

**DIRECTIONS**

**Public Transportation:** Take the U35 CampusLinie towards *Hustadt* from the center of Bochum or Hauptbahnhof (central station) and get off at the station *Wasserstraße*. From there turn right and cross the street, then left cross the crossroads passing by the copy shop at the corner and continue for approx. 200 metres until you reach *Universitätsstraße 90a*.

**By Car:** The quickest route is via the motorway junction Bochum/Witten, where the autobahns A43 and A44 meet. Simply take the exit Bochum-Querenburg, follow the signs to *Bochum-Zentrum* to the crossroads of *Universitätsstraße* and *Wasserstraße*. Take a u-turn left and continue this road for approx. 200 metres, until you reach *Universitätsstraße 90a*. Parking is possible in front and behind the building.

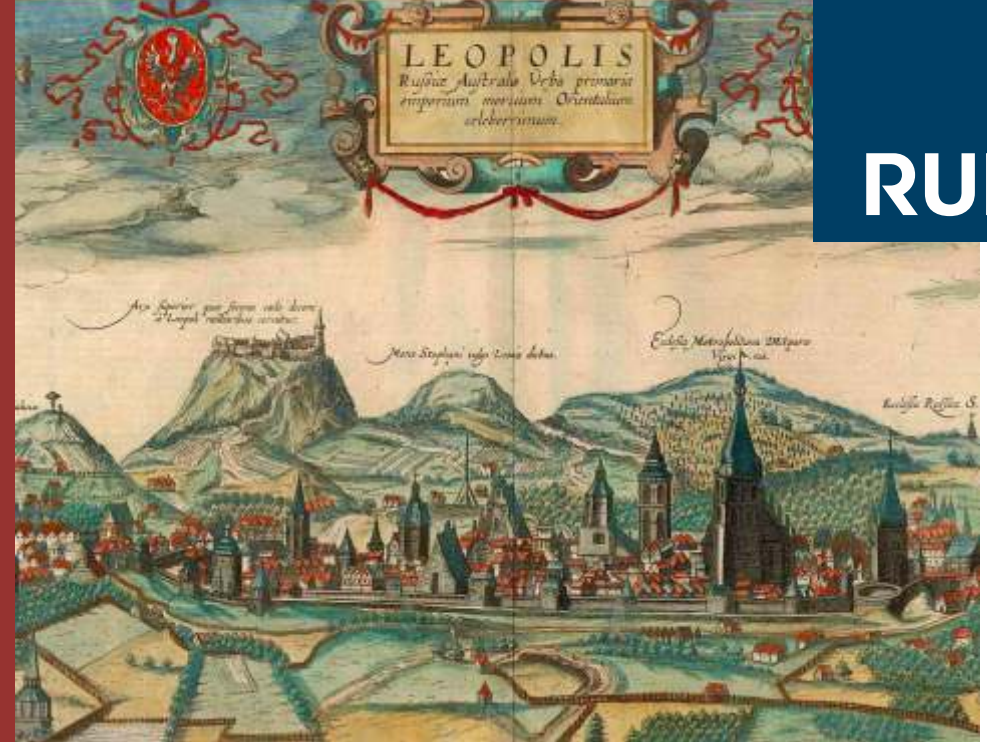


**CONVENERS**

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RUHR-UNIVERSITÄT BOCHUM

# RELIGIOUS CONTACTS AND INTERACTIONS IN POLAND-LITHUANIA IN EARLY MODERN TIMES

28 September 2018 | CERES Conference Room *Ruhrpott*

Conveners: Olga Kozubaska & Knut Martin Stünkel

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## Religious Contacts and Interactions in Poland-Lithuania in Early Modern Times

The Polish-Lithuanian Commonwealth was the biggest Catholic country in early modern Europe. Extending from the Baltic to the Black Sea and inhabited not only by Catholic, but also Orthodox, Protestant, Armenian, Jewish, Muslim and not at least diverse heterodox denominations of the mainstream religious traditions, it provided a unique setting for religious contacts and interactions. Signed in 1573, the Confederation of Warsaw aimed to guarantee confessional tolerance in this huge multi-ethnic and multi-confessional country and made it a place of refuge for different *dissidentes in religione*. The *pax dissidentum* from 1573 made the Commonwealth a much safer and tolerant place than most of contemporary Europe, but did not prevent religious conflicts. The Counter-Reformation movement of the Catholic Church in Poland as well as the growing necessity to strengthen and re-establish own positions of other religious denominations resulted in vivid polemics, conflicts and contacts.

This workshop is intended to explore the manifold contact situations of religious traditions and the rise and decline of religious tolerance in the huge Polish-Lithuanian Commonwealth in the course of the Early Modern Period (1500-1772).

Friday, 28 September 2018

### 09:00 - 09:15 Welcome Address & Introduction

Knut Martin Stünkel (Bochum)

Olga Kozubska (Bochum/Lviv)

### 09:15 - 09:30 Introduction to Online Journal *Entangled Religions*

Maren Freudenberg (Bochum)

### 09:30 - 10:15 Mediterranean Intellectual Repercussions in the Social and Cultural Development in the Ruthenian Lands of the Polish-Lithuanian Commonwealth

Andrii Yasinovskyi (Lviv)

10:15 - 10:30 **Coffee break**

### 10:30 - 11:15 Antitrinitarian Polemics in and between the Religions:

**Reformatory and Muslim Texts in Poland-Lithuania**

Stefan Rohdewald (Giessen)

### 11:15 - 12:00 Muslim Minority in the Times of Counterreformation:

**Lithuanian Tatars in Religious Interactions of Poland-Lithuania (16<sup>th</sup>-17<sup>th</sup> Centuries)**

Olga Kozubska (Bochum/Lviv)

12:00 - 01:00 **Lunch**

### 01:00 - 02:15 Religious Life in the Global Trading Diaspora: Armenian Church in Early Modern Poland

Alexander Osipian (Leipzig/Kramatorsk)

### 02:15 - 03:00 The Orthodox Commemorations of Dead in the Polish-Lithuanian Commonwealth and the Church Union of Brest 1596

Kyrill Kobsar (Kiel)

03:00 - 03:30 **Coffee break**

### 03:30 - 04:15 Uniate Monasteries of the Kievan Metropolitanate in the Early Modern Times: Between the Byzantine-Ruthenian Identity and Latin Influences

Oleg Duh (Lviv)

### 04:15 - 05:00 Protestant Visions of the Orthodox Religious Culture (based on the Travel Accounts of the 18<sup>th</sup> Century)

Iryna Papa (Kopenhagen/Lviv)

### 05:00 - 05:45 Staging a religious *Ménage à trois*. Frankists between Jews and Christians in the Disputations at Kamieniec-Podolski (1757) and Lwów (1759)

Knut Martin Stünkel (Bochum)

05:45 - 06:30 **Final Discussion**