

Wednesday, June 28

Religious Practices

Session Five (09:00–13:30)

Moderation: Svitlana Potapenko

09:00–10:00

Kateryna Dysa (National University “Kyiv-Mohyla Academy”):

Holy Places of Kyiv as Pilgrimage Centers and Places of Interest for the Travellers in the Long 18th Century

10:00–11:00

Oksana Prokopyuk (National Preserve “Kyiv-Pechersk Lavra”):

“Communication through Donations”: Creation of Sacred Centers and Manifestations of Identity in the Religious Culture of the Kyivan Orthodox Metropolitanate (Second Half of the 17th–18th Centuries)

11:00–11:30 Coffee Break

11:30–12:30

Oksana Romanova (Institute of History of Ukraine of the National Academy of Sciences of Ukraine, Kyiv):

Searching for Their “Own” Shrine: Religious Practices of the Ukrainian Cossack Elite in a Micro-Historical Dimension on the Example of the Rodzianko Family

12:30–13:30

Ivan Almes (Ukrainian Catholic University, Lviv):

Unofficial but Vital Saint: the Cult of Job Zhelizo in the Pochaiv Monastery of the 18th Century

13:30–14:00 Closing Remarks

14:30 Lunch

16:00 Excursion

19:30 Dinner

The conference aims to join the ongoing discussions on the diversification of early modern Christianities by considering the Kyivan Christianities as communities of interaction. We strive for verification centres as social or symbolic constructions of communities of interaction. As interactions intensified, centres grew, and as they thinned out, boundaries emerged. The centres arose due to efforts of actors to achieve centrality; they marked the places where solutions were sought, proposals met demands, and communication concentrated. The growth and decline of the centres reveal the importance of the actors and their interactions, also in a comparative perspective. In this sense, polycentricity offers a way of describing plurality.

However, Kyiv has not had a monopoly on centrality, either real or imagined. Since local actors seek centres for very different reasons, the question is whether it is ecclesiastical memory, a particular social condition, religious practice and cultural tradition, or “imagined communities” for whom Kyiv was the second Jerusalem. We invite to look at the Kyivan Christianities without imposing any templates or artificial lines of demarcation where an inclusive research prism is appropriate. Finding out how (non-)Kyiv Christians identified themselves in the Kyivan Christianities and around which centres they united is no less critical. In other words, the idea is to ask the people of the time how they developed belonging to or distinguished themselves from the Kyivan Christianities. It does not mean determining the centres in advance but following them through the actors.

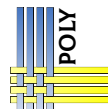
Conference In Search of Centres: Early Modern Kyivan Christianities

26–28 June
2023

Frankfurt am Main
Campus Westend
IG-Farben-Haus
Eisenhower-Saal (IG 1.314)

Organizers

Ivan Almes
Svitlana Potapenko
Oksana Prokopyuk
Vitalii Tkachuk
Valerii Zema



GERDA HENKEL STIFTUNG

Monday, June 26

9:00–9:15 Greetings (Birgit Emich)

9:10–9:40 Introduction (Svitlana Potapenko)

9:40–10:00 Discussion

Ideas and Structures

Session One (10:00–13:30)

Moderation: Ivan Almes

10:00–11:00

Valerii Zema (Institute of History of Ukraine of the National Academy of Sciences of Ukraine, Kyiv):

Reflections on the Origins of the Polemic between Byzantium and the West in the Renaissance

11:00–11:30 Coffee Break

11:30–12:30

Iryna Klymenko (Ludwig Maximilian University Munich):

Thinking Rome as Periphery? On Regulatory Practices after 1596

12:30–13:30

Nataliia Sinkevych (Ludwig Maximilian University Munich):

The Subordination to the Patriarchy of Constantinople as Central Place of Memory for Early Modern Kyivan Ecclesiastical Tradition

13:30–15:00 Lunch

Session Two (15:00–18:30)

Moderation: Nataliia Sinkevych

15:00–16:00

Sergejus Temčinas (Institute of the Lithuanian Language, Vilnius):

Linguistic Metamorphoses of the Kyivan Caves Paterykon

16:00–17:00

Alicja Zofia Nowak (Jagiellonian University, Krakow):

Creating Center by Texts: “On the Upbringing of Children” of 1609 and Lviv Dormition Brotherhood

17:00–17:30 Coffee Break

17:30–18:30

Maria Takala-Roszczenko (University of Eastern Finland, Joensuu):

A Hymn as a Centre of Interaction: “Te Deum Laudamus” in Early Modern Eastern Rite Manuscripts

18:30–19:00 Discussion and Closing Remarks of the First Day

19:30 Dinner

Tuesday, June 27

Actors and Spaces

Session Three (10:00–13:30)

Moderation: Oksana Prokopyuk

10:00–11:00

Mykola Symchych (H. S. Skovoroda Institute of Philosophy of the National Academy of Sciences of Ukraine, Kyiv):

Philosophy at the Kyiv-Mohyla Academy: between West and East

11:00–12:00

Svitlana Potapenko (M. S. Hrushevsky Institute of Ukrainian Archeography and Source Studies of the National Academy of Sciences of Ukraine, Kyiv):

The Mohylanian Res Publica Literaria and the Case of Mykhailo Kozachynsky: toward Kyiv’s Centrality in the Mid-18th Century

12:00–12:30 Coffee Break

12:30–13:30

Iannis Carras (University of Macedonia, Thessaloniki):

Greeks, Ukrainians, and Orthodox Education in Poltava of the Second Half of the 18th and Early 19th Centuries

13:30–15:00 Lunch

Session Four (15:00–18:30)

Moderation: Valerii Zema

15:00–16:00

Anatole Upart (Royal Society of Arts, London):

Orzechowski’s Chimaera: a Ruthenian Dimension of Early Modern German & Italian Prints

16:00–17:00

Vitalii Tkachuk (City Museum “Spiritual Treasures of Ukraine”, Kyiv):

Between the Local and the Global: Western Sources of Kyiv-Pechersk Graphics from the Late 17th to the First Half of the 18th Centuries

17:00–17:30 Coffee Break

17:30–18:30

Alexandr Osipian (Leibniz Institute for the History and Culture of Eastern Europe, Leipzig)

Religious Adaptability in the Global Trading Diaspora: Armenian Church and Religious Life in Early Modern Poland-Lithuania

18:30–19:00 Discussion and Closing Remarks of the Second Day

19:30 Dinner