



INTERNATIONAL WORKSHOP

Byzantium in Poland – Poland in Byzantium. Past and Present

King Ladislaus II Jagiello (1386-1434) mounted and crowned by an angel. Lublin Castle, Holy Trinity Chapel (1418)



Coordinators:

Georgios Kardaras,
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Hall of Speech and Art "Dimitris Hatzis"
Thursday, 23 October 2025

P R O G R A M

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09:15 – 09:30 **Registration**

09:30 – 09:45 **Welcome addresses**

Prof. Dr. Anna Batistatou, Rector of the University of Ioannina

Mr. Wojciech Ponikiewski, Chargé d'affaires of the Republic of Poland to the Hellenic Republic

Prof. Dr. Christos Stavrakos, Member of the Board of Directors of the University of Ioannina

Prof. Dr. Rafal Witkowski, Vice-Rector for International Cooperation, Adam Mickiewicz University of Poznan

09:45 – 11:05 **SESSION 1 STUDIES AND EDUCATION**

Chair: Łukasz Różycki, Mirosław Piotr Kruk

09:45 – 10:05 The Byzantine Studies in Poland today and their Perspectives (Kiril Marinow, University of Łódź)

10:05 – 10:25 From Leon Sternbach to Maciej Salamon and beyond: The Byzantine Studies in Jagellonian University, Cracow (Michał Stachura, Jagellonian University of Cracow)

10:25 – 10:45 Byzantium in the Polish education system (primary and secondary schools) after 1989 (Adrian Szopa, University of the National Education Commission, Cracow)

10:45 – 11:05 Medieval Poland in University of Ioannina: Development of Knowledge and Synergies (Georgios Kardaras, University of Ioannina)

11:05 – 11:30 **Coffee break** (Postgraduate Program "Byzantine Studies")

11:30 – 12:50 **SESSION 2 MUTUAL INTERACTIONS**

Chair: Marcin Wołoszyn, Artur Obłuski

11:30 – 11:50 The Poles in the Byzantines' Mirror: Mentions to the Lekhs in the Late Byzantine Sources (Anna Kotłowska, Adam Mickiewicz University of Poznan)

- 11:50 – 12:10** The *Ostpolitik* of Byzantine Empress Theophano in the Late 10th Century (Angeliki Panagopoulou, University of Ioannina)
- 12:10 – 12:30** To the Rescue of the Greeks and Italians - Polish Policy towards Crimea after the Fall of Constantinople (Łukasz Różycki, Adam Mickiewicz University of Poznan)
- 12:30 – 12:50** Byzantium in Polish political and intellectual Discourse, 21st. century (Andrzej Kompa, University of Łódź)

12:50 – 14:30 Lunch break (Postgraduate Program “Byzantine Studies”)

14:30 – 15:30 SESSION 3
CULTURE AND EXPEDITIONS

Chair: Adrian Szopa, Michal Stachura

- 14:30 – 14:50** Poland and Orthodox Europe in the Middle Ages. New finds and new Research (Marcin Wołoszyn, University of Rzeszow/ GWZO Leipzig)
- 14:50 – 15:10** Collections of Byzantine style Icons to the National Museums in Cracow and Przemysl Land (Miroslaw Piotr Kruk, University of Gdansk)
- 15:10 – 15:30** Polish Archaeology in Byzantine Culture Sites. The Expeditions of the Polish Centre of Mediterranean Archaeology (Artur Obłuski, University of Warsaw)

15:30 – 15:40 Break

15:40 – 16:10 Discussion

16:10 – 16:20 Closing remarks

Oscar Halecki, *History of Poland*, Translated by Monica M. Gardner and Mary Corbridge-Patkaniowska, Roy Publishers – New York 1943.

p. 4. At the same time, the Church of Rome, being leagued with the Empire of the West, alienated the Empire of the East, and although the schism was not yet consummated, the rupture with Byzantium was impending. At the moment, therefore, when Poland accepted the Christian faith she had to choose between the two centres of Christianity, and at the same time between the two increasingly divergent centres of European civilization.

p. 9. We are ignorant of what were Mieszko's real religious sentiments. In any case, he had understood that it was necessary to adopt immediately and voluntarily the Christian faith, without waiting for pressure on the part of the Germans. It was moreover necessary to avoid accepting it from their hands. The Duke of Poland had no intention of effecting this by addressing himself to distant Byzantium, although the influence of the latter had already made itself felt among its eastern neighbours. He would have thereby escaped all German interference, but at the same time he would have given Poland an orientation that was contrary to his intentions.

p. 16. Poland was thus threatened by a league of her principal neighbours and, above all, as so often was to happen in the future, by a simultaneous attack from the west and the east. To avert this danger Boleslas probably thought of grouping all the Slavs of the north in a large political community which would have taken its independent place in the European system between the two divisions of the Christian world, one of which was subject to the preponderance of Germany, the other to that of Byzantium.



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