Religion.

Discussant, “The Reorientation of Orthodoxy,” conference on *Rethinking Religion in Early Modern Russia* at Yale University, April 7-8, 2017.

“Prostrations, Penance, and Paintings in Tatarinova’s Circle,” paper presented at panel on *Ekaterina Tatarinova’s Mystical Circle in Early 19th Century Religious Culture*, 48th Annual Convention of ASEES (the Association for Slavic, East European, and Eurasian Studies), Washington, DC, November 18, 2016.

“Kharkiv’s Local and Global Conversations: Mythologies and Identities of a Borderland City,” Panel Chair and organizer, 48th Annual Convention of ASEES, Washington, DC, November 17, 2016.

“Confession and the Sacrament of Penance after Communism: An Attempted Revival of Tradition in the Face of the Secular,” presented at the Fourth Patterson Conference, *Tradition, Fundamentalism, and Secularization: Orthodox/Catholic Encounters*, Fordham University, June 23-25, 2016.

“The Secular/Sacred, The Personal/Liturgical, in Early 19th Century Written Confessions,” presented at *The Sacred and the Secular in Autobiographical Practices of the Modern Period (Eighteenth to Early Twentieth Centuries)*, German Historical Institute in Moscow, Russia, June 3-4, 2016.

“Confession after Communism,” InaSec International Network Meeting, *Orthodox Kaleidoscope*, May 19-21, 2016, Amsterdam, Netherlands.
http://www.in-a-sec.com/download/OK_Program.pdf

“Confession in 17th and 18th Century Russia,” Russian Academy of Sciences, Moscow, Russia, April 13, 2016.

Discussant, “Contesting Texts: Russian Orthodoxy in Revolution and Emigration,” Northeast Slavic, East European, and Eurasian Studies Conference, April 2, 2016, NYU Jordan Center for the Advanced Study of Russia, New York, NY.

“*Russkii Mir*: Russian Orthodoxy and Politics,” Center for East European and International Studies, December 3, 2015, Berlin, Germany.

“Empress Elizabeth and Liturgical Patronage: The New 18th Century Service to St. Elizabeth,” part of

“Russia’s Royal Women a Patrons of Literature and the Arts, Charitable Institutions, and the Church,” November 22, 2015, Association of Slavic, Eurasian, and East European Studies National Conference (ASEEES), Philadelphia, PA.

Roundtable participant in “Pilgrimage Art and the Art of Pilgrimage in the Russian Empire,” November 20, 2015, Association of Slavic, Eurasian, and East European Studies National Conference (ASEEES), Philadelphia, PA.

“A View from Abroad: The Afterlife of St. John of Kronstadt,” international conference on the 25th anniversary of the canonization of John of Kronstadt (*Blagodarnaia Rossiia—velikomu pastyriu: mezhdunarodnye iubileinye torzhestva*), St. Petersburg, Russia, June 11, 2015.

‘The Concept of Orthodoxy Within the Political Sciences,’ international conference organized by the Volos Academy for Theological Studies, *Political Orthodoxy and Totalitarianism in a post-Communist Era* in Helsinki, Finland, May 29, 2015.

‘The Sacrament of Confession as Encounter with Early Modernity,’ conference on *Rethinking Early Modern Russia*, April 24-25 2015, Yale University, New Haven, CT.

‘Confession in the Synodal Period,’ the Sixth Annual Conference of the Sophia Institute at Union Theological Seminary in New York on December 5, 2014. The conference theme was: Healing, Reconciliation and Forgiveness in Eastern Perspectives.

Discussant, Women and Religion Section and Eastern Orthodox Studies Group. (En)gendered Power: The Crafting of Socio-Religious Female Identity in Eastern Orthodox Christianity, American Academy of Religion, San Diego, CA, November 24, 2014.

Discussant, Working group to discuss the 2016 pan-Orthodox Council. Orthodox Christian Studies Center of Fordham University, October 13-14, 2014.

Discussant, Wroclaw Global Forum, Wroclaw, Poland, June 5-7, 2014. This event marked Poland’s national commemoration of the 1989 elections, which led to the first free, post-Communist government and sparked revolutions across Central Europe. Under discussion were the 15th anniversary of NATO enlargement and the 10th anniversary of EU enlargement.

Discussant, ‘Four Hundred Years: the Romanovs in Power and Exile,’ Association for Slavic, East European, and Eurasian Studies 45th Annual Convention, Boston, MA, November 21, 2013. ‘Orthodoxy, Pussy Riot, and (Post) Modern Russian Culture,’ Roundtable participant and Chair, November 22, 2013.

‘Orthodox Attitudes to Blood Accusation Before and After the Beilis Case: the Glorification of Martyr Gabriel of Bialystok,’ November 15, 2013, presented at *Researching New York 2013: Religion in New York* conference, which I helped to organize. I also discussed three papers on another panel, ‘Ark of Salvation, Den of Iniquity: The Religious Image of New York.’

“*Blood accusation in Orthodox Christianity in the Russian Empire Before and After the Beilis Case.*” Presented at ‘Governing Religion, Mobilizing Faith: Religion and Mass Politics in the Late Russian Empire’ conference co-sponsored by the Jordan Center for the Advanced Study of Russia, the Hagop Kevorkian Center for

Near Eastern Studies, and the Skirball Department of Hebrew and Judaic Studies at NYU. October 18, 2013. I helped to organize this event.

<http://jordanrussiacycenter.org/event/governing-religion-mobilizing-faith/>

“Confession and Modernity in Imperial Russia,” presented June 9, 2013, at *The Varieties of Russian Modernity: Rethinking Religion, Secularism, and the Influence of Russia in the Modern World*, an international conference sponsored by Russian Presidential Academy of National Economy and Public Administration, Moscow, Russia.

Roundtable participant in a discussion about secularization theory at *Gosudarstvo, religiia, Tserkov' v Rossii i za rubezhom: (State, Religion, and the Church in Russia and Abroad): Current Academic Debates on Religion and Secularity: Lessons for Russian Studies*, June 9, 2013, at *The Varieties of Russian Modernity: Rethinking Religion, Secularism, and the Influence of Russia in the Modern World*, Moscow, Russia.

“Blood Accusation in Orthodox Christianity Before and After the Beilis Case,” presented at *Association for the Study of Nationalities* annual conference, April 18, 2013. I organized this panel, entitled “The Beilis Case Centennial.”

“The Public and Private Role of Confession for the House of Romanov,” presented at conference on *In Search of Empire: the 400th Anniversary of the House of Romanov*, February 15, 2013, Bakhmeteff Archive and Columbia University, New York, New York.

“The Personal is Liturgical: *Govienie* in Russian Culture,” presented at *Liturgy and Culture in Russia* conference held at UCLA, Los Angeles, CA, October 13, 2012.

“The Personal is Liturgical: Orthodox Christian Prayer After Communism in Russia and Beyond,” *New Directions in the Study of Prayer: Finalists' Symposium*, Social Science Research Council/Templeton Foundation, March 30, 2012, The Desmond Tutu Conference Center, New York, NY.

“The Practice of Confession in the Soviet Period: Periodization, Approaches, Problems,” plenary speaker at international conference on *Religioznye praktiki v SSSR: vyzhivanie i soprotivlenie v usloviakh nasil'stvennoi sekularizatsii*, February 16, 2012, at RGGU (Russian State Humanities University), Moscow, Russia.

“Orthodox Fashion, Orthodox Beauty,” paper presented at *Beauty and the Beautiful in Eastern Orthodox Thought and Culture* Sophia Institute Conference, December 2, 2011.

“Apostolic Authority and Pastoral Duty: Inventing the Orthodox Diocese in Late Imperial Russia,” discussant, Association for Slavic, East European, and Eurasian Studies annual meeting, Washington, DC, November 18, 2011.

“Peter I's Church Reform in Practice,” panel on *The Church Reform of Peter the Great Revisited*, Association for Slavic, East European, and Eurasian Studies annual meeting, Washington, DC, November 17, 2011.

“The Feminization of Patriarchy? Gender and Confession in Contemporary Russian Orthodoxy,” at *Orthodox Paradoxes: Heterogeneities and Complexities in Contemporary Russian Orthodoxy* conference, Institute for the Academic Study of Eastern Christianity at the VU University, Amsterdam, Doorn, Netherlands, September 12, 2011.

“Written Confession, Devotional Culture, and Gender in the Age of Romanticism,” at *Rethinking Russian Religious Thought* conference at University of Wisconsin, Madison, Wisconsin, May 23, 2011.

“The Reinvention of Tradition: Russian Women and the Reconstruction of Orthodoxy,” at *Gender and Transformation in Europe* Workshop, Center for European and Mediterranean Studies, New York University, May 13, 2011.

“Rethinking Russian Religious Thought,” roundtable participant, Association for Slavic, East European, and Eurasian Studies Annual Convention, Los Angeles, California, November 19, 2010.

“Confession in Russian Visual Imagery,” presentation at Association for Slavic, East European, and Eurasian Studies, Los Angeles, California, November 18, 2010. I organized this panel, entitled *High and Low: Genres and Depictions of Russian Religiosity in the 19th and 20th Centuries*.

“Depictions of Jews in Ukrainian Iconography,” presentation at *Ukrainian-Jewish Encounter Conference: Cultural Interactions*, Israel Museum, Jerusalem, Israel, October 18, 2010.

“Written Confessions to Father John of Kronstadt,” presentation at *Faith and Story in Imperial Russia* conference, University of Alberta, Edmonton, Canada, October 1-2, 2010.

“Confession in Soviet-Era Russia and Ukraine,” at *New Religious Histories: Rethinking Religion and Secularization in 20th Century Ukraine and Russia* conference, Pennsylvania State University, 25-27 March 2010.

“Now and Ever: Orthodoxy and Gender in Post-Soviet Russia,” at *Russian Futures: Contexts, Challenges, Trends* conference, Duke University Center for Slavic, Eurasian, and East European Studies, Durham, North Carolina, February 20, 2010.

Discussant and Interpreter, “Collectivization and the Great Famine of 1932-33: Impact on Ukrainian-Jewish Relations,” *Ukrainian Jewish Encounter Initiative Shared Historical Narrative Meeting* conference Ditchley Park, England, December 14-16, 2009.

“Confession in Russian Literature and Liturgy,” American Association for the Advancement of Slavic Studies, Boston, Massachusetts, November 14, 2009.

“The Victory Service of the Poltava Battle in its Liturgical and Political Context,” *Poltava 1709: Revisiting a Turning Point in European History* conference, Ukrainian Research Institute, Harvard University, November 11, 2009.

“The Influence of the Russian Orthodox Church in Shaping Ukrainian-Jewish Relations in the 19th-early 20th Centuries,” conference at Center for Historical Truth and Reconciliation/The Ukrainian-Jewish Encounter, Salzburg, Austria, June 8, 2009.

‘Russian Women and Confession,’ First Annual Day Conference (December 5, 2008) of The Sophia Institute, Union Theological Seminary, New York, New York (*Women and the Orthodox Church: Past Roles, Future Paradigms*).

‘Nuns, Laywomen, and their Spiritual Fathers’ (I organized this panel, titled: Orthodox Women and their Confessors in Imperial Russia), American Association for the Advancement of Slavic Studies, November 21, 2008, Philadelphia, Pennsylvania.

Chair: Saints in Russia: Pilgrims, Princes, and Miracles, 16th-19th centuries, AAASS, November 23, 2008, Philadelphia, PA.

'The Story, the Frame, and the Liturgy: The Russian Icon in Form and Function,' keynote lecture for *The Authority of the Image*, conference accompanying two exhibitions at the Memorial Art Gallery, Rochester, New York (*Tradition in Transition: Russian Icons in the Age of the Romanovs* and *Subverting the Sacred: The Face of Lenin*, October 5, 2008-January 4, 2009).

'Orthodox Women and their confessors in 18th and 19th century Russia,' (panel title: 'Linking Russia and the West through the Experience of Orthodox Women,') Berkshire Women's History Conference, Minneapolis, MN, June 14, 2008.

'Defining the "Other": Metropolitan Antonii (Khrapovitskii), the Union of the Russian People, and Jews in Volyn', 1902-1914,' American Association for the Advancement of Slavic Studies, November 18, 2007, New Orleans, Louisiana (panel title: 'Unmaking the Orthodox Russian Empire: Problems of Cultural Identification, Religious Politics, and the End of Imperial Discourse, 1750-1917').

Discussant, "Religious Biographies in Late Imperial Russia," American Association for the Advancement of Slavic Studies, November 17, 2007, New Orleans, Louisiana.

'Discussant, 'An Imagined Past: Holy Russia," *Beyond Russia Imagined: Reflections on the Exhibition (Russia Imagined, 1825-1855: The Art and Impact of Fedor Solntsev)*, a Symposium Jointly Sponsored by The New York Public Library and The Harriman Institute at Columbia University with support from the Trust for Mutual Understanding, March 23, 2007, New York, New York.

'Shoes and Ships: the Afterlife of Holy Admiral Ushakov,' presented at national conference of American Association for the Advancement of Slavic Studies, November 17, 2006, Washington, DC.

'Metropolitan Antonii (Khrapovitskii) and the 'Jewish Question,'" Holy Trinity Seminary Annual Conference, October 7, 2006, Jordanville, New York.

'The Written Confessions of Nuns in Eighteenth-Century Russia,' American Catholic Historical Association Annual Conference, Worcester, MA, April 7, 2006.

'The Practice of Confession in Modern Russia,' The Harriman Institute, multi-disciplinary conference: 'Orthodoxy and Identity in Post-Atheist Russia,' Columbia University, New York, NY, March 31, 2006.

Discussant, 'Religious Crossings: Confessional Issues Across the Borders of the Russian Empire in the Eighteenth and Nineteenth Centuries,' Association for the Study of Nationalities, 2006 World Convention, March 25, 2006.

Discussant, 'Was the Russian Orthodox Church on the Verge of a Reformation in 1917?' Roundtable at AAASS annual meeting, Salt Lake City, UT, November 3, 2005.

Chair, 'Visions of Entry Into the Next World in Premodern Russia,' AAASS annual meeting, Salt Lake City, UT, November 5, 2005.

'Nuns' confessions in imperial Russia,' Association for the Study of Eastern Christianity annual conference, Ohio State University, Columbus, Ohio, October 21, 2005.

"Imperial Uses of Liturgy in the Eighteenth Century and Beyond," paper presented as part of panel on

"Shaping Nationalistic Discourse: Literature, Liturgy, and Historiography as Sources of Patriotic Rhetoric in the Russian Empire," American Association for the Advancement of Slavic Studies, Boston, Massachusetts, December 4, 2004.

Discussant, "Spiritual Fathers and their Children in Orthodoxy and Old Belief," American Association for the Advancement of Slavic Studies annual conference, Boston, Massachusetts, December 5, 2004.

Discussant, "The Trinity Sergius Lavra in Russian History and Culture," Holy Trinity Seminary Annual Conference, Jordanville, NY, October 23, 2004.

"The Mystery of Confession in Imperial Russia," American Association for the Advancement of Slavic Studies, Toronto, Ontario, November 21, 2003.

Discussant, "Pan-Slavism in its European Context," American Association for the Advancement of Slavic Studies, Toronto, Ontario, November 20, 2003.

"The Russian Style Churches of St. Petersburg," invited lecture at *St. Petersburg: 300th Anniversary: The City as a Cradle of Modern Russia*, November 8, 2003, Hofstra University, Hempstead, New York.

Discussant, 'New Balkan Questions: War and After, Identity and Beyond': a Colloquium, April 4, 2003, University at Albany, New York.

Discussant, 'Bishops in Imperial Russia,' November 24, 2002, American Association for the Advancement of Slavic Studies, Pittsburgh, Pennsylvania.

Discussant, 'Nicholas and Alexandra as Patrons of Feodorovskii Gorodok,' November 25, 2002, AAASS, Pittsburgh, Pennsylvania.

'Women's Confessions in Imperial Russia,' paper presented at 'Sacred Stories: Religion and Spirituality in Modern Russian Culture,' University of Illinois, February 2002.

'Snokhachestvo Penalties for a Master, a Mistress, and a Maidservant in the Eighteenth Century,' November 2001, AAASS, Washington, DC. I organized this panel, entitled 'Negotiating Power in Life and Art.'

'Imperial Immorality Abroad: the Shipka Pass Project, 1880-1903,' November 10, 2000, AAASS, Denver, Colorado. I organized this panel, entitled 'Church, War, Memory: Orthodox Monuments to Victory, Defeat, and Empire.'

Chair, 'Orthodox Visions of State Authority in Late Imperial Russia,' November 12, 2000, Denver, Colorado.

Other Presentations

"The Last Pagans? Lithuania and Vanished Europe," "Three Monuments, Three Histories: Riga Between Russia and Germany, Past and Present," "St. Petersburg and the Last Romanovs: Myths and Realities," "Helsinki Accords: Survival Through War, Peace, and Accommodation," "Singing, Skype, and

NATO: Estonia in the Crosshairs,” lecture series for the Smithsonian Institution, Stockholm, Sweden, July 4-12, 2017.

“Russia’s Soft Power: A Matter for Church and State,” Carnegie Council for Ethics in International Affairs, New York, NY September 10, 2015. <http://www.carnegiecouncil.org/calendar/data/0582.html>.

‘Confession and Empire: Sin and Sacrament in Modern Russia,’ Brock University History Colloquium, St Catharines, Ontario, Canada, October 31, 2014.

Heart and Periphery: Ukraine's Confessional Discourse in the Russian Empire, Harvard Ukrainian Research Institute, Cambridge, Massachusetts, May 1, 2014.

‘Women in contemporary political activism in Ukraine and Russia,’ for *International Perspectives: The Role of Women during Periods of Political Change*, April 28th, Rockefeller College, University at Albany. This panel discussion sponsored by The Fellowship on Women and Public Policy of the Center for Women in Government and Civil Society covered the role of women in influencing international and domestic societal change during periods of political transformation.

‘Mr. Putin Goes to Church: Religion and Freedom of Speech in Modern Russia,’ January 28, 2014, Butler University Center for Faith and Vocation Indianapolis, Indiana.
<http://news.butler.edu/blog/2013/07/freedom-expression-religion/>

Panel participant in ‘Syria in the Crosshairs: Religion, Violence, and the Legacy of Exploitation in the Arab World,’ at Fordham University on December 4, 2013.

“The Politics of Twentieth-Century Russian Orthodoxy in North America,” lecture presented at National Endowment for the Humanities Summer Institute, *America’s Russian-Speaking Immigrants & Refugees: 20th Century Migration and Memory*, New York, New York, June 18, 2013. <http://nehsummerinst.columbia.edu/>

“The Habsburgs and the Christianization of Europe,” “The Springtime of Nations? Romanticism and Revolutions of 1848,” “The Great War and its Consequences,” “Budapest During and After Communism,” lecture series for the Smithsonian Institution given in Passau (Germany), Bratislava (Slovakia), and Budapest (Hungary), July 2-8, 2012.

“Russian Orthodoxy Twenty Years After Communism,” guest lecturer at the Butler Series on Religion and World Civilization (Global Christianity in the 21st Century), Indianapolis, Indiana, October 18, 2011.

“The Moscow of the Tsars,” “Icons in Russian History and Culture,” “St. Petersburg in Myth and History,” “The Last Romanovs”: lecture series for the Smithsonian Institution, Moscow and St. Petersburg, Russia, August 2-8, 2011.

‘The Impact of Forced Secularization on Confession in the Soviet Union,’ invited lecture at Georgetown University, Washington, DC, September 10, 2010.

“The Beginnings of Modernity? Confession in Early Modern Russia,” at Davis Center for Russian and Eurasian Studies, Harvard University, April 30, 2010.

“Light, Embellishment, and Liturgy: Understanding Selections from the Museum of Russian Icons,” guest lecture at The Museum of Russian Icons, Clinton, Massachusetts, September 17, 2009.

'Orthodox Sharia? Church and Police Enforcement of Religious Confession in the Russian Empire (Metropolitanate of Kiev), 1820-1917.' Islam and Orthodoxy Series, History Department/Harriman Institute, Columbia University, New York, NY, October 26, 2007.

"Confession in Orthodox Rus'," St Vladimir Memorial Church, Jackson, New Jersey, March 25, 2005 (invited presentation).

'Liturgy as Political Rhetoric in Imperial Russia,' lecture presented at Northwestern University, Evanston, IL, February 10, 2005.

'True Confessions: Sacrament and Mystery in Modern Russia,' lecture presented at University of Pennsylvania, Philadelphia, PA, February 3, 2005.

"Russian Icons Between Europe and Modernity," Hillwood Museum, Washington, DC, October 16, 2004.

"Confessional Discourse in Modern Russia," Northwestern University, Evanston, Illinois, May 14, 2004.

"Confessional Language and Modernity," workshop sponsored by the Davis Center/Association for Eastern Christianity, Harvard University, Cambridge, Massachusetts, March 26-27, 2004.

"True Confessions: Sacrament and Practice in Imperial Russia," Edmonton, Alberta, February 9, 2004.

"Confession: Religion and Gender in Imperial Russia," James W. Cunningham Memorial Lecture, November 14, 2003, University of Minnesota, Minneapolis, Minnesota.

'Representations of Mazepa and Ukraine in Peter the Great's Poltava Victory Service,' guest lecture on October 29, 2002. Harriman Institute, New York, NY.

'New Rituals in the Rechristianization of Russia,' guest lecture on March 18, 2001. Brown University, Providence, Rhode Island.

'Blessed Kseniia and her Cult,' guest lecture on February 16, 2001, guest lecture at Harriman Institute, New York, NY.

'Russia's Modern Saints,' guest lecture on November 12, 2000, All Saints of Russia Church, Denver, Colorado.

'Life After Life: the Posthumous Career of St. John of Kronstadt,' guest lecture on March 28, 2000, St. Vladimir Society, Jackson, New Jersey.

TEACHING

Courses offered and semester taught (since tenure)

UFSP 100: Freshman Seminar, Fall 2013. "Religion in New York State." To introduce freshmen to academic conferences, student assignments included attending the keynote lecture and two sessions of that

year's *Researching New York* conference (the theme was *Religion in New York*) and presenting a 15-minute account and analysis of the sessions they attended.

UFSP 100 Freshman Seminar, God and New York. Fall 2013.

History 130: Western Civilization. Taught Fall 2004, Fall 2012.

History 130Z: Western Civilization, writing intensive. Taught Fall 2004.

History 264Z: "Art, Music, and History." Fall 2014. This writing-intensive class covered the highly-charged intersecting histories of Poland, Russia, and Ukraine through the prism of their cultural production (especially each country's representations of the others).

History 353: History of Eastern Europe II. Taught Fall 2002, Spring 2006, Spring 2009, Spring 2011, Spring 2012, Spring 2014

History 353Z: History of Eastern Europe II, Writing Intensive. Taught Fall 2002, Spring 2006, Spring 2009, Spring 2011, Spring 2012

History 354: History of Russia I. Taught Fall 2001, Spring 2004, Fall 2005, Fall 2007, Fall 2009, Fall 2011, Fall 2013, Spring 2015

History 354Z: History of Russia I, Writing Intensive. Taught Fall 2001, Spring 2004, Fall 2005, Fall 2007, Fall 2009, Fall 2011

History 355: History of Russia II. Taught Spring 2001, Spring 2002, Spring 2003, Spring 2005, Fall 2006, Spring 2007, Spring 2008, Spring 2010, Spring 2012, Spring 2013, Fall 2015

History 355Z: History of Russia II, Writing Intensive. Taught Spring 2001, Spring 2002, Spring 2003, Spring 2005, Fall 2006, Spring 2007, Spring 2008, Spring 2010, Spring 2012

UNI 392: Assembly Sessions Intern Program. Taught Spring 2012 (Field Studies), Spring 2013, Spring 2015.

History 489Z. Senior Research Seminar. Taught Spring 2013, Spring 2015.

History 495Z. Senior Honors Thesis Seminar. Taught Fall 2007, Fall 2008

History 496Z. Senior Honors Thesis Seminar. Taught Spring 2008, Spring 2009

History 497. Undergraduate Independent Study Supervision.

Fall 2001: Josephine Berthe Nickerson

Spring 2002: Josephine B. Nickerson

Spring 2003: Lori Christiano, Brendan Pines

Spring 2005: Marianna Gans

Spring 2008: Catherine Jennings

Spring 2008: Patrick Kildoyle, Alana Kupersmith

Winter 2009: Joseph Apuzzo, Evin Gerofsky, Nicholas Laviano, Aaron McKenzie

Spring 2009: Shaun Savarese, Tyler Varese

Fall 2009: Louis Sussman
Spring 2010: Dave Bandysh
Spring 2012: Nicole Kondrat
Fall 2012: Andrew Branley, Dan Quackenbush
Spring 2013: Tyler Donnelly, Anastasia Garceau, Kassandra Keller
Spring 2014: Beleah Kollue
Fall 2014: Markida John
Fall 2015: Samantha Broking, Evan Rosen, David Schneider

History 497Z. Senior Independent Study

Fall 2008: Daniel Healey, Alena Kryukovskaya
Spring 2009: Elizabeth Eiseman, Sheryl Hoffman, Alena Kryukovskaya
Spring 2012: Andrew Branley
Fall 2012: Michael Lloyd

History 533. Modern Russian and Soviet History. Taught Fall 2001.

History 603. Readings in American History. Taught Spring 2011, Fall 2011.

History 609. Seminar in American History. Fall 2008, Fall 2014.

History 611. Readings in European History. Taught Spring 2003, Fall 2004, Fall 2005, Spring 2006, Spring 2007, Fall 2009, Spring 2011, Fall 2011, Fall 2012, Fall 2015.

History 620. Seminar in European History. Taught Fall 2006, Fall 2007, Fall 2008, Spring 2010, Fall 2013.

History 626. Comparative History. Taught Spring 2002.

History 633. Readings in International History. Taught Fall 2009.

History 634. Seminar in International History. Taught Spring 2010.

History 639. Readings in Gender and Society. Taught Fall 2011.

History 640. Seminar in Gender and Society. Taught Fall 2014.

History 642. Readings in Culture and Society. Taught Spring 2003, Fall 2004, Spring 2005, Fall 2005, Spring 2006, Spring 2007, Fall 2009, Spring 2011, Fall 2011.

History 643. Research Seminar in Culture and Society. Taught Fall 2002, Fall 2006, Fall 2007, Fall 2008, Spring 2010, Fall 2013.

History 697. Graduate Independent Study in History Supervision.

Fall 2001: Carla Lesh
Spring 2001: Christopher Weber
Spring 2003: Harry Anderson, Carla Lesh
Fall 2004: Vladimir Von Tsurikov
Fall 2005: Mara Drohan
Spring 2006: Daniel Spanjer

Fall 2006: Daniel Spanjer, Timothy LaGoy
Spring 2007: Timothy LaGoy
Spring 2008: Brian McCarthy, Leszek Murat, Ann Traitor
Fall 2008: Sean McGraw, Erol Pedersen
Spring 2009: Patrick DiStefano, Sean McGraw, Allison Millward
Spring 2012: Sarah Patterson
Spring 2013: Erin Sawyer, Ann Traitor
Spring 2014: Ann Traitor
Fall 2014: Ann Traitor

History 699. Master's Thesis, Chair
2009: Kevin J. Russell
2012: Christina Diamente
Fall 2012: Alexandra McDowall

History 897. Directed Readings in History. Dissertation committee member unless otherwise noted.
Spring 2000: John Howard Smith
Fall 2001: Jeannine Chandler
Spring 2003: Anette Lippold
Fall 2004: Carol Taylor
Spring 2006: Mara Drogan
Fall 2015: Ted Marotta
Spring 2012: Sarah Pace

History 899. Doctoral Dissertation.
Spring 2001: Michael Romanov (Chair)
Spring 2002: Jeremiah Patrie (Chair)
Spring 2005: Martin F. Ziac (Chair)
Spring 2010: Leszek Murat (Chair)
Spring 2011: Anna Biel (Chair)
Spring 2014: Josh Hatala, (Chair)
Spring 2015: Sean McGraw (Chair)
Spring 2016: Daniel Spanjer (Chair)
Fall 2016: Bryan Herman, Ann Traitor (Chair)

Readings Seminar topics included History of Religion: Historiography, The Russian Empire in the 18th Century, Representations of Religion in Classic and Modern Film; Life-Writing: Autobiography, Biography, and Hagiography; Modern Russian History.

Research Seminar topics included: Film in Soviet and Post-Soviet History; Introduction to Hagiography; Cold War Representations in Film; 20th Century Russian History; 19th Century Russian History; Writing an Introduction to a Primary Source; Religion and Gender in the United States

SERVICE

Department Service (since tenure)

Chair, June 2016-present
Undergraduate Committee, 2014-present
Chair, History Department, Spring 2014
Graduate Committee, 2012-2014
Long Range Planning Committee, 2012-present
Religion in the Eastern Mediterranean 600-1800 Search Committee, 2012
US in the World in the 20th Century, Search Committee, 2011-2012
Chair, Lecturer in 20th Century World History Search Committee, 2010
Department Self-Assessment, 2008-2009
Chair, 20th Century Britain/France search committee, 2006-2007
Medieval History search committee, 2005-2006
Latin American History search committee, 2002-2003
Graduate Director, Department of History, 1999-2001
Phi Alpha Theta Faculty Director, 1999-2001

College and University Service (since tenure)

Director, Interdisciplinary Religious Studies Concentration
Religious Studies Self-Study for External Review, Spring 2015
CLUE seminar 2013-2014
University Tenure and Promotion Committee, 2012-2015
Faculty Diversity Program Review Committee, 2012
Middle States Committee on Higher Education Self-Study, Faculty Committee, 2008-2009
Faculty Working Group on Internationalization (developing a strategic plan for the further internationalization of the University), 2007-2008
Academic Programs Committee, College of Arts and Sciences, 2007-8
Slavic Languages and Literatures search committee, 2006-2007
Faculty Council, 2006-2008
French Cultural Studies search committee, 2004-2005
Core Curriculum Study Group (Europe), 2002-present
New York State Board of Regents, Curriculum Development Committee, 2002
University Senate Department Representative, 2001-2003
University Promotion and Tenure Committee, 2000-2001
Faculty Council Department Representative, 2000-2002
Distance Learning Committee, Department of History, 2000-present

Professional Service

2015 NYU Jordan Center for the Advanced Study of Russia. Assisted in identifying and engaging speaker for “Journalism or propaganda? Understanding the Russian media surge abroad,” September 30.

2015 The Hermitage Museum, St. Petersburg, Russia. Helped curators prepare manuscripts for publication in American scholarly journals.

2014 National Endowment for the Humanities Scholarly Reviewer: *Collaborative Research—Scholarly Editions and Translations: History and Literature*. The panel met at NEH offices in Washington D.C. on April 10, 2014 to evaluate applications for multi-scholar projects in the humanities for periods of one to three years.

2013 Reader of NYU PhD dissertation by Karen L. Weber, *Religion and the Law in the Russian Empire: Lutheran Pastors on Trial, 1860-1917*

2012 Foundation for Russian History, Jordanville, New York. Assistance with preparation of inaugural Museum opening.

Member, Advisory Board, "Imperial Encounters in Russian History," Academic Studies Press, September 2011-present.

Ongoing Professional Activity Since Tenure:

Manuscript Reviewer

Scholarly Periodicals:

Cahiers du Monde Russe

Canadian American Slavic Studies

Harvard Ukrainian Studies

The Historian

Journal of Modern History

Kritika

The Public Historian

Russian Review

Slavic Review

Государство, Религия, Церковь в России и за Рубежом

Scholarly Book Publishers:

Brill

Houghton Mifflin

Indiana University Press

Studies of the Harriman Institute Series

Northern Illinois University Press

Pennsylvania State University Press

University of Toronto Press

University of Wisconsin Press

Yale University Press

Grant Reviewer

ACTR/ACLS

NEH

Fulbright Foundation

Title VIII

Assistance with conference organization for *The Ukrainian-Jewish Encounter*, a interdisciplinary initiative to deepen understanding of the breadth and diversity of the encounter between Jewish and Ukrainian peoples by showcasing ways in which the two co-existing cultures interacted and influenced one another in a variety of domains over several centuries. 2009-present. <http://ukrainianjewishencounter.org>

Community Service

2000-2015: annual workshop advising Herkimer County students from lower socioeconomic backgrounds on college preparation

PROFESSIONAL AFFILIATIONS

American Academy of Religion; American Historical Association; Association for Slavic, Eurasian, and East European Studies; Association for the Study of Nationalities; Association for Women in Slavic Studies; Association for the Study of Eastern Christian History and Culture; Coordinating Council for Women in History; Ecclesiastical History Society; International Hagiography Society

Languages

Russian, Old Church Slavonic, French, German, Italian, Ukrainian, Belarusian.