

#EUARE2020 CONFERENCE PROGRAM

David **Hamidovic** (Université de Lausanne) and Eleonora **Serra** (Université de Lausanne)
Magic in Ancient Near East and Middle East

The panel aims to discuss (1) theoretical issues about "magic" and "religion" in Ancient Near East and Middle East with precise examples, (2) ancient texts discussing the so-called "magic", (3) inscriptions and objects relating to "magic". The panel is mainly focused on Ancient Judaism, Early Christianity, Islam, but it accepts papers on other examples in Ancient Eastern Mediterranean Worlds.

Chairs: Eleonora **Serra** (Institut Romand des Sciences Biblique) and Philippe **Therrien** (Université de Lausanne)

Session 1 – Speakers:

Philippe **Therrien** (Université de Lausanne), *Simon Magus's multiple faces in the Pseudo-Clementines*
Georgios **Gaitanos** (Logos University), *Religion, Magic and Superstition in Early Christian Literature*
Evy Johanne **Håland** (Norwegian Government Scholar), *Greek Healing Rituals*

Session 2 – Speakers:

Eleonora **Serra** (Université de Lausanne), *The use of scriptural quotations in Jewish apotropaic magic*
Matteo **Silvestrini** (Université de Lausanne), *Magical elements in the Book of Enoch and his reception*
David **Hamidovic** (Université de Lausanne), *Love, Magic and Synagogue in Ancient Judaism*
Eunate **Mirones-Lozano** (Universidad de Salamanca), *Exorcism in Jewish tradition: a case study*

Valerie **Fickert** (Humboldt-Universität zu Berlin)
Determination of life

Referring directly to "Determination of Death" (i.e. "Controversies in the Determination of Death". A White Paper of the President's Council on Bioethics, Washington DC, December 2008), the reformulation "Determination of Life" hints at a basic issue which is fundamental for all the definitions we find in the classical universalist disciplines – theology, law and medicine: The fact, that life actually cannot be terminated in any way objectively or neutrally. *Vivere viventibus est esse*, says Aristotle (De anima, II, 4, 415 b 13). Conceptions of life including all definitions of its beginning and end such as the neurological determination of death in the United States in 1968 ("brain death") may be considered as normative constructions embedded in their respective cultural, historical and contemporary contexts, i.e. as expressions of societies how they currently realize themselves as human beings living in a spatio-temporal continuum. The aim of the panel is to create spaces for an open, interdisciplinary dialogue and for the fundamental-ethical debate that is actually needed considering exemplarily the definition of brain death – underlying moral, ethical and cultural dimensions.

Chair: Valerie **Fickert** (Humboldt-Universität zu Berlin)

Speakers:

Rainer **Beckmann** (Ruprecht-Karls-Universität Heidelberg), *Our Image of the Human Being and "Brain Death"*
Valerie **Fickert** (Humboldt-Universität zu Berlin), *Human dignity, medical practice and the need for a new philosophy of medicine within the medical discipline*
Angus **Menuge** (Concordia University Wisconsin), *The Illusions of Techno-anthropology*
John **Warwick Montgomery** (University of Bedfordshire), *Human Dignity in Birth and Death: A Question of Values*
Friedrich **Toepel** (Rheinische Friedrich-Wilhelms-Universität Bonn), *The political process of defining life: avoiding pitfalls*

Davide **Dainese** (Alma Mater-Università di Bologna)
Scriptural Exegesis and Political Thought in War Times

The panel aims to focus on the use of Holy Scriptures to set the idea of just war and to metabolize wartime experience. The panel's chronological framework is mostly early modern, but hints to Contemporary History are also accepted.

Chair: Davide **Dainese** (Alma Mater-Università di Bologna)

Speakers:

Gianmarco **Braghi** (Fscire)
Cornel **Zwierlein** (Freie Universität Berlin)
Peter **Schröder** (University College London)
Alberto **Scigliano** (Università del Piemonte Orientale)
Fulvio **Accardi** (Università di Padova)

Volodymyr **Verbytskyi** (Taras Shevchenko National University of Kyiv)

The emergence and formation of the issue of gender relations in the religious sphere

This panel is devoted to the religious analysis of gender relations in the religious sphere.

Accordingly, the main purpose of the topics are to reveal, on the basis of an interdisciplinary approach, the peculiarities of the formation of the specificity of the transformation of the perception of the gender perspective in Protestantism. In order to achieve this goal a number of tasks were set, among them: the desire to disclose the content and to analyze the methodology of research of gender relations on the basis of historical, sociological, philosophical, cultural and religious studies; the analysis of the peculiarities of the application of the main directions of gender theory; the need to clarify the role of the Christian tradition in the problem of stereotyping gender relations in Protestantism; analyze, respectively, the practical aspects of implementing gender equality in the practices of Protestant organizations as an opportunity for the emergence of the phenomenon of women's ordination; and also the reconstruction and analysis of the peculiarities of interpreting gender problems, for example, of the functioning of Protestant churches in Ukraine.

Chair: Volodymyr **Verbytskyi** (Taras Shevchenko National University of Kyiv)

Speaker:

Volodymyr **Verbytskyi** (Taras Shevchenko National University of Kyiv)

Discussants:

Mariia **Bardyn** (Department of Culture, Nationalities and Religions of the Kyiv Regional State Administration)

Iryna **Starovoit** (Department of Culture, Nationalities and Religions of the Kyiv Regional State Administration)

Hlib **Starovoit** (Department of Culture, Nationalities and Religions of the Kyiv Regional State Administration)

Diletta **Guidi** (Université de Fribourg / GSRL)

The power of Art. Governing religion through culture / Art as an empowerment and self-governance tool

This panel proposes to explore the links between power and religion through the prism of culture. The speakers will address two main axes. At first, they will explore the place and treatment of religion in public policies of culture. Starting from the postulate that culture is the mirror (Levitt, 2015; Kazerouni, 2017) and the tool of the nation-state (Anderson, 1983; Ronsanvallon, 1990) and its mutations (Guidi, 2019), the treatment of religion in cultural policies thus becomes a means of studying political power in action.

While the first part of this panel focuses on cultural regulation of religion, on the power exercised over the other by cultural knowledge (Foucault 1975, Bennett 1995) and on what this framing tells us about politics and society, the second part is interested in the actors of culture and their reactions to this framing. At least as early as the 2000s there has been a boom of religious topics in culture. New labels such as "Muslim artist", "Jewish stand-up", "Hindu show", "New Age performance", etc., are emerging. What are the reactions of the individuals and religious groups involved in this booming trend? Are they using it, accepting it, rejecting it or reinventing it? Thus, culture is at the same time approached as an instrument of categorization, stereotyping and reification of the other as well as a tool of empowerment (Levine, 1995) for religious communities or individuals.

Chair: Diletta **Guidi** (Université de Fribourg / GSRL)

Speakers:

Clara **Turpin** (Université du Québec à Montréal), *Islam and contemporary art in French cultural institutes. Analysis of two case studies of the exhibition of Islam of France*

Diletta **Guidi** (Université de Fribourg / GSRL), *God(s) a user's guide. Visiting an art exhibition as a way to better understand secularism and its political, social and academic definitions*

Agnieszka **Tes** (Jesuit University Ignatianum in Krakow), *Religion as taboo or religion as indisputable authority. Making endeavor to overcome polarities in presenting religious questions in the chosen exhibitions and art magazines in Poland*

Urszula **Tes** (Jesuit University Ignatianum in Krakow), *Representations of religion in contemporary Polish cinema*

Katri **Ratia** (Université de Fribourg), *Art, power and the Mother Earth: Photography in a temporary spiritual community*

Mattia **Geretto** (Ca' Foscari-Università di Venezia)

Post-humanism, mythology and religion in contemporary society

In our “NBIC” era, we are witnessing a paradox regarding the role of humans. On the one hand, one of the strengths of the posthuman vision consists of a constant reduction of the hierarchical position of humans in nature. On the other hand, this downsizing leads to a more “democratic” view of the relationship between humans and all the other living beings. Posthumanism proposes itself as a decisive overcoming of the traditional “supremacist” vision and of the hierarchies of the past. However, the hyper-sophisticated technologies with which it is possible to alter the surrounding world and human nature are unequivocally an exclusive competence of humans, which therefore surreptitiously affirms their primacy over nature. This leads to tangible consequences, not only in the field of economics and politics, but also in the field of religion. Humans have never felt so omnipotent, almost god-like. If it seems that traditional religion cannot find a space in the posthuman vision, all this is denied by the reality of the facts. Religious discourse is rich in simple dualisms and proliferates in an unsuspected way through new myths and new religions. The category of “new Gnosticism” seems to adequately describe this paradoxical situation. The philosophy of religion is called more urgently than ever to promote criticism and dialogue.

Chair: Mattia **Geretto** (Ca' Foscari-Università di Venezia)

Speakers:

Gualtiero **Lorini** (Università Cattolica del Sacro Cuore), *Hermeneutics of the Anthropological Experience. Technology and Human Standpoint*

Mariano **Asla** (Universidad Austral), *The problem of embodiment: The theology of the body as a response to Posthumanism*

Ioannis **Xidakis** (Independent Scholar), *Neomythology: A New (Religious) Mythology*

Barbara **Lorenz** (Karl-Franzens-Universität Graz), *“The New Man” in the light of gnosis*

Mattia **Geretto** (Ca' Foscari-Università di Venezia), *Mythology and Religion in Trans-/Posthuman philosophies*

Joanna **Sarbiewska** (Uniwersytet Gdański), *The post-humanist ‘Other’ and technology in the (post)secular approach. Towards the new apophatic / mystical ontology*

Luigi **Perissinotto** (Ca' Foscari-Università di Venezia), *On the very idea of human nature*

Mariangela **Priarolo** (Ca' Foscari-Università di Venezia), *Human, All Too Human, Posthuman. The Place of Religion in a Posthuman Age*

Vladimir **Shmaliy** (Ss Cyril and Methodius Postgraduate and Doctoral School / National Research University MEPhI), *Post-humanism as Ideology, Mythology and Religion*

Marco **Giardini** (École Pratique des Hautes Études), *“Web ergo sum”: Survey on Gianroberto Casaleggio’s thought between spiritualism and transhumanism*

Ruslan **Dmitriev** (Pushkin Leningrad State University / Institute of Geography of the Russian Academy of Sciences / Institute for African Studies of the Russian Academy of Sciences)

The parallel religious communities in the modern world

The panel is aimed to identify the risks of the parallel religious communities’ development within secular states as a consequence of the religious geospace transformation. Main objectives of the panel are: 1) to establish the current trends of the Old-World countries’ religious geospace development; 2) to identify the factors contributing to the proliferation of religious ideas and institutions in public, political and cultural contexts; 3) to determine possible directions of the parallel religious communities’ spatial development affected by migration and socio-cultural changes; 4) to analyze the impact of the religious geospace transformations on international political relations. Some reports are submitted as a part of the Russian Science Foundation project No. 19-18-00054.

Chair: Ruslan **Dmitriev** (Pushkin Leningrad State University / Institute of Geography of the Russian Academy of Sciences / Institute for African Studies of the Russian Academy of Sciences)

Session 1 – Speakers:

Tatiana **Pronina** (Pushkin Leningrad State University) *Circular Migration in Russia and the Islamic Factor* [Research supported by the Russian Science Foundation – project No. 19-18-00054]

Antonius **Liedhegener** and Anastas **Odermatt** (Universität Luzerne), *Religious Diversity and Political Conflict in Europe. A Relationship?*

Ekaterina **Talalaeva** (Derzhavin Tambov State University / Pushkin Leningrad State University), *Confessional “Parallel Society” in the Nordic Countries* [Research supported by the Russian Science Foundation – project No. 19-18-00054]

Session 2 – Speakers:

Ivan **Zakharov** and Stanislav **Gorokhov** (Pushkin Leningrad State University / Institute of Geography of the Russian Academy of Sciences / Institute for African Studies of the Russian Academy of Sciences) and Maksim **Agafoshin** (Moscow Pedagogical State University), *The Formation of Parallel Religious Societies in the EU: Evidence from Modern Sweden* [Research supported by the Russian Science Foundation – project No. 19-18-00054]

Larisa **Andreeva** (Pushkin Leningrad State University / Institute for African Studies of the Russian Academy of Sciences), *Islamization of Germany: “Parallel” Muslim Society vs Secular State* [Research supported by the Russian Science Foundation – project No. 19-18-00054]

Varvara **Slivkina** (Pontificia Università San Tommaso d’Aquino / Pushkin Leningrad State University), *Islamization in the New Global Context: an Italian Case Study* [Research supported by the Russian Science Foundation – project No. 19-18-00054]

Session 3 – Speakers:

Alumkal **Joy** (Carmel Hill Philosophy College), *The Growth of Parallel Religious Communities: a Contemporary Indian Scenario*

Igor **Sledzevskii** (Pushkin Leningrad State University / Institute for African Studies of the Russian Academy of Sciences), *Religious Integration in Modern Sub-Saharan Africa: Factors, Trends, Prospects* [Research supported by the Russian Science Foundation – project No. 19-18-00054]

Ruslan **Dmitriev** (Pushkin Leningrad State University / Institute of Geography of the Russian Academy of Sciences / Institute for African Studies of the Russian Academy of Sciences), *Spatial Expansion of Islamic Extremism in the Lake Chad Basin Countries: Current Situation and Prospective Directions* (the research is supported by the Russian Science Foundation – project No. 19-18-00054).

Session 4 – Speakers:

Ihor **Rantsya** (Institut Catholique de Paris / Ukrainian Catholic Eparchy of Saint Vladimir the Great of Paris), *Parallel Churches in Catholicism and Orthodoxy: the Neglect of Canons that Needs Correction or the New Geo-Ecclesiological Reality that Needs Re-Thinking and Recognition?*

Aleksei **Andreev** (Saint Tikhon's Orthodox University of Humanities)

The religious factor in the contemporary politics of Russia

Since the Soviet period the Russian government has not only monitor the religious lives of its people, but also used the religious factor as a policy instrument: both domestic and foreign. In the first decade after the dissolution of the Soviet Union the religious organizations in the democratic Russia existed more or less independently. However, since the 2000s and up to the present the significance of religion in the life of the Russian state has been steadily increasing. Both legislative and executive branches of authority in Russia strive not merely to take control of the lives of the religious organizations, but to use them to further promote their own agendas. The most illustrative examples would be the ban of Jehovah's Witnesses as well as an array of Islamist groups in Russia, the situation concerning the Autocephaly of the Orthodox Church of Ukraine, an effort to integrate into international Muslim organizations, etc. We invite experts to discuss the positive and negative aspects of the contemporary religious policy of the Russian Federation, to evaluate it on the part of the other participants of the international political and religious processes and to consider certain cases.

Chair: Boris **Chibisov** (Consulting company "Religion Today")

Speakers:

Boris **Chibisov** (Consulting company "Religion Today"), *Religious Factor in the Politics of Russia in the 21st Century*

Monica D. **Merutiu** (Babeş-Bolyai University), *The Geopolitics of Religion: Russia's Orthodox Soft Power*

Aleksei **Andreev** (Saint Tikhon's Orthodox University of Humanities), *Structure and Dynamics of Relations between the Government and Islamic Institutions in Modern Russia*

Vladimir **Shmaliy** (Ss Cyril and Methodius Postgraduate and Doctoral School / National Research University MEPhI), *Scientific and Educational Policy of Russian Federation and the Russian Orthodox Church: Discussion on the Status of Theology*

Kirill **Aleksin** (Universität Wien), *Opposition Movements in the Russian Orthodox Church: Theological and Political Aspects*

Andrey **Shishkov** (Center for Advanced Theological Studies), *Public Theology and Sociopolitical Protests in Russian in 2019*

Talitha **Cooreman-Guittin** (UCLouvain)

Theologies of disability: the power of vulnerability

Since, in 1994, Nancy Eiesland published her iconic book « The Disabled God », theologians have invested the field of disability as a locus theologicus. They affirm that the lived experience of people with disabilities can and should inform the way we think about religion, about God, about Scripture, about life in Christ. The experience of disability has not been taken into account in theological réflexion over the centuries. This has meant that questions about the nature of God, church, and humanness have been asked from a narrow "ablebodied" perspective, often implying that impairment and vulnerability was considered "abnormal" and "unwanted". The theologians of disability demand that disability be recognized as an integral and normal part of what it means to be human, thus presenting a new anthropological view based on vulnerability, limited embodiedness, and impairment as being inherent to humanity, and in no way a consequence of original sin. Disability theology invites to think out-of-the-box and take seriously the surprising claim that the only gauge for normality within the Body of Christ is the vulnerability of the crucified but risen Lord.

This panel seeks to explore new ways of considering disability and vulnerability, not necessarily as a weakness, but as surprising manifestation of God's power and God's presence among all.

Chair: Talitha **Cooreman-Guittin** (UCLouvain)

Speakers:

Petre **Maican** (University of Aberdeen / UCLouvain), *Vulnerability and Disability: Perspectives from East and West*

Kabira **Masotta** (UCLouvain), *Towards a theology of vulnerability in Islam : vulnerability at the heart of the spiritual journey in Sufism*

Marial **Corona** (Universidad de Navarra), *The vulnerability and failures of St. John Henry Newman*

Radu Petre **Muresan** (University of Bucharest), *Orthodox theological and practical approaches to disability*

Vladimir **Shmaliy** (Ss Cyril and Methodius Postgraduate and Doctoral School / National Research University MEPhI), *HIV/AIDS as an attempt to articulate Orthodox theology of disability*

Emil **Marginean** (Babeş-Bolyai University), *Spiritual Disability and repentance*

Cristina **Gangemi** (Roehampton University), *In conversation with Edith Stein*

Sanna **Urvas** (University of Helsinki), *Pentecostal trinitarian ecclesiology embracing disability*

Lazare **Elenge-Mpakala** (UCLouvain), *Understanding disability as connection to our humanity and to each other: Reimagining theological approach of disability in the context of Care ethics*

Axel **Liégeois** (KU Leuven / Brothers of Charity), *Consent for pastoral care: how to do with people with an intellectual disability?*

Topher **Endress** (University of Aberdeen), *Death-Without-Sting: A Christological Model of Disability and Vulnerable Anthropology*

Talitha **Cooreman-Guittin** (UCLouvain), *Power and vulnerability in glory : a reading of Gn 2-3 and Mt 25 from a disability perspective*

Hans-Peter **Grosshans** (Westfälische Wilhelms-Universität Münster)
Modern Philosophy of Religion: Topics-Methods-Concepts

The panel unites papers on topics, methods and concepts, which are discussed nowadays in Philosophy of Religion. The panel cooperates with the European Society for the Philosophy of Religion (ESPR).

Chair: Hans-Peter **Grosshans** (Westfälische Wilhelms-Universität Münster)

Session 1 – Speakers:

Sung **Kim** (Lutheran Theological Seminary), *Narrativity, ethics, theodicy. From Hauerwas via Kant to Luther*

Deborah **Casewell** (Liverpool Hope University), *Philosophy of Religion as Ethics*

Smilen **Markov** (Veliko Tarnovo University / Oxford University), *The Hierarchy of Love - Martin d'Arcy' philosophy of the Eros*

Piotr **Sawczyński** (Jagiellonian University in Kraków), *Back to the Future: Religious Thinking between Progress and Return*

Session 2 – Speakers:

Brandon **Watson** (Ruprecht-Karls-Universität Heidelberg), *Theology and Philosophy Revisited. An Attempt at Renewal and Discussion*

Sybille **Fritsch-Oppermann** (Independent scholar / Technical University of Clausthal), *Signs, Metaphors and Symbols: Metaphorical Language/s in Religion, Art and Science*

Elizaveta **Brak** (Saint Petersburg State University), *Metaphor in Religious Consciousness: Methodological Aspects*

Aleksei **Rakhmanin** (University of Helsinki), *Thinking with Literature: Narrative Fiction in the Wittgensteinian Philosophy of Religion*

Iryna **Rozhdestvenskaya** (Lomonosov Moscow State University), *Intuitive and Counter-Intuitive Beliefs: In What Way Cognitive Studies of Religion May Contribute to Philosophy of Religion*

Session 3 – Speakers:

Vladimir **Shmaliy** (Ss Cyril and Methodius Postgraduate and Doctoral School / National Research University MEPhI), *Philosophy of Religion vs. Philosophical Theology (recent Russian academic discussions)*

Hartmut **von Sass** (Humboldt-Universität zu Berlin / Universität Zürich), *Dialectics of Atheism. On the Post-Enlightenment History of a Concept and its Impact on Contemporary Theology*

Andrea **Vestrucci** (Graduate Theological Union), *Artificial Intelligence and God's Existence: An Assessment*

Session 4 – Speakers:

Svetlana **Konacheva** (Russian State University for the Humanities), *Metaphysics without metaphysics: the weak thought in Modern Philosophy of Religion*

Rafal K. **Stepien** (Nanyang Technological University, RSIS), *Reconceptualizing 'Philosophy' of/and/as 'Religion' from Buddhist Sources*

Victoria S. **Harrison** (University of Macau), *How can we come to know theological truths?*

Gianmarco **Braghi** (Fscire)

New Research on the Religious Reformations in the Long Sixteenth Century

This panel is co-organised and co-funded by the Foundation for Religious Studies "John XXIII" (Fscire) and the RefoRC Consortium

Recent research on the 'Global Reformation' has opened important new paths in the knowledge of this well-researched subject: however, in some cases, current scholarship on the Reformation is still struggling to become transnational (Benedict, 2018). Indeed, crossing the borders of disciplines is no easier than crossing linguistic or national borders in Reformation studies: nevertheless, a broader view on the historical watershed that the early Reformation represented is key to a deeper and better understanding of its meaning and implications for the past, the present, and the future.

Chair: Herman **Selderhuis** (Theological University of Apeldoorn / RefoRC)

Speakers:

Suk Yu **Chan** (University of St Andrews), *The Doctrine of providentia Dei in Zwingli's Sermonis de providentia Dei and Calvin's Sermons sur le livre de Job*

Karin **Kallas-Pöder** (University of Helsinki), *On and Over the Margins of Acceptable: Revisiting Martin Luther's Predestinarian Theology*

Miglė **Miliūnaitė** (Lithuanian Academy of Music and Theatre), *Music during the Reformation: The Aspect of Transnationality in the Perspective of Charles Taylor's Theory of Secularization*

Enrico **Piergiacomi** (Università di Trento / Fondazione Bruno Kessler), *'Pietas filialis', 'pietas servilis': Epicurus' Religious Piety and Christian Reformation*

Katharina **Wu** (Georg-August-Universität Göttingen), *The Global Reformation Impact on China: Luther's Propagation and Acceptance in the Chinese History, late 19th to early 20th Century*

Viorel **Coman** (KU Leuven)

The Theological, Ecumenical, and Inter-Religious Legacy of André Scrima

The Romanian theologian André Scrima (1925-2000) was one of the most significant figures of 20th-century Orthodox Christianity and a leading voice in the movement for ecumenical and inter-religious dialogue. Despite his importance, Scrima is a routinely-neglected theologian and the exploration of his theology finds itself at this very moment in an embryonic stage. That being so, this panel - which intends to commemorate the twentieth anniversary of Scrima's death-invites speakers to present papers that (i) explore the historical context and the main events that shaped Scrima's theology; (ii) shed light upon the theological contribution of the Romanian thinker; (iii) investigate Scrima's role in the ecumenical and interfaith dialogue; and (iv) highlight the relevance of his thought for contemporary theology and church life.

Chairs: Mihai-Iulian **Grobnicu** (University of Bucharest) and Viorel **Coman** (KU Leuven)

Speakers:

Ioan Alexandru **Tofan** (Institute for the History of Religions, Romanian Academy), *André Scrima's Ecumenism: Experience and Ecclesiology*

Viorel **Coman** (KU Leuven), *The Relevance of André Scrima's Ecumenical Theology for the Post-Crete Orthodox Christian Context*

Mihai-Iulian **Grobnicu** (University of Bucharest), *Repentance and Its Role in the Ecumenical Dialogue According to André Scrima*

Bogdan **Hulea** (Charles University in Prague), *The Contribution of André Scrima to the Relationship Between Christianity and Islam*

Daniela **Dumbravă** (Institute for the History of Religions), *Χειροθεσία as a Harismatic Blessing within the Burning Bush Movement (Antim Monastery in Bucharest, 1943-1948)*

Irina **Paert** (University of Tartu), *John the Stranger (Ioann Kuligin) before the Burning Bush*

Cătălin **Petrea** (University of Bucharest), *André Scrima, Between the Confessed Orthodox Mysticism and the Accusing Mysticism*

Ana-Magdalena **Petraru** (University of Iași), *The Legacy of André Scrima in the Theological English Classroom*

Philipp **David** (Justus-Liebig-Universität Gießen) and Marcus **Held** (Justus-Liebig-Universität Gießen)

To be singularly plural. How much pluralism competence must religious pluralism have?

Late modernism as a transition from the social logic of the general to plural singularities (Reckwitz 2017) requires religious pluralism to think about their competence in pluralism: the new visibility of the different religions is both the cause and the result of pluralization (Charim 2018). Pluralism, as a social and socio-theoretical signature, belongs to late modernism. The perception of the socio-structural change of late modernism that changes with pluralism is reflected in the change in culture and values and affects the understanding of and dealing with religion (Taylor 2007). But is this finding from Charles Taylor correct? And if so, how does this show? On the one hand, the panel asks about the theories of religion itself. With which concepts and ideas of pluralism / plurality and singularity do theories of religion work? Are religious theologies only reactive and representative of the socio-structural change of late modernism, or can they actively accompany change in dealing with plurality? Which concepts have been developed in the past and could be further developed? On the other hand, the panel asks about the concepts of pluralism. What is pluralism? How do pluralism and identity relate to each other? Are the ideas and concepts of pluralism / pluralism changing in the light of new social developments and socio-structural changes (de-subjectification, singularization, publicity vs. privacy, secularization etc.)? How unique must the respective concept of pluralism be?

Chair: Philipp **David** (Justus-Liebig-Universität Gießen) and Marcus **Held** (Justus-Liebig-Universität Gießen)

Speakers:

Philipp **David** (Justus-Liebig-Universität Gießen), *What is pluralism capability?*

Sabine **Hiebsch** (Theological University Kampen), *Dutch Lutherans: a minority in a pluralistic religious landscape*

André **Munzinger** (Christian-Albrechts-Universität zu Kiel), *Culture3. Plurality and unity of human construction of meaning*

Katharina **Eberlein-Braun** (Otto-Friedrich-Universität Bamberg), *Theology of Religions as Understanding Implicit Orientations of Contemporary Religious Practice*

Mirjam **Sauer** (Justus-Liebig-Universität Gießen), *Fiction and Identity. How A. K. Appiah challenges Theologies of Religions*

George **Harinck** (Theological University Kampen / Vrije Universiteit Amsterdam), *The neo-calvinist encounter on plurality*

Regine **Polak** (Universität Wien), *Perception, Normative Thinking, Conflict: Pluralism as a Practical-Theological Challenge*

Marcus **Held** (Justus-Liebig-Universität Gießen), *To be singular plural? - Thinking with Jean-Luc Nancy the difference between together and community*

Judith **Gruber** (KU Leuven) and Julia **Enxing** (TU Dresden)
Facing the Challenge: Reconfiguring Theology with Cultural Studies

Over the last decades, there has been a surge in re-readings of Christian traditions through the lens of cultural studies. Investigating the discourses and practices that shape relations of power and knowledge in communities, cultural studies look into the many discrepant ways in which Christian identities have been forged. Such an investigation reveals the discrepant permutations that the Christian symbol system has taken in its complicated alignments with social forces. It exposes a diverse range of Christianities that cannot be easily subjected to coherent master narratives of unity and stability. Re-readings of Christian traditions through the lens of cultural studies, in short, complicate traditional theological interpretations of Christianity, and challenge the theological self-understanding of Christian communities. Yet, the field of theology is slow to respond to these challenges. There is a dearth of approaches that engage with the deconstructive force of cultural studies, and there is a lack in reflection on how the lens of cultural studies impacts the practices of theological knowledge production. This panel seeks to respond to this lacuna. Based on case studies, and working in the interdisciplinary interface between theology and cultural studies, the contributions aim to develop an epistemological framework and methodological tools that can critically-constructively deal with the challenges posed by cultural studies - from a theological point of view.

Chair: Christian **Kern** (KU Leuven)

Speakers:

Judith **Gruber** (KU Leuven), *Post-Apocalypse. Developing a theological response to the climate crisis through the lens of trauma studies*

Julia **Enxing** (TU Dresden), *On Humanimals: Challenging Theologies of Creation with Ethnoprimateological Insights on the Co-Habitation of Humans and Animals*

Marion **Grau** (MF Norwegian School of Theology, Religion and Society), *Petrotheology - Drilling Down with Environmental Humanities*

Michael **Hölzl** (University of Manchester), *The plague of theological truth claims*

Frederike **van Oorschot** (FEST Heidelberg), *Interpretation as praxis? Theological reflections on Scripture between dogma and use*

Discussant: Dominik **Gautier** (Universität Oldenburg)

Ottó **Gecser** (Eötvös Loránd University, Budapest)

Religious Reform and Anti-Ottoman Crusade: The Correspondence of John of Capestrano in Hungary

John of Capestrano, one of the leading figures of the Franciscan Observance in the fifteenth century, has left behind a correspondence of almost 700 items. In the last few years, a number of small teams of researchers have been working on the edition of these letters, region by region, as part of an international cooperation initiated by Prof. Letizia Pellegrini. A Polish team has already published one portion: Paweł Kras et al., eds., *The Correspondence of John of Capistrano, vol. 1: Letters Related to the History of Poland and Silesia, 1451-1456* (Warsaw and Lublin: Tadeusz Manteuffel Institute of History, Polish Academy of Sciences, and Wydawnictwo KUL, 2018).

Our research group financed by the National Research, Development and Innovation Office of Hungary (<http://nyilvanos.otka-palyazat.hu/index.php?menuid=930&num=125463&keyword=125463&lang=EN>) is working - in close cooperation with Iulian Mihai Damian and Carmen Florea from Cluj-Napoca - on the edition of John's correspondence during his stay in the Kingdom of Hungary (1455-1456). The relevance of this source material lies, first of all, in allowing us to have an insight into a wide network of personal contacts of a European scale in contemporary ecclesiastical and secular politics, with particular reference to religious reform, mission (particularly among Christians of the Eastern Rite), and the anti-Ottoman crusade. The aim of the proposed panel is to present the results of our research project and to discuss them in a broader international context.

Chair: Gábor **Klaniczay** (Central European University, Budapest)

Speakers:

Iulian Mihai **Damian** (Babeş-Bolyai University, Cluj-Napoca), *Relations with the Greek Church as Reflected in John of Capestrano's Correspondence*

Carmen **Florea** (Babeş-Bolyai University, Cluj-Napoca), *Mission to the Periphery of Latin Christendom: John of Capestrano and the Local Power Relations*

György **Galamb** (University of Szeged), *Exchange of Information in the Correspondence of John of Capestrano during his Mission in Hungary*

Ottó **Gecser** (Eötvös Loránd University) *Digital Research Tools and the Correspondence Network of John of Capestrano, 1455-1456*

Gábor **Klaniczay** (Central European University), *John of Capestrano as a Preacher and Living Saint in Hungary, 1456*

Letizia **Pellegrini** (Università di Macerata), *Christianity and Europe: The Middle Ages on the Frontier*

Ferenc **Sebők** (University of Szeged), *John of Capestrano and the Siege of Belgrade*

Ewelina **Ochab** (University of Kent)

International Legal Responses to Mass Atrocities Based on Religion or Belief

In the last five years only, we have witnessed two cases of genocide happening before our eyes. One perpetrated by Daesh in Syria and Iraq and one perpetrated by the Burmese military in Myanmar. In both cases religious minorities, whether Yazidis and Christians in Syria and Iraq or Rohingya Muslims in Myanmar, were targeted for annihilation.

In both cases, we acted too little and too late to prevent the atrocities from occurring. Apart from these two examples of genocidal atrocities, there are several more examples of religious persecution (whether because of belonging to a particular religious group or because of not adhering to a particular religion or belief) that have not made the headlines or did not remain in the news long enough to be remembered and cared for. This includes the Uighur Muslims, Falun Gong and House Christians in China, Ahmadiyyas and Christians in Pakistan, Muslims and Christians in India, Coptic Christians in Egypt, Baha'is in Iran or Yemen.

Persecution and acts of violence based on religion or belief can happen anywhere in the world, to any religious groups, especially minority groups, and especially when we turn a blind eye on such acts and allow impunity to flourish. It is crucial to consider what are the best international legal responses to such atrocities taking into account the recent attempts to prosecute Daesh fighters or the steps taken by the ICC to address the situation in Myanmar.

Chair: Ewelina **Ochab** (University of Kent)

Speakers:

Luke **de Pulford** (Coalition for Genocide Response), *Closing the verification gap. The need for proactive identification of atrocities by governments*

David **Alton** (UK House of Lords), *No faith in our response to Genocide. Failure to prevent, protect or punish*

Pieter **Omtzig** (Dutch Parliament), *Bringing Daesh to justice: the challenges and the way forward*

Ewelina **Ochab** (University of Kent), *ICC and ICJ on justice for the Rohingya Muslims*

Lap Yan **Kung** (Chinese University of Hong Kong)

Politics, Memory, and Religion

Memory studies have gained great attention in humanities and social sciences since the 1980s. This has been called the 'commemorative fever', the 'obsession with memory' or the 'passion for memory'. In religious studies, there has already been rich discussion of how religious communities are constructed through memory, in a manner of speaking, how religions remember. Danièle Hervieu-Léger has suggested religion as a chain of memory. The focus of this panel is to explore the interaction of memories between secular and religious systems in the area of contemporary politics. Inspired by post-colonial and subaltern studies, religion as a powerful system may provide continuity and renewal in times of trauma. Research questions are: First, how religion remembers and constructs its own narrative characterized by suffering and hope; second, how the narratives affect the memory of social experiences and perception of the past; and third, how religious collective memory is different from or similar to national or secular collective memory, and how these similarities and dissimilarities probably affect whole societies' memory practices. This panel welcomes papers in the area of politics, memory and religion which address one of the concerns.

Chair: Lap Yan **Kung** (Chinese University of Hong Kong)

Speakers:

Katarzyna Miriam **Kaczorowska** (Christian Academy of Theology in Warsaw), *War over memory and suffering: disputing the historical memory between Poland and State of Israel in present times*

Nanor **Kebranian** (University of London), *Of Armenian-Turks and Christian-Muslims: Remembering Heterodoxy after Genocide*

Lap Yan **Kung** (Chinese University of Hong Kong), *The June 4 Tiananmen Candlelight Vigil as Mourning, Resistance and Truth-Finding: A Religious-Ritual Hermeneutic*

Bryan **Mok** (Chinese University of Hong Kong), *Correlating Memories of the Tiananmen Massacre with Christian Anamnesis*

Adrian **Schiffbeck** (Passau Universität), *Religious Perceptions and Mass Protests. A Case Study on the Romanian 1989 Anti-Communist Revolution*

Marina Xiaojing **Wang** (Chinese University of Hong Kong), *Chinese Protestants, Unequal Treaties and Historical Memory of 'National Humiliation' in the Early Twentieth Century*

Joseph **Rivera** (Dublin City University) and Peter **Admirand** (Dublin City University)

Recognition in the Secular: The Power Dynamics of Interfaith Dialogue and Identity Politics

The public space of a liberal democracy, as polarized and conflictual as ever, is framed and governed by the logic of the "secular." However this category of "secular" is defined, it continues to evoke debate about the limits and frontiers of power dynamics that underlie interfaith dialogue and identity politics (the latter often motivated by religion). Francis Fukuyama's recent work *Identity: The Demand for Dignity and the Politics of Resentment* (2018) discusses at length the fundamental human need we have for both individual and group "recognition." He labels it a "master concept" that illustrates both the (i) anthropological potential to be harnessed (which each of us possess) and (ii) the seed of conflict and rivalry. Does this need for recognition, a power in itself, function as an obstacle to constructive dialogue among citizens who espouse alternative religions, political identities, and cultural ecologies? How can the "secular" be redefined and reconfigured to maximize dialogue and mutual recognition in the context of interfaith (and atheist-theist) dialogue? What power dynamics remain latent and implicit in the secular sphere that enable some worldviews to be fully recognized (and even celebrated) while others undergo marginalization and suppression? Is the discipline of political theology able to shed fresh light on the burdens, obligations, opportunities, and strategies of dialogue in the context of dignity? Important theorists and theologians to be discussed are, among others: Emmanuel Levinas, Jean-Luc Marion, Michel Foucault, Jürgen Habermas, Catherine Cornille, Stanley Hauerwas, Paul Knitter, Francis Fukuyama, Rene Girard, the Dalai Lama, Perry-Schmidt Leukel, Talal Assad, John Hick, John Rawls, Charles Taylor, and Jeff Stout.

Chair: Joseph **Rivera** (Dublin City University)

Speakers:

Pietro **Pirani** (Wilfrid Laurier University), *Jean-Luc Marion on Secularity and Religion: A Renewed Dialogue*

Ana **Petrache** (University of Bucharest / Accademia di Romania in Roma), *A Political Theological Approach to Recognition: What does One Want when One Longs to be Recognized?*

Peter **Admirand** (Dublin City University), *Atheist-Theist Dialogue and Our Ecological Catastrophe: Seeking Harmony*

Traugott **Roser** (Westfälische Wilhelms-Universität Münster)

Research in European Health Care Chaplaincy: projects, perspectives, and approaches

Although Health Care Chaplaincy currently receives little attention in the international context and is rather underrepresented, much is happening in this area in research in Europe. This panel is intended to provide a platform for researchers to present and discuss their projects in the field of health care. In this way, it should become evident where the research on Health Care Chaplaincy currently stands in Europe, perspectives should be pointed out, where it can go, impulses should be given, considerations should be taken up, further thought should be given and new paths should be taken. The panel is open to projects from all fields, from (practical) theology as well as from other disciplines.

Chair: Traugott **Roser** (Westfälische Wilhelms-Universität Münster)

Speakers:

Niels **den Toom** (Protestant Theological University, Groningen), *Unfolding the Professional Intuition. How Doing Research Affects Chaplains' Professionalism*

Traugott **Roser** and Nika **Höfler** (Westfälische Wilhelms-Universität Münster), *Describing effects of healthcare chaplaincy. A qualitative study*

Renske **Kruizinga** (Tilburg School of Catholic Theology), *Out of the Shadow; Patients' Spirituality Integrated in Shared Decision Making (SDM)*

Axel **Liégeois** (KU Leuven / Brothers of Charity), *Digital sharing of spiritual information in healthcare: under what conditions?*

Sebastian **Farr** (Universität Zürich), *Chaplains in Ethical Decision-Making in Health Care Institutions*

Dilek **Uçak-Ekinci** (Université de Fribourg / Universität Zürich), *The Case of Muslim Healthcare Chaplaincy*

Massimo **Faggioli** (Villanova University)

From Dignitatis Humanae to the 2019 Document of the International Theological Commission. Religious Freedom and Global Catholicism

On 26 April 2019, the International Theological Commission published an eighty-seven-paragraph document, "Religious Freedom for the Good of All". This document was published more than fifty years after Vatican II's declaration "Dignitatis Humanae". The 2019 document of the International Theological Commission cast a light on the fact that religious liberty has been a key issue for contemporary global Catholicism. The context has changed significantly from the times of Vatican II. Relations between religions, between secularism and religious identities, between church and state, between members of all religious groups (including the Catholic Church) and their hierarchical leaders—all these have changed since 1965.

Other elements of context have changed: the "revanche de Dieu" since the end of the 1970s, the so-called thesis of the "clash of civilizations" that reappeared after 9/11, and the impacts of mass migrations on the religious map.

This session will explore the development of different framings of religious liberty and the impact of these new contexts and challenges to them from the comparative perspective of global Catholicism.

Chair: Massimo **Faggioli** (Villanova University)

Speakers:

Leonardo **De Chirico** (Istituto di Formazione Evangelica e Documentazione), *"Such an evident contrast": Vittorio Subilia's Analysis of Dignitatis Humanae's shift in the traditional Roman Catholic understanding of religious freedom*

Mary Catherine **O'Reilly-Gindhart** (University of Glasgow / Cabrini University), *Religious Freedom and Interreligious Dialogue in the United Kingdom Today*

Maria Helena **Guerra Pratas** (Sociedade Científica da Universidade Católica Portuguesa), *Religious Freedom Promoting Peace*

Discussant: Bryan **Froehle** (St. Thomas University)

Bryan **Froehle** (St. Thomas University)

Comparative Global Catholicisms. Methods, Sources, and Issues

Scholars of different aspects of Catholicism around the world will offer reflections on different expressions of global Catholicism. How should global Catholicism be understood and studied? What are the sources of contemporary global Catholicism? What issues are suggested by comparative studies of global Catholicism? What are the benefits of a comparative focus on theological, social, cultural, legal, and political topics. This session aims at creating a standing unit within EuARe, potentially with multiple sessions, dedicated to the growing study of global Catholicism in comparative light. Papers can range from ones that explore the many guises of European Catholicism, including transnational linkages to the intercontinental reception of Vatican II as the defining moment of an emerging "world church" within a "pastoral council." Comparative global Catholicism has emerged as a new phenomenon for study in light of growing forms of autonomy and self-identification of the Catholic Church found in regions and subregions of Africa, Asia, Australia/Oceania, Latin America, North America, and Europe.

Chair: Massimo **Faggioli** (Villanova University)

Speakers:

Bryan **Froehle** (St. Thomas University), *Global Catholicism: An Emerging Field*

Giacomo **Ghedini** (Alma Mater-Università di Bologna / Université Paris Diderot (Paris 7)), *Giuseppina Bakhita (1869-1947) and the Rise of a Black African Church in the Nineteenth Century: Children and Mobility between Africa and Europe*

Donald **Komboh** (St. Thomas University), *Dangerous Memories and Violence in Nigerian Catholicism*

Giulio **Maspero** (Pontificia Università della Santa Croce)

New Trinitarian Ontologies

The study of the structure of being or ontology in metaphysics was once regarded as a seminal preparation for the study of God as the creative cause of all being in theology. Yet ontology has, largely due to the influence of late-medieval theology since come to be separated from trinitarian theology, before God came to be conceived in early-modern philosophy as the supreme being of all beings in general metaphysics, natural theology, and modern ontology. Modern ontology has since dirempted the ontological from the theological, suspended theology, and simulated ontology. The Analytic and Continental philosophical traditions have since tended to treat the Trinity as, at best, superfluous, and, at worst, redundant to modern ontology. Yet with the postmodern collapse of all such formal ontologies, we may now once more recollect and renew trinitarian theology. New trinitarian ontologies names a creative response to this collapse of modern formal ontologies. If ontology cannot contain but rather and more radically points to God, and if all nature thus tends towards the supernatural, the angelic, and the metaphysical, then we may begin to renew this central investigation into the metaphysics or ontology of the Trinity. We have previously hosted an international conference on trinitarian ontologies titled 'New Trinitarian Ontologies' at the University of Cambridge. We propose to continue this project as we convene a panel on metaphysics or ontology in imitation of the Trinity.

Chair: Giulio **Maspero** (Pontificia Università della Santa Croce)

Speakers:

John **Milbank** (University of Nottingham), *Trinitarian and Christological ontology in Nicholas of Cusa*

Sebastian **Milbank** (University of Cambridge), *Trinity, Incarnation and Citizenship*

Ryan **Haecker** (University of Cambridge), *Traces of the Trinity in Plato's Parmenides*

Elena **Unger** (University of Cambridge), *From the Space of Nothing: Kenosis and Poesis in the Christian and Jewish Traditions*

Giulio **Maspero** (Pontificia Università della Santa Croce), *From Trinitarian Ontology to Trinitarian Epistemology*

Vito **Limone** (Università Vita-Salute San Raffaele), *Aristotelian Categories and Patristic Ontology: a Case Study*

Piero **Coda** (Istituto Universitario Sophia), *Inventio of a Trinitarian Ontology: the Via Caritatis of Augustinus of Hippo*

Maria Benedetta **Curi** (Istituto Universitario Sophia), *For a Method of Trinitarian Ontology: First Steps With Mary*

Maximilian **Lakitsch** (Karl-Franzens-Universität Graz) and Kerstin **Wonisch** (Eurac Research, Institute for Minority Rights)

Transnational Relations of Religion and Conflict

With social processes increasingly transcending political and geographic boundaries, religion does not remain unaffected. On the contrary, due to most religions' universal claims and respective transnational identities, transnational dynamics concern religion in particular. It is thus not surprising that religion in its dimensions such as identity, practice, doctrine or spirituality serves as substantial a conflict factor that drives related conflict dynamics beyond state borders. Among others, transnational religious movements, organizations, networks and communities challenge not only states sovereignty claims, but also concern public security and societal cohesion. These dynamics question traditionally established hierarchies and negotiated leadership structures alike.

This panel is interested in the various manifestations of transnational relations between conflicts with religious dimensions. Contributions might focus on conflict situations involving minority or migrant communities, transnational practices, narratives, movements, organizations, transnationally influential individuals, or international organizations

Chairs: Kerstin **Wonisch** (Eurac Research, Institute for Minority Rights) and Maximilian **Lakitsch** (Karl-Franzens-Universität Graz)

Speakers:

Aziz **Al-Azmeh** (Central European University Budapest), *Striking from the Margins*

Maximilian **Lakitsch** (Karl-Franzens-Universität Graz), *The Sacred and the Anthropocene: Approaching Religion and Conflict from a new Ontopolitical Perspective*

Michaela **Quast-Neulinger** (Universität Innsbruck), *Diabolic Liberalism vs. True Authority*

Oula **Kadhun** (University of Birmingham), *Where Politics and Temporality meet: Shi'a political transnationalism over time and its relationship to the Iraqi state*

Enrica **Fei** (Universität der Bundeswehr München), *Shi'a Iran & Shi'a Iraq: Transnational Shi'a Identity and the 2019 Iraqi Protests*

Fabrizio **Ciocca** (Sapienza-Università di Roma), *Islam in Italy between a transcendent "conflict" and islamophobia*

Tatiana **Kopaleishvili** (Evangelische Theologische Fakulteit), *Comparative analysis of the legislative policy towards religion and religious minorities in the Soviet and post-Soviet periods in the Republic of Georgia*

Nanor **Kebranian** (Queen Mary University London), *Transnational Justice between Turkey and Germany: Towards Cosmopolitan Sovereignty*

Ediz **Hazir** (Charles University in Prague), *The Rebirth of a Religious Community in "The Infidel City"; Our Lady of Lourdes*

Christoffer **Grundmann** (Valparaiso University), *Beyond 'Holy Wars' through interreligious dialogue*

Michele **Cutino** (EA 4377 de Théologie Catholique et Sciences Religieuses-Université de Strasbourg)

The poetic-exegetical rewriting of Genesis: the Heptateuchos of Ps. Cyprian

This panel intends to take stock of the Heptateuchos of Ps. Cyprian, who, among all the biblical poems of late Antiquity is still the least studied and therefore the most mysterious. The EA 4377 of Strasbourg has organized a team of researchers for the purpose of a new critical edition with commentary on this. Four speeches by the researchers of the team present some aspects of their work, being preceded by two introductory reports on the literary genre of biblical poetry in general and on its cultural background.

Chair: Michele **Cutino** (EA 4377 de Théologie Catholique et Sciences Religieuses-Université de Strasbourg)

Speakers:

Gianfranco **Agosti** (Sapienza-Università di Roma), *Biblical Poetry and Late Antiquity Society*

Michele **Cutino** (Université de Strasbourg), *Poetry and Theology in Late Antiquity: the poetic-exegetical rewriting of the Exodus of Ps. Cyprian*

Donato **De Gianni** (Bergische Universität Wuppertal), *"High" and "Low" Genres in Heptateuch Poem: Imitation, Allusivity and Narrative Strategies*

Francesco **Lubian** (Università di Padova), *Voices from the Book of Numbers: the Episode of Balaam's Donkey*

Luciana **Furbetta** (Sapienza-Università di Roma), *Bible and Intertext: an inquiry of the narrative strategies of Cyprianus Gallus' Deuteronomius*

Renaud **Lestrade** (Université de Strasbourg), *Omnia tum iuuenis signanter clausa reuelat: the figure of Joseph (Gen. 37-47) in the Heptateuch poem (Lib. Geneseos 1115-1463)*

Selina **Stone** (The University of Birmingham)

Freedom for the Oppressed: Christianity, Politics and Issues of Justice

This panel will explore the ways in which Christianity, a religion which historically and often in the present enjoys formal political power through the state, is generating subversive forms of resistance and transformation at the grassroots. While churches and their theologies have often been identified with domination, exploitation and abuse, this panel will present research which demonstrates the liberating power of the Christian faith for the oppressed. In the presentations, we will be reflecting on the kinds of power that religious faith possesses, when responding to and seeking to transform issues of socio-economic and political inequality. The purpose is to critically reflect on the contributions faith makes to our social, political and economic lives in order to draw conclusions about the kind of religious faith the world may need in order to create more just societies now and in the future.

The panel will involve three papers; the first will provide an overarching context for the panel by exploring the strategic position of faith-based-organisations to create a more just society through power relations and policymaking. We will then hear a presentation on the power of resilience in the case of the multicultural Roman Catholic church 'Our Lady of Lourdes' in Turkey, in the face of hostility from the state. The final paper will consider how the spiritual power of Pentecostalism is generating social and political change in some of the most challenging sectors in the UK.

Chair: Selina **Stone** (The University of Birmingham)

Speakers:

Ana **Franca-Ferreira** (The University of Birmingham), *Church, State and Civil Society: How these relationships shape Social Policy in Britain*

Ediz **Hazir** (Charles University in Prague), *Rebirth of a community in "The Infidel City"; Our Lady of Lourdes*

Selina **Stone** (The University of Birmingham), *Politics "in the Spirit": Pentecostalism, Power and Social Transformation*

Minoo **Mirshahvalad** (Università di Torino)

European Islam and the emergence of new religious and political authorities between the local dimension and transnationalities

The concept of authority, like all other human constructions, is not given once and for all but is constantly redefined in space and time. Authorities do not emerge in vacuum, but through interaction with different contexts and political actors; consequently their role is reformulated according to the exigencies of the context. In Europe wherein Muslims' presence is constantly growing, the Islamic authority has undergone a significant change since it should reckon with different voices of Islam, which is the salient character of this religion in Europe. The present panel, in a multidisciplinary perspective, aims to explore new paradigms of authority among Muslims living in Europe. The lecturers, with sociological, anthropological, theological and historical approaches, discuss how these new forms of authority undermine the traditional ones and redefine the transnational ties between Islamic communities in Europe and Islamic countries that through various mechanisms influence the construction of European Islam. Intergenerational conflicts, sectarian identities and international terrorism are some catalysts for this change. In our panel we have tried to give space to a plurality of experiences that develop both among Sunnis and Shi'as, to display, even partially, the plurality of Islam in Europe and its different practices and currents of thought.

Chairs: Minoo **Mirshahvalad** (Università di Torino) and Renata **Pepicelli** (Università di Pisa)

Session 1 - Speakers:

Chiara Anna **Cascino** (L'Orientale-Università di Napoli), *On coexistence. The relationship between Muslims and non-Muslims according to the European Council for Fatwa and Research (CEFR)*

Carlo **De Angelo** (L'Orientale-Università di Napoli), *Muslims in the West and the Contemporary Islamic Juridical debate on Muslim Minorities*

Francesco Alfonso **Leccese** (Università di Milano / Università degli Studi Internazionali di Roma), *Sufi Authority between diasporic communities and the definition of "Traditional Islam"*

Session 2 - Speakers:

Mohammed **Hashas** (La Pira Research Library, Fscire / LUISS Guido Carli), *Intellectual Islam and the Authority of the Imam in Europe: Negotiating Space and Influence*

Renata **Pepicelli** (Università di Pisa), *Islamic religious authorities in Italy. The case of the Moroccan community between the local dimension and transnational trajectories*

Minoo **Mirshahvalad** (Università di Torino), *The Birth of New Patterns of marj'iyyat in Italy*

Discussant: Olivier **Roy** (European University Institute)

Perry **Schmidt-Leukel** (Westfälische Wilhelms-Universität Münster)
New Aspects on Suffering in Buddhism and Christianity

This panel is organized by the European Network of Buddhist Christian Studies (ENBCS)

In the West, Buddhism is often regarded as a religion with an entirely negative view on suffering. Yet this perception is not entirely accurate. Especially in the context of the Bodhisattva ideal, Buddhism has also developed an understanding of suffering that sees some genuine spiritual value in it. This opens up new horizons for Buddhist-Christian dialogue.

Chair: Achim **Riggert** (INTR°A)

Speakers:

Sybille **Fritsch-Oppermann** (Independent scholar / Technical University of Clausthal), *Suffering-unsatisfactoriness (dukkha) and melancholy (incurvatio in se) in Buddhism, Christianity and Art*

Mathias **Schneider** (Westfälische Wilhelms-Universität Münster), *Suffering Saviours: Jesus and the Bodhisattva*

Perry **Schmidt-Leukel** (Westfälische Wilhelms-Universität Münster), *Shantideva's Praise of Suffering*

Thomas **Cattoi** (Jesuit School of Theology at Santa Clara University), *The spirituality of victim souls in counterreformation Catholicism and the Tibetan practice of chod*

Perry **Schmidt-Leukel** (Westfälische Wilhelms-Universität Münster)
A Panel responding to Francis Tiso's Rainbow Body and Resurrection

This panel is organized by the European Network of Buddhist Christian Studies (ENBCS)

Francis Tiso's 2016 study *Rainbow Body and Resurrection: Spiritual Attainment, the Dissolution of the Material Body, and the Case of Khenpo A Chö* (North Atlantic Books, 2016) is a seminal work that explores the points of contact, as well as the tensions between certain strands of Tibetan and Eastern Christian mystical practice. The work charts the distinctive understanding of embodied spiritual practice characterizing these two traditions, focusing on the ontological transformation of the body through sustained spiritual practice and the significance of light in this process. This panel will discuss Tiso's work and use it as a starting point to address the way in which the two traditions articulate their understanding of embodiment and subjectivity, as well as soteriology and the nature of ultimate reality.

Chair: Perry **Schmidt-Leukel** (Westfälische Wilhelms-Universität Münster)

Speakers:

Francis **Tiso** (Independent Scholar, Diocesi di Isernia)

Thomas **Cattoi** (Jesuit School of Theology at Santa Clara University)

Brandon **Gallaher** (University of Exeter)

Fabian **Völker** (Westfälische Wilhelms-Universität Münster)

Perry **Schmidt-Leukel** (Westfälische Wilhelms-Universität Münster)
Apocalyptic Beliefs in Buddhism

This panel is organized by the European Network of Buddhist Christian Studies (ENBCS)

For millennia, humankind has imagined and conceived the end of time in manifold ways: ranging from scenarios of a single, definite finis mundi to the mere closure of a period that leads to yet another era, or eras, with their own ends to come. The appearance of this phenomenon within the context of linear time models often presupposes an idea of progress, i.e., the assumption of a general development of humankind towards its evolutionary culmination. This period of time—the expectation of redemption until the cathartic resolution—is deployed purposefully by the apocalyptic narrative. In certain cases, this time-span is clearly determined (e.g., the decline of the Buddhist doctrine in early Buddhism) while, in others, it is not (e.g., the coming of the future Buddha Maitreya, or concepts of mappō in medieval Japanese Buddhism: Nichiren, Jodo, Zen). The panel explores variations of apocalyptic belief in three different Buddhist traditions.

Chair: Sybille **Fritsch-Oppermann** (Independent scholar / Technical University of Clausthal)

Speakers:

Rolf **Scheuermann** (Friedrich-Alexander-Universität Erlangen-Nürnberg), *Concepts of the End in Tibetan-Buddhist Prayers*

Martin **Repp** (Centre for Ecumenical and Interreligious Relations), *The Apocalyptic Discourse in Japan Before the Year 2000 and Its Context*

Andreas **Nehring** (Friedrich-Alexander-Universität Erlangen-Nürnberg), *Decline of the Dhamma in Colonial Myanmar*

Bryan **Froehle** (St. Thomas University)

Massimo Faggioli, *The Liminal Papacy of Pope Francis. Moving Toward Global Catholicity* (Orbis Books, 2020)

Massimo Faggioli's new book (*The Liminal Papacy of Pope Francis. Moving Toward Global Catholicity*, Orbis Books, 2020) explores the way Pope Francis and his papacy embodies an idea of the global Catholic Church: post-Christendom, post-European, and multi-cultural. He examines the position of Francis' pontificate in modern Church history and analyzes Francis' idea of global Catholicity from the point of view of his engagement with Vatican II, his understanding of the relations between center and periphery, and his handling of the political-diplomatic role of the Vatican in a situation of global disruption. The book looks at Francis and global Catholicism from the perspective of North America and the particular issues raised by this pontificate for North America. The session will engage the books' conclusions for North America in light of dynamics within other areas of global Catholicism.

Chair: Bryan **Froehle** (St. Thomas University)

Discussants:

Claire **Maligot** (École Pratique des Hautes Études)

Michael **Driessen** (John Cabot University)

Joachim **Schmiedl** (Philosophisch-Theologische Hochschule Vallendar)

Massimo **Faggioli** (Villanova University)

Andrew **Whitehead** (Clemson University)

International Religion Data: Past, Present, and Future

This session will explore various forms of international data as well as the collections currently available to researchers, teachers, and journalists. Each presentation will highlight the importance of collecting high quality international data and the many uses of such data to promote interreligious dialogue, scholarly pursuits, and a well-informed public. The power of religion, and especially religion data, will be on full display.

Chair: Fabrizio **Ciocca** (Sapienza-Università di Roma)

Speakers:

Fabrizio **Ciocca** (Sapienza-Università di Roma), *Religion data collection on Diaspora land: Muslim population in Italy as a case study*

Maria Helena **Guerra Pratas** (Sociedade Científica da Universidade Católica Portuguesa), *Religious Freedom Violations in a Global World*

Antonius **Liedhegener** and Anastas **Odermatt** (Universität Luzerne), *The Swiss Metadatabase of Religious Affiliation «SMRE»: Methodology, Data Collection and Algorithms*

Joseph **Baker** (East Tennessee State University), *Religion Data from Around the World: Data and Resources from the Association of Religion Data Archives (theARDA.com)*

Paweł **Neumann-Karpiński** (Jagiellonian University in Kraków)

The concept of Omnipotent God-interdisciplinary approach

In this panel we shall investigate the idea an omnipotent God. Our interdisciplinary research team will try to sketch how this trait of a deity is reflected in variety of concepts on the fields of ethics, aesthetics, epistemology and metaphysics.

We'll study how the idea of all-powerful God reflects in art (including literature), myths and philosophy and we will try to show how different cultures of thinking approach the almighty and in consequence-infinite being. We will see what problems does the limitless nature of God's omnipotence and the limited nature of man generate and how the dissonance between these two vital traits influence life and thought of religious people.

Our investigation will be focused not only on Christian idea of God and its philosophical foundations in western philosophy, but we will also study other religious and philosophical thought like these of Ancient Egypt and Middle East. In our studies we will refer to assumptions given by researchers from field of Reception Studies to follow variety of realization of concept of omnipotent God in synchronic and diachronic perspective. We will also apply way of thinking about metaphors given by Lakoff and Johnson. Their claim that humans project what is known on what is unknown will be used to analyse how human mind in different cultures and times face as complex idea as infinity of almighty divine being.

Chairs: Paweł **Neumann-Karpiński** (Jagiellonian University in Kraków) and Bartłomiej **Dudek** (Jagiellonian University in Kraków)

Session 1 – Speakers:

Bartłomiej **Dudek** (Jagiellonian University in Kraków), *Saint Paul's Logos: The stoic influences on his notion of God*

Tomasz **Wasilewski** (Jagiellonian University in Kraków), *"He is raised aloft that he may be hurled down in more headlong ruin". Cartesian reception of scepticism*

Sylwester **Szwedzki** (Jagiellonian University in Kraków), *Sent to serve in the name of God. Jesuit missionaries' problem of discrimination during Christian missions in XVI century Japan*

Session 2 – Speakers:

Paweł **Neumann-Karpiński** (Jagiellonian University in Kraków), *All-powerful? The Divine Rule and political philosophy*

Alicja **Neumann-Karpińska** (Jagiellonian University in Kraków), *Omnipotence of god in Egyptian literature of Late Period*

Arkadiusz **Hajda** (University of Wrocław), *Manifestations of the Absolute in the Iconography of Ancient Egyptian Coffins*

Session 3 – Speakers:

Adriana **Mickiewicz** (Jagiellonian University in Kraków), *John D. Caputo's concept of weak theology versus the idea of the Omnipotent Good*

Weronika **Węc** (Jagiellonian University in Kraków), *Phenomenology and God. Analysis of Religious Foundation of Michel Henry's Philosophy*

Kerstin **Wonisch** and Roberta **Medda-Windischer** (Eurac Research, Institute for Minority Rights)

The Nexus Between European Values, Minority Rights and the Power of Religion

Increasing religious pluralism not only challenges different notions of secularism in Europe, but also results in a variety of competing truth claims and divergent ideas of values. Tensions between common European values such as human and minority rights, tolerance, democracy, gender equality (see Art. 2 of the Lisbon Treaty) and religious and/or cultural patriarchal ideas, orthodox religious interpretations, and traditional gender roles hold potential for conflicts in and between churches, religious communities and society as a whole.

However, the underlying socially integrative potential of religions can also be used to promote social cohesion and political awareness, reduce stereotypes, prejudices and the potential for discrimination.

Therefore, this panel seeks to reflect on the nexus of general principles of human and minority rights, European values and the power of religion in promoting common values and synergies to create social cohesion.

Chairs: Roberta **Medda-Windischer** (Eurac Research, Institute for Minority Rights) and Kerstin **Wonisch** (Eurac Research, Institute for Minority Rights)

Speakers:

Szabolcs **Nagypal** (Eötvös Loránd University) *Teleological, Epistemological and Ontological Problems and Values in European Human Rights Litigation*

Nanor **Kebranian** (Queen Mary University of London), *Christian Memory Laws?: Genocide, Religion, and Law between Turkey and the EU*

Astrid **Mattes-Zippenfenig** (Austrian Academy of Science), *Newcomers to Christian Europe? Putting the normalization of a religious "other" in perspective*

Francesca **Raimondo** (Alma Mater-Università di Bologna), *Religion and Citizenship: encounter, conflict or exclusion?*

Discussant: Francesco **Alicino** (Lum Jean Monnet University)

Eleonora **Cappuccilli** (University of Oslo)

Saints, Widows and Prophets: Women and Power in Early Modern Italy

In fifteenth and sixteenth centuries Italian saints, prophetesses and widows are at the center of religious networks, often acting as a bridge with secular ones. Sacred images and hagiographies portray women as objects of devotion, but women also appear as authors: Francesca Romana's visions, Paola Antonia Negri's Spiritual Letters, Margherita Costa's hagiography of Cecilia Martire, all express female authorship and authority, which often imply a concrete exercise of power in the city and beyond. The revival of the Revelations of Birgitta of Sweden, the circulation of her apocryphal prophecies and the reappraisal of her figure as holy widow are part of a process of recovery of her prophetic model which was also perceived as a model of political and religious authority by such female saints, prophetesses and widows. The fracture of the Protestant Reformation and Counter-Reformation transform their mode of expression but do not silence their voice.

Chair: Eleonora **Cappuccilli** (University of Oslo)

Speakers:

Francesca **Canepuccia** (University of Oslo), *Santa Francesca Romana and Pope Eugene IV: prophecy and power in Rome at the time of the Council of Basel*

Isabella **Gagliardi** (Università di Firenze), *Prophetic status and gender dynamics between Middle Ages and Early Modern Era*

Angela **La Delfa** (University of Maryland University College), *The Roman papacy and the global message of Bridget to the European nations: the miniatures and the early printed edition's engravings of the Liber Celestis Revelationum*

Anna **Wainwright** (University of New Hampshire), *Saint Birgitta and Widowhood in the Renaissance Italian City*

Clara **Stella** (University of Oslo), *'Vivendo nella nova carne dell'agnello morto': Catherine of Siena's influence on Vittoria Colonna*

Eleonora **Cappuccilli** (University of Oslo), *In the Steps of Birgitta of Sweden: Power and Reform in Paola Antonia Negri's Prophecies*

Discussant:

Gabriella **Zarri** (Università di Firenze)

Shaun **Blanchard** (Franciscan Missionaries of Our Lady University)

Narrating the Reformation in a Revolutionary World: Radical Jansenists, Catholic Crusaders, and American Republicans, ca. 1776-1848

This panel analyzes competing narratives of the Reformation in the age of revolutions. Both Protestant and Catholic narratives are examined, including conflicting narratives within the Catholic Church itself (Jansenist, counter-revolutionary, ultramontane). The first essay argues that many late Jansenists (ca. 1770-1800) held views on toleration, papal authority, indulgences, devotions, and liturgy that addressed Protestant concerns. These radicals did not point to the Reformation as the beginning of a “chain of errors,” but rather two intra-Catholic problems (“Hildebrandism” and “Molinism”).

Second, the Reformation’s role in Catholic counterrevolutionary thought is analyzed. Influenced by Counter-Enlightenment works on the nexus between Reformation and philosophie, counterrevolutionary thinkers throughout Europe came to regard Luther’s break with Rome as the first of a series of “errors” and as the ultimate origin of modernity’s most dangerous features.

Finally, the third paper examines Protestants in the Early Republic, who, in their reflections on America’s origins, increasingly framed their Revolution as the political realization of the Reformation. By the 1817 Jubilee, American Protestants had thoroughly bound Reformation history to their republic, tracing America’s chief political virtues to their origins in the 1500s.

Taken together, these three papers examine the critical role that remembering the Reformation played in an era of political and religious upheaval.

Chair: Matteo **Al Kalak** (Università di Modena e Reggio Emilia)

Speakers:

Shaun **Blanchard** (Franciscan Missionaries of Our Lady University), *Proto-Ecumenism? Late Jansenist Historical Narratives*

Glauco **Schettini** (Fordham University), *The First Link of the Chain: The Reformation and the Catholic Counterrevolution*

Samuel **Young** (Baylor University), *Revolution as Reformation: The Democratization of Protestant History in the Early American Republic*

Veli-Matti **Kärkkäinen** (Fuller Theological Seminary / University of Helsinki)

Veli-Matti Kärkkäinen, *A Constructive Christian Theology for the Pluralistic World (5 Volumes)* (Eerdmans, 2013-17)

The five-volume comprehensive presentation of Christian dogmatics -- Christ and Reconciliation (vol. 1), Trinity and Revelation (vol. 2), Creation and Humanity (vol. 3), Spirit and Salvation (vol.4), Hope and Community (vol. 5) -- engages not only the breath of Christian tradition but also the current global diversity, as well as, four other living faiths, namely Judaism, Islam, Buddhism, and Hinduism. Where relevant, it also engages natural sciences and brain study. This session focuses on but is not limited to the last volume, Community and Hope.

This is the first time in the history of religions that a representative of a particular religious tradition seeks to construct a full-scale presentation of its religious beliefs and teachings in a dialogue with a number of other living faith traditions.

Chair: Veli-Matti **Kärkkäinen** (Fuller Theological Seminary / University of Helsinki)

Speakers:

Peter **De Mey** (KU Leuven), *Christian Theology as Comparative Theology: A Catholic Theologian’s Perspective*

Sanna **Urvas** (University of Helsinki), *Christian Theology as Comparative Theology: A Pentecostal Theologian’s Perspective*

Karin **Kallas-Pöder** (University of Helsinki), *Christian Theology as Comparative Theology: From a Lutheran Perspective*

Smita **Sahgal** (University of Delhi, Lady Shri Ram College for Women)

Interlinkages of Religion, Power and Gender: Exploring Textual Traditions in Early India

For early societies in throes of evolution, religion would have been a way to comprehend the unknown and a strategy to read and control the unpredictable, especially the pulse of nature. This process of integration or assimilation would not be without contestation. However, when the belief system allows dissent to be accommodated and critique to surface, the system sustains itself with minor ruptures. What could be interesting, is to look at the myriad methods that were used in earlier times, where the correlation between religion and power, shaped gender relations or the other way round. The panel proposes to look at texts from Early India to comprehend various religious traditions that include both elitist and popular perceptions of religious power and identity, some specifically from the position of gender. Our sources include Brahmanical and Buddhist texts, such as Vedas (Rksamhita, Pancavimsha Brahmana and Atharva Veda), Adiparva of the Mahabharata and some Puranas such as the Markandeya along with Buddhist texts such as Therigatha and Theragatha. These texts are located at different points on a time scale. In this varied study, the panel would like to reflect on creation of symbols of power, explore voices; male or female, that may contest mainstream established traditions, look at spaces inhabited by practitioners of the traditions, theological contribution in religious practices, along with processes of assimilation with social and political dimensions.

Chair: Gayatri **Sahu** (University of Delhi, Radhani College)

Speakers:

Smita **Sahgal** (University of Delhi, Lady Shri Ram College for Women), *Bull as Power: Exploring Mythic Representations of Masculinity, Authority and Cosmic Reality*

Vinita **Malik** (University of Delhi, Kamala Nehru College), *Brahmanism Juxtaposed to Popular Religious Traditions: Gender based Power Tensions in Adiparva of the Mahabharata*

Snigdha **Singh** (University of Delhi, Miranda House), *Beauty, Body and Desire: Gendered Voices in the Buddhist Monastic Traditions*

Shatarupa **Bhattacharya** (University of Delhi, Lady Shri Ram College for Women), *Power of Procreation and Invisible Womb: Negotiating Reproduction in Early Puranic Traditions*

Michael **Driessen** (John Cabot University)

Catholicism and European Politics

Recent research on political Catholicism in Europe has theorized the ways in which Catholic politics have navigated in a post-secular political environment. Many of these studies have articulated the complex nature of Catholicism's transformation in late modernity. Rather than disappearing from the political landscape, as previous research had assumed, this transformation has opened up unexpected avenues for the Church's continuing influence on political practices and ideas. Among other things, this new line of research has re-evaluated the original and persistent influence of Catholicism on the European Union, European political parties and European Human Rights discourses. At the same time, new political and religious dynamics have emerged over the last five years that have further challenged this developing understanding of contemporary Catholicism's relationship to politics in Europe, including the papal election of Pope Francis, the immigration "crisis," and, especially, the rise of religiously identified populism. These trends raise difficult research questions about the relationship of Catholicism, in its broad sense, to the very idea of Europe and its future institutional and spiritual form. Finally, these dynamics are also intertwined with the continuing transformation of European religiosity, in often contradictory fashion. This panel seeks to take stock of these trends and to theorize the contemporary dynamics of Catholicism and European Politics.

Chair: Michael **Driessen** (John Cabot University)

Speakers:

Mariano **Barbato** (Westfälische Wilhelms-Universität Münster), *Traveling Popes. (Re)Constructing a Catholic Landscape in Europe*

Olivier **Roy** (European University Institute), *Manif pour Tous: Can there be a "catholic vote" on the "non-negotiable principles of Pope Benedict XVI?"*

Massimo **Faggioli** (Villanova University), *American Catholicism First. Perceptions of European Politics and Church in US Catholicism*

Alberta **Giorgi** (Università di Bergamo), *Women and Gender in Contemporary European Catholic Discourse*

Rosario **Forlenza** (New York University) and Bjorn **Thomassen** (LUISS Guido Carli / Roskilde University), *Catholicism and European Politics: The Italian Case in Comparative Perspective*

Marcello **Neri** (Università di Milano-Bicocca), *Pope Francis' Constitutionalism and its Meaning for European Politics*

Discussant: Michael **Driessen** (John Cabot University)

Atria **Larson** (Saint Louis University)

Power Relations in Medieval Canon Law: A Preview of the 16th International Congress of Medieval Canon Law

Medieval canon law regulated a human society, that of all baptized members of the church. It involved power relations within the ecclesiastical hierarchy. It also worked within the Christian concept of sin in thinking about what were legitimate and illegitimate uses of power and authority by Christians in relationship to other people, whether within the church or outside of it. This panel gives three papers by scholars of medieval canon law and the *ius commune*, who will preview the papers that they will give in July 2020 at the 16th International Congress of Medieval Canon Law.

Chair: Andrea **Padovani** (Alma Mater-Università di Bologna)

Speakers:

Rosalba **Sorice** (Università di Catania), *Foreigners-enemies in the European Legal Tradition: The contribution of Jurists of ius commune in the Construction of the Legitimate Right of Enemies to Defend Themselves - hostes aequaliter iusti*

Andrea **Massironi** (Università degli Studi di Milano-Bicocca), *The Expulsion of the Tenant from the Property: The Perspective of Medieval Canonists*

Enrico **Veneziani** (Istituto Storico Italiano per il Medioevo), *Re-Thinking Deus dedit's Collectio canonum: an alternative vision of the Church*

Mohammed **Hashas** (La Pira Research Library, Fscire / LUISS Guido Carli)

Religion and Politics in Contemporary Moroccan Thought

As in the rest of the Arab world since the encounter with the modern Europe, and colonial Europe, since mostly 1798, Moroccan thought, too, has been debating issues of vital importance in modern times. At the heart of these intellectual debates is the place and role of religion in society. Being a "state-nation", and not only a modern "nation state", rooted in the history of at least twelve centuries of monarchic rule, which has built its legitimacy on lineage to the house/offspring of the Prophet Muhammad, and from which also stems its religious authority (the king is commander of the faithful and head of the state), the Moroccan society finds itself engulfed in the debate of tradition and modernity. Linguistically and ethnically mixed, religiously minorly so, and geographically open to at least three major continents and intellectual fronts, the Moroccan context has experienced a vibrant intellectual life in the post-colonial period (1956-present), to the extent that its "Rabat [philosophy] school" managed to be a hub of some major intellectual projects not only in the country but in the whole Arab-Islamic region, and the vast "Islamicate" domain. This panel examines aspects of these vibrant intellectual debates, with a focus on the following: language and identity, religion and politics, sovereignty, theology and philosophy, reason and Sufism, modernity and ethics, Muslim personalism, religious authority, and gender issues.

Chairs: Francesca M. **Corrao** (LUISS Guido Carli)

Speakers:

Massimo **Campanini** (Accademia Ambrosiana / IUSS Pavia), *Nationalism and Religion in Contemporary Moroccan Thought: From Allal al-Fasi to Mohammed Abed al-Jabri*

Mariangela **Laviano** (PISAI), *Qur'anic exegesis (tafsir) and politics: the contribution of the Moroccan intellectual*

Mohammed Abed al-Jabri (1935-2010)

Salah **Basalamah** (Ottawa University), *Translating Modernity into the Islamic Paradigm: An Ethical Project*

Juan A. **Macías-Amoretti** (Universidad de Granada), *Abdessalam Benabdelali: for a philosophical tradition in Morocco*

Najib **Mokhtari** (International University of Rabat), *Tradition and the Female Talent in Fatema Memissi's Writings Gendering a Narrative of Islamic Feminism*

Sara **Borrillo** (Università di Napoli "L'Orientale"), *Towards a decolonial, transnational and Islamic feminist theology of liberation: Asma Lamrabet discourse and experience*

Leonard **Taylor** (Institute of Technology, Sligo)

Leonard Taylor, *Catholic Cosmopolitanism and Human Rights* (Cambridge University Press, 2020)

It is because Catholicism played such a formative role in the construction of Western legal culture that it is the focal point of this enquiry. The account of international law from its origin in the treaties of Westphalia, and located in the writing of the Grotian tradition, had lost contact with another cosmopolitan history of international law that reappeared with the growth of the early 20th century human rights movement. The beginnings of the human rights movement, grounded in democratic sovereign power, returned to that moral vocabulary to promote the further growth of international order in the 20th century. In recognising this technique of periodically returning to Western cosmopolitan legal culture, this book endeavours to provide a more complete account of the human rights project that factors in the contribution that cosmopolitan Catholicism made to a general theory of sovereignty, international law and human rights.

Chair: Hans-Martien **ten Napel** (Universiteit Leiden)

Discussants:

Massimo **Faggioli** (Villanova University)

Bryan **Froehle** (St. Thomas University)

Marietta D.C. **van der Tol** (University of Cambridge)

Michael **Driessen** (John Cabot University)

Interreligious Dialogue and the Social Sciences: Advancing a Research Framework

Research on interreligious dialogue in the social sciences has recently grown, reflecting the veritable explosion of interreligious dialogue activity across the globe. As scholars have sought to take stock of this growth, they have constructed increasingly refined research typologies to map out and theorize the the social and political meaning of interreligious dialogue activity. In general, these typologies have highlighted the great diversity of contemporary interreligious dialogue initiatives and the different social, political and religious interests which ground and frame these initiatives. This panel seeks to reflect on the methodology at work in these categorization projects and to articulate new research questions for the study of interreligious dialogue on the basis of such a reflection. In particular, the panel poses the following questions: How do contemporary scholars in the social sciences approach the study of interreligious dialogue? How do the categories which scholars have created to study interreligious dialogue affect the way in which scholars and practitioners think about and experience interreligious dialogue? Given the policy interests framing much research on interreligious dialogue in the social sciences, this panel is especially interested in considering the impact of power and politics on the type of research that scholars engage in on interreligious dialogue and the effects of both on the construction of contemporary dialogue activities.

Chair: Michael **Driessen** (John Cabot University)

Speakers:

Melanie **Barbato** (Universität Münster), *Conceptualizing faith and diplomacy: the case of high-level interreligious dialogue*

Patrice **Brodeur** (Université de Montréal / KAICIID), *Expanding research on Interreligious dialogue beyond the humanities and into the social sciences: the challenges of visually mapping its organizational diversity*

Anna Maria **Daou** (Adyan Foundation), *Transforming Interfaith Dialogue in Lebanon: From Competition to Cooperation*

Neira **Omerovic** (Alliance of Civilizations Institute, Ibn Haldun University), *Some Current Trends and Understandings of Interreligious Dialogue in post-2016 Turkey*

Katherine **O'Lone** (The Woolf Institute), *Measures of Success: Evaluating the Impact of Interreligious Dialogue*

Alba **Sabaté Gauxachs**, Josep Lluís **Micó**, and Miriam **Diez Bosch** (Observatori Blanquerna de Comunicació, Religió i Cultura), *Slow Media and Religion: How New New journalism could be a Space for Interreligious Dialogue*

Discussant: Cenap **Aydin** (Istituto Tevere / Istituto Internazionale Jacques Maritain)

Hans-Martien **ten Napel** (Universiteit Leiden)
The Political Theologies of Liberal Democracy

One reason why there is talk of a revival of political theology lies in the use that populist politicians make of theological language. The proposed panel will explore the question of why populists demonstrate this type of behavior. It is possible to distinguish at least three potential explanations for the use that populists are currently making of theological language. The first one is that liberal democracy does not have at its disposal a convincing political theology of its own. A second potential explanation holds that liberal democracy is paradoxically characterized by a rather strong political-theological narrative of its own, which leads to a reaction among populists. The third possible explanation is that liberal democracy does have a more authentic – be it also more controversial – narrative available that it does not use, i.e., a narrative that its values are Judeo-Christian in its origins. By filling in the void, populists tend to twist and turn the latter narrative in a way that makes it no longer sound, i.e., grounded in historical and theological evidence. In the panel, there will be room for papers arguing for all three potential explanations, in addition to panelists who wish to construct still other political theologies that could help liberal democracy maintain its legitimacy or that suggest alternatives to liberal democracy while remaining broadly within the Western constitutional and political tradition.

Chair: Hans-Martien **ten Napel** (Universiteit Leiden), with Leonard **Taylor** (Institute of Technology, Sligo) and Marietta D.C. **van der Tol** (University of Cambridge)

Speakers:

Hans-Martien **ten Napel** (Universiteit Leiden), *Liberal Democracy and the Pursuit of Happiness*

Michaela **Quast-Neulinger** (Universität Innsbruck), *Opportunistic Alliances. Chantal Mouffe's and Russell Reno's Rejection of Liberal Democracy/Liberalism and Its Consequences for Rethinking Political Theology*

Romilo Aleksandar **Knezevic** (University of Belgrade), *Nikolai Berdyaev on Liberalism and the Dignity of the Human Being*

Michael **Borowski** (Independent Scholar), *Christianity, Secularism, and the Quest for Western Identity*

Nura **Hossainzadeh** (Stanford University), *Foucault's Concept of "Political Spirituality"*

Leonard **Taylor** (Institute of Technology, Sligo), *Carl Schmitt and the Renunciation of Populist Nationalism in Catholic Political Theology*

Matthew **Eggemeier** (College of the Holy Cross), *Political Theologies of Radical Democracy in the United States*

Marietta D.C. **van der Tol** (University of Cambridge), *Heterogeneity and the Nation State: Pathways to Diversity in Protestant Political Thought*

Hannes **Mayer** (Universität Graz), *The Political System of the State of the Vatican City in Light of Catholic Theology*

Michael **Borowski** (VU Amsterdam)
Scripture and Theology 2020

Christianity relates to the Bible. Yet here the questions begin: How have the Scriptures been received theologically through the centuries? How can biblical studies and systematic theology interact in fruitful ways and be fruitful for the Christian faith in the context of the 21st century? What is the theological status of the Bible?

These are some of the leading questions for the study group on 'Scripture and Theology'. The first meeting of the study group was part of EuARe 2019. In 2020, the study group again convenes scholars from various countries and denominations at EuARe 2020, and we continue to aim at a critical-constructive dialogue on how to be responsible practitioners of theology.

Programme Committee:

Nikolaos **Asproulis** (Volos Academy for Theological Studies), Gijsbert **van den Brink** (Vrije Universiteit Amsterdam), Hans **Burger** (Theologische Universiteit Kampen), Mark **Elliott** (University of Glasgow), Arnold **Huijgen** (Theologische Universiteit Apeldoorn), John **Milbank** (University of Nottingham), Thomas **Söding** (Ruhr-Universität Bochum)

Chairs: Tomas **Bokedal** (NLA Bergen / University of Aberdeen), Michael **Borowski** (VU Amsterdam), and Ludger **Jansen** (Rostock Universität / Passau Universität)

Session 1. Philosophical Perspectives on Scripture – Speakers:

Wouter **Bisschop** (Vrije Universiteit Amsterdam), *Modelling Relations between Theology and Hermeneutics*

Bernd **Harbeck-Pingel** (Evangelische Hochschule Freiburg), *Forms of Reduction and the Unity of Understanding*

Session 2. Scripture in Social and Political Settings – Speakers:

Beatrice **Ang** (University of Edinburgh), *Power Dynamics in the Preached Word: A Case Study from the Fourth Century*

Eric Nenkia **Bien** (KU Leuven), *Post-Truth and Contemporary Scriptural Exegesis: Proposing a Renewed Interaction between Scholarship and Devotional Life*

Corneliu **Constantineanu** and Aurel **Vlaicu** (University of Arad), *Justice and Reconciliation: The Use of Scripture in Public Theology*

Session 3. Patristic and Mediaeval Perspectives on Scripture – Speakers:

Tomas **Bokedal** (NLA Bergen / University of Aberdeen), *Why is the New Testament Called 'New Testament'?*

Chungman **Lee** (Theologische Universiteit Kampen), *Transformative progress in interpreting the Scriptures: Scripture – Theologia – Oikonomia*

Ludger **Jansen** (Universität Rostock / Universität Passau), *The Role of Philosophy in Thomas Aquinas' Exegetical Works*

Session 4. Are there Multiple Senses in Scripture? – Speakers:

Szilvia **Finta** (Saint Paul Academy / Eötvös Loránd University), *The Paradise (Pardes). The foundation of right theology: the four main types of rabbinic exegesis*

Hans **Burger** (Theologische Universiteit Kampen), *Quadrige without Neoplatonism? In search of the usefulness of the fourfold sense of Scripture in dialogue with Hans Boersma*

Arnold **Huijgen** (Theologische Universiteit Apeldoorn), *Reinventing the Quadrige? Multiple senses of Scripture from a Reformed Perspective*

Session 5. Scripture and Interreligious Dialogue – Speakers:

Mohammad Mahdi **Fallah** (Allameh Tabataba'i University), *The Rhetorical Interpretation of Qur'an and its Theological Implications*

Enrico **Beltramini** (Notre Dame de Namur University), *Theology of Religions and Biblical Studies after Qumran. The Case of „The Unknown Christ Of Hinduism“*

Hanoch **Ben Pazi** (Bar Ilan University), *Rethinking of Scripture following Buber and Levinas: A Contemporary Theological Perspective of Revelation and Interreligious Dialogue*

Session 6. Scripture in Twentieth-Century Theology and Beyond – Speakers:

Georg **Fischer** (Universität Innsbruck), *Karl Rahner's Use of the Bible*

Mark **Elliott** (University of Glasgow), *The theological art of Scriptural interpretation: lessons from von Balthasar*

Roger **Revell** (University of Cambridge), *Reading for Revelation: Karl Barth on Reading the Old Testament as a Christian*

Brandon **Watson** (Ruprecht-Karls-Universität Heidelberg), *Karl Barth's Theological Exegesis from the Depths: Reframing Faith, Hope, and Love*

Geert **Van Oyen** (UCLouvain), *Scripture and Theology in 2020? Don't forget Albert Schweitzer!*

Ida **Heikkilä** (University of Helsinki), *The Holy Scriptures as a Recognition- and Witnessing-Authority in the German Lutheran-Catholic Dialogue Communio Sanctorum: The Church as the Communion of Saints*

Michael **Borowski** (Vrije Universiteit Amsterdam), *Power in Religion and Religion of Power: A "Mere Evangelical" Account for the Development of Doctrine*

Elisabeth **Maikranz** (University of Edinburgh), *The relation of Scripture and tradition in the light of the question of God's revelation*

Session 7. Scripture and (Human) Nature – Speakers:

Alison **Milbank** (University of Nottingham), *"Let the floods clap their hands". Deriving an eco-theology of participation from the Old Testament in seventeenth and eighteenth century natural philosophy and poetry*

Willibald **Sandler** (Universität Innsbruck), *Dramatic Kaiology: The relationship between grace and freedom in the Gospels and in the Augustinian-Pelagian controversy on external and internal grace*

Jeanine **Mukaminaga** (Faculté de Théologie Protestante de Bruxelles), *The theology/anthropology of Ezekiel 13, 17-21*

Yiftach **Fehige** (University of Toronto), *Theological Heterogeneity in Scripture and the Evolution of Sexual Reproduction*

Michael **Borowski** (VU Amsterdam), Tomas **Bokedal** (NLA Bergen / University of Aberdeen), and Ludger **Jansen** (Rostock Universität / Passau Universität), *Moving on – Making Plans for S&T 2021*

Arnaud **Markert** (Université de Strasbourg / European Center for Studies and Research in Ethics)

When vulnerability questions theology and ethics: Reappraising power and weakness

The last decades have witnessed the power of the exponential development of techno sciences – especially around artificial intelligence – up to the very proposals of transhumanism. Nevertheless, more traditional places of power (understood here as a dynamic in the balance of human relations...) have not ceased to exist, for example in the fields of politics, health and education.

Researchers in theology reflect on the intrinsic fragility of the human being, and even on God's possible vulnerability throughout eternity because of God's ontological porosity linked to God's relational being. Ethical thinking on weakness challenges our theologies and the way in which they question our representations of power.

At the fundamental level, as in the various specialized fields of ethics, it therefore seems necessary to contribute to a reappraisal of the concepts of power and weakness, and of the way in which vulnerability informs our conversation. This panel proposes to participate in the presentation and cross-fertilization of our fields of research as diverse as education, technoscience, health, etc.

Chair: Arnaud **Markert** (Université de Strasbourg / European Center for Studies and Research in Ethics)

Speakers:

Sophie **Izoard-Allaux** (UCLouvain), *From weak theology to weak leadership*

Arnaud **Markert** (Université de Strasbourg / European Center for Studies and Research in Ethics), *When vulnerability questions theological ethic on digital education: powerlessness as a space for grace*

Mic **Eroubie** (Université de Strasbourg / European Center for Studies and Research in Ethics), *A theology of growth through an experience of vulnerability*

Marius **Dorobantu** (Université de Strasbourg / European Center for Studies and Research in Ethics), *Intelligent machines, cognitive vulnerability and the image of God in humans*

Peirce **Yip** (Ludwig-Maximilians-Universität München), *"Afflicted but not crushed": the perfection of strength in weakness in the Christian ethical tradition*

Veli-Matti **Kärkkäinen** (Fuller Theological Seminary / University of Helsinki), *Disability and human flourishing*

Barbara **Lorenz** (Universität Graz)

New perspectives on the concept of love as a basis of (interreligious) dialogue

Considering the power of religion as such, its double face quickly becomes evident. On the one hand it is a source of individual meaning, spiritual depth, love and peace, on the other hand it is a breeding ground for power claims, hatred and war. While the latter aspect and its political instrumentalization form the subject of extensive discourses, the question of the religious concept of love in its manifold individual and collective manifestations remains largely unnoticed. Similarly, in Christianity and Islam, the love of God in its double interpretations is central to faith, with salvation and heaven being the reward for a life dedicated to God. The powerful concepts of charity, mercy and love of the enemy in the Holy Scriptures are to be considered from a theological and philosophical perspective. The idea of the unity mysticism of Meister Eckhart and Ibn Arabi also plays a role in this context that should not be underestimated. Consequently, it is to be examined to what extent parallels as well as distinctions in the religious meaning of the notion of love can indicate a new direction for interreligious dialogue. Analyses will focus – not limited to a monotheistic approach – on the conceptual meaning in mystical traditions, on love as the basic condition of (religious) dialogue and finally as a value.

Chair: Barbara **Lorenz** (Universität Graz)

Monika **Schachner** (Universität Graz), *The essence of Love in Ibn Arabi's mysticism*

Lilian **Ehdiamhen** (KU Leuven), *Nonviolent Communication as a Language of Love: Its Implications for Interreligious Dialogue*

Barbara **Lorenz** (Universität Graz), *The interrelation of Love as a value and knowledge – an ethical approach*

Ryszard **Bobrowicz** (Lunds Universitet)

Secular/Religious Rift, Polarization and the Growth of Populism

Over the last decade one of the most frequently used words to describe the political situation has been "polarization". The growing notion, that our societies are internally growing apart, which fuels the growth of populism, has been under the increased scrutiny of journalist, researchers and politicians alike. And yet, one aspect of this situation has received relatively low levels of attention. As Daniel Steinmetz Jenkins and Anton Jäger wrote in a recent opinion piece in The Guardian (2019), "Clearly there is a key link between populism and religion. But there seems to have been relatively little academic interest in the connection." And yet, religious/secular division constitutes a significant stumbling block for the politico-legal systems. As Ran Hirschl (2012) pointed out in "Constitutional Theocracy", the "secular/religious" rift has a much bigger potential to divide societies, and thereby poses a significant stumbling block for the "new constitutionalism". While constitutions, with their power-sharing mechanisms, were successfully deployed to mitigate the problems along the national, ethnic and linguistic lines, due to the special character of the secular/religious rift, which cuts through otherwise unified boundaries. In this panel we invited researchers from different disciplines, such as theology, law, political science and sociology, to turn their attention towards the link between the secular/religious division, polarization, and the growth of populism.

Chair: Ryszard **Bobrowicz** and Johanna **Gustafsson Lundberg** (Lunds Universitet)

Speakers:

Ryszard **Bobrowicz** and Johanna **Gustafsson Lundberg** (Lunds Universitet), *Populism as a Political Theology*

Luca **Vanoni** (Università di Milano), *Post-Modern Identarian Gap and the Populist Parties*

Giada **Ragone** (Università di Milano), *Poland and Cultural Defense Policies*

Tobias **Kölner** (Universität Witten-Herdecke), *Everyday Nationalism, Populism, Orthodoxy and Politics in Contemporary Russia*

Carlo **Nardella** (Università di Milano), *From the Religious to the Secular: The Changing Nature of Religious Symbols in Advertising*

Alicja **Bielak** (Uniwersytet Warszawski)

Religious Formation via Writing in Early Modern Polish-Lithuanian Commonwealth: A Dialogue with European Models

Representatives of various confessions and nations inhabiting the Kingdom of Poland as well as the Grand Duchy of Lithuania during the early modern period were aiming at forming and educating the people through the carefully chosen forms of writing. These forms were often adaptations of models originating from the various European traditions (i.e. Catholic, Protestant, Orthodox etc.), yet still they needed to be adjusted to the reality of the multiconfessional state. The panel seeks to explore the variety of these textual forms to capture persuasive and forming methods as well as techniques applied by various literary genres.

Chair: Alicja **Bielak** (Uniwersytet Warszawski)

Speakers:

Barbara **Dzierżanowska** (Uniwersytet Warszawski), *Spreading the Mission: Ruthenian Songs in Religious Cultures of the Commonwealth*

Tadeusz **Rubik** (Uniwersytet Warszawski), *Censorship of the Wujek's Bible (1599). Towards Religious Persuasion*

Wojciech **Kordyżon** (Uniwersytet Warszawski), *Tragoedia sacra and Reformation Religious Controversies in Poland of Sixteenth Century*

Albert **Kozik** (Uniwersytet Warszawski), *Chosen Vessels: Polish Jesuit Missionaries and Their Proselytizing Strategies in Seventeenth-Century China*

Jan **Błoński** (Uniwersytet Warszawski), *Disputes over Iconolatry in the Polish-Lithuanian Commonwealth*

Agata **Starownik** (Uniwersytet Warszawski), *Jan Kochanowski's biblical cosmology. Celestial objects in 'David's Psalter'*

Marta **Zyśko** (Uniwersytet Warszawski), *Between Marinism and Christian Didacticism. The Poetry of Samuel Twardowski*

Massimiliano **Proietti** (Fscire)

Sacred and Profane Power in Late Antique Coptic Hagiography

The relation between the concepts of power and holiness as it is represented in the field of hagiographic literature plays an important role in Christian narrative of sanctity. Hagiographic literature, therefore, represents an instrument which facilitates the study of the various aspects regarding the relation between the concepts of power and sanctity. The subject of this panel focuses on the geographical area of Egypt during the period of Late Antiquity taking into consideration hagiographical Coptic texts.

Chair: Massimiliano **Proietti** (Fscire)

Speakers:

Elisabetta **Falduto** (Sapienza-Università di Roma), *The "holy men" and the fight against paganism between spiritual and temporal power*

Marta **Adessi** (Sapienza-Università di Roma), *Sacred and profane power in Coptic martyrological literature: the Encomium of Saint Macrobius as an illustrative case*

Costanza **Bianchi** (Fscire), *The martyrdom of Peter of Alexandria: a multiperspective approach*

Giulia **Agostini** and Anna **Salsano** (Sapienza-Università di Roma), *Arianus: a persecutor that became martyr*

Laura **Righi** (Fscire)

Between Religion and Economy: Credit in Medieval and Early Modern Judaism, Christianity and Islam

This panel is co-organised and co-funded by the Foundation for Religious Studies "John XXIII" (Fscire) and the Centro studi sui Monti di Pietà e il credito solidaristico della Fondazione del Monte di Bologna e Ravenna.

The role of religion in shaping economic systems has been the subject of a long debate – suffice to recall Weber and the theme of the 'origins' of the capitalism. More recently, the discussion has been extended to Islamic societies, while the recent financial crisis renewed the discussion on the roots of contemporary economy and the possibility of a more 'ethical' economy.

Still, a truly comparative approach to the way Abrahamic religions faced the economic development and contributed to elaborations and institutional experimentations still needs to be developed, in particular for the medieval and early modern period (1200-1600). The panel aims to move a step forward in this direction by focusing on how religions framed, contested or supported practices of credit, both in terms of theological, juridical, and moral elaboration and in terms of strategies concretely adopted in different societies.

Scholars with distinct backgrounds will consider the theological and jurisprudential discussion on usury, value, and just price, as well as the relevance of the 'religious' framework in credit institutions like the Monti di Pietà or the monetary Waqf. Given the interconnection of economic exchanges in the medieval time, we invite papers dealing either with a transnational/global vision or with specific case studies, particularly when they explore contexts where the different religious traditions encountered, mixed, or clash.

Chair: Maria Giuseppina **Muzzarelli** (Alma Mater-Università di Bologna)

Speakers:

Laura **Righi** (Fscire), *The debate on the interest rate legitimacy: Public debts and Monti di Pietà (14th-15th century)*

Pietro **Delcorno** (Radboud Universiteit Nijmegen), *7543 lire: Lay people's spiritual and material investments in the Monte di Pietà*

Tanja **Skambraks** (Universität Mannheim), *Monti di pietà in the German Lands? The treatise of Christoph Cuppener*

Wim **Decock** (KU Leuven), *Masters of Meritocracy. The Jesuits and the Justification of the Market Economy*

Pierre **Savy** (Ecole Française de Rome), *Medieval rabbinic views of (Jewish) moneylending*

Ayoub **Mazek** (Université de Strasbourg), *The ratio legis of Riba' prohibition in classical texts of muslim law*

Abdelkader **Hassoune** (École Pratique des Hautes Études), *The concept of ribā according to Sunni jurist-theologians from the 5th/11th to the 7th/13th century*

Giancarlo **Anello** (Università di Parma), *Credit Function of the Qirād Contract in the Medieval Islamic Law. Functionalist Interpretation of Partnership and Actualizing Remarks about the Prohibition-Driven Principle*

Tobias **Brandner** (Chinese University of Hong Kong)

Prison and Religion

Prisons are places of a unique entanglement of power exercised by total institutional control and expressions of autonomy articulated through religious practice. While the constraint of prison affects all parts of inmates' lives, the exercise of religion as a basic freedom and an unalienable right is often commonly granted. While the institution has its own intrinsic interests in granting at least limited religious freedom, religion may at the same time undermine institutional control and mitigate the power exercised by the institution or by prison gangs. Religious life is a place where a fragile yet, at times, solidary community shows tremendous resiliency in facing the hardships of imprisonment. Likewise, it acts as a counter-cultural practice that stands in contrast to the overwhelming experience of coercion.

In this panel, scholars with backgrounds in legal, historical, and religious studies discuss the exercise of religion in systems of radical constraint, the situation of political prisoners from religious minorities, and the impacts of religious faith on personal dignity and communal life in prison.

Chair: Tobias **Brandner** (Chinese University of Hong Kong)

Speakers:

Angela Patrizia **Tavani** (Università di Bari "Aldo Moro"), *Religious freedom in constraint systems*

Nanor **Kebranian** (Queen Mary University of London), *Carceral Subjects: Punishing Christian Bodies in Late Ottoman-Muslim Prisons*

Tobias **Brandner** (Chinese University of Hong Kong), *Regaining subject status: Faith expressions in prisons in Southeast Asia*

Frederick **Aquino** (Abilene Christian University, Graduate School of Theology)

Revisiting Newman's Epistemology

This session revisits the epistemology of St. John Henry Newman in light of contemporary concepts, categories, and developments in philosophy and theology. First, Prof. William Abraham assesses the concept of revelation in Newman's thought. He explores the epistemological implications both for our understanding of Newman as well as for the practice of theology today. Second, Dr. Tyler Dalton McNabb and Mike Devito show that Duncan Pritchard's claim that Wittgenstein's account on the structure of rational evaluation could be motivated by the work of Newman is in stark contrast to the earlier work of Stephen Grimm's interpretation of Newman's epistemology as proper functionalist. They argue that Grimm offers a more plausible reading of Newman. Third, Dr. Joe Milburn argues that Newman can be classified as a kind of infallibilist about knowledge in light of his discussion of certitude in the Grammar of Assent. He proposes that Newman develops a unique and important notion of "absolute proof" that is independent of strict metaphysical demonstration. He further explains the importance of this novel contribution for both everyday knowledge in general and religious knowledge in particular. Lastly, Dr. Logan Gage and Prof. Frederick Aquino argue that Newman is a fallibilist about knowledge. They argue that, despite some appearances to the contrary in Newman's corpus, Newman holds that knowledge—and even certitude—can be obtained on fallible evidence.

Chair: Paul **Gavrilyuk** (University of St. Thomas)

Speakers:

William J. **Abraham** (Southern Methodist University), *Newman on Divine Revelation: Its Nature, Significance, and Challenges*

Tyler Dalton **McNabb** (University of Macau) and Mike **DeVito** (University of Edinburgh), *St. Newman: Plantingian or Pritchardian*

Joe **Milburn** (Universidad de Navarra), *Newman as an Infallibilist*

Frederick **Aquino** (Graduate School of Theology / Abilene Christian University) and Logan **Gage** (Franciscan University of Steubenville), *Newman the Fallibilist*

Antje **Roggenkamp** (Westfälische Wilhelms-Universität Münster) and Michael **Kramer** (Karl-Franzens-Universität Graz)

Interreligious Education – Challenges, Necessities and Prospects for Institutionalizing

The panel deals with the framework, necessities and developmental conditions of religious education (RE) in a plural and post-secular society. With regard to specific socio-political arguments pro RE in one's own country, it is essential to broaden one's own perspective in order to work out the basic lines for RE in Europe. The central and leading question is: How should interreligious learning be successfully institutionalized within the framework of legal, political and social possibilities in each country by considering a society that is becoming more pluralistic and multicultural? In detail, the panel tries to answer the leading question by dealing with the following cornerstones:

- The pedagogical position of RE in the educational system: What role does "learning from and/or about religions" or RE play in the respective country?
- The clarification of the term "interreligious learning": What can or should be understood by this concept and how should it be integrated in the educational system, in the school and especially in the RE?
- The legal, political, social and school framework: What are the factual conditions for interreligious learning in various countries? What experiences does the panel member have with interreligious learning?
- The (everyday) overlapping situations or misunderstandings regarding (inter)religious and (inter)cultural attitudes, views and actions: Which dominances can be identified as well as minority dominance (e.g. superiority? Which competences and skills should be particularly thought through or trained for the interaction and behaviour of teachers with regard to interreligious and intercultural challenges?
- The discussion about fundamentals and perspectives of school's impact on society: What systematic and religious pedagogical considerations can be made about interreligious learning?

Chairs: Michael **Kramer** (Karl-Franzens-Universität Graz) and Antje **Roggenkamp** (Westfälische Wilhelms-Universität Münster)

Session 1 – Speakers:

Vebjørn Leonard **Laamanen Horsfjord** (Inland Norway University of Applied Science), *Inter-religious and intra-religious diversity in the Norwegian national curriculum*

Georgeta **Nazarska** and Svetla **Shapkalova**, (State University of Library Studies and IT), *Religious education in present-day Bulgarian secondary schools: teachers training issues*

Signild **Risenfors** and Kerstin **von Brömsen** (University West), *Religious literacy in the Curriculum in Compulsory Education in Sweden*

Session 2 – Speakers:

Elena **Miroshnikova** (Pushkin State Leningrad University), *Perspectives of the Interreligious education in the transformation of the global-confessional landscape*

Penelope **Voutsina** (University of Sheffield), *Interreligious Learning matters for Inclusive Education*

Session 3 – Speakers:

Christian **Simoni** (Università di Padova), *Before the aims of adolescents' religious education: Analysing religion teachers practice and preparing them for present challenges*

Graeme **Nixon** (University of Aberdeen), *The Political Positionality of UK RE teachers*

Session 4 – Speakers:

Zilola **Khalilova** (Institute of History, The Academy of the Sciences of Uzbekistan), *Windows of faith: Muslim female's Education in Post-Soviet Uzbekistan*

Rebecca **Meier** (Universität Paderborn / Yale Divinity School), *"Inter"religious Education Behind Bars? Thoughts and Questions based on Empirical Research in a German Juvenile Prison*

Session 5 – Speakers:

Eszter **Kodácsy-Simon** and Etelka **Seres-Busi** (Evangelical-Lutheran Theological University Budapest), *Possible relevancies of interreligious learning in the context of a confessional Religious Education. Findings of an empirical research*

Antje **Roggenkamp** (Westfälische Wilhelms-Universität Münster), *On the way to a pluralistic religious education theory. Religion(s) in Germany - Opportunities and Possibilities for Interreligious Learning*

Michael **Kramer** (Karl-Franzens-Universität Graz), *New ways in Austria for RE – Interreligious Experiences*

Kerstin **Wonisch** (Eurac Research, Institute for Minority Rights) and Mariana **Rosca** (Universidad de Deusto)

Intra-religious pluralism: Challenges and Practices to accommodate

The accommodation of religious diversity, namely the presence of communities and groups with different religious traditions, rites and claims, has been widely dealt with among scholars, governments and policy makers across Europe. Nevertheless, intra-religious pluralism as such has been less focused on so far, leading to complex intra and extra religious clashes, altogether with the marginalization of groups differing from the mainstream interpretation.

Nonetheless, it's precisely the inherent pluralism within some religious traditions, which is more and more challenging, the widely-adopted approach of legally recognizing and accommodating a single-catch-all organization, claiming to represent the widest possible number of adherents. Thus, leadership structures and hierarchies of such organizations are questioned and challenged, thereby undermining and questioning the legitimacy of the single-catch-all organization. Furthermore, a secularization process within adherents of religious communities such as e.g. Islam is furthermore weakening these organizations. Therefore, this panel seeks to bring evidence and compare the accommodation policies and practices of intra-religious pluralism across Europe and beyond, and identify similarities and differences of these policies.

Chair: Mariana **Rosca** (Universidad de Deusto) and Kerstin **Wonisch** (Eurac Research, Institute for Minority Rights)

Speakers:

Fabian **Spengler** (Tel Aviv University), *Shari'a and Life: Religious Authority and Lived Religious Practice of Muslims in Europe*

Emmanuel **Ossai** (University of Edinburgh), *What is the relationship between religious diversity and peace?*

Minoo **Mirshahvalad** (Università di Torino), *Living in Diaspora and the Quest for a Shi'ism without Shi'as*

Jelle **Creemers** (Evangelische Theologische Faculteit, Leuven), *Secular and/or Protestant? Insights into the diversity of perspectives on secular values, citizenship and human rights within the recognized Protestant minority in Belgium*

Mariana **Rosca** (Universidad de Deusto) and Kerstin **Wonisch** (Eurac Research, Institute for Minority Rights), *Islam in Spain and Austria: similarities, differences and problems resulting from a single-catch-all policy*

Jan-Olav **Henriksen** (MF Norwegian School of Theology, Religion and Society)
Christianity and Fluid Gender Identities

Fluid Gender identities do not only present contemporary Christianity with practical and theological challenges. Such fluidly also presents the opportunities for other and creative imaginaries that, from a historical point of view have been seen as a resource for expressing religious convictions and still may be considered thus. This panel will address challenges and opportunities from the point of view of biblical scholarship, history of religious art, and contemporary theology. The first paper will address how Biblical texts on gender negotiation may shed new light on current debates and the present context may promote new perspectives in biblical texts, in both instances related to questions at the junctures of body and power. After this, one presentation looks into how the Middle Ages exhibit rich and fluid conceptions of gender. In medieval art and literature, gender imagery produces salient theological meaning, often by blurring or transcending biological gender. This is especially seen in 12th- and 13th- century monastic culture. The last paper will discuss why fluid gender identities are seen as a problem in contemporary religion, and analyze some of the arguments used in current debate. Against this backdrop, it is possible to see this debate not only as one about theological convictions, but also as part of the attempt to use religious imaginaries in order to structure the powers behind contemporary social order in religious communities in a specific way.

Chair: Jan-Olav **Henriksen** (MF Norwegian School of Theology, Religion and Society)

Speakers:

Kristin **Aavitsland** (MF Norwegian School of Theology, Religion, and Society), *The sex of the body and the gender of the spirit: virtues and vices in medieval visual culture*

Kristin **Joachimsen** (MF Norwegian School of Theology, Religion and Society), *Gender-Trouble for Whom? Multifarious Imaginations of Gender in the Hebrew Bible*

Jan-Olav **Henriksen** (MF Norwegian School of Theology, Religion and Society), *Trans Trouble for Theology: Challenges to religion in modernity*

Kristin **Graff-Kallevåg** (MF Norwegian School of Theology, Religion and Society)
Power and Vulnerability in the Intersection between Religion and Sports

The relationship between religion and sports is a topic that has gained increased interest in different academic disciplines over the last decades. Taking up the conference theme “The power of religion/religion and power”, this panel discusses the impact religion has on the cultural domain of sports. More specifically, the topic of the panel is “power and vulnerability in the intersection between religion and sports”. The athlete is typically viewed as strong and powerful. Weakness and vulnerability are conventionally seen as opposed to the athlete’s identity. There is, however, a new scholarly debate about the potential power of vulnerability. Thus, there seems to be an ambiguity in the relationship between power and vulnerability, an ambiguity that becomes particularly interesting in the context of embodied competition such as sports. The panel asks: To what degree and in what ways are religious resources mobilized to interpret and deal with the ambiguous relationship between power and vulnerability in the context of sports? Some of the papers approach this question by exploring how the ideal of strength, versus vulnerability, can be found in the intersection between religion and sports historically. Other papers discuss more critically how religion provides resources for coping with vulnerability in the sport context. The panel includes scholars from the disciplines of systematic theology, church history, religious studies, and sport sciences.

Chair: Mikael **Lindfelt** (Åbo Akademi University)

Speakers:

Dagmar Gerda **Dahl** (Nord University), *Between Competition and Cooperation. Body and Sport from a Buddhist Perspective*

Kristin **Graff-Kallevåg** (MF Norwegian School of Theology, Religion and Society), *“Do you not know that in a race the runners all compete, but only one receives the prize?” An Analysis of Christian Sermons held in the Context of International Sports Events*

Alexander **Maurits** (Lunds Universitet), *Sport, Religious Belief and the Question of Vulnerability. A Case Study of the Swedish Pastor Samuel Norrby (1906-1955)*

Martin **Nykvist** (Lunds Universitet), *Sport and Vulnerable Nordic Churches: Counteracting Secularization through Physical Activity, 1930-1960*

Veli-Matti **Kärkkäinen** (Fuller Theological Seminary / University of Helsinki)

Christian Theology as Comparative Theology: Doing Christian Theology in a Religiously Pluralistic and Secular World

This panel explores the possibility and conditions of Christian theology as comparative theology for the sake of the religiously pluralistic and secular world of the third millennium. It means that what is nowadays called comparative theology, a detailed and focused comparison between two or more faith traditions with regard to a specific topic or theme, is being adopted as an integral part of “normal” theological inquiry and research. In other words, rather than considering comparative theology merely as a separate - or perhaps: an auxiliary - task, the comparative aspect belongs to the standard procedures and tasks of theology. To give an example: the theologian researching Christian doctrines - equipped with a basic knowledge of other faiths - would not only engage scriptural, historical, systematic, and philosophical materials in Christian tradition but also in Islamic or Buddhist or other traditions.

Chair: Veli-Matti **Kärkkäinen** (Fuller Theological Seminary / University of Helsinki)

Speakers:

Perry **Schmidt-Leukel** (Westfälische Wilhelms-Universität Münster), *Christian Theology as Comparative Theology: A Buddhist-Christian Perspective*

Klaus **von Stosch** (Universität Paderborn), *Christian Theology as Comparative Theology: A Muslim-Christian Perspective*

Karin **Kallas-Pöder** (University of Helsinki), *Christian Theology as Comparative Theology: A Jewish-Christian Perspective*

David **Newheiser** (Australian Catholic University)

David Newheiser, *Hope in a Secular Age: Deconstruction, Negative Theology, and the Future of Faith* (Cambridge University Press, 2019)

Hope in a Secular Age addresses debates over the place of religion in secular modernity by developing a constructive account of hope. On my account, hope loosens the grip of what is presently familiar, pressing us toward a world that surpasses the status quo. A hope of this kind connects religious and political commitments: in both cases, I argue, hope constitutes a resolute desire that persists in the face of uncertainty. In my view, hope is an ethical discipline that is necessary to sustain commitments that are vulnerable to disappointment, whether they are directed toward a person, a political movement, or a religious tradition.

In order to distinguish hope from complacency and despair, I draw Jacques Derrida (a postmodern philosopher) and Dionysius the Areopagite (a premodern monk). Although they differ in many respects, both authors believe that people tend to project themselves onto that which is different, and they both resist this danger through self-critical openness to the unexpected. Where theorists such as Rita Felski claim that critique precludes affirmation, Derrida's deconstruction and Dionysian negative theology show that a disciplined negativity may preserve the possibility of transformation beyond what the self can foresee. In my reading, rather than enforcing absolute silence, these two traditions model an uncertain affirmation that exemplifies hope.

Chair: Brandon **Gallaher** (University of Exeter)

Discussants:

Fiona **Ellis** (University of Roehampton)

Marius **Mjaaland** (University of Oslo)

John **Milbank** (University of Nottingham)

Kathryn **Tanner** (Yale University)

Anna **Rowlands** (Durham University)

Respondent: David **Newheiser** (Australian Catholic University)

Maria Luisa **Lo Giacco** (Università di Bari "Aldo Moro")

The Power of Religion in the Laws on Interpersonal Relationships

Panel organized by the research group DiReSom (Diritto e Religioni nelle Società multiculturali) under the patronage of ADEC (Associazione dei docenti universitari della disciplina giuridica del fenomeno religioso)

Interpersonal relationships are at the crossroads of law, culture and religion. The law is influenced by religion even in secularized States, especially connected to the regulation of family, association and fraternity. Many differences depend precisely on religious diversities: as demonstrated by monogamous or polygamous marriage, divorce or repudiation, adoption or *kafala*, ability to inherit, forms of association. Therefore, some problems of coexistence arise in multicultural societies since religious models sometimes conflict with human rights standards or gender issues, etc.

The aim of this panel is to investigate, also in a comparative perspective, the different solutions provided in various European legal systems and at the European level (Eu and Coe), as well as in non-European countries, in order to balance religious accommodation claims with public policy issues in matters of interpersonal relationships.

The panel will examine the topic from different point of view: (1) Family and education; (2) Marriage; (3) Empowerment and emancipation from religion; (4) The challenges of multireligious and multicultural societies.

Chair: Pierluigi **Consorti** (Università di Pisa)

Session 1. Family and education - Speakers:

Cristina **Dalla Villa** (Università di Teramo), *Wojtyla's teaching on family: the liturgical reform of marriage*

Maria Cristina **Ivaldi** (Università della Campania Luigi Vanvitelli), *The place of religion in the French education system between private schools and the secular teaching of the religious fact in public schools*

Maria Luisa **Lo Giacco** (Università di Bari "Aldo Moro"), *The Power of Religion in the Parental Relationships Laws*

Adelaide **Madera** (Università di Messina), *Muslim family relationships and claim for accommodation in Western countries. A comparative survey between common law and civil law legal systems*

Mario **Ferrante** (Università di Palermo), *The formation of religious identity in family relationships*

Vasco **Fronzoni** (Università di Napoli "L'Orientale"), *Law, power and religion in the intra-family relations of Islamic communities. Some cases in the UK and Italy*

Chair: Maria Luisa **Lo Giacco** (Università di Bari "Aldo Moro")

Session 2. Marriage - Speakers:

Rossella **Bottoni** (Università di Trento), *Religious marriages in the ECtHR case law*

Luigi Mariano **Guzzo** (Università Magna Graecia di Catanzaro), *Being a married priest or Being married with a Priest? Holy orders and family institution in Christian law*

Enrica **Martinelli** (Università di Ferrara), *"Omnia vincit amor"? Interreligious marriages in the law of monotheistic religions*

Daniela **Tarantino** (Università di Genova), *The introduction of civil marriage in Italy, France and Spain. An historical and juridical overview between the reactions of the Roman Church and the civil society responses*

Laura **Kallatsa** (University of Eastern Finland), *Homosexuality, Same-Sex Marriage and the Evangelical Lutheran Church of Finland*

Chair: Rossella **Bottoni** (Università di Trento)

Session 3. Empowerment and emancipation from religion - Speakers:

Klaas-Willem **de Jong** (Protestantse Theologische Universiteit), *The exception clause in the Dutch Equal Treatment Law under pressure*

Michelle **Flynn** (Max Planck Institute for Social Anthropology), *Marriage and Divorce in Ireland: What will the State permit?*

Fabio **Franceschi** (Sapienza-Università di Roma), *The influence of religions' points of view on the legal discipline of end of life issues. The Italian case*

Caterina **Gagliardi** (Università della Calabria), *Religious women's organisations in the European integration processes*

Francesca **Oliosì** (Università di Trento), *Molla Saly v. Greece: the curious case of conflict between sharia and human rights*

Chair: Maria Cristina **Ivaldi** (Università della Campania Luigi Vanvitelli)

Session 4. The challenges of multi religious and multicultural societies - Speakers:

Chiara **Lapi** (Università di Pisa), *Hindutva in multireligious India. Persons in front of bans, symbols and dangers*

Fabio **Balsamo** (Università di Napoli Federico II), *Old and new jurisdictionalisms: the property regime of religious associations in State legal systems*

Federica **Botti** (Alma Mater-Università di Bologna), *Property rights on ecclesiastical heritage and denominational affiliations. The case of Montenegro*

Rosa **Geraci** (Università di Palermo), *Cultural crimes and cultural defences within family*

Alessandro **Tira** (Università di Bergamo), *Anti-conversion laws in India: a different legal model of interpersonal relationships*

Conclusive Remarks: Pierluigi **Consorti** (Università di Pisa), *The Power of Religion in Interpersonal Relations Laws. Final Remarks*

Anthony **Feneuil** (Université de Lorraine)

The Power of the Letter: Literalist Readings of Sacred Texts and/against Fundamentalism

The panel is sponsored by the Journal ThéoRèmes and the Laboratoire Écritures (Université de Lorraine)

"Literalism" barely has a descriptive content. No one wants to be called "literalistic" because the word is usually associated with religious fundamentalism, conservatism, servile submission and sclerotic approaches to the text. This panel aims at challenging this assumption, in exploring different kind of literalism throughout history and among religious traditions. Literalism can have different meanings and functions, and the (religious) letter has paradoxical powers. "Returns" to the letter often had a power of reformation, making the usual Christian distinction between letter and spirit blurry and ineffective. Indeed, reading a text literally implies giving up one's own anachronistic prejudices about a text (for instance, that the Book of Genesis is historical treatise. But biblicism or literal readings of the Quran, for instance, can also be used to legitimize moral rigorism, political conservatism or anti-rational/scientific attitudes. How can the letter have such contradictory powers, subversive on the one hand, paralyzing on the other hand? In order to investigate and categorize different kinds of literalist readings and different ways for the sacred letter to display its power, we welcome proposals from scholars working in the fields of philosophy, law, theology and the religious sciences. We aim at embracing different religious traditions but mainly monotheistic traditions with scholars specialized in Judaism, Christianity, and Islam.

Chairs: Noemie **Benchimol** (École Pratique des Hautes Études) and Yann **Schmitt** (Journal ThéoRèmes)

Speakers:

Mehdi **Azaiez** (Université de Lorraine), *New insights about Zāhir in quranic hermeneutics*

Miguel **Monteiro** (Universidade de Coimbra), *Narrative Theology and Exegetical Authority in Theodore Abu Qurrah's "Treatise on the Existence of the Creator and True Religion"*

Maroussia **Bednarkiewicz** (Universität Innsbruck), *Literal Meaning and Past Authorities in the Muslim Tradition*

Miriam **Feldmann Kaye** (Bar-Ilan University), *Literalism and Poesis in the Study of "Oral Torah": Jewish Philosophical Hermeneutics in Theories of Revelation*

Amit **Shilo** (UC Santa Barbara), *The Chained Demons of Hebrew*

Stefan **Goltzberg** (Université libre de Bruxelles), *Literalism, Law, Judaism and Christianity*

David-Isaac **Haziza** (Columbia University), *The Song of Songs Literally. Text as Flesh rather than Spirit*

Dimitri **Laurent** (EHESS-CENJ), *The impossible impurity of the text: anthropology and theology*

Noemie **Benchimol** (École Pratique des Hautes Études), *Formalism as strategic interpretative tool in Talmudic law: the case of judicial oaths*

Anthony **Feneuil** (Université de Lorraine), *Modernism and Literalism*

Yves **Meessen** (Université de Lorraine), *When the letter saves. Performativity of the proclamation of faith*

Chris **Ocker** (Australian Catholic University), *The Trouble with Allegory*

Eszter **Kodácsy-Simon** and Etelka **Seres-Busi** (Evangelical-Lutheran Theological University Budapest), *Literal readings amongst young people - findings of an empirical research*

Marios-Kyparissis **Moros** (Aristotle University of Thessaloniki)

Power, Gender and Biblical Themes in Contemporary Literature

As critics have shown, contemporary fiction has a very close relation with the biblical world, which is perceived in different ways: from the 'Christian novel' to the dystopia of post-modernity, the Bible is always present. Starting from the emblematic Margaret Atwood's dystopian novel *The Handmaid's Tale* (1985), our panel will focus on Bible as a source of (manly) power. How do literary works depict the relationship between religion(s) and Patriarchy? Could literature provide us with new horizons and perspectives in order to reflect upon power relationships as they develop within religious contexts? How is God, and especially God's absolute power, perceived in post-modern novels and poems? Other questions that will be faced in the panel are: Has God lost His power after the World War II? What History has to do with God's power and acts? We invite proposals of 200-300 words for projects exploring these thematics and we very much look forward to receiving your paper proposals.

Chair: Spyridoula **Athanasopoulou-Kypriou** (Hellenic Open University)

Speakers:

Iris **Karafillidis** (Università di Pisa), *The Word of God and the Contemporary Russian Identity: language and biblical allusions in Mikhail Shiskin's Maidenhair and in Ludmila Ulitskaya's Daniel Stein, interpreter*

Mary **Kligatsi** (Aristotle University of Thessaloniki), *Death and Pregnancy: Related Death. Eve and the Curse on Paradise Valley*

Vasileios **Mitsikakos** (Sorbonne Université), *Shooting St. Sebastian in Queer Greek Literature*

Marios-Kyparissis **Moros** (Aristotle University of Thessaloniki), *Praying to a Powerless God: Reading Said's Psalmen*

Diana **Dimitrova** (Institute of Religious Studies, University of Montreal)
Religion, Literature and Film in South Asia

We invite papers that discuss the interaction between religion and literature or film in South Asia and the countries of the South Asian Diaspora. The main focus is on the representation of 'otherness,' marginality and the subaltern in literature and film. Questions related to the analysis of the representation of othering and marginalizing based one's religious, cultural or gender identity are of great importance to the panel. The papers should explore the role religion and myth play in the construction and legitimization of 'otherness.' The essays should deal with literary texts or films (from the medieval or modern period) that have their origin in the subcontinent or the countries of the South Asian Diaspora. Discussions should be based on methodological analysis of the texts and should consider the ideological implications of the representation of religion. The papers may discuss a single text or film, or compare different texts and films, or compare films with the literary texts they are based on. Papers read in the panel should be original, not published or promised for publication elsewhere.

Chair: Diana **Dimitrova** (Institute of Religious Studies, University of Montreal)

Session 1 - Speakers:

Tatiana **Oranskaia** (Universität Hamburg), *A folklore plot as a tool to strengthen religious otherness*
Nandi **Bhatia** (University of Western Ontario), *Re-imagining Communities: Courtesans and the 1947 Partition*
Diana **Dimitrova** (Institute of Religious Studies, University of Montreal), *Human Gurus and Divine "Others" in the Radhasoami Traditions*
Amanda **Lucia** (University of California), *The Guru and his "Invading Army": Nativist constructions of Osho's Rajneeshpuram in "Wild Wild Country"*

Session 2 - Speakers:

Tracy **Pintchman** (Loyola University Chicago), *Recasting Shakti: Female "Otherness" and Sita as the "Warrior of Mithila"*
Sunny **Singh** (London Metropolitan University), *Toxic Masculinities, Nationalism, Othering and the Hindu Far Right in Recent Bollywood 'Action' Films*
Patrick **McCartney** (Doshisha University), *Romancing the Other: Dalit Tourism as Dark Tourism? Branding the Hindu Nation and Re-orientalizing India through the Incredible!India Tourism Campaign*

José Ramón **Rodríguez Lago** (Universidad de Vigo)
Transnational networks and Iberian Catholicisms in Late Modern and Contemporary history

In the Early Modern Period, both the Portuguese and the Spanish crowns looked after the interests of Catholics in their vast colonial empires, which were governed by means of the various royal patronage systems established in agreement with the pope. The expansion of other empires and the creation of Nation-States in the Late Modern Period represented the twilight of their supremacy with regard to Christianity. Moreover, the relations between the above-mentioned crowns and their rivals, their former colonies and the different pontiffs changed as well. The transnational networks created between Portuguese and Spanish Catholics, or those between both of them and the Catholic communities of their former territories in America, Asia or Africa can be appreciated among the secular clergy, religious congregations and secular organisations. Nowadays, almost 50% of the total number of Catholics in the world are still Spanish or Portuguese native speakers, and they are the heirs to those Iberian Catholicisms. This panel's main objective is to analyse the evolution of these Iberian transnational networks of Catholicism over the last two centuries, to highlight their significance for local and global histories and to raise a debate which would enable us to reconsider those historiographical challenges that still have not been sufficiently addressed by historians or researchers of Religious Studies.

Chairs: José Ramón **Rodríguez Lago** (Universidad de Vigo), João Miguel **Almeida** (Universidade Nova de Lisboa), and Natalia **Núñez Bargeño** (Sorbonne Université)

Speakers:

João Miguel **Almeida** (Universidade Nova de Lisboa), *Portuguese Catholic missionaries in Africa from a colonial to a post-colonial context. The missionary work of Servas of our Lady of Fatima*
Natalia **Núñez Bargeño** (Sorbonne Université), *New perspectives on the study of catholic transnationals: Spain and the International Eucharistic Congress, 1952*
Gonçalo Filipe **de Brito Graça** (Universidade Católica Portuguesa), *From aversion to the conversion. Acceptance of Baden-Powell's method in colonial diocese of Angola and Congo (1923-1939)*
José Ramón **Rodríguez Lago** (Universidad de Vigo), *The Iberian axis. The Catholic factor and the role played by the Vatican and the United States in Spain and Portugal between 1939 and 1958*
Joan Josep **Matas Pastor** (CESAG-UP Comillas de Palma de Mallorca), *The contribution of Eduardo Bonín Aguiló in the configuration of the International Network of Christianity Courses*
Javier **Ramón Soláns** (Universidad de Zaragoza), *Provincializing European Catholicism. Gabriel García Moreno's Ecuador as a Catholic Global Utopia.*
Chiaki **Watanabe** (Aoyama Gakuin University), *Missions, Missionaries and Japanese Society after the World War II: the case of Jesuits*

Davide Nicola **Carnevale** (Università di Padova)
Religion, Religious Freedom, and Human Rights

The aim of this panel is to discuss current theoretical and empirical approaches on the analysis of religion and human rights from a social scientific perspective, viewing the right to freedom of thought, conscience and religion as one of the central element in this relationship.

We encourage contributors to address different ways religious freedom can be theorized, measured, and interpreted by sociologists and anthropologists with regard to the research has been done by political scientists, scholars of international relations and law. Papers on policies of human rights application in different socio-political and socio-cultural contexts, negotiation of human rights principles and values within religious traditions, the role of religious freedom for society and individual are welcomed. This panel is also looking for papers exploring the emerging agenda on human rights in socio-religious perspective, as well as the intersectionality of religious freedom with other rights.

Chair: Giuseppe **Giordan** (Università di Padova)

Speakers:

Martina **Mignardi** and Daiana **Menti** (Università di Padova), *Human Rights and Congregations: Case-Studies on Bologna and Milano*

Adriana **Michilli** (Università di Padova), *Inter-Religious Dialogue in Post-Conflict Societies: An Analysis of Application in Bosnia-Herzegovina's Educational System*

Asia **Leofreddi** and Teuta **Stipišić** (Università di Padova), *Religious Freedom and Models of Citizenship: Theoretical and Empirical Perspectives*

Davide Nicola **Carnevale** (Università di Padova), *A context-grounded approach to religious freedom. Some examples from a fieldwork in Moldova*

Olga **Breskaya** (Università di Padova), *Functions of religion and their relevance for the advancement of religious freedom*

Anna **Mambelli** (Fscire / Université de Strasbourg)
Ethics in the Septuagint

In the early third century BCE the Alexandrian Jewish community undertook an ambitious and unprecedented project: the very first translation of the Hebrew Bible into Greek. Initially conceived as a Greek version of the Torah (according to the Letter of Aristeas), later on, the translation was extended to include all the books that came to be part of the Hebrew canon (i.e. 'Prophets' and 'Writings'), and also to further non-canonical Hebrew texts (e.g. Ben Sira, Tobit). This Greek Bible, known as the Septuagint, is a biblical text with original features, not a simple or literal translation from the Hebrew. The strong influence of the Hellenistic milieu in which the Septuagint came into being is plainly recognizable in the ethical sphere. The aim of this panel is to analyze the terms and texts of the Septuagint that reflect innovative changes in the ethical sphere, both at the lexical level and the content level.

Chair: Vladimir **Olivero** (Oxford University)

Speakers:

Laura **Bigoni** (Université de Strasbourg), *Between ἀσχύνη and ἀσχημοσύνη: Being Proper in the LXX*

Anna **Mambelli** (Fscire / Université de Strasbourg), *"Uprightness Was Found in Me" (Daniel 6:22 TH) - Ethical Qualities of Daniel in Greek Versions*

Antonella **Bellantuono** (Université de Strasbourg), *How to Define the Righteous? Jewish Justice and Greek Justice in Dialogue*

Eberhard **Bons** (Université de Strasbourg), *Visiting the Sick-Sir 7:35 LXX and Its Biblical and Non-Biblical Context*

Katharina **Lentz** (Luxembourg School of Religion and Society), *Rich and Poor in Ben Sira's Work*

Daniela **Scialabba** (Université de Strasbourg), *Seeking Wisdom Everywhere - The Duty of the Scribe in Sirach 39:1-4*

Giulia **Leonardi** (Università di Padova), *Moral values in the book of Ruth between the LXX and the Vulgate*

Eberhard **Bons** (Université de Strasbourg)

The Influence of non-Biblical Greek Literature on the Septuagint

The so-called Septuagint, i.e. the first translation of the Hebrew Bible into Greek, was strongly influenced by the style of the original Hebrew and Aramaic texts (Hebraisms, Semitisms, etc.), but also by the Hellenistic milieu in which it came into being. It is remarkable that in many passages the Septuagint shows similarities to Archaic, Classical, and Hellenistic Greek literature. What non-biblical writings, topics and traditions were familiar to the translators? What traces of their literary Greek education can be found in the Septuagint? The aim of this panel, open to classical and biblical scholars, is to examine the influence of non-biblical Greek literature on the Septuagint.

Chair: Antonella **Bellantuono** (Université de Strasbourg)

Speakers:

Eberhard **Bons** (Université de Strasbourg), *Traces of Greek Literary Education in the Septuagint. Recent Research Findings*

Laura **Bigoni** (Université de Strasbourg), *The influence of Greek tragedy in the LXX: some examples*

Vladimir **Olivero** (Oxford University), *References to Classical Literature in the Greek Translation of Proverbs*

Gaetano **Spampinato** (Université de Fribourg), *Between diviners and necromancers. Greek vocabulary and mantic literature in the translation of the Septuagint*

Joel **Bell** (Oxford University), *Second Temple Judaism and Greek Literary Education: Elevated Register in Greek Job*

Eric **Stoddart** (CSRP, University of St Andrews)
Surveillance and Religion

Religious communities are targets of surveillance. Contemporary examples meriting scholarly attention occur across the world for populations of diverse faith traditions. Rarely is monitoring solely focused on religious practices but usually overlaps with political or cultural concerns. Surveillance is also conducted by religious leaders upon their own communities. This consumption of surveillance may be benign – as, for example, means of caring and supporting people throughout the life cycle. The gaze of fellow religionists may be malignant, taking the form of intrusion and policing of faith and behaviour. Surveillance by religions may be highly technologized or may not be mediated by devices. This panel aims to address the numerous relationships between religion and surveillance. Papers analysing historical or contemporary examples from any geographical context are invited. Theoretical models from religious studies, theology (of any faith tradition), sociology, or other disciplines are welcome.

Chair: Eric **Stoddart** (CSRP, University of St Andrews)

James H. **Morris** (University of Tsukuba), *Aum Shinrikyō and the Rise of Citizen’s Surveillance*
Marjorie **Gourlay** (CSRP, University of St Andrews), *Eyes for the State: refugee integration and the guises of surveillance observed in a VPR project in Scotland.*
Eric **Stoddart** (CSRP, University of St Andrews), *Cambridge Analytica and the Datafied Citizen in Religious Perspective*

Elisabetta **Ruspini** (Università di Milano-Bicocca)
Feminisms and religions: tensions and intersections

The relationship between feminism and religion is controversial. Scholars describe western feminisms as mostly ‘secular’ and often opposing religion. In Europe, women’s movements often criticize religious institutions by focusing on both religion’s central role in consolidating gender difference and inequality and the problem posed by the pervasive influence of androcentrism on all religious cultures. One common assumption is that feminism can only emerge and flourish when religion is removed from the public space. A number of religious agents involved in the public debate take a firm stand against issues at the core of feminist engagement (such as divorce and abortion) and against the concept of gender itself. However, religion and feminism also have a long history of encounters and intersections. In contemporary Europe, intersectional feminist movements seem to offer different approaches able to overcome distances and articulate the role of religion in feminist emancipatory practice; feminist movements do exist in many religions; institutionalized traditional religions increasingly pay attention to women’s rights and gender relations; young women (Millennial and Gen Z women) are advancing the dialogue between feminisms and religions. This panel aims to bring together scholars whose work examines tensions and intersections between religions (both western and non-western) and feminisms, inviting both empirical and theoretical papers.

Chair: Elisabetta **Ruspini** (Università di Milano-Bicocca)

Mahmoud **Afifi** (Lancaster University), *Islamic Feminist Interpretation: A Reformulation of the Universal-Particular Binary*
Elena Lea **Bartolini De Angeli** (Facoltà Teologica dell'Italia Settentrionale (ISSR Milano)), *New Developments in Women’s Emancipation in Orthodox Judaism*
Rassa **Ghaffari** and Elisabetta **Ruspini** (Università di Milano-Bicocca), *Locating Feminism in an Islamic State: The Case of Iranian Millennials*
Monise **Martinez** (Universidade de Coimbra), *Post-feminism and Anti-feminism in a Transreligious Path: Media and Female Power in the ‘Kingdom of God’*
Flavia **Monceri** (Università del Molise), *The Power of “(the Second) Sex”: On Women in Zen Buddhism*
Lucie **Robathan** (McGill University), *Sites of Refusal, Sites of Resistance: Indigenous Resurgence and the Female Body*

Discussant: Alberta **Giorgi** (Università di Bergamo)

Eberhard **Bons** (Université de Strasbourg)
Eberhard Bons, *Historical and Theological Lexicon of the Septuagint, Volume I* (Mohr Siebeck, 2020)

The Historical and Theological Lexicon of the Septuagint (HTLS) is a collective and interdisciplinary project. It is a multi-volume dictionary on the terms or groups of the most significant words of the Septuagint. Each term is analyzed within Classical and Hellenistic Greek literature, in papyri and inscriptions, in the Septuagint and in its Hebrew equivalents, in the Jewish literature in Greek, in the New Testament and in early Christian writings. The aim is to investigate meanings, use, and eventual semantic evolutions of these terms. Articles are written by an extensive number of participants. The first volume contains significant words beginning with A, B and Γ. HTLS foresees the release of four print volumes and an electronic version of these for the Mohr Siebeck publishing house of Tübingen.

Discussants:
Eberhard **Bons** (Université de Strasbourg)
Francesca **Calabi** (Università di Pavia)
Camillo **Neri** (Alma Mater-Università di Bologna)
Stefan **Rebenich** (Universität Bern)

Respondent: Eberhard **Bons** (Université de Strasbourg)

Anna **Mambelli** (Fscire / Université de Strasbourg)
Eberhard Bons, Anna Mambelli and Daniela Scialabba (eds.), *Exodos. Storia di un vocabolo* (Il Mulino, 2019)

The newly issued "Exodos. Storia di un vocabolo" is an investigation of the Greek word "exodos" and how it came to be selected as the title of the second book of the Pentateuch in the Christian tradition. The journey starts in 5th century Athens, where the word appears to have a variety of meanings, which contribute to its wide diffusion. The book explores the history of the word from its origin and usage in Greek literature, papyri, inscriptions and Jewish literature in Greek, tracing its development down to the Septuagint and the New Testament. The focus on the biblical occurrences is thus enlightened by the analysis of previous and subsequent contexts, which constitute the linguistic material of the translators as well as the reception of their choices in later works.

Discussants:

Antonio **Cacciari** (Alma Mater-Università di Bologna)
Laura **Carnevale** (Università di Bari "Aldo Moro")
Alessandro **Catastini** (Sapienza-Università di Roma)

Respondents: Eberhard **Bons** (Université de Strasbourg), Anna **Mambelli** (Fscire / Université de Strasbourg), Daniela **Scialabba** (Université de Strasbourg)

Gregorio **Bettiza** (University of Exeter)
The Geopolitics of Religion: Faith, Power and Materiality

The study of religion in international relations and comparative politics has been recently challenged by the arrival of various types of new materialism in the social sciences. As a result, students of religion in global politics are faced with the task of rethinking the relation between religious identities, norms, and discourses on the one hand and materiality, broadly understood, on the other. The aim of this panel is precisely to explore these new aspects of religious politics especially as they relate to power. Issues which will be considered include, but are not limited to, the following topics: the spatial/geopolitical dimensions of religious politics, the material representations of religious beliefs and identities in global politics, and how religious (and secular) power expresses itself through and over sacred sites, networks, practices and bodies.

Chair: Gregorio **Bettiza** (University of Exeter)

Speakers:

Tim **Byrnes** (Colgate University), *Pope Rules: Vatican City, the Holy See, and the Varied Elements of Sovereignty*
Kristina **Stöeckl** (Universität Innsbruck), *Family, abortion, homeschooling: how human rights frame the topics of transnational religious politics*
Petr **Kratochvíl** (Institute of International Relations Prague), *Three Spaces of Catholic Political Economy: A study of Catholic World Youth Day 2019*
Erin **Wilson** (University of Groningen), *Human rights and religious and secular power politics: critiquing the 'clash' of freedom of expression and freedom of religion or belief*
Mariano **Barbato** (Universität Münster), *Mobilization and Marian Devotion: A Bourdieusian Perspective*

Discussant: Jocelyne **Cesari** (University of Birmingham / Georgetown University)

Paul **Gavrilyuk** (University of St. Thomas)
Sensing Things Divine: Philosophical, Theological, and Comparative Aspects of Spiritual Perception

This session will focus on the constructive phase of the "Spiritual Perception Research Project" (SPRP). SPRP has three phases. The first surveyed the theme of spiritual perception throughout Christian history, beginning with Origen of Alexandria and ending with twentieth-century theologians, such as Karl Rahner, Hans Urs von Balthasar, and William Alston (see *The Spiritual Senses: Perceiving God in Western Christianity*, ed. Sarah Coakley and Paul Gavrilyuk, CUP, 2012). The volume focused primarily on the Christian authors who gave a theoretical articulation of the notion of spiritual perception. The second phase, which is the primary focus of the proposed session, will offer an interdisciplinary approach to the study of spiritual perception (a volume will be published by OUP in 2021). Accordingly, John Greco's paper will argue for the possibility of spiritual perception from the standpoint of analytic philosophy and empirical psychology; Frederick Aquino's paper will connect spiritual perception and moral discernment by engaging ascetical theology and analytic philosophy of religion; Mark McInroy's and Paul Gavrilyuk's papers will connect spiritual perception and aesthetics by drawing on the work of Balthasar (McInroy) and Monet and Kandinsky (Gavrilyuk). Thomas Cattoi's paper will explore the third phase of SPRP; it will draw attention to the comparative aspects of the project by putting insights from Byzantine Christian theology in conversation with Tibetan Buddhism.

Chair: Paul **Gavrilyuk** (University of St. Thomas)

Speakers:

John **Greco** (Saint Louis University), *The possibility of spiritual perception: Some considerations from cognitive science*
Frederick **Aquino** (Abilene Christian University), *Training Spiritual Perception: A Constructive Look at John Cassian*
Mark **McInroy** (University of St. Thomas), *Beauty's Promise: Aesthetics and Spiritual Perception*
Paul **Gavrilyuk** (University of St. Thomas), *On Developing Aesthetic and Spiritual Perception: Lessons from Claude Monet and Wassily Kandinsky*
Thomas **Cattoi** (Santa Clara University), *Hearing Flesh, Seeing the Word: Theodore the Studite and Jamgon Kondrul on the Transformative Dimension of Spiritual Perception*

Rodica **Ciobanu** (Moldova State University) and Mariana **Rosca** (Universidad de Deusto)

Politics and Religion: Field Perspectives and Reverse Angles

Religion and politics are intertwined at micro, meso, and macro levels, and their relationship may vary strongly, both geographically and over time. The objective of this panel is to bring fieldwork evidence on religion and politics from a multi-disciplinary perspective, engaging sociologists, anthropologists, philosophers and political scientists in analyzing this topic starting from the variety of socio-cultural contexts.

Addressing empirical, analytical, and normative questions, the panel focuses on case studies from European and non-European states, including Moldova, Ukraine, and Indonesia and compares the differences and commonalities between the diverse configurations of politics and religion across the continents. Exploring the challenges and possibilities, this panel is also looking to identify possible and desirable trajectories that go beyond existing configurations of politics and religion.

Therefore, the panel is open to contributions from different disciplines, offering sociological, administrative, organizational, political science, legal, economic and other insights on religion and politics in the contemporary era.

Chair: Rodica **Ciobanu** (Moldova State University)

Speakers:

Rodica **Ciobanu** (Moldova State University), *Redefinition of church and state relations. The case of the Republic of Moldova*

Alexey **Andreev** (Saint Tikhon's Orthodox University), *Religion as a weapon of Cold War: past and present*

Alexander **Svyetlov** (Memorial), *Agents and structures in the context of Polish-Ukrainian ethno-religious conflicts*

Burhan **Ali** (Albert-Ludwigs-Universität Freiburg), *Salafi Politics in Contemporary Indonesia*

Hengameh Ashraf **Emami** (University of Nottingham), *Exploring the Complexity of Intergenerational Identity Politics in the UK*

Santy **Fertiana** (Sciences Po Aix / Ministry of Religious Affairs Republic of Indonesia), *Representation of Muslim Women in French Jurisprudence: Critical Discourse Analysis*

Mariana **Rosca** (Universidad de Deusto), *Politics and Islam in Spain: field perspectives from Valencia*

Davide Nicola **Carnevale** (Università di Padova), *Multiple Orthodoxy. The Orthodox communities in Italy and their Patterns of Social Inclusion*

Rasool **Akbari** (Ferdowsi University of Mashhad)

The dynamics of religion in contemporary Iran: voices from the field

As a predecessor to the 9/11 discourse in the study of religion, the 1979 Islamic Revolution in Iran has often been seen as a turning point reflecting the so-called resurgence of religion in the public domain with its allegedly far-reaching sociopolitical implications, especially at the electrifying time before the dawn of the new millennium. For already forty years now, the dynamics of power in the Iranian society have been profoundly and constitutionally shaped by religion. At least, there have been apparently strong bonds between theology and politics in the peculiar model of religious sovereignty dominant in contemporary Iran for the past four decades. The present panel seeks to address a gap in the literature pertaining to the sociocultural dynamics of religion and power in contemporary Iran; most particularly in the post-revolutionary era. The panel includes multidisciplinary voices from not only international speakers but also native scholars living in Iran and working on the sociocultural aspects of religion within existing academies in the Islamic Republic. The contributions aim to provide a broader perspective upon lived dynamics of religious belief, ritual and power in contemporary Iranian society, as well as among diasporic Iranian communities in Europe. We hope these contributions will provide new insights and grounds for understanding the multidimensional landscapes of religion in Iran and the Middle East.

Chair: Kerstin **Wonisch** (Eurac Research, Institute for Minority Rights)

Speakers:

Rasool **Akbari** and Mahdi **Hasanzadeh** (Ferdowsi University of Mashhad), *Religion as Revolutionary-Culture: the Sociocultural Dynamics of Twelver Shiite Islam in Contemporary Iran*

Josef **Kraus** (Masaryk University), *Iranian Political System as a Unique Kind of Theocracy in the Middle-East*

Minoo **Mirshahvalad** (Università di Torino), *The Meaning of Mosque for Iranian Shi'as*

Hengameh **Ashraf Emami** (University of Nottingham), *Gender Dynamics and Positionality: Islamic and Iranian Heritage in Newcastle upon Tyne*

Mohammad **Nasravi** (Royal Holloway, University of London), *Utopia in the Mirror of Pilgrimage*

Nasrin **Bani Assadi** (Universität Paderborn), *Contemporary Islamic-Iranian Philosophy in Diaspora: A Critical Analysis of Abdoldjavad Falaturi's Approach to the Quran*

Ali **Ashraf Emami** (Ferdowsi University of Mashhad), *The Impact of Sufism on Contemporary Iranian Clerical Institution*

Gholamreza **Raeisian** (Ferdowsi University of Mashhad), *Guardianship of the Jurist (Velāyat-e Faqīh): Multiple Understandings in Shiite Political Theology*

Vahideh **Fakhar Noghani** (Ferdowsi University of Mashhad), *Iranian Approaches to Religious Pluralism: Comparative Perspectives of Abdolkarim Soroush and Ayatollah Javadi Amoli*

Fayyaz **Gharaei** (Ferdowsi University of Mashhad), *Different Forms of Meditation in Hindu and Islamic Traditions: Iranian Scholarship*

Ramezanali **Ezanloo** and Rasool **Akbari** (Ferdowsi University of Mashhad), *Scholarship on Christianity: Topics and Trends in Contemporary Iranian Publications*

Stephen **Brown** (World Council of Churches / The Ecumenical Review)
Ethical and theological perspectives on digital transformation

This panel is co-organized by the World Council of Churches, the World Association for Christian Communication and the Observatory Blanquerna on Communication, Religion and Culture

As communication becomes mediated by technology, our understanding of reality and our relationship with society become highly dependent on the way communication and information ecosystems are used, organized and regulated. At one end, processes of digital transformation allow civil society access to means of communication to advocate for their rights and for their voices to be heard. On the other, powerful corporations are able to use digital communication technologies to develop an unprecedented form of power, at the expense of democracy, freedom, and our human future. This raises profound ethical issues such as power, justice, equality, participation, sustainable communities, voices from the margins, as well as what it means to be human. How is it possible to envision and work for a communication and information ecosystem based on social justice and principles such as justice, freedom, equality, and solidarity? How can processes of digital transformation enable everyone to fully exercise their human rights, promote justice, and help strengthen a sense of belonging and collective collaboration?

Chair: Stephen **Brown** (World Council of Churches)

Clifford B. **Anderson** (Vanderbilt University), *Freedom of Belief after "A Declaration of the Independence of Cyberspace"*

Miriam **Diez Bosch**, Alba **Sabaté Gauxachs**, Lydia **Dionís Giordano** (Observatori Blanquerna de Comunicació, Religió i Cultura), *Shaping Religion Online: influencers' religious narrative among youth*

Erin **Green** (Independent Researcher), *Coding Conflict: The militarization of AI and the race to regulate*

Michel **Kocher** (RTS Medias-pro), *An alliance as an ecosystem for the digital age*

Vladimir **Shmaliy** (Ss Cyril and Methodius Postgraduate and Doctoral School / National Research University MEPhI), *Challenges facing churches in the digital age*

Christian **Grund Sørensen** (Aalborg Universitet), *Church in disruption: Insights from the report: Church and Neighbour in an Age of Artificial Intelligence and Disruption*

Frederike **van Oorschot** (FEST Heidelberg), *Digital Theology? How digital spaces change (public) theology*

Edmondo **Lupieri** (Loyola University Chicago)

Mary Magdalene: A Reception History

Presentation and discussion of E. Lupieri (Ed.), *Mary Magdalene from the New Testament to the New Age and Beyond* (TBN 24), Leiden, Brill 2019 and Id. (Ed.), *I mille volti della Maddalena. Saggi e studi* (Biblioteca di testi e studi), Roma, Carocci 2020. The two volumes will be discussed as examples of recent international studies in the field of the so-called "Reception History" of biblical themes.

Discussants:

Luca **Arcari** (Università di Napoli Federico II)

Cristiana **Facchini** (Alma Mater-Università di Bologna)

Laura **Carnevale** (Università di Bari "Aldo Moro")

Respondent:

Edmondo **Lupieri** (Loyola University Chicago)

Victoria **Legkikh** (Universität Wien)

Galicia as a Multireligious Province of the Austrian-Hungarian Monarchy

Galicia is a phenomenon, which unites Catholics, Orthodoxes, Uniats (Ukrainian Catholics) and Jews under the notion of the ex-Habsburg's province Galicia (1772-1918). This territory is divided now between independent Poland and Ukraine. After 1989 for Poland and 1991 for Ukraine, when the Soviet Block collapsed, writers and people from the both sides of Galicia started to write openly about the forgotten and forbidden during the soviet time "good old grandmother Austria" and the national religious uprising took place on the territory. The phenomenon of cultural nostalgia and the myth of Galicia, which is born on the ex-Galician territory, build a bridge of cooperation and mutual cultural heritage as between Ukrainians and Poles, as Austrians and Jews. The role of the Ukrainian Catholic church, which as an institution was established under the rules of the Empress Maria Theresa, is still strong nowadays in modern East Galicia. Priests of the Ukrainian Catholic church built a national movement in Galicia and played a crucial role on the national consciousness.

Chair: Victoria **Legkikh** (Universität Wien)

Speakers:

Olha **Vozyuk** (Universität Wien), *Ukrainian Greek-Catholic St. Barbara Church in Vienna and Its Role at the Development of the Ukrainian Identity and Culture*

Victoria **Legkikh** (Universität Wien), *Galician saint Iov of Pochaev: a peculiarity of the veneration and hymnography*

Ivan **Hryvnak** (Philosophisch-Theologische Hochschule Benedikt XVI. Heiligenkruetz), *The development of the Byzantine rite and economic structures in the Ukrainian Greek-Catholic Church in the early 20th century under the leadership of Metropolitan Andrey Sheptytsky in Galicia*

Antonio **Gerace** (Fscire)

Books and schools for the education of ministers in Early Modern Era

The panel will focus on the role and the impact that books had in the education of the ministers, both Catholics and Protestants, showing the importance of the first mass media - the press - in shaping the model of the perfect pastor, priest, or missionary from the midst of 15th century to the end of the 17th century. In effect, a comparative approach to the way Christian confessions faced the emergence of unlearned ministers still needs to be developed. Therefore, the panel aims to move a step forward in this direction by focusing on the books that were printed, spread, and used to educate ministers and to evangelize the flock both in Europe and in the colonies. Moreover, attention will be also paid to the institutions in which the ministers were educated, with the view to show the (dis)similarities of the catechetical training in different confessions.

Chair: Antonio **Gerace** (Fscire)

Speakers:

Fulvio **Ferrario** (Facoltà Teologica Valdese)

Elisa **Frei** (Boston College), *A Missionary Handbook No Missionary Read: Misión a las Indias by Girolamo Pallas SJ (1620 ca.)*

David **Salomoni** (Università degli Studi Roma Tre), *Teaching the Teachers. Books and Education of the Pious Schools' Piarists from the Originis to the Reduction of the Order (1617-1646)*

Antonio **Gerace** (Fscire), *Guy de Montrochen and the Manipulus curatorum. The Education of Priests before the Council of Trent*

Nikolaos **Asproulis** (Volos Academy for Theological Studies)

The reception of Georges Florovsky's legacy in the 20th century Orthodox theology

The Panel is organized by the Volos Academy for Theological Studies

Georges Florovsky (1893-1979) is considered as the influential Orthodox theologian in the 20th century. His call for a return to the patristic tradition as a creative method of doing theology beyond any sterile repetition of the past wording or adoption of the continuously contemporary mindset, has triggered a great deal of discussion within the modern Orthodox theology. A number of his contemporaries as well as his students welcomed this call, although the latter has been interpreted in various ways, either uncritically received or boldly questioned in the various Orthodox settings. This panel intends to critically explore the reception of Florovsky's work by the contemporary Orthodox scholarship and pave the ways for future syntheses. Possible sub-headings could include:

- Georges Florovsky's reception in Greek theology;
- Stanilaoe and Florovsky;
- Georges Florovsky between John Romanides and John Zizioulas;
- Serbian theology and Georges Florovsky;
- The need of a critical edition of Florovsky's corpus: The case of T&T Clark Reader;
- Florovsky's historical perspective in dialogue with Gadamer's hermeneutics;
- Patristic fundamentalism and contextual hermeneutics.

Chair: Nikolaos **Asproulis** (Volos Academy for Theological Studies)

Speakers:

Dionysios **Skiris** (National and Kapodistrian University of Athens), *Creation and Freedom in the thought of George Florovsky*

Olga **Sevastyanova** (St. Chrysostom Orthodox Research Group), *The Fight for Christian Authenticity: the theological dialogue between Fr. George Florovsky and Rev. Anders Nygren*

Dimitrios **Keramidas** (Pontificia Università San Tommaso d'Aquino), *Florovsky's ecclesiological categories for the non-Orthodox. Some considerations for the present*

Viorel **Coman** (KU Leuven), *A Critical Assessment of Georges Florovsky's Concept of Perennial Hellenism*

Paul **Gavrilyuk** (University of St. Thomas), *Florovsky's Legacy in Russian Emigre Theology: Vladimir Lossky, Leonid Ouspensky, and Alexander Schmemmann*

Seraphim **Danckaert** (Princeton Theological Seminary), *Florovsky's Real "Theological Will" -- in a Serbian publication*

Discussant: Brandon **Gallaher** (University of Exeter)

Federico **Alpi** (Fscire)

Competition and Coexistence: Armenian and Latin Churches in the Fourteenth and Fifteenth Centuries

After 1291 the Armenian kingdom of Cilicia (1199-1374) was the only surviving Christian polity in the Levant, while even outside its territory Armenians continued to play a crucial role providing trade, intelligence and diplomatic ties with the Iranian plateau and even with the Far East. The desire for unity among the Christian confessions was particularly urgent under these conditions, especially after the Ilkhanate embraced Islam; however, the Armenian and Latin churches interpreted this union in very different ways. For the Latins, union generally meant strict adherence to the Roman ecclesiological and liturgical practice; most of the Armenian church, on the other hand, theorised a union that would leave room for a plurality of practices and, in the end, would allow the Armenian church to continue on the path of its traditions. This position was finally synthesised in the late Fourteenth century by the theologian and philosopher Grigor Tat'ewac'i.

The panel will discuss the tension between the two approaches with regards to the ecclesiological, political and intellectual issues at stake. Particular attention will be dedicated to how the relationship between the Armenian and Latin churches evolved in the Fifteenth century, when the Armenians were left without a political entity of any sort (the kingdom of Cilicia fell in 1374). Novel sources will be discussed for this period and the focus will shift to Jerusalem, where most of the traceable interactions took place.

Chair: Federico **Alpi** (Fscire)

Speakers:

Irene **Bueno** (Alma Mater-Università di Bologna), *Universalistic reconfigurations at the Avignon court: John XXII and the Armenians*

Sundar **Henny** (Universität Bern), *When the facts change: Holy Land encounters of Latin pilgrims and Armenians during the 16th century*

Sergio **La Porta** (Fresno University), *Literary competition between the Armenian and Latin Church in the 14th century*

Camille **Rouxpetel** (Université de Nantes), *The influence of Armenian polemical arguments on a Latin reformist treaty of the beginning of the Great Western Schism*

Mark **Chapman** (Oxford University / Ecclesiological Investigations)

Ecclesiological Investigations: Ecclesial Power and Church Reform

One of the things that all Christian Churches share is the need to understand the crucial importance of how ecclesial power works in all decisions and processes in any church. Such matters as the ordination of women, the role of the laity in the Church, questions of authority and inclusion as well as financial decisions, are all deeply connected with the question of ecclesial power. Any attempt to reform the Church without understanding and acknowledging the mechanisms of power is likely to fail. A good example is the way in which Vatican II was inaugurated by Pope John XXIII, who was a true reformer and who wanted to "update" the Catholic Church (aggiornamento) but it required Pope Paul VI to make a success of the Council through his profound understanding of how power works in the Catholic Church. The current reform of the Roman curia is also taking longer than expected, even though Pope Francis on several occasions has clearly stated that he has every intention of carrying through major reform. Similar examples can be found in other denominations. In this session we intend to explore a number of questions about how ecclesial power influences church reform: what are the positive and negative aspects of ecclesial power? What can we learn from historical examples? How is ecclesial power hindering and promoting church reform? How can ecclesial power be reformed itself (e.g. through the reform of the Curia)?

Chair: Mark **Chapman** (Oxford University / Ecclesiological Investigations)

Speakers:

Samuel **Dolbeau** (UCLouvain / École des hautes études en sciences sociales), *The layperson or the Bishop? The assignment of catholic priests from post-conciliar communities*

Leonardo **Rossi** (Universiteit Antwerpen), *Stigmatized blood in the Vatican Courts. Stigmatics under ecclesiastical investigation in late modern Italy (c. 1800-1950)*

Stephan **van Erp** (KU Leuven), *Synodality as Catholicity: Divine Power and Democracy*

Paul **Pulikkan** (University of Calicut), *Pastoral Animation Research and Outreach Centre (Paroc) method: a tool to practise synodality in the Church*

Stephen **Bush** (Brown University)

Religion and the Politics of Art

Artworks mirror, express, and often challenge the socio-economic power relations of the surrounding society. Religious practices are implicated in social structures in these same ways. The intersection of religion and art, then, is an especially potent site for reflection on the complicated and various ways in which political power is upheld, strengthened, and undermined. This can occur when religious themes are present in artworks as their subject matter, but also when viewers approach artworks, whatever their thematic content, with religious sensibilities, that is, habits of looking or thinking that have been shaped by or owe something to religious contexts. This panel explores these issues by inquiring into issues of gender, nationality, race, and democratic politics, addressing such topics as: the possibilities for art to shape political agency; the political theology of encounter in artistic representations of Mexican saints; a feminist analysis of the representation of Lucretia in art and Augustine's thought; and the political implications of the aesthetics of surprise.

Chair: Stephen **Bush** (Brown University)

Speakers:

Stephen **Bush** (Brown University), *Beauty, Politics, and Agency*

Nichole **Flores** (University of Virginia), *To Lift Up the Lowly: A Political Theology of Guadalupe and Juan Diego*

Sarah **Stewart-Kroeker** (University of Geneva), *Representations of Lucretia in Art and Augustine*

David **Newheiser** (Australian Catholic University), *The Power of Amazement: Contemplation and Community in Contemporary Art*

Amna **Nazir** (Birmingham City University)

Reconstructing History: Emerging Perspectives in Islamic Textual Traditions

Hadith, the legacy of Prophet Muhammad, is not just the second scriptural authority to that of the Quran in Islam, but it is also the lens through which the holy book is interpreted and understood. For Islamic civilization, Hadith is the 'backbone', as it records the words, deeds, tacit approvals and habits of Prophet Muhammad. Thus, the great bulk of the Islamic legal, theological, religious traditions and moral guidance come not from the Quran, but rather from the heritage left by the Prophet.

The genre of Hadith basically built on a huge corpus of reports. Each individual report consists of two main elements: the *sanad*, i.e. a chain of transmitters through which the report is traced back to an eyewitness or at least an earlier authority; the *matn*, i.e. the actual text of the report. This report, with its two components, forms the core unit through which the Islamic history was preserved, transmitted and understood. Hence Muslim historians reason that by studying, examining and evaluating this corpus of reports, one can reconstruct the past.

This panel, therefore, aims to explore the dynamics of textual transmissions in early Islam, both from a sunni and shia perspective, and uncover the strengths and limitations in dealing with such accounts. It contributes new and emerging perspectives in reconstructing Islamic history for a contemporary context. It will consider issues such as content criticism, capital crimes and warfare.

Chair: Hanan **Fara** (University of Birmingham)

Speakers:

Amna **Nazir** (Birmingham City University), *The Dynamics of Textual Transmissions in Early Islam: A Consideration of Hudud Crimes*

Omama **Hamasha** (University of Jordan), *It's Not so Hard to Find, It's Crystal: Methods of Content Criticism of Islamic Historical Narratives*

Mostafa **Movahedifar** (University of Birmingham), *The Position of Content Criticism within Early Shī'ī Hadith Scholarship: The discussion between al-Ṣadūq (d. 389/991) and al-Ṭūsī (d. 460/1067)*

Magdalena **Dziaczkowska** (Lunds Universitet) and Adele Valeria **Messina** (Università della Calabria)

Magdalena Dziaczkowska and Adele Valeria Messina, *Jews in Dialogue: Jewish Responses to the Challenges of Multicultural Contemporaneity* (Brill, 2020)

Recent decades were abundant in political and military conflicts based on the lack of tolerance, acceptance and responsibility for the other. In many cases, both the otherness and the violence against the other were tied to religion. The publication of the volume *Jews in Dialogue: Jewish Responses to the Challenges of Multicultural Contemporaneity* is an occasion to discuss the potential of religion to catalyze and prevent conflicts. Through the example of Jewish involvement in interreligious and intercultural dialogue, it analyzes processes leading to and preventing from the conflicts based on othering. The articles included in the volume cover fields such as history, sociology, and literature, and reveal how Jews have positioned themselves in the ongoing dialogue and cooperation with non-Jews after the Holocaust. Their efforts present how the dialogue can be a bridge to negotiate distance and difference without eliminating it. While the first part of the book is centered around the capability of dialogue, the second presents specific examples of successful interreligious cooperation, with an appendix designed as a device of contextualization for the material presented in the first part, especially with regard to the relations between the State of Israel and the Catholic Church. One *actual novum* is the inclusion of not only academic essays but also more literary papers and interviews, a combination intended for the further broadening of the multiplicity of views within.

Chairs: Magdalena **Dziaczkowska** (Lunds Universitet) and Adele Valeria **Messina** (Università della Calabria)

Discussants:

Yaron **Catane** (Bar-Ilan University)

Massimo **Faggioli** (Villanova University)

Johannes **Heuman** (Jönköping University)

Alberto **Melloni** (Fscire / Università di Modena e Reggio)

David **Rosen** (International Director of Interreligious Affairs, AJC)

Magdalena **Dziaczkowska** (Lunds Universitet) and Adele Valeria **Messina** (Università della Calabria)

Religion and Rebellion

The panel pinpoints religion as a force triggering resistance, revolutions and changes on a socio-political level. We are particularly interested in specific cases in which religion acted as a factor encouraging opposition, resistance and fight against the political powers, especially in regard to the authoritarian regimes through history until today. It is an attempt to zero in on fascinating history of religious principles leading individuals to stand against political oppression and contribute to revolutionary changes in societies. This panel offers both European and non-European perspectives on the topic through presenting individuals, groups and theological movements who actively fought against the political status quo.

Contributions range from a historical-political perspective to theological approaches and comparative literature forms. The choice of topics aims at showing, e.g., how connections can be made across time and space between the ancient Greco-Roman world, the monotheistic traditions of Judaism and Christianity and religious traditions from Far East. Reading transnational history from such a broad perspectives allows to uncover patterns of the influence that religion has on individuals and societies.

Chairs: Magdalena **Dziaczkowska** (Lunds Universitet) and Hua **Zhang** (Center for Study of World Religions, Beijing Language and Culture University)

Speakers:

Alexey **Andreev** (Saint Tikhon's Orthodox University), *Religious Factor in Current Russian Protests*

Yaron **Catane** (Bar-Ilan University), *Religion as Rebellion: Risks and Challenges*

Rongnyu **Chen** (Beijing Language and Culture University), *Antigone in China*

Valentina **Fedele** and Valentina **Zecca** (Università della Calabria), *Islam and Revolutions*

Clara **Ferranti** (Università di Macerata), *From 20th to 21st Century Totalitarianism: Spiritual Resistance and Paths of Inner Freedom*

Kirsten **Lawson** (Università di Bergamo), *"A Leap of Faith": A Linguistic Analysis of Petitions for Exemption from Conscription on Religious Grounds*

Ling **Li** (Beijing Language and Culture University), *Christian Missionaries Images in Modern Chinese Fictions*

Adele Valeria **Messina** (Università della Calabria), *Anna Pawełczyńska and her Christian Beliefs during Auschwitz*

Irina **Paert** (University of Tartu), *Locating Spiritual Resistance in the Orthodox Church*

Lucie **Robathan** (McGill University), *Refusal, Resurgence, and (Self-)Recognition: Indigenous Presence in the Settler-Colonial Present*

Alberto **Scigliano** (Università del Piemonte Orientale), *The Dutch Revolt and the Confessional Urge to Resistance: A Case Study*

Yu **Wang** (Xiamen University), *Women, Religion and Daily Life: the Spirit of Chinese Culture in Tie Ning's Ben Hua (Native Cotton)*

Jian **Yang** (Central China Normal University), *Ancient Judaism and War*

Hua **Zhang** (Beijing Language and Culture University), *The Possibility of Dialogue between Confucianism and the West*

Tian **Zhang** (Central China Normal University), *The secularization of Daoism and Chinese Peasants' Rebellions*

Elena **Markova** (Lomonosov Moscow State University)

Religion, Medicine and Law: Modern Patterns of Dispute Resolution

Historically, medicine and religion have always evolved in close interaction with each other, the periods of "friendship" gave way to a time of total confrontation, resulting in society gradually formed two parallel systems of regulation of medical activities – secular (bioethics and medical law) and religious (principles of life, health and death are embodied in a particular religion).

From the legal perspective, medical conflicts "with religious content" are particularly interesting. Such cases arise every time when religious, ideological, philosophical beliefs of a person (doctor or patient) give rise to a conflict against the legal obligation in the field of health care or medical practice.

Both medicine and religion deal with pain, suffering, life and death. But despite the fact that in the context of globalization, the property of medical science is available everywhere with a reservation on the limits of material, financial opportunities and guarantees in each state, medical care can often be perceived ambiguously by supporters of alternative views, taking into account the influence of different cultural and religious traditions. Therefore, medical conflicts are always involved in the clash of different cultures and raise the question of the principle of neutrality in resolving such disputes.

Chair: Elena **Markova** (Lomonosov Moscow State University)

Speakers:

Elena **Markova** (Lomonosov Moscow State University), *Challenging relationships between religion, medicine, and law: how to cure conflicts when values clashes*

Tania **Pagotto** (Università di Milano-Bicocca), *Critical consideration on institutional conscientious objection*

Michelle **Flynn** (Max Planck Institute for Social Anthropology in Halle / Yale Law School), *An analysis of Irish case law concerning parental consent regarding medical treatments or procedures in respect of minors where matters of religious belief or conscience arise*

Sergiusz **Anoszko** (Cardinal Stefan Wyszyński University in Warsaw), *"Clear body, clear mind" – alternative medicine in the ritual practice of new religious movements: the Church of Scientology case study*

Matthew **DeCloedt** (Central European University), *Sacraments, Science, and Psychedelics: Reassessing the Differential Treatment of Medical and Religious Drug Users in Law*

Robert **Lewis** (University of Birmingham)

God(s) and the ecosphere: the role of religion in re-imagining the human-nature relationship

The global threat of climate change is at the forefront of the environmental movement. However, it is only one aspect of the ecological crisis threatening the existence of life on this planet. At the heart of this crisis is the relationship between humanity and the rest of creation. Human alterations to the ecosphere over the last couple centuries have led many scientists and environmentalists to suggest the Earth has entered a new geological era known as the Anthropocene. Though much of the human nature relationship has been assessed as negative, this panel seeks to challenge the “human/nature” divide by relocating the human as properly part of nature, thus opening up possibilities for positive human work in the ecosphere. In particular, the effects religion has on orienting the role of humans in their relationships within the ecosphere and re-awakening theological imaginations regarding the Divine and nature. Though a broad range of paper submissions for this panel will be considered proposals should address the conference theme of “The Power of Religion/Religion and Power,” as well as the positive role religion can play in shaping the relationship between humankind and creation.

Chair: Robert **Lewis** (University of Birmingham)

Speakers:

Ryan **Turnbull** (University of Birmingham), *Wilderness Conservation: Some Theological Presuppositions*

Arianne **Conty** (American University of Sharjah), *Religion in the Anthropocene*

Deborah **Davies** (University of Aberdeen), *Pierre Teilhard de Chardin's Cosmic Eucharist: Transforming Human Energy, Transfiguring the World*

Michael **Northcott** (Indonesian Consortium of Religious Studies, Universitas Gadjah Mada), *God and Gaia*

Robert **Lewis** (University of Birmingham), *Deep Incarnation's role in re-imagining the human-nature relationship*

Baldassare **Scolari** (Hochschule für Technik und Wirtschaft HTW Chur), *Religion in Cinematic Representations of Anthropogenic Climate Change*

Jeremy **Kidwell** (University of Birmingham), *Searching for a fusion of temporal horizons - can environmental hermeneutics help us to inhabit the time of other-than-humans?*

Thomas **Ruster** (TU Dortmund)

Towards new concepts of church ministry

If tomorrow thousands of young men would decide to become priests, would the Catholic Church really be helped? The reasons for the crisis of the ministry go far beyond the lack of priests. A deconstruction of the classical image of the priest with its official powers is theologically just as important as the search for new, contemporary forms of ministry for a church that can cope with the present. Some remarkable considerations are presented in the panel.

Chair: Thomas **Ruster** (TU Dortmund)

Speakers:

Agnes **Pangyanszky** (Lutheran Theological University), *Wider accessibility for entering church ministry – an example of theological education renewal in the Hungarian Lutheran context*

Thomas **Ruster** (TU Dortmund), *The threefold office of Jesus Christ – basis for the tripartite division of the ecclesial ministry?*

Maurizio **Marcheselli** (Facoltà Teologica dell'Emilia-Romagna), *Notes on ecclesial ministry according to the New Testament*

Nicola **Gardusi** (Istituto Superiore di Scienze Religiose S. Francesco), *Not a new priest, but a priest of a new kind. A contribution to rethinking and repositioning the minister's service*

Lisa-Marie **Kaiser** (TU Dortmund), *Sacramental magic? Notes on Eucharistic consecration in the light of Hartmut Rosa's theory of resonance*

Judith **Müller** (Erzbischöfliches Ordinariat München), *Priestesses are not the answer. Neither are priests*

Jocelyne **Cesari** (University of Birmingham / Georgetown University)

Postsecularity Pro and Contra

The increasing irrelevance of the secularization paradigm has led to the search for alternative concepts to explain the current state of the social and political influence of religion. Post secularity is the most prevailing of these alternatives and dominates the academic discourse on religion and politics. This panel intends to assess the relevance of this concept to explain current interactions of religion and politics in Europe, the USA, Russia and the Middle East. Panelists will address the following questions: What are the main dimensions of postsecularity that can be operationalized to survey empirical reality? Are post secularity and desecularization synonymous or contradictory? Is the religious/political divide still relevant in a postsecular world?

Chair: Jocelyne **Cesari** (University of Birmingham / Georgetown University)

Speakers:

Jonathan **Agensky** (Ohio University), *Who governs? Religion and order in postcolonial Africa*

Mariano **Barbato** (Westfälische Wilhelms-Universität Münster), *A Postsecular Middle East? Expanding the Postsecular Approach to Non-Linear processes of Secularization and Desecularization*

Gregorio **Bettiza** (University of Exeter), *The Postsecular as an Analytical and Explanatory Concept*

Jocelyne **Cesari** (University of Birmingham / Georgetown University), *Beyond the hierarchical divide of politics and religion*

Kristina **Stoekl** (Universität Innsbruck), *Postsecularity: conflict, not consensus*

Fabio **Petito** (University of Sussex), *Religious Engagement in International Relations or building a postsecular sensitivity in foreign policy*

Jocelyne **Cesari** (University of Birmingham / Georgetown University)

Is religion the blind spot of populism?

In Europe and the United States, religion has become a significant component of the growing nationalist and supremacist political groups which contest fundamental rights of religious, sexual or racial minorities in the name of their religious identity. Outside western secular democracies, the rise of religious claims not only impinges on civil rights but also on the rule of law and democratic life in general.

This panel aims at discussing the religious dimension of populism and nationalism across countries, religious traditions and historical periods. To do so, it will for the first time bring together scholars of religion and politics to explore comparatively the rise of extreme right movements in Europe, the white supremacists groups in the USA, but also rise of authoritarian figures in Turkey, Russia or India.

Chair: Jocelyne **Cesari** (University of Birmingham / Georgetown University)

Speakers:

Gordon **Lynch** (University of Kent), *Populism and the sacred: a cultural sociological approach*

Wolfgang **Palaver** (Universität Innsbruck), *Fraternity versus Parochialism: On Religion and Populism*

Yannis **Stavrakakis** (Aristotle University of Thessaloniki), *Religion and Populism: What religion? And Which Populism?*

Leon **Van den Broeke** (Theologische Universiteit Kampen), *Legislation on Religion and Party Manifestos*

Maurits **Berger** (Universiteit Leiden)

Discussant: Jocelyne **Cesari** (University of Birmingham / Georgetown University)

Massimiliano **Proietti** (Fscire)

The "adaptation" of Liturgy throughout the Centuries in different Contexts

Over the centuries, christian rituals adapted to different geographical and cultural contexts. Since a model of apostolic liturgy directly dating back to the liturgical practice in force between the first followers of Jesus never existed, christian rituality developed from the beginning in different ways according to the various contexts. Then, gradually, each church has regulated its own liturgy, through processes of inculturation/adaptation and institutional reforms which, in some cases, are still ongoing. Through a diachronic and ecumenical perspective, the panel intends to examine the processes of reform and adaptation/inculturation of the liturgy in different historical and cultural contexts.

Chair: Costanza **Bianchi** (Fscire)

Speakers:

Gaetano **Spampinato** (Université de Fribourg), *The problem of the "Eucharistic identity" in the ancient Christian heresy*

Tessa **Canella** (Sapienza-Università di Roma), *The liturgical power of Roman episcopal authority in the Actus Silvestri*

Lidia **Buono** (Università di Cassino), *The homelies of Paolo Diacono and the Carolingian Reform*

Eugenia **Russo** (Università di Cassino), *Sermons from a neapolitan manuscript of the SS. Severino e Sossio Monastery*

Massimiliano **Proietti** (Fscire), *The implementation of the Liturgical Reform after Vatican II*

Luca **Ferracci** (Fscire), *The Lima Liturgy: history and reception*

Aaron **Hollander** (Graymoor Ecumenical and Interreligious Institute / Ecumenical Trends)

Ecclesiological Investigations: Writing Difference, Reading the World

An increasingly urgent need in interreligious studies and the interfaith movement has been to reckon with the power and provenance of divisions within the traditions under consideration. At the same time, ecumenical efforts and analyses (in Christianity particularly but not exclusively) do not exist and have never existed except contextualized by multireligious societies and global horizons. And both "interreligious" and "ecumenical" affairs, as conventionally construed, are inextricable from political—as well as psychological, cultural, economic, and ecological—dynamics that cannot be reduced to religious interpretations. The several journals that seek to coordinate and disseminate scholarship dealing with the dynamics of religious difference on common ground have each approached these continuities differently, shaping separate (though intersecting) conversations in which the relations between ecumenical, interreligious, and political affairs are variously delineated. In this panel, building upon last year's panels on the history of the ecumenical journals in particular, a group of journal editors will turn to the future, considering together how their respective scholarly vehicles are seeking to make sense of these unstable borders, for the sake of a richer, more reflexive, and more collaborative understanding of the scholarly field.

Chair: Aaron **Hollander** (Graymoor Ecumenical and Interreligious Institute / Ecumenical Trends)

Speakers:

Stephen **Brown** (World Council of Churches / The Ecumenical Review)

Nelly **van Doorn-Harder** (Wake Forest University / Interreligious Studies and Intercultural Theology)

Terry **Rey** (Temple University / Journal of Ecumenical Studies)

Axel **Takács** (Seton Hall University / Journal of Interreligious Studies)

Paul **Gavrilyuk** (University of St. Thomas)

The Legacy of Alexander Schmemmann and Its Ecumenical Reception

The panel is organized by the International Orthodox Theological Association

The Orthodox theologian, Fr. Alexander Schmemmann is one of the founders of liturgical theology, which has shaped the theory and practice of worship not only in the Orthodox Church, but also in other Christian Churches. Despite his considerable influence, many aspects of Schmemmann's legacy remain understudied. This session will draw attention to the newly published material and critically assess how the insights of his liturgical theology have been theoretically appropriated and practically applied inside and outside Eastern Orthodoxy. The speakers will discuss Schmemmann's approach to the formation of the clergy based on his Journals (Rev. Dr. Alexey Chernyi), Schmemmann's understanding of vocation and seminary leadership based on his newly published correspondence with Georges Florovsky (Prof. Paul Gavrilyuk), the relevance of Schmemmann's liturgical theology for the emerging field of the philosophy of liturgy (Prof. Terence Cuneo), and Schmemmann's ecumenical reception in Greco-Catholic sacramental theology and practice (Dr. Brian Butcher), in Anglican theology (Rev. Dr. Nathan G. Jennings), and in Protestant systematic and liturgical theology (Prof. Robert Saler).

Chair: Paul **Gavrilyuk** (University of St. Thomas)

Speakers:

Alexey **Chernyi** (St. Tikhon's Orthodox University), *Forming the Priest: Alexander Schmemmann's View*

Terence **Cuneo** (University of Vermont), *Schmemmann among the Philosophers*

Brian **Butcher** (The University of St. Michael's College), *From Liturgiewissenschaft to Hermeneutics: 'Translating' Schmemmann in the Greco-Catholic Context and Beyond*

Nathan **Jennings** (Seminary of the Southwest, Austin), *The Anglican Reception of Alexander Schmemmann: Foundations, Obstacles and Possibilities*

Robert **Saler** (Christian Theological Seminary, Indianapolis), *U.S. Mainline Protestant Reception of Schmemmann's Eucharistic Theology: Challenges and Opportunities*

Paul **Gavrilyuk** (University of St. Thomas), *Reflections on Church Leadership in the Newly Published Correspondence between Alexander Schmemmann and Georges Florovsky*

Lidija **Georgieva** (SS. Cyril and Methodius University in Skopje)

Religion, Toleration and Peace Treaties in the Balkan Context

God is back! Although we live in a largely secular society, religious issues emerge once again, and in the identity debate religious symbols abound. How did that happen? Why does religion lead to opposition and conflict? How did people neutralize religious contradictions in the past? Can we learn from those experiences? These are the questions that are central to the EU-funded large-scale international research project RETOPEA. It investigates the different ways in which religious coexistence is thought of in different environments and how religious peace treaties have been established in the past. The idea is to use the insights gained to inform thinking about present-day peaceful religious co-existence. To gain more insight into the religious landscape today we analyzed various discourses in which religion is discussed: from museums to TV series and peace agreements. Insight into such processes of peace-making also teaches a lot about the basic principles of the contemporary political and secular religious order. The panel discussion aims to touch upon the aforementioned project-findings, and present several case-studies from the contemporary Balkan context (the 2001 Ohrid Framework Agreement).

Chair: Patrick **Pasture** (KU Leuven)

Speakers:

Lidija **Georgieva** (SS. Cyril and Methodius University in Skopje), *Remembering the Macedonian conflict of 2001 and the Ohrid Framework Agreement: Formal and informal practices*

Marija **Manasievska** (SS. Cyril and Methodius University in Skopje), *War and peace through the museum prism: examples from the Balkan museums*

Ivan **Stefanovski** (SS. Cyril and Methodius University in Skopje), *Representation of religious tolerance and peace in popular TV series in the Balkans*

Naum **Trajanovski** (SS. Cyril and Methodius University in Skopje), *Remembering the Macedonian conflict of 2001 and the Ohrid Framework Agreement: Formal and informal practices*

Marco **Iacovella** (Independent Scholar)

Keeping documents, building memories

As pointed out in recent scholarship, the sphere of communication in early modern Europe was a complex and plural system, strongly intertwined with the material and political conditions under which the expression or the conservation of messages actually took place: both texts (letters, manuscripts, printed books) and repositories (libraries, public and private archives) were useful means to intervene in a public debate that extended to a far broader range than that of the readers. In this regard, the writings produced by religious figures, theological controversies, pastoral policies, devotional practices had an effective influence over their aftermath, even before becoming an essential source for their historical account. The papers left by a person or a religious movement could have been intended as sort of relics, but also as a powerful instrument in order to preserve the memory of an exemplar spiritual experience. From this point of view, the panel will analyze why heirs, disciples, admirers decided to collect, copy or publish such documents, underlining how the material aspects of their conservation, circulation or edition shaped their religious content.

Chair: Matteo **Al Kalak** (Università di Modena e Reggio Emilia)

Speakers:

Marco **Iacovella** (Independent Scholar), *Some remarks on letter writing, political information and archives on the eve of the Counter-Reformation*

Michele **Lodone** (Università Ca' Foscari Venezia), *Collecting Prophecies in Renaissance Florence*

Federico **Zuliani** (Università di Torino), *The aftermath of Scipione Lentolo's Theological Papers: Between Familiar Genealogies, Confessional Building and Burghers' Pride*

Matthew Ryan **Robinson** (Rheinische Friedrich-Wilhelms-Universität Bonn)

Prophets, Prognosticators and the Theo-Logics of Protest

Papers in these panels will examine "#theologics" of #protest and/or the #prophetic that are focused on particular regions or events and that are methodologically and confessionally/religiously diverse.

Prophets. The figure and discourse of "the prophet" came to great prominence in relation to protest in the twentieth century, and this association remains strong today. But although prophets figure prominently in the Jewish and Christian Biblical canons, prophets and theological discussion of the prophetic is a comparatively minor theme in the history of Christianity until the 20th century, when it becomes tightly associated with social justice on the one hand and pentecostal theologies on the other. Protest. Social uprisings instigated by protests have catalyzed major social reformation and even revolution, and 2019 has witnessed a surge in popular protest movements around the world. Often protests are conducted by means of relating identity, values, and social structures to claims about what is fundamentally real, right and thus good. And this is theological territory. Of course, religious and theological messages are also quite often explicitly present in protest movements and prominently associated with one another, with protest alternately seen as intrinsic or antithetical to religious faithfulness. Yet, despite this, little direct attention has been given to a theological assessment of protest.

Chair: Matthew Ryan **Robinson** (Rheinische Friedrich-Wilhelms-Universität Bonn)

Speakers:

Nick Elorm **Ahiale-Mawusi** (Rheinische Friedrich-Wilhelms-Universität Bonn), *The Prophet William Harris Wade and African Pentecostalism: Contested Identities and the Quest for Particularity in African Christianity*

Thandi **Soko-de Jong** (Protestantse Theologische Universiteit), *Women in Protest: Experiences of Women Christian Leaders in the Malawi Post-elections Protests, 2019*

David Brandon **Smith** (Rheinische Friedrich-Wilhelms-Universität Bonn), *Woven Confessions: Religious Symbolism & the Intra-Ecclesial Struggle for LGBTQ+ Inclusion in the PCUSA*

Yusuke **Okada** (Martin Luther Universität Halle-Wittenberg), *Kanzo Uchimura: Protesting Prophet in Modern Japan*

Che Wai **Chan** (Rheinische Friedrich-Wilhelms-Universität Bonn), *Free Men on Captured Land: "Be Water" and the Protests in Hong Kong*

Matthias **Ehmann** (Theologische Hochschule Ewersbach), *Theologies in context of migration as theologies of resistance: Free Church perspectives on asylum, deportation and protest in the solidarity crisis*

Lisanne **Teuchert** (Ruhr-Universität Bochum), *Anger, Indignation, Resentment: The Emotional Side of Protest and its Way into Protestant Theo-logics in Germany*

Hadje C. **Sadje** (Evangelische Theologische Faculteit, Leuven), *"Occupy Till I Come": Doing the Threefold Mission of Jesus Christ as Prophet, Priest, King in the Age of Duterte's Populism*

Sam **Sunny Anand Sigamani** (Rheinische Friedrich-Wilhelms-Universität Bonn), *Prophets Outside the Camp: Journey of the Theology of Untouchables*

Christian **Kern** (KU Leuven), *Kenotic Embodiments: A Theology of Provocative Political Performances*

Martin **Grassi** (Rheinische Friedrich-Wilhelms-Universität Bonn), *Christians Before History: The Holy Spirit, the eschaton and the catechon*

Matthew Ryan **Robinson** (Rheinische Friedrich-Wilhelms-Universität Bonn), *Papers Response and Closing Remarks*

Isabel **Baltazar** (Universidade Nova de Lisboa)

The power of religion in the consolidation of Europe: the roots of the European Construction

Religion has a responsibility in shaping the future of Europe. The European foundations are rooted in the spiritual and material heritage of the member states of the Union and of the Union itself. The core values of Europe-Freedom, Human Rights, Democracy and the Rule of Law-are European Union institutional heritage, and find solid guarantees both in the political institutions and in the legal control exercised on the one hand by the Court of Justice of the European Communities and, on the other-in its broader Council of Europe context-by the European Court of Human Rights. A Europe inspired by its historical foundations and its cultural heritage is the only one capable of creating a true European Union, solid and lasting, because it is rooted in its past: in a past that underpins the future. European culture plunges its roots into Greco-Roman civilization, benefited from the contributions of Judaism and Islam, but, for two millennia was mainly marked by the seal of Christianity, a seal that represents its' specificity. This heritage cannot be denied and continues to be an important contribution for the future of the European construction. We think that the Christian roots of the European construction continue to be a fact of historical importance, which deserves to be recovered.

Chair: Maria Helena **Guerra Pratas** (Sociedade Científica da Universidade Católica Portuguesa)

Speakers:

Isabel **Baltazar** (Universidade Nova de Lisboa), *The roots of the European Construction*

Ioan **Dura** (Ovidius University of Constanta), *Rethinking the value of European identity: Christian heritage and the contemporary religious morphology*

Smilen **Markov** (Veliko Tarnovo University / Oxford University), *Christian humanism and the crisis of European identity*

Natalia **Núñez Bargeño** (Sorbonne Université / Alcalá de Henares University), Dominika **Gruziel** (European University Institute), and Marta **Margotti** (Università di Torino)

Multiple modernities. Men's and women's Catholicism in XIX and XX Europe

In the last few decades researchers have questioned the understanding of modernity as a uniform, linear and inevitable process. The theory of secularization -with its specific outlook on the role of religion- is a central element for all conceptualizations of modernity. Considering modernity as a constant and multiform process of disenchantment and re-enchantment, gender as a fluid category central to the (re)definitions of modernity, and religion as ambivalent source of social and cultural change, will allow us to examine the often paradoxical roles Catholic men and women have played in "doing modernity" from innovative perspectives. This approach stresses the need to suitably define and contextualize -culturally, geographically, historically- our subjects of study, and their practices. Our panel encourages presentations that take into account -for the particular context of XIX and XX Europe- the complex relation between secular and religious spheres, between private and public ones, and between concepts, discourses, norms and practices of gender and religion. Furthermore, we welcome presentations that pay attention to divisions within (between different contending Catholic masculinities and femininities intersected with class, age, race; between urban and rural religiosity; different national catholicisms etc.), as well as critical reflections regarding the possible tensions or compromises existing without (with other religious traditions, or with other secular models).

Chairs: Yvonne Maria **Werner** (Lunds Universitet), Marta **Margotti** (Università di Torino), Natalia **Núñez Bargeño** (Sorbonne Université / Alcalá de Henares University), Dominika **Gruziel** (European University Institute)

Session 1 – Speakers:

Olaf **Blaschke** (Westfälische Wilhelms-Universität Münster), *Feminization and masculinization: Building hierarchies of modernities and religions through gender*

Dominika **Gruziel** (European University Institute)

Natalia **Núñez Bargeño** (Sorbonne Université / Alcalá de Henares University)

Session 2 – Speakers:

Yvonne Maria **Werner** (Lunds Universitet), *Alternative modernity – gender constructions among Catholic missionaries in Scandinavia in the era of Ultramontanism*

Simone Anna **Rees** (Université de Fribourg), *White Gender Architectures and its 'Other'. Negotiations of Catholic Missions during the Period of Nascent. Decolonization and Sexual Revolution*

Tine **Van Osselaer** (Universiteit Antwerpen), *On the intersection of media and mysticism: stigmatics in Europe, c. 1800-1950*

Session 3 – Speakers:

Marta **Margotti** (Università di Torino), *Neither angel nor witch. Italian catholic women between social changes, political protests, and religious reforms in the 1970s*

Carlo **Nardella** (Università di Milano), *Gender, Masculinity-Femininity, and Religion: A Case Study of a Migrant Catholic Community in Italy*

Carmen M. **Mangion** (Birkbeck, University of London), *Becoming Modern: The Nun in the World, 1940-1970*

Session 4 – Speakers:

Magali **Della Sudda** (Centre Emile Durkheim, Sciences-Po Bordeaux), *Challenging Modernity in the time of environmental crisis : Christian Eco-feminism and Alter-feminism*

Inmaculada **Blasco Herranz** (Universidad de la Laguna)

Session 5. Final Debate

Multiple modernities. Men's and women's Catholicism in XIXth and XXth Europe : achievements and new research perspectives

Daniela Lucia **Rapisarda** (MF Norwegian School of Theology, Religion and Society)

Water, Peril and Rescue. Biblical-Theological Postcolonial Perspectives on Migration

According to Lutheran theology, nature is capax infiniti, able to hold the infinite. Water is indispensable to the baptismal event. The Arctic is rapidly changing due to the climate crisis and animals are migrating. New realities of geopolitics and cultural exchange are taking place. With the first paper "Melt and Migration: Lutheran Waters and Climate Change in the Arctic", Gudmarsdottir examines baptismal theology and the life in the Holy Spirit in light of new migrational challenges in the Arctic.

The second paper by Joachimsen is "Water as Threatening and Rescuing in the Migration Story of Exodus". The Exodus is a migration story of both deliverance and expulsion. Informed by postcolonial studies, the paper analyses the ambivalence of water related to both threat and rescue: the Israelites are rescued by the Sea of Reeds while the Egyptian officers perish. Such reading is related to the experience of migrants in our times risking their life at sea to seek new opportunities in life.

With the third paper "The Mediterranean Sea as Hermeneutical Site for a Postcolonial Theology of Migration", Rapisarda presents the case of Mediterranean Hope, a project conducted by the Protestant Churches in Italy, and explores how minority religious communities, by reframing their identity as frontier communities and assuming the island of Lampedusa as observation point on migrations, redefine the Mediterranean as open border and as privileged site for a postcolonial theology of migration.

Chair: Daniela Lucia **Rapisarda** (MF Norwegian School of Theology, Religion and Society)

Speakers:

Sigrídur **Gudmarsdottir** (VID Specialized University: North Northern Center of Theology), *Melt and Migration: Lutheran Waters and Climate Change in the Arctic*

Kristin **Joachimsen** (MF Norwegian School of Theology, Religion and Society), *Water as Threatening and Rescuing in the Migration Story of Exodus*

Daniela Lucia **Rapisarda** (MF Norwegian School of Theology, Religion and Society), *The Mediterranean Sea as Hermeneutical Site for a Postcolonial Theology of Migration*

Alessia **Passarelli** (Fscire)

Populism, Religion: More Than Manipulation

This panel is organised in partnership with Confronti Study Center (Rome)

Populism has been on the rise since the 1960s. Populist parties across the world have gained increasing support and various levels of electoral success. Populism emphasises a so called “heritage” of the nation to be understood as the preservation of an original cultural heritage, including religion, and promises to secure national interests and to defend cultural values. Within this “heritage”, populism uses identities and traditions to define who can be part of the “us” or “them”, especially using religion as one of national identity’s core components. Therefore Religion, considered as a series of shared fixed and ancient values by the populists, becomes a matter of belonging rather than believing, a tool to be used to gain electoral consent and support. In which way the relations between populism and religion has been shaped and constructed? Are there patterns among the various populist parties across the globe? In this scenario what is the role of churches and churches’ organisations to respond to the misuse of religion by populism?

Session 1. Populism, Religion and Politics – Speakers:

Marcia **Pally** (New York University), *Trump and Evangelicals: Not a Faustian Bargain*

Daniel **DeHanas** (King’s College London), *The Populist and Religious Sides of Brexit*

Claudia **Zilla** (German Institute for International and Security Affairs), *Populism and Religion in Latin America*

Session 2. Empirical Perspectives for understanding Populism – Speakers:

Debora **Spini** (Centro Studi Confronti / Syracuse University), *Popular Sovereignty: Incomplete Secularisation?*

Cristina **Oddone** (Université de Strasbourg / CNRS), *Gender, populism and violence against women*

Amrita **Banerjee** (University of Mumbai), *Populism, Religion and Gender from an Indian Perspective*

Session 3. Case Studies – Speakers:

Dermot **Byrne** (Yale Divinity School), *Islamic State: An Islamic Form of Right-Wing Populism?*

Ana **de Souza** (Dublin City University), *Hindutva and Public Hindu-ness in Contemporary India*

Session 4: How Churches and Religious Communities react to Populism – Speakers:

Luca **Ferracci** (Fscire), *An Ecumenical response to Populism*

Elisabetta **Ribet** (Université de Strasbourg), *Dealing with Academia: can Theology be helpful in the scientific study of populist phenomena?*

Elizabeta **Kitanovic** (Conference of European Churches), *The response and work of the Conference of European Churches*

Patrick **Pasture** (KU Leuven)

Representations and Memories of Religious Diversity in Europe: the Presence of the Past

When regarding the news about religion, it seems that religion is always framed as something dangerous, even weird: the source of conflict or backwards ideas against science or emancipation. At closer look though, this general impression turns out not true. In this panel we discuss some of today’s contexts where religion is narrated and represented in different ways. Often their representations relate to the past, but even so the way religion(s) in the past is represented, is highly relevant for today’s understanding. Apart from representations and narratives, we are also interested in contemporary perceptions of these representations.

This panel will present some conclusions of the H2020 project RETOPEA (Religious Toleration and Peace), which aims at developing educational tools to promote toleration and peace. But the panel includes researchers who work on similar topics. We hope for a fruitful interaction and exchange of ideas and experiences.

Chair: Patrick **Pasture** (KU Leuven)

Speakers:

Patrick **Pasture** (KU Leuven), *Representations and Memories of Religious Diversity: the Presence of the Past*

Hanan **Fara** (university of Birmingham), *Can the secular and the sacred coexist on campus? Exploring how the perception and representation of Islam on British university campuses influences Muslim students*

Nadia **Hindi** and Merve Reyhan **Kayikci** (Universidad de Granada), *A diachronic study on the semantic field of religious pluralism in Islamic tradition*

Mikko **Ketola** (University of Helsinki), *Citizen Khan, Comedy, and Islam*

Eszter **Kodácsy-Simon** and Etelka **Seres-Busi** (Evangelical-Lutheran Theological University Budapest), *Representations of religious texts in young people’s mind-findings of an empirical research*

Mariia **Manasievskia** (SS. Cyril and Methodius University in Skopje), *Exhibition: Society. Representing religion through the museum prism*

Antje **Roggenkamp** (Westfälische Wilhelms-Universität Münster), *Secularization in the mirror of artifacts*

Päivi **Salmesvuori** (University of Helsinki), *Preliminary Reflections on the Views of the Young toward Religious Diversity*

Massimo **Introvigne** (CESNUR)

Gnosticism and New Religions: The Case of L. Ron Hubbard

Scholars of new religious movements such as Wouter Hanegraaff and Giovanni Filoramo have long investigated whether it may be appropriate to describe some of these movements as “neo-Gnostic”. A case in point is Scientology. While Hugh Urban and others have argued that there is a “hidden” Gnosticism in the ideas of Scientology’s founder, L. Ron Hubbard, the three presenters in this session have all defended the idea that Hubbard’s Gnosticism is open and explicit.

Chair: Rosita **Soryte** (International Observatory of Religious Liberty of Refugees)

Speakers:

Aldo Natale **Terrin** (Istituto Pontificio Santa Giustina), *Gnosticism and Scientology*

Massimo **Introvigne** (CESNUR), *The Gnostic Hubbard*

Eric **Roux** (European Interreligious Forum for Religious Freedom), *Scientology as a Rational Gnosis*

Massimo **Introvigne** (CESNUR)

Tommaso Palamidessi and the Archeosofia

The session is dedicated to the Italian esotericist Tommaso Palamidessi (1915-1983) and to the doctrine and school he founded, the *Archeosofia*. The presenters retrace his history and doctrine, up to recent controversies and journalistic attacks, underlining the characteristics of “experimental metaphysics” of *Archeosofia* in a context of renewed interest in esotericism.

Chair: Massimo **Introvigne** (CESNUR)

Speakers:

Pierluigi **Zoccatelli** (Università Pontificia Salesiana), *Tommaso Palamidessi, the Archeosophical Society, and the Esoteric Paradigm*

Daniele **Corradetti** (Universidade do Algarve), *Archeosophy and Palamidessi’s Experimental Metaphysics: The Spiritual Practice*

Raffaella **Di Marzio** (Centro Studi sulla Libertà di Religione, Credo e Coscienza), *Experiences of Affiliation to the Archeosophical Society: An Analysis According to the Rambo et al. Integrated Model*

Francesco **Cresti** (Attorney), *Archeosophy, Archeosofica School, Associazione Archeosofica: Religious Liberty and Unity of Religions*

Andrzej **Mrozek** (Jagiellonian University in Kraków)

The power of religious discourses

Religious discourses reflect the power of religion in various areas of activity. There is no single religious discourse, but they are different, and their power depends on many factors. The texts reflect these discourses, but they are also a tool and a means of creating and shaping them. Due to its own specificity, the texts need to be clarified. The texts are a testimony to the formation and impact of discourses. It is not only informative, but also persuasive, and often confrontational with other discourses. The power of religious discourses lies in the power of religion itself, which draws it from the place of religion within culture, from the concept of holiness and deity. Religious discourses are merged with other discourses (such as the political ones) and support each other. Such mixing of discourses is a common and significant phenomenon. The relations between discourses of various types are also significant and influence their power of interaction and mutual strengthening. Linking religious discourses with the non-religious is the key to understanding their semantic capacity. Religious discourses are based on the sacred texture, but not only use it. They also reach for topoi, rhetographs and rhetologies taken from other textures and discourses.

Chairs: Andrzej **Mrozek** (Jagiellonian University in Kraków) and Renata **Jasnos** (Jesuit University Ignatianum in Kraków)

Session 1 – Speakers:

Renata **Jasnos** (Jesuit University Ignatianum in Kraków), *Religious discourse in politics and political discourse in religion. The challenge for polish media literacy education*

Andrzej **Mrozek** (Jagiellonian University in Kraków), *Power of religious discourse in the service of politics in Poland today*

Dino **Sakanovic** (University of Sarajevo), *Religious messages in war propaganda in Tuzla*

Jelena **Glušac** (The Institute of History, Belgrade), *Protomartyr and Archdeacon St. Stephen - patron of Serbian medieval state and its rulers*

Session 2 – Speakers:

Ana **Vujković Šakanović** (University of Novi Sad), *The religious turmoils in Bosnia during XVth century*

Łukasz **Byrski** (Jagiellonian University in Kraków), *Raising the Dead - Attempts of Communication with the Other Side in the Written Sources of Ancient Cultures*

Dick **Houtman** (KU Leuven)

Spirituality between Religion and the Secular

Today's literature about spirituality is deeply divided about its relationships with both religion and the secular. Albeit more typically asserted than informed by systematic empirical research, spirituality is alternatively understood as profoundly different from, or even incompatible with, Christian religion; as a mystical type of religion in and of itself; as not ('really') religious at all; as basically secular rather than religious; or as neither religious nor secular. This panel addresses this persistent source of disagreement, controversy, and confusion by opening up spirituality's relationships with religion and the secular for critical empirical scrutiny.

Chair: Dick **Houtman** (KU Leuven)

Pavlo **Smytsnyuk** (Ukrainian Catholic University), *Spirituality and the Overcoming of the Religious/Secular Divide: Toward a Comparative Spiritual Theology*

Sophie **Izoard-Allaux** (UCLouvain), *Spirituality's Breath in Organizations: Post-Industrial Gnosis or Sign of the Times?*

Polina **Vrublevskaya** (Åbo Akademi University / St. Tikhon's Orthodox University), *Vocabularies of Spiritual Seekers across Christian Traditions: A Comparative Study of Young Adults from Finland, Poland, and Russia*

Anneke **Pons** (KU Leuven), *Spirituality and Community among Spiritually Minded Church Members*

Francesco **Cerchiaro** (KU Leuven), *"Finding Your Own Spiritual Way": A Case Study of a French Association of Christian-Muslim Families*

Alexander **Boehmler** (Université de Fribourg)

Gender, Power and Islamic Thought

In accordance with EUARE 2020's overarching topic, this panel will focus on power. Gender relations being power relations, we want to look at how they are constructed, but also questioned, deconstructed and reframed in discourses that understand themselves to be Islamic.

Contributions should either be themselves theological, or be research about Islamic thought, classical or contemporary. Whether you are working in Islamic Theological Studies and/or Interreligious Theology, Islamic Studies or Religious Studies, your contribution is the most welcome.

Chair: Alexander **Boehmler** (Université de Fribourg)

Speakers:

Minlib **Dallh** (University of Oxford), *Jahan Ara Begum: a Pearl of Timurid-Mughal Sufism*

Beate Ulrike **La Sala** (Freie Universität Berlin), *Female Equality in Classical Arabic Philosophy*

Aydoğan **Kars** (Monash University), *The Gendered Anthropology of 'Umar al-Suhrawardī*

Alessia **Passarelli** (Fscire)

Religious or Belief Minorities in Europe: Challenges and Importance

This panel is organised in partnership with Confronti Study Center (Rome) and the Bruno Kessler Foundation (FBK).

What is the situation of religious and belief minorities in Europe today? Which laws are in place and for whom? Are there any difference in treatments of religious or belief organisations across Europe? Through the results of the project "Online Atlas of Religious or Belief Minorities" the panels will present and analyse the data collected up to now, showing trends, strengths and weaknesses of the status of each minority. Furthermore, the panel will discuss more generally on the concept of "religious minority" and will feature contributions of different agents working on the field of religious diversity and their legal status.

Chair: Alessia **Passarelli** (Fscire)

Speakers:

Silvio **Ferrari** (Università di Milano), Alessia **Passarelli** (Fscire), and Ilaria **Valenzi** (Centro Studi Confronti / Fondazione Bruno Kessler), *Atlas first results: background, methodology and presentation of the data collected. Challenges. Next steps*

Elizabeta **Kitanovic** (Conference of European Churches), *Religious Diversity in Europe and the Rights of Religious Minorities*

Valeria **Fabretti** (Fondazione Bruno Kessler), *Religious minorities and disrespect. A view on young people's attitudes to recognition in the Italian context*

Dimitrios **Keramidas** (Pontificia Università di San Tommaso d'Aquino)

Orthodox ecclesiology. Old canonical structures and new landscapes. Is it possible a symbiosis?

The Orthodox Church is facing today a situation characterized by internal tensions that do not find any similarity in its recent history. One fears that a schism like that of 1054 may take root. The historical decision taken at the end of 2018 by the Ecumenical Patriarchate to confer the autocephaly to Ukraine and to suppress the Exarchate of the Russian Churches in Western Europe, revealed that a crisis in the system of conciliarity is going on, in which the limits of the ecclesiastical organization, historical and canonical unity of Orthodoxy are at the stake. The symptoms of such crisis firstly surfaced on the occasion of the Council of Crete, which has been convened with the consent of all Autocephalous Churches which principal aim was, among other, to show the unity of the one Orthodox Church. Nevertheless, problematic trends long circulating in the Orthodox world emerged, and even if they have been theoretically stigmatized and rejected by all the Churches, they seem to have prevailed over the agenda of many Churches: these trends can be indicated especially in the superimposition of Church and political-nationalistic interest, but they also appear in tensions between catholicity and congregationalism, hierarchy and community, canonicity and pastoral contingency.

This panel, focusing on ecclesiology, wants to reflect on the deep causes of the current situation, posing the question on how the ecclesiological and canonical tradition should be addressed into this scenario, in order to find a way for its ecclesial solution.

Chair: Dimitrios **Keramidas** (Pontificia Università di San Tommaso d'Aquino)

Speakers:

Sergio Ernesto **Mainoldi** (Fondazione Ezio Franceschini)

Dimitrios **Keramidas** (Pontificia Università di San Tommaso d'Aquino)

Nikos **Kouremenos** (Fscire)

Enrico **Morini** (Alma Mater-Università di Bologna)

Serafim **Kikkotes** (Orthodox Bishop of Zimbabwe)

Irina **Paert** (University of Tartu)

Darren **Dias** (University of St Michael's College Toronto)

Intersectionalities: Localities, Disciplines, Methods

In response to a 1976 study on women in church and society, Bishop Gerald Emmett Carter of London (Ontario, Canada) wrote: "There is a grave danger that, in our times, we have adopted a sociological attitude towards a divinely founded institution. The way to know the mind of God is not always by popular opinion."^[1] More than 40 years later, we ask: how do anthropology, sociology, theology, ecclesiology, and the divine intersect? How is this intersectionality crucial not only to understand Catholicism(s) in the plural and the forging of different publics, but also for new methodological engagements? Our panel reflects on possible synergies between different disciplinary interventions while examining this intersection as informed by particular circumstances and processes in the post-Vatican II era (1965-1984) in Canada and along its border.

Chair: Elizabeth **Smyth** (OISE, University of Toronto)

Speakers:

Valentina **Napolitana** (University of Toronto), *Intersecting Localities Across Borders: Windsor-Detroit*

Michael **Attridge** (University of St Michael's College Toronto, Institute for Research on Vatican II in Canada), *Theologizing Social History: Vatican II and the Canadian Context in the 1970s*

Darren **Dias** (University of St Michael's College Toronto), *Mixed Methods: Challenging Theological Taxonomy*

Mario I. **Aguilar**, Porsiana **Beatrice** and Matyas **Bodi** (CSRP, University of St. Andrews)

Diverse Issues on Interreligious Dialogue

This panel welcomes papers that critically examine examples, historical or theoretical of interreligious dialogue. Preference will be given to ongoing research projects, particularly by emerging scholars, their theories and ethnographies.

Chairs: Mario I. **Aguilar**, Porsiana **Beatrice** and Matyas **Bodi** (CSRP, University of St. Andrews)

Speakers:

Mario I. **Aguilar** (CSRP, University of St. Andrews), *The intentionality of Brahma: Reflections on Christian-Hindu Dialogue*

Matyas **Bodi** (CSRP, University of St. Andrews), *The Conversion to Christianity of Somalis Living in the UK and Sweden*

James H. **Morris** (University of Tsukuba), *Religion, Politics and Christian Conspiracies: Syriac Christianity and Japan*

Isaac **Portilla** (CSRP, University of St. Andrews), *Sri Ramana Maharshi and Sri Aurobindo: New Perspectives on Interfaith Dialogue*

Marjorie **Gourlay** (CSRP, University of St. Andrews), *Who's the Boss?: Dynamics of Syrian Clientelism as observed in a Scottish City*

Braulia **Ribeiro** (CSRP, University of St. Andrews), *Fr. Anchieta: Jesuit Missionary Work in Brazil's in the 16th century, the interreligious dialogue that invented Brazil*

Porsiana **Beatrice** (CSRP, University of St. Andrews), *Pope Francis on Ecumenical and Interreligious Dialogue*

Jennifer **Griggs** (Universität Osnabrück), *Interreligious Dialogue as Intellectual Exchange in the Islamic East*

Ioan **Dura** (Ovidius University of Constanta), *From neutrality to social engagement: the structure and paradigm of interreligious dialogue in Dobrogea space*

Francesco **Biagi** (Alma Mater-Università di Bologna), *Citizenship, Freedom of Religion and the Legal Status of Religious Minorities in the MENA Region Following the Arab Spring. What Chances for an Interreligious Dialogue?*

Vebjørn Leonard **Laamanen Horsfjord** (Inland Norway University of Applied Science), *Conceptualising religion in interreligious dialogue between senior religious leaders*

Rafal K. **Stepien** (Nanyang Technological University, RSIS), *Interreligious Relations in the Absence of a Self: A Mystical Path to Dialogue?*

Magdalena **Dziaczkowska** (Lunds Universitet), *Is Shouting at Each Other also Interreligious Dialogue? The Case of Interwar Poland*

Miriam **Diez Bosch**, Lydia **Dionís Giordano** and Veronica **Israel Turim** (Observatori Blanquerna de Comunicació, Religió i Cultura), *Social media against religious hate speech. The model of the #BeTheKey campaign against islamophobia in Barcelona*

Stephan **van Erp** (KU Leuven)

The Performance of the Theo-political: Asian and African perspectives

In the last decades, political theologies have been confronted with the question which discourse should be considered primary, the theological or the political. Furthermore, the more plausible its arguments are deemed to be, the more political theology seems to have lost its theological content. Therefore, the relationship between theology and politics must be fundamentally thematized and critically redefined. This is not only true from the perspective of the political; it is equally true from the perspective of Church and theology. When pursuing to relativize and criticize any universalizing idea of liberal democracy, or any political movement claiming to have realized utopia in the here and now, theology simultaneously seeks an understanding of the ongoing and constitutive tension between Church and world. This tension is heightened with the new challenge of synodality: How do theologies in local contexts relate to the universal Church?

In these panel sessions, young scholars from Asian and African countries will present different perspectives on the political role of the Church. They will especially focus on the performative tasks of the Christian life, the liturgy and ministry in particular. How does the Church's performances relate to the political situation in different contexts, and how do these different relations shape the universal Church? How can the Church's performances themselves be regarded political, and what are the theological doctrines undergirding them.

Chair: Stephan **van Erp** (KU Leuven)

Speakers:

Danilo **Agustin** (KU Leuven), *Christian Life as a Commitment to Democracy: A Perspective from the Philippines*

Wilibaldus **Gaut** (KU Leuven), *Catholicity as an Alternative Way of Envisioning Globalization*

Thomas Aquinas **Quaicoe** (KU Leuven), *Should Theology Address Finance-Dominated Capitalism?*

Praveen Joy **Saldanha** (KU Leuven), *Revisiting the Royal Priesthood of Christian People: Henri de Lubac in Dialogue with Nicholas Afanasiev*

Discussant: Radoslaw **Malinowski** (Tangaza University College)

Anne Marie **Reijnen** (Institut Catholique de Paris)

Holy Land: An Ecumenical Inquiry

The Holy (or Promised) Land constitutes such a controversial topos that many theologians tend to eschew it altogether, thus leaving the topic to the most contentious claimants pro and contra. In this ecumenical panel, we explore and assess the meanings of “land” with a primary focus on the ongoing dialogues between Judaism and Christianity. The growing awareness of the ecological crisis now facing humankind adds yet another increment of urgency to the indispensable critical and constructive grappling with the problem of holy, promised and sacred land.

Chair: William **Krisel** (Institut Catholique de Paris)

Speakers:

Thérèse **Andrevon-Gottstein** (Institut Catholique de Paris / Ben Zvi Institute), *Toward a 3-Dimensional Christian Theology of Israel*

Luc **Forestier** (Institut Catholique de Paris), *The Holy See and the State of Israel: Ecumenical Consequences of the 1993 Fundamental Agreement*

Alexandru **Ionitá** (Institute for Ecumenical Research, Lucian Blaga University of Sibiu), *Orthodox Theology and the Holy Land: between Spirituality and Politics*

William **Krisel** (Institut Catholique de Paris), *Recent Iterations of Protestant and Jewish Theologies of the Holy Land: the Resurgence of Apocalyptic Millenarianism in the 21st Century*

Anne Marie **Reijnen** (Institut Catholique de Paris), ‘How My Mind Has Changed’: *Reflections on the Dialogue Between Paul Tillich and Martin Buber Regarding Zionism*

Georgios **Vlantis** (Ecumenical Council of Churches in Bavaria / Volos Academy for Theological Studies)

Between Constantinople and Kiev: Orthodox Ecumenism 100 Years after the 1920 Encyclical

The Panel is organized by the Volos Academy for Theological Studies

The beginning of the 20th century Orthodox Church history was marked by a series of Encyclicals of the Ecumenical Patriarchate (1902, 1904 and 1920) aiming to strengthen the inter-orthodox relations and to promote the idea of Christian unity. The 1920 Encyclical offered theological and pragmatic reasoning for the openness of the Orthodox Churches to the ecumenical dialogue and even proposed the establishment of a “League of Churches”. Figures like Visser’t Hooft characterized this initiative as something “without precedent in the Church history”. In spite of this very promising starting point Orthodox participation in the ecumenical movement during the last 100 years was not without turbulences, which nowadays have been strongly intensified due to the inter-Orthodox conflict considering Ukraine. On the occasion of the anniversary of the 1920 Encyclical the panel discussion will try to describe (self)critically the Orthodox contribution to the ecumenical movement of the 20th century, to comment on its achievements and deficits and to sketch challenges and potentials emerging after the beginning of the Ukrainian crisis, which will probably question theological models and inter-orthodox structures and thus provoke serious changes in shaping the Orthodox ecumenical witness in our times.

Chair: Georgios **Vlantis** (Ecumenical Council of Churches in Bavaria / Volos Academy for Theological Studies)

Speakers:

Cyril **Hovorun** (Loyola Marymount University)

Peter **De Mey** (KU Leuven)

Francesca **Badini** (La Pira Research Library, Fscire) and Ivana **Panzeca** (La Pira Research Library, Fscire / Scuola Normale Superiore, Pisa)

On Qurʾān and Philosophy

The aim of this panel is to examine the relationship between Qurʾān and philosophy in classical and modern Islamic thought.

Campanini addresses the relation between image and reality, symbol and truth to understand the prohibition of representing God in Islam.

Eggen examines Taha. ʿAbd al-Rahmānʿ. s engagement with the Qurʾān and other possible resources of Islamic thinking guiding this engagement. She examines how Qurʾānic ideas inform the philosopher’s project of al-iʾtmāniyya (trusteeship), and how he engages the Qurʾānic ethos in his theory.

Hashas reflects on some projects from contemporary Islamic thought and how they approach the Qurʾān, philosophy, and moral and ethical issues for change.

Mårtensson looks into natural Law Theory and the Qurʾānic concepts of God and haqq.

Following John Finnis' argument that natural law theory requires a claim to absolute Truth, she argues that Qurʾānic concepts of divine One-ness and haqq. reflect natural law theory, and she uses mainly Muhammad. b. Jarīr al-Ṭabarī's. "human rights"-oriented exegesis for her argument.

Panzeca deals with the hermeneutics of the Qurʾānic verse of light and its spiritual exegesis as a source of philosophical reflection in the Avicennian tradition and in the post-Avicennian reception.

Recently, a new movement has emerged that aims at renewing the Islamic fundamental theories via proposing a Qurʾān-based objective-oriented (maqāṣid) methodology. Auda examines this new methodology and its potential, to contribute to a more prominent role for Islam in the global movements for equity and rights.

Chair: Francesca **Badini** (La Pira Research Library, Fscire)

Speakers:

Ivana **Panzeca** (La Pira Research Library, Fscire / Scuola Normale Superiore, Pisa), *The Qurʾānic verse of Light as a source of philosophical inspiration in the Avicennian tradition*

Mohammed **Hashas** (La Pira Research Library, Fscire / LUISS Guido Carli), *Qurʾān, Philosophy, and Change: Reflections from Contemporary Islamic Thought*

Nora S. **Eggen** (University of Oslo), *The Qurʾān and Tāhā ʿAbd al-Raḥmān’s trusteeship paradigm (al-iʾtmāniyya)*

Ulrika **Mårtensson** (NTNU-Norwegian University of Science and Technology), *The Qurʾān as Theory of Natural Law and Natural Rights: Viewed Through the Lens of al-Ṭabarī (d. 310/923) and Some Other Medieval Exegetes*

Massimo **Campanini** (Università di Trento), *The Qurʾān and philosophical aesthetic*

Jasser **Auda** (International Peace College South Africa / Maqasid Institute Global), *Renewing the Islamic Methodology via Qurʾānic Studies*

Rafael **Barroso-Romero** (Universidad Complutense de Madrid)

The afterlife of power and identity: domination and inequality in the ancient funerary world

Death played a key role in the ancient societies since it demanded new ways to express the power and identity. Dead lived side by side with the living, either in the vicinity of the city or within its limits, so also in the tomb the social role of the deceased was to be defined, especially by aristocracy. That was the starting point for the many forms by which social relations were expressed in necropoleis of the ancient world: grave goods, verse or philosophical inscriptions in tombs, distinctive monuments, cult of the ancestors... On the occasion of the forthcoming edited volume by M. Erasmo (2020), *A Cultural History of Death: Antiquity*, this panel aims to discuss (1) how the social principles were represented, perpetuated and endorsed in the ancient funerary world, and (2) how the deceased was socially and religiously constructed, from his burial, through his recollection, rites in his honour and/or funerary monuments.

Chair: Rafael **Barroso-Romero** (Universidad Complutense de Madrid)

Speakers:

Anna **Gorokhova** (Moscow Pedagogical State University), *Perception of Death in Greek society in the V BC*

Evy Johanne **Håland** (Norwegian Government Scholar), *Emotions, death and life in a Greek context*

Diana **Pavel** (Universität Erfurt), *Commemorating the dead. Constructing power and identity through altar-based funerary ceremonies in the Etruscan world*

David **Martino García** (Universidad Complutense de Madrid), *Monumenta Vadiniensium: reflections on a singular set of Roman funerary epigraphy from northern Hispania*

Roko Sven **Surać** (University of Zadar), *To live is to die. Sepulchral inscriptions of slaves and freedmen in Roman Dalmatia*

Antonio Pio **Di Cosmo** (Pontificio Istituto Orientale), *The subtle persuasion art: audience and the divinization of the sovereign. The rhetoric of death*

Andrea **Amato** (Master PluRes Fscire), *The Drakkare and the Dakhma: two elements of spiritual elevation in the Rūs and Sassanid funerary ritual*

Dick **Houtman** (KU Leuven)

Spirituality in the West Today

One of the most striking changes in the religious landscapes of the West in the past half century has been the turn towards spirituality, both within established religions and as a 'stand-alone' mystical type of religion. This panel brings together young researchers from Italy, the Netherlands and Canada, who study this spiritual turn in different national settings and by means of different methodologies. The panel's aim is to establish connections between them and trigger a constructive and mutually beneficial debate about the vicissitudes of spirituality in the West today.

Chair: Dick **Houtman** (KU Leuven)

Speakers:

Olga **Breskaya** (Università di Padova), *Religious Freedom between Religion and Spirituality*

Stefania **Palmisano** (Università di Torino), *Multiple Spiritualities: Epistemological and Terminological Questions from Italian Fieldwork*

Stefano **Sbalchiero** (Università di Padova), *Spirituality in Words*

Paul **Tromp** (KU Leuven), *How Does Post-Christian Spirituality Relate to Traditional Christian Religiosity?*

Galen **Watts** (Queen's University), *The Religion of the Heart: 'Spirituality' in Late Modernity*

Zachary **Calo** (Hamad bin Khalifa University)

Human Dignity and the Human Future: Legal and Ethical Implications of Emerging Biotechnologies

This panel will address the theological, ethical, legal, and anthropological implications of emerging biotechnologies. Technological developments are rapidly altering the experience of being and becoming human from the origins of life, to the end of life, to the nature of life itself. How should law respond, not only with respect to regulating scientific practice, but with respect to shaping emergent notions of the human? How does law give shape and measure to such inherited concepts as human flourishing, human rights, and human dignity in light of new biotechnologies? How do emerging biotechnologies impact our understanding of personhood? Human nature? Human dignity? Human rights?

Potential topics include:

- Artificial intelligence and the meaning of human personhood
- Artificial embryos
- Religious bioethics
- Theological anthropology and biotechnology
- Jurisprudential and philosophical approaches to posthumanism
- Biotechnology and human dignity

Chair: Zachary **Calo** (Hamad bin Khalifa University)

Speakers:

Zachary **Calo** (Hamad bin Khalifa University), *Human Dignity after the Human*

Michael **Moreland** (Villanova University), *Liberalism, Technology, and Justice*

Jessica **Giles** (The Open University), *Claiming intellectually property rights on behalf of God*

Rodrigo Vitorino **Souza Alves** (Universidade Federal de Uberlândia), *Towards a Rights-Based Approach to Artificial Intelligence: An Exploration of the OECD and G20 Principles*

Valarie **Fickert** (Humboldt-Universität zu Berlin), *Human dignity, medical practice and the need for a new philosophy of medicine within the medical discipline*

Dorjana **Popovska** (Central European University), *Bending the collective aspect of freedom of religion: The conundrum of Artificial Intelligence as religion*

Carlo **De Angelo** (Università di Napoli "L'Orientale")

Da'wa and Muslim minorities

Generally the term da'wa is used most often to refer to "invitation" or "call to Islam". Da'wa aimed primarily to call Muslims to be better Muslims or to adhere a particular version of Islam (intra-ummaic), and secondarily to call non-Muslims to embrace or convert to Islam (extra-ummaic).

Firstly, the panel aims to shed light on the da'wa directed at Muslims that was undertaken by the Ismailis in the early centuries of Islam. Actually, the Ismaili da'wa was a system of "propaganda", which was structured according to a hierarchical order of religious ranks (ḥudūd). In the Ismaili context, the da'wa was conceived as: 1) the necessary mean to mediate between God, who was considered totally transcendence, and man, 2) an expedient to spread the Ismaili teaching with cautiousness, and 3) the "call" to support the cause of the imamate.

With reference to the contemporary age, the activities addressed by Makhzen (Moroccan government) and Moroccan Islamist groups to Moroccans Muslims abroad, especially those residing in Italy, represent an example of intra-ummaic da'wa.

Secondly, the panel aims to shed light on the opportunities for da'wa towards non-Muslims opened by the Muslim settlement in Western countries during the contemporary age. In fact, many Muslim scholars realized that West's free and open democracies provided a more fertile environment for da'wa than Arab-Islamic countries and asserted that da'wa was an important justification for migration.

Chair: Renata **Pepicelli** (Università di Pisa)

Speakers:

Chiara **Cascino** (Università di Napoli "L'Orientale"), *When the minority is responsible for the majority: the duty of da'wa in Europe*

Carlo **De Angelo** (Università di Napoli "L'Orientale"), *To Emigrate in the Cause of Allah: Muslim Emigration to the West and Da'wa in Salafi Fatwas*

Nicola **Di Mauro** (Università di Napoli "L'Orientale"), *Transnational space as dār al-da'wa. The Islamic Invitation among the Moroccans Abroad*

Antonella **Straface** (Università di Napoli "L'Orientale"), *Proselytism and caution: the da'wa in the Ismaili context*

Francesco **Cargnelutti** (La Pira Research Library, Fscire)

Religious Pluralism and Society in Eastern Africa: History, Challenges and Actors

Religions and Spirituality deeply influence everyday life of Eastern African people and shape in various ways the social and cultural organization. At the same time, East Africa is the place of experienced cohabitation of different beliefs and religions such as Christianity, Islam, Asian and traditional African religions. Because of a unique geographical position between the Indian Ocean, the Middle East and the African continent itself, East Africa had also been at the crossroads of different influences making it a real religious and confessional mosaic. In a context of increased global religious connections and tensions, there is the need to further explore the dynamics of power of religions and beliefs in East Africa both at local and regional levels, also in order to better understand their impact worldwide.

This Panel aims at studying the religious panorama of Eastern African society from an interdisciplinary point of view, as well as from an inter-religious and inter-faith perspective. The proposed contributions will serve as essential resource material for understanding the origin, development and interaction of the various religions and beliefs in East Africa and its adaptations in the region.

This new research approach is the result of the joint efforts of both African and European scholars from different scientific backgrounds (history, philosophy, theology, missiology, human rights...) and wants to open the way for further studies.

Chair: Rémi **Caucanas** (PISAI / Tangaza University College / IREMAM)

Speakers:

Julius **Gathogo** (Kenyatta University), *Afro-Pentecostalism and the Moral Question in East Africa*

Joseph **Ritho Mwaniki** (Pontificia Università Gregoriana / Tangaza University College), *Churches and Nationalism in Kenya in the 1950s*

Abdulkadir **Hashim** (University of Nairobi), *Pulpits and Politics: The Religio - Political Role of the Jamia Mosque Minbar in Nairobi*

Charles **Odira Kwanya** (Tangaza University College), *Religion And Environmental Stewardship: Linking Faith And Environment*

Innocent **Maganya Halerimana** (Tangaza University College), *African Religion And Its Impact On Kenyan Society*

Radoslaw **Malinowsky** (Tangaza University College / Lublin University / HAART Kenya), *When faith can kill but also heal: religion and human trafficking nexus*

Ilaria **Macconi Heckner** (Independent Researcher), *Spreading the Word of God Among the Tribes in Kenya: Encounters, Challenges and Achievements in The Work of Consolata Missionary Sisters Before and After Independence*

Pawel **Plichta** (Jagiellonian University in Kraków)

Religious experiences of contemporary pilgrims

The panel aims to discuss relations between cultural and religious heritage and the religious experiences of modern pilgrims. Who is a modern 'real' pilgrim? How the religious heritage is perceived and experienced during its journey? How the religious heritage is interpreted in literary and visual representations?

The panel is mainly focused on networks called European Cultural Route i.e. Santiago de Compostela Pilgrim Routes (1987); Via Francigena (1994); Saint Martin of Tours Route (2005), Cluniac Sites in Europe (2005), European Route of Cistercian abbeys (2010), European Cemeteries Route (2010), Route of Saint Olav Ways (2010), Huguenot and Waldensian trail (2013), Routes of Reformation (2019) but it accepts papers on other local examples and non-European studies and perspectives.

Chair: Pawel **Plichta** (Jagiellonian University in Kraków)

Kholoud **Al Ajarma** (University of Groningen), *Negotiating the Muslim Pilgrimage: Motivations, Procedures, Contestations and the Creation of a Muslim Moral Habitus*

Muhammad **Thowhidul Islam** (International Islamic University Chittagong), *The Impact of Hajj Pilgrimage on the Society of Bengal*

Anna **Duda** (Jagiellonian University in Kraków), *The Tourist/Pilgrim Gaze on the Polish Papal Routes. Semiotic Analysis of Photos on Instagram*

Alexander **Behrendt** (Independent Researcher), *The Pomeranian Way of St. James as an Example of Cultural Routes in the South Baltic Area*

Pawel **Plichta** (Jagiellonian University in Kraków), *Camino de Santiago as Rite of Passage Experiences*

Stefania **Palmisano** (Università di Torino)

Spiritual leisure: a sociological approach to religious mobilities and heritage

Studies in the field of religious tourism, festivals and pilgrimage have multiplied in the last decades. It is less and less easy to recognize the continuum between the pious pilgrim and the secular tourist, also from an academic point of view. Institutional attendance and declarations of belonging to Churches has decreased, especially in Europe. Mobilities to shrines, religious heritage sites, pilgrimage centers and spiritual communities or along the cultural, religious and spiritual paths have grown. This increasing kind of attendance moves the sociological analysis to interpret them as the endorsement of lifestyles and leisure behaviors rather than the assumption of individual beliefs.

Specifically, this panel aims to gather scholars who have empirically reflected on those spiritual mobilities and leisure experiences through the study of the role of these tourists interested in their own spiritual development and in the ritual and ceremonial aspects of different faiths.

We hope to receive contributions about:

- Paths, itineraries and pilgrimages with a religious and/or spiritual connotation;
- Trips, voyages and visits to places belonging to the religious and cultural heritage;
- Spiritual retreats;
- Spiritual practices related with modern mobility and migration paths.

Chair: Stefania **Palmisano** (Università di Torino)

Speakers:

Eleonora **D'Agostino** (Sapienza-Università di Roma), *Spiritual Geographies: new resemantization of cultural and naturalistic heritage in the Italian pagan world*

Pawel **Plichta** (Jagiellonian University in Kraków), *Religious Heritage as Cultural Routes in Lesser Poland*

Giovanna **Rech** (Università di Verona), *Guiding in Damanhur Temples of Humankind*

Giada **Rigatti** (Sapienza-Università di Roma), *Celtism today: myth, culture and spirituality*

Pantelis **Kalaitzidis** (Volos Academy for Theological Studies)

Global South and Eastern Orthodoxy

The Panel is organized by the Volos Academy for Theological Studies

In our rapidly changing world, a major recent development has been the progressive move of Christianity from the North, to the Global South. It seems like Christianity is departing from the secularized Europe, and even from the more religious America, to the previously missionary continents of the South, while its center of gravity is also similarly moves from the traditional institutional, to the new Protestant Evangelical, Pentecostal churches or charismatic congregations.

It seems that Orthodoxy has not seriously taken into account this great demographic shift, it is not aware of these radical changes, which are going to shape the map of World Christianity in the forthcoming years, and will at the same time affect the presence and dynamic of the Orthodox Church both in the North, and the Global South. In fact, apart from some small in size, but very dynamic Orthodox missionary communities in Africa and Asia, there is a very thin Orthodox presence in these continents. Orthodoxy is almost absent from this religious cosmogony and seems unable to play any role in the emergence and shaping of this non-Western Christianity. Paradoxically enough, despite its theological, cultural, and historical rivalry with the Christian West, and its "diaspora" now spread and rooted all over the world, East and West, North and South, Orthodoxy is still perceived in the global scale as and remains a Western reality and phenomenon.

This panel intends to critically explore the above issues.

Chair: Pantelis **Kalaitzidis** (Volos Academy for Theological Studies)

Speakers:

Brandon **Gallaher** (University of Exeter)

Athanasios N. **Papathanasiou** (Synaxi / Hellenic Open University)

Cyril **Hovorun** (Loyola Marymount University)

Georgios **Vlantis** (Ecumenical Council of Churches in Bavaria / Volos Academy for Theological Studies)

Pantelis **Kalaitzidis** (Volos Academy for Theological Studies)

Massimo **De Giuseppe** (Università IULM Milano)

Catholic networks between Latin America and Europe (1940s-1960s)

The late 1940s saw the emergence of common ideas and models in Catholic lay associations, religious orders, movements and groups of theologians across borders—partly a fruit of the rediscovery of the universal dimension of the Catholic Church, which during the WWII had rather tended to retreat within national boundaries. Over time the networks between Europe and Latin America, with their surprisingly extensive spread, seemed capable of shaping new collective identities and cultures among Catholics in different national contexts, reaching the height during and after the Second Vatican Council. Common threads among European and Latin American Catholic groups were particularly the radical questioning of traditional Catholic social teaching as well as the reflection on the role of Catholics in society. The aim of this panel is therefore to analyze how the networks between Latin American and European Catholics contributed to creating a common mainstream on either side of the Atlantic from the 1940s to the 1960s, by focusing on leading characters, magazines, associations, groups of theologians and movements.

Chair: Massimo **De Giuseppe** (Università IULM Milano)

Speakers:

Marta **Busani** (Università Cattolica del Sacro Cuore), *The Brazilian Catholic Youth in the late 1950s and 1960s: from European models to the Liberation Theology*

Paolo **Valvo** (Università Cattolica del Sacro Cuore), *The connections between European and Latin-American Catholicism in the mirror of the review "Latinoamérica" (1949-1959)*

Ariadna **Guerrero Medina** (Istituto Mora), *Mexican Catholics abroad: the International Union of All Friends of the National League for the Defense of Religious Freedom (VITA Mexico), 1925-1934*

Pietro **Bongiolatti** (Università Cattolica del Sacro Cuore), *«Parole come armi». South America and Italian Catholic Publishers in the cultural revolution of the late Sixties: the Jaca Book case*

Daniele **Premoli** (Università Cattolica del Sacro Cuore), *The Italian Clergy and Latin America in the early Sixties*

Rafael **Escobedo Romero** (Universidad de Navarra), *American Catholicism and Spanish National-Catholicism*

Alessandro **Bellino** (Università Cattolica del Sacro Cuore), *German and Latin-american Catholics: the Pontifical Commission for Latin-America and "Adveniat"*

Luc **Forestier** (ISEO, Institut Catholique de Paris)

Ecclesiology and Politics

Confessional ecclesiologies are always elaborated in specific political situations, from the Gregorian Reform to the Papal Primacy, even if this specific question is often obscured by dogmatic assertions. This panel is ecumenical and from both eastern and western Europe. It will investigate questions of political challenges for Churches in the contemporary world and will discuss issues including migration, established or national Churches, synodality and ministries. The aim of this panel is to consider the theology of the Church in dealing with social and political science assertions.

Chair: Sylvain **Brisson** (Institut Catholique de Paris)

Speakers:

Luc **Forestier** (ISEO, Institut Catholique de Paris), *Church and migrations: transformation of catholicity*

Sylvain **Brisson** (Institut Catholique de Paris), *Imagining the Church: the challenge of a political ecclesiology*

Pavlo **Smytsnyuk** (Ukrainian Catholic University, Institute of Ecumenical Studies), *Claiming the totality of life: Orthodox Christianity and struggle for sovereignty*

Graham **Ward** (Oxford University): *"Keeping the Show on the Road": the institutional Church and Secularism*

Amphilochios **Miltos** (Volos Academy for Theological Studies), *Episcopal ministry, synodality and democratic representation.*

Fáinche **Ryan** (Trinity College Dublin), *Hannah Arendt: Religion, Truth and Politics*

Rafael **Ruiz Andrés** (Universidad Complutense de Madrid)

Current challenges and paradoxes of European post-secularity: religious social and cultural transformations in times of identity resurgence

After decades of an intense process of secularization in Europe, a process which has ended in a deep symbolic-religious crisis, the loss of prestige of religious institutions, etc., Europe is now confronted with challenges and paradoxes on which this panel wishes to reflect. Faced with a strongly secularised majority population, European identities –among them religious ones– return to the forefront of the political scene or the cultural creation in a Europe in which 71% of its citizens still continue to declare themselves Christians (Pew Research 2018). For European society to date, religious faith may have been progressively emptied, but religious identity has proved to be more resilient (Habermas 2009). In the midst of this ambiguous situation, a process of change and another of questioning of religious institutions are being experienced in parallel, especially noticeable in the Catholic Church and the papacy of Francis.

We live in the paradoxes of the assumed decadence of a religious belief that does neither withdraw from the public sphere (Marzouki et al, 2016) nor disappear from cultural reflection; of a Church in change that does not finish confronting the reforms in an evident way. The objective of this panel is the presentation of different communications that are able to shed light on the most controversial and paradoxical points of the described reality and with a view to understanding the traces that make up post-secularity.

Chair: Francisco Javier **Fernández Vallina** (Universidad Complutense de Madrid)

Speakers:

Zakaria **Sajir** (American University / The America University Center in Madrid), *The integration of Islam in Europe. The re-production of two opposing narratives*

Salma Kalil **El Aazzaoui** (Universidad Complutense de Madrid), *Re-Islamisation, individualisation of religion and Muslim identity*

Luis **Santamaría del Río** (Red Iberoamericana de Estudio de las Sectas): *The cult controversy in Spain between 1980 and 2000*

Ariadna **Álvarez Gavella** (Universidad Complutense de Madrid), *A conservative transformation. The evolution of religious and theological motives in post-judaism French literature*

Elios **Mendieta Rodríguez** (Universidad Complutense de Madrid), *Imago post-secularity. Reflections on the binomial art and religion in Paolo Sorrentino's work*

Rafael **Ruiz Andrés** (Universidad Complutense de Madrid), *"The Sound of Silence": analysing post-Catholic religiosity in Spain*

Antonio **Ballarò** (Pontificia Università Gregoriana), *Framing a Political-Theological Tension: The Case of Catholic Laity*

Francisco Javier **Fernández Vallina** (Universidad Complutense de Madrid), *Challenges and paradoxes of post-secularity in the Europe of identities*

Rafael **Ruiz Andrés** (Universidad Complutense de Madrid)

The Study of Religions in/about the Spanish Context (and Beyond)

The study of religions in the Spanish speaking context has on many occasions been subordinated to the theological, as a result of work carried out behind the back of both the University and the Catholic Church. However, different platforms in the last decades of the 20th century have tried to generate academic spaces for research on religions, from a comparable perspective to the disciplinary field of Religious Studies or History of Religions, which have a long trajectory in other academic contexts. The figure of Álvarez de Miranda, in whom the Institute of Religious Sciences (IUCRR) of the Complutense University has its roots, and of Feliciano Montero, master of historians of religions in Spain, the Spanish Association of Contemporary Religious History (AEHRC), the Project God in Contemporary Literature (PDLC) and the Association of Young Researchers in Sciences of Religions (AJICR) have constituted vanguards in this respect.

The aim of this panel is to continue this effort through the presentation of research on religions specifically made in or about the Spanish speaking context, with the aim of debating the methodological, disciplinary and thematic challenges of this study from the various works that are being carried out in this regard. The objective of the discussion is that, on the basis of the diversity of disciplines and themes from which we face our work, we approach and share a broader view of the challenges of the study of the religious phenomenon.

Chair: Francisco Javier **Fernández Vallina** (Universidad Complutense de Madrid)

Speakers:

Xavier **Bayer Rodríguez** (Universidad Complutense de Madrid), *Some approaches to the archaeology of Religions in Spain*

Rafael Antonio **Barroso Romero** (Universidad Complutense de Madrid), *Death in Spain as a scientific and social issue: challenges and possibilities from the History of Religions*

Belén **Cuenca Abellán** (Universidad Complutense de Madrid), *The Islamic past in Spain through the present: rethinking the art of al-Andalus*

Margot **Leblanc** (KU Leuven), *The role of prejudice in debate: the (early) 14 th century case of Ramon Llull and Hamar*

Antonio **Barnés Vázquez** (Universidad Complutense de Madrid), *Dream and God in Antonio Machado*

Santiago **Sevilla Vallejo** (Universidad de Alcalá), *Psychoanalysis and religion in Erich Fromm*

Natalia **Núñez Bargeño** (Sorbonne Université), *Of Bodies, Objects and Spaces: New Perspectives on the Study of Catholic Cultural History*

Rafael **Ruiz Andrés** (Universidad Complutense de Madrid), *Is secularization (also) a narrative? Revisiting the concept of secularization from the Spanish case (1960-2020)*

Francisco Javier **Fernández Vallina** (Universidad Complutense de Madrid), *The Study of Religions in the Spanish Context (and Beyond)*

Stephan **van Erp** (KU Leuven)
The Political Power of Religious Life

The Italian philosopher Giorgio Agamben has placed the relation between the political and religious life back on the theological agenda. This development raises questions into the politics of religious life. One set of questions focus on what the religious do in society (e.g. Metz). Are the religious political because of the works they undertake, in particular in care for people at the margins? Does it belong to the charism of the religious to offer political theologies and conceptual frameworks for social action? Another set of questions, following Agamben, looks at religious life itself. In what way is it by its very nature linked to the political life of the polis?

In this panel, two scholars of the Research Group Fundamental and Political Theology (KU Leuven), who both do research on religious life, will discuss the political nature of religious life in past and present. They focus on two respective figures who are relevant to the interaction of religious life and politics. The first is Léon de Foere, a protagonist in Belgium's independence, whose work can be seen as an antecedent of the Catholic Social Tradition. He responded to economic inequalities in early 19th century by, among others, founding a religious congregation fostering the empowerment of the people. The other figure to be discussed is contemporary philosopher Agamben, whose ideas on the political performativity of religious life will be brought into dialogue with political thought in the Dominican order.

Chair: Stephan **van Erp** (KU Leuven)

Speakers:

Anton **Lingier** (KU Leuven), *The Political Significance of 19th Century Active Congregations: A Case Study of Léon De Foere*

Richard **Steenvoorde** OP (KU Leuven), *What Messianic Vocation? The Political Theologies of Religious Life of Agamben and Chenu*

Discussant: Guido **Vergauwen** OP (Université de Fribourg)

Whitney **Bauman** (Florida International University)
Religion, Becoming Human, and the Vegetal World

In a recent "scandal" at Union Theological Seminary in New York City, NY, USA, known as "plantgate," a chapel service was held in which attendees confessed their ecological sins to plants. The reactions on social media and in news outlets were immediate. Reactions ranged from accusations of pantheism, expressions of theological outrage, and questions about the integrity of the Seminary. On the other hand, there were also expressions of support. Why were people so scandalized? In *Plants as Persons: A Philosophical Botany* (SUNY Press, 2011), Matthew Hall argues that denying value and vitality to plants has enabled "western" humans to keep the conceptual boundary between humans and the rest of the natural world. Scholars in Environmental Criticism and Critical Animal Studies have long argued that this is a false boundary. Yet, ethicists and religious studies scholars have been slow to take up critical reflection on plants, religion and theology. This panel will address the religious and theological significance of plants, focusing on topics such as the sacramental value of plants (providing energy and oxygen), the ways in which humans have instrumentalized plants and transformed them into fossil fuels, and the ways in which plants have agency through movement and communication beyond human interaction. This work widens our moral concern to include the plant kingdom along and suggests an understanding of the human that is deeply dependent upon living and dying plants.

Chair: Whitney **Bauman** (Florida International University)

Speakers:

Whitney **Bauman** (Florida International University)

Marion **Grau** (MF Norwegian School of Theology, Religion and Society)

Jacob **Erickson** (Trinity College Dublin)

Katya **Tolstaya** (INaSEC / Vrije Universiteit Amsterdam) and Marianna **Napolitano** (Fscire)
Negotiating the Soviet Past: Comparative Perspectives on Mass Atrocity and Oppressive Regimes

While the atrocities associated with the Holocaust continue to spawn a rich body of philosophical and legal thought, art and literature and religious practices, the Soviet legacy has provoked far less comparable reflection and academic attention. To further such reflection a comparative and interdisciplinary perspective is key. Our panel engages with other contexts coping with a legacy of oppressive regimes; in particular we learn from what we call “theologies after”, for example in post-Nazi Germany and post-Apartheid South Africa, as well as from theories of transitional justice. These offer specific insights into socio-political issues, intergenerational trauma, complicity and guilt, means of reconciliation, and theological “ultimate questions” such as God’s existence and religious experience after radical evil. Papers are welcomed on legacies of mass atrocity from theological and religious studies perspectives as well as sociological, historical, arts and political science perspectives.

Chairs: Marianna **Napolitano** (Fscire) and Katya **Tolstaya** (INaSEC / Vrije Universiteit Amsterdam)

Session 1. Lived Religion after State Atheism and Mass Atrocities – Speakers:

Vera **Shevzov**, (Smith College), *Liturgy, memory, and mass atrocity in postatheist Russian Orthodoxy*

Yulia **Yurchuk** (Södertörn University), *Martyrology and History Intertwined: The Role of Orthodox Churches and Ukrainian Greek Catholic Church in Formation of Memory of Soviet Past in post-Soviet Ukraine*

Irina **Paert** (University of Tartu), *Making sense of past suffering religiously: post-memory in the former Soviet space*

Discussant: Ivan **Zabaev** (Saint Tikhon’s Orthodox University of Humanities)

Session 2. Comparative “Theologies-after” and Transitional Justice theories: Complicity and Guilt – Speakers:

Katharina **von Kellenbach** (St. Mary’s College of Maryland), *Theological Perspectives on Guilt and Guilt Feelings*

Ivan **Zabaev** (Saint Tikhon’s Orthodox University of Humanities), *Humility as Submission VS Humility as Mutuality: Negotiating (Orthodox) Christian Ethics in Post-Soviet Russia*

Nanci **Adler** (NIOD Institute for War, Holocaust and Genocide studies), *Time and Crime without Punishment. ‘Tainted’ Biographies of Gulag Survivor Returnees: Too Late for the Past to be Confronted?*

Discussant: Vera **Shevzov**, (Smith College)

Session 3. Literature and Arts after Mass Atrocity and Oppression – Speakers:

Luba **Jurgenson** (Paris-Sorbonne)

Maïke **Schult** (Philipps-Universität Marburg)

Alexander **Agadjanian** (Russian State University for the Humanities)

Discussant: Katya **Tolstaya** (INaSEC / Vrije Universiteit Amsterdam)

Session 4. Round Table, presided by Katya **Tolstaya** (INaSEC / Vrije Universiteit Amsterdam)

Victor **Khroul** (Lomonosov Moscow State University)

Factor of conflicts in public and social media discourse on religion

The proposed panel is focused on better understanding of the nature of conflicts between religions and media, it will explain important factors that remained underexposed in previous cases it will offer a clear perspective for future religion-media relations. Scholars will examine underestimated factors of faith-based conflicts and tensions that have become so visible during last decades.

The proposed panel has a clear societal ambition. It addresses several stakeholders such as journalists, politicians, public activists, religious organizations and media audiences. The long-term aim is to contribute to the prevention of mutual conflicts in media discourse on religion.

In the discussion on the interaction between media and religion a fundamental fact is often forgotten – religion is a very specific reality that combines natural as well as transcendental qualities. Sometimes it is forgotten by journalists and therefore causes conflicts.

From one side, in-depth analysis of limitations in different religions holds the promise to equip journalists and politicians with an effective tool for remapping the field and to get a visible demarcation line-potentially conflictual if crossed. From another side, it will expose the limitations for religious dictatorship and authoritarian demands towards the freedom of speech for journalists and politicians in the public sphere.

Chair: Victor **Khroul** (Lomonosov Moscow State University)

Speakers:

Maria **Anikina** (Lomonosov Moscow State University)

Marian **Gavenda** (Comenius University in Bratislava)

Terézia **Rončáková** (Catholic University in Ružomberok)

Marianna **Napolitano** (Fscire) and Ekaterina **Grishaeva** (Ural Federal University)

Theology and Digital Media Appropriation in Christian Churches: A Comparative Perspective

Since the Internet has gained a deep penetration into everyday life of most societies, Christian Churches strive to increase their presence on digital media for missionary purposes and in order to counterbalance the negative coverage in secular media (Stahle 2018; Zhukovskaia 2016). This change has brought about the need in digital professionals who use their media and technical skills to create digital resources for Churches. Heidi Campbell (2016) coins the term 'digital creatives' to signify this new group of professionals. At the same time, the ways Christian Churches use digital media are closely entangled with existing institutional practices (Hepp, Hasebrink 2018) and are shaped by theological dispositions. They vary in Catholic, Orthodox and Protestant Churches. This panel is aimed at comparison of how Catholic, Orthodox and Protestant Churches adapt digital media for religious purposes. The comparison will be worked out through the dialogue between scholars who study adaptation of digital media by Christian Churches and digital creatives, i.e., ministers and/or priests from these Churches who work with digital media. The dialogue will allow participants to reflect upon Christian digital media uses from practical and theoretical perspectives, to fine-tune theoretical approaches and to elaborate pieces of practical advice for digital creatives.

Chair: Ekaterina **Grishaeva** (Ural Federal University) and Marianna **Napolitano** (Fscire)

Session 1. Catholic Perspective - Speakers:

Alessandra **Vitullo** (Fondazione Bruno Kessler), *"Gifts of God": the Catholic Church facing technological innovation*

Juan **Narbona** (Pontificia Università della Santa Croce), *The culture of encounter on the digital era: challenges and opportunities*

Tereza **Zavadilová** (Charles University in Prague)

Andok **Mónika** (Pázmány Péter Catholic University), *Hungarian Religious Creatives - comparative analysis*

Discussant: Ksenia **Luchenko** (The Russian Presidential Academy of National Economy and Public Administration)

Session 2. Orthodox Perspective - Speakers:

Nikos **Gouraros** (International Association of Digital Media and Orthodox Pastoral Care), *The missionary challenge and the shaping of a genuine Christian consciousness through digital media. Thoughts, ideas, dilemmas, threats and opportunities discussed in the first three international Conferences on Digital Media and Orthodox Pastoral Care, DMOPC15, DMOPC8, DMOPC20.*

Evgeniya **Zhukovskaya** (Administration of the Affairs of the Russian Orthodox Church), *Information Politics and Risks for the Orthodox Church in XXIst Century*

Svetlana **Sharonova** and Elena **Avdeeva** (Peoples' Friendship University of Russia, JSC "Moscow information technologies")

Ksenia **Luchenko** (The Russian Presidential Academy of National Economy and Public Administration)

Liviu **Vidican-Manci** and Emil **Marginean** (Babeş-Bolyai University), *Missionary work of monasticism in digital space*

Discussant: Stefan **Gelfgren** (Umeå University)

Session 3. Protestant Perspective and Comparative Discussion - Speakers:

Antje **Roggenkamp** (Westfälische Wilhelms-Universität Münster), *Holy Goat 2.0. On the handling of digital media using the example of the Holy Spirit*

Stefan **Gelfgren** (Umeå University), *Promoting the Word of God, undermining the power of the Church*

Discussant: Alessandra **Vitullo** (Fondazione Bruno Kessler)

Marianna **Napolitano** (Fscire) and Taraneh **Wilkinson** (Georgetown University)
State, Religion, and the Category of Modernity-A Critical Workshop

This panel proposes the continuation of the interdisciplinary, critical and dialogical workshop on the category of modernity, and on how scholars from different fields and disciplines use it as starting point for critical, interdisciplinary discussion on state and religion, that we organized last year.

Can an interdisciplinary and dialogical debate on the category of modernity shed light on the way state policies and religious communities shape visions and functions of community and identity? Proceeding from the main issues raised during the dialogical debate developed in the field of the previous conference, such as secular modernity, principles of modernity and its relation with sacralization and normative questions, the mediation of agency between state and social actors, we would like to go forward with the discussion. In particular this workshop aims at critical examination of the category of modernity when assessing the relationship between state and religion, forms of religious expressions and governance, the impact religious Institutions and/or organizations' role on state policy, and subsequent dynamics between political trends and civil society.

Chair: Marianna **Napolitano** (Fscire) and Taraneh **Wilkinson** (Georgetown University)

Speakers:

Phil **Dorroll** (Emory University), *The Demands of Modernity: Ethical Possibilities in Orthodox Christian and Sunni Muslim Theology in Greece and Turkey*

Bader **Al-Saif** (Kuwait University), *"Modernity as a Religious Necessity:" Islamic Modernism in the Arabian Peninsula*

Abdul Rahman **Mustafa** (Universität Paderborn), *Islamic Ecological Ethics in the Anthropocene*

Regina **Elsner** (ZOiS Berlin), *Nailing jelly on the wall: Modernity as a category for the theological analysis of the Russian Orthodox Church?*

Aristotle **Papanikolau** (Fordham University), *Weathering the Secular: Post-communist Orthodox response to modernity*

Maxim **Khomyakov** (Higher School of Economics, National Research University), *Trajectories of Modernity in Russia: Between Autonomy and Rational Mastery*

Respondents:

Margherita **Picchi** (La Pira Research Library, Fscire)

Serafettin **Pektas** (Independent Scholar)

Taraneh **Wilkinson** (Georgetown University)

Kristina **Stöeckl** (Universität Innsbruck)

Alexander **Agadjanian** (Russian State University for the Humanities)

Andrey **Menshikov** (Ural Federal University)

Helmut Jakob **Deibl** (RaT, Universität Wien)

Religions between Elusion and Closure

The panel aims to portray religions as phenomena of particular ambivalence. On the one hand, they do have the capacity of opening up vacant spaces in realms of dominance, and on the other hand, they engage in processes that lead to occupying and locking down these spaces by applying power. At the same time, religions appear as a narrative of representing power and as a counter-narrative of subversion. This ambiguity will be confronted in an interdisciplinary way (theology, philosophy, religious studies, and political sciences).

The 'sacred sphere' religions refer to, can either be seen as a separated realm dominated by religious forces, or it can indicate a "surplus" beyond any accessibility, representation and availability. "The ambiguity of religion reveals itself in the fact that on the one hand it administers, dominates and occupies the sacred sphere, but on the other hand it opens realms not to be represented. Following this concept, 'God', 'Transcendence', the 'Beyond', the Messiah, the Canon etc. are transformations of this fundamental openness and a subversion of all definitive borders and self-identities." (Kurt Appel) This ambiguity has also an impact on public space, which lives from an ethos of "the open" that is connected to the subversion of dominating narratives. Religions can function as a contribution to these openings or they impede them.

Chair: Kurt **Appel** (RaT, Universität Wien) and Katharina **Limacher** (RaT, Universität Wien)

Speakers:

Sara **Rosenhauer** (Goethe-Universität Frankfurt am Main / RaT, Universität Wien), *Religion and the Ambivalence of Freedom. The Political Theologies of Christoph Menke and Eric L. Santner*

Helmut Jakob **Deibl** (RaT, Universität Wien), *Between Opening and Occupation of Spaces: Tensions in Sacred Architecture*

Katharina **Limacher** (RaT, Universität Wien), *Ambiguous remembrance: the Role of Religion in the Commemoration in Bleiburg*

Daniel **Kuran** (RaT, Universität Wien), *The Ambivalence of Force and Religion. Concepts of Force in Carl A. Raschke's The Force of God*

Marco **Büchler** (InfAI e. V.)

Innovation, Impact and Challenges posed to Digital Humanities by Religious Studies

The panel aims to open the discussion of digital innovation within Religious Studies. It comes with five paper contributions and a final slot for discussions with the audience.

Five selected papers aim to give a broad overview to recent activities within Digital Humanities:

1. Elton Barker: *Annotation is as old as writing itself*
2. Marco Büchler: *Automatic Detection of Biblical Intertextuality: What is possible and what not?*
3. Laurence Mellerin and Jacinta Chan: *Searches for (co)-occurrences of biblical references in customizable textual corpora*
4. Valeria Vitale: *Mapping the text: annotating and visualising digital resources with Recogito*
5. Nicolai Winther-Nielson: *Jerusalem by the book: Scaffolding the Hebrew Bible for Learners and Readers*

The papers cover and contrast methods from qualitative and quantitative research in Digital Humanities. The panel is composed by scholars from Religious Studies, researchers from Religious Studies and computer scientists.

Chair: Marco **Büchler** (InfAI e. V.)

Speakers:

Elton **Barker** (Open University), *Annotation is as old as writing itself*

Marco **Büchler** (InfAI e. V.), *Automatic Detection of Biblical Intertextuality: What is possible and what not?*

Laurence **Mellerin** (CNRS "Histoire et sources des mondes antiques" (UMR 5189) Sources Chrétiennes, Lyon) and Jacinta **Chan**, *Searches for (co)-occurrences of biblical references in customizable textual corpora*

Valeria **Vitale** (School of Advanced Studies, University of London), *Mapping the text: annotating and visualising digital resources with Recogito*

Nicolai **Winther-Nielson** (FIUC), *Jerusalem by the book: Scaffolding the Hebrew Bible for Learners and Readers*

Francesco **Cargnelutti** (La Pira Research Library, Fscire)

The White Fathers and the Muslims : Three Figures at the service of the dialogue with Islam

The commitment of the Catholic Church in the dialogue with Islam and the Muslims is relatively recent: officially, it goes back only to the Second Vatican Council (1962-65). While several actors participated in this turning point, the White Fathers played a leading role and continue, somehow, to be the guarantors of this dialogue.

At the forefront of the meeting with Islam and Muslims, and because they were actors of this conciliar turning-point and its post-conciliar implications, the trajectories of Jacques Lanfry (1910-2000), Joseph Cuoq (1917-1986) and Maurice Borrmans (1925-2017) offer the possibility of a broad questioning on this Catholic commitment: in its preparation as in its implementation.

Through the study of these figures and trajectories, this panel will seek to highlight some historical issues of this passion for dialogue: the necessary evolution of training and Islamic research in Catholic circles, the progressive definition of a theological orientation between mission controversies, the singularity of the approach of the Missionaries of Africa to the building of interreligious dialogue and the transmission issue.

Chair: Innocent **Maganya Halerimana** (Tangaza University College)

Speakers:

Rémi **Caucanas** (PISAI / Tangaza University College / IREMAM), *Jacques Lanfry (1910-2000) or the Kabylia matrix*

Claire **Maligot** (École Pratique des Hautes Études), *Joseph Cuoq, the White Fathers, theological networks on Islam, and Islam at the Roman Curia (1961 - late 1970s)*

Florence **Javel** (Université Catholique de Lyon), *A First Approach To The Work Of Maurice Borrmans From His Bibliography*

Amy **Phillips** (Georgetown University)

The Formation of Jesuits and Their Libraries

This panel is devoted to understanding Jesuit book collections from Italy, Portugal, and the United States between the 16th and 19th centuries. Jesuits' interests, both religious and secular, can be discerned by examining the composition of their library collections, and the scholars participating in this panel will give special attention in reconstructing these concerns.

Chair: Amy **Phillips** (Georgetown University)

Speakers:

Robert **Danieluk** (Archivum Romanum Societatis Iesu), *From Ribadeneira to Polgar: Excellence in Jesuit Bibliographies*

Asheleigh **Folsom** and Amy **Phillips** (Georgetown University), *Woodstock College Library Special Collections of the Society of Jesus*

Luana **Giurgevich** (Universidade de Lisboa), *Jesuit libraries in the Portuguese Ecclesiastical Library Network (1540-1759)*

Noël **Golvers** (KU Leuven), *Jesuits (pre-Suppression period) at Work in the Library: Practices and Methods of Reading and Book management*

Laura **Madella** (Università di Parma), *The Library of Saverio Bettinelli (1718-1808)*

Francisco **Malta Romeiras** (Universidade de Lisboa), *The Reading and Circulation of Prohibited Books in Jesuit Libraries in Portugal (1540-1759)*

Claire **Maligot** (École Pratique des Hautes Études)

Sainthood in dialogue with religious otherness

How does holiness adapt to and connect with its interfaith context? Our answers are at the crossroads of theology, history, art history and anthropology.

As an historical by-product, sainthood depends on a social context. Saints as role models are permanently re-read according to one's time, as shown with Francis of Assisi, from Damietta (1219) to Abu Dhabi (2019).

Although sainthood is one, the paths to it nonetheless are diverse. Shared sanctuaries and figures show that coexistence changes our way to rely on saints. In societies prone to interreligious conflict, how coexistence is achieved in *shared sacred sites*? Is there a common sacral dimension, allowing a shared experience of holiness?

Theological frames have changed. Promoting the ordinary call of all to holiness, Vatican II insists on the universal, ecclesial and eschatological dimension of holiness. It has also an ecumenical dimension (communion of saints). Can we identify the same dimension in other traditions (esp. Abrahamic faiths)? Can we hypothesize the existence of an inter-religious conviction in sharing the benefits of a holiness lived and offered for all?

Testimony too has evolved. For the "martyrs d'Algérie", the beatification process passed from hesitating to insist on a "blood martyr" in a tense context to promoting a testimony of faith, friendship and hospitality.

Speakers:

Claudio **Monge** (Dominican Study Istanbul), *A theological perspective*

Claire **Maligot** (École Pratique des Hautes Études), *A historical perspective*

Silvia **Pedone** (Università della Tuscia), *Perspectives in history of art*

Gina **Zurlo** (Gordon-Conwell Theological Seminary)

Gina A. Zurlo and Todd M. Johnson, *World Christian Encyclopedia, 3rd edition* (Edinburgh University Press, 2019)

The World Christian Encyclopedia, now in its 3rd edition, documents the changing status of World Christianity over the past 120 years from historical and social scientific perspectives. It records the continued shift of Christianity to the Global South and contains estimates for religious and nonreligious affiliation in every country of the world, including detail on Christianity to the denominational level. This reference work features comprehensive descriptions of all Christian traditions, including current information on the uniqueness of Christian experiences around the world.

The book includes a 32-page full-colour global and continental overview of Christianity and religions (including Catholics, Independents, Orthodox, Protestants, Evangelicals and Pentecostals/Charismatics); historical and demographic profiles of Christianity in 234 countries, from Afghanistan to Zimbabwe, vetted by in-country experts; 24 full-colour maps plus hundreds of additional graphs, charts and tables; photos of Christians in every country of the world, both historic and contemporary; detailed explanation of the methodology and sources supporting the estimates; and quick-reference tables, including country-by-country statistics, that provide detail on religious affiliation and Christian activities worldwide.

Discussants:

Anne **Goujon** (Vienna Institute of Demography / Austrian Academy of Sciences)

Jenn **Lindsay** (John Cabot University)

Annalisa **Butticci** (Max Planck Institute for the Study of Religious and Ethnic Diversity)

Anastas **Odermatt** (Universität Luzern)

Silvio **Ferrari** (Università di Milano)

Are freedom of religion or belief and security really irreconcilable?

This panel is organized by ICLARS (International Consortium of Law and Religion Studies)

Security worries have been constantly on the rise after 9/11 and this has led to increasing limitations of all freedom rights, including freedom of religion or belief (FoRB). Starting from a document recently published by the OSCE / ODIHR, the panel intends to provide a few inputs on how to address the conflict between security and FoRB both at theoretical and practical level. On the one hand, the panelists will discuss whether approaching the issue of FoRB and security from the angle of a human right and its limitations is the best way to deal with the problem, on the other the conflicts concerning conversion, meeting and worship places, registration of religious organizations and religious radicalism will be discussed.

Chair: Kishan **Manocha** (OSCE/ODIHR)

Speakers:

Cole **Durham** (Brigham Young University)

Mark **Hill** (ICLARS)

Fabio **Petito** (University of Sussex)

Marco **Ventura** (Università di Siena)

Mine **Yildirim** (Norwegian Helsinki Committee)

Fernanda **Alfieri** (FBK-Istituto storico italo-germanico in Trento), Vincenzo **Lavenia** (Alma Mater-Università di Bologna), and Flavio **Rurale** (Università di Udine)

Perspectives on Early modern sacerdotal celibacy: knowledge, norms and practices

In the sixteenth-century disputes between the Church of Rome and the Reformers, the sexual discipline of the clergy was given a crucial role, to the extent that its interpretations and applications were able to draw a dividing line between Catholics and Protestants. If Catholic priests were called to build their separateness, superiority and leadership on sexual renunciation, the Protestant pastors had to place themselves in the sanctifying institution of marriage. Recent studies seem to show that the two models, although opposite in most ways, were both based on the common acknowledgment that the sexual body of the clergy needs discipline, be it grounded on sexual deprivation or in the tempered practice of conjugal sexuality. Keeping the focus on the discipline of male body, the panel aims at further explorations: where did both perspectives draw their presuppositions? Which juridical, medical, philosophical traditions were recalled in order to build the new normative of the sexual body of the clergy? Which role did the relationship with non-Christian religions play in shaping imaginaries and normatives?

Chair: Cristiana **Facchini** (Alma Mater-Università di Bologna)

Speakers:

Fernanda **Alfieri** (FBK-Istituto storico italo-germanico in Trento), *Drawing boundaries. Early modern Catholic discourses on marriage, celibacy and the male body*

Vincenzo **Lavenia** (Alma Mater-Università di Bologna), *Male Sodomy and Catholic Clergy in Early modern Europe*

Flavio **Rurale** (Università di Udine), *Between aristocratic codes and tridentine normative. A portrait of Catholic male clergy (sixteenth-seventeenth century)*

Enrico **Piergiacomi** (Università di Trento / Fondazione Bruno Kessler), *The pleasures of celibacy. Pierre Gassendi and the Early modern debate on religious sexual ethics*

Sylvie **Taussig** (CNRS)

Questions about the Islamic liberation theology

The political realities of Latin America and its cultural specificities have led to a renewal of theology, or rather a reversal of theology, since the 1960s: the Christian liberation theology. As part of a new dynamic that allows it to be translated into positive actions in everyday life, it involves three types of readings: historical, social and religious, with the emphasis on the contextualisation of the proposals and on their relevance for Latin America. As for the theological discourse, instead of starting from the divine revelation, it was based on reality and social practice. The articulation of a hermeneutic of the text to a hermeneutic of complete human existence led to the constitution of basic communities that refused the distinction between believers and non-believers, and addressed Man. Today liberation theology is strongly claimed by a large number of Muslim thinkers, coming from various backgrounds, there is much evidence to suggest that liberation theology would be a new face of reform, even Islamism (according to Asef Bayat's question in an interview with Alain Gresh "Is Islamism the Muslim form of liberation theology?"). The objective of this panel is to examine the relevance of the assimilation of these theologies to Christian liberation theology, particularly with regard to their relationship to the religious text, to the global v/s contextualized reading, or to the notion of freedom or liberation.

Chair: Jocelyne **Cesari** (University of Birmingham / Georgetown University)

Speakers:

Rawan **Abdullah** (University of Birmingham), *Liberation Theology and the Muslim Brotherhood: Belief, behaviour and belonging*

Ahmed Fal **Sbai** (Mohammad 5 University-Agdal Rabat), *Islamic liberation theology-Roots and perspectives*

Karim **Ifrak** (CNRS), *Islamic Feminism and Liberation Theology. Female imams as a case study*

Maryyum **Mehmood** (University of Birmingham), *Islamic Liberation Philosophy in "Naya" Pakistan*

Sylvie **Taussig** (CNRS), *Theological criticisms of islamic liberation theology*

Discussant: Jocelyne **Cesari** (University of Birmingham / Georgetown University)

Michael **Hjäl**m (Sankt Ignatios Theological Academy)

Eco theology: sacred and fallen nature

Eco-theology became a major feature in the twentieth century, as a kind of constructive theology focusing on the inter-relationships of nature and theology. A core question has been whether nature is fallen or sacred or both at the same time, and how such worldviews have an impact on the degradation or restoration and preservation of nature.

Chair: Miriam **Lindgren Hjäl**m (Stockholm School of Theology)

Speakers:

Abate **Gobena** (Stockholm School of Theology), *Creation: Sacred or Fallen*

Joseph **Sverker** (Stockholm School of Theology), *Ecosystem and Human Domnion in Perspective of a Fallen or Sacred Nature*

Michael **Hjäl**m (Sankt Ignatios Theological Academy)

Critical ecclesiology: toward a renewal of the episcopacy in the East

The orthodox churches in the East came out from oppression after more than five hundred years. Without a doubt this has been detrimental in many aspects of the life of the church, including the ministry of the bishops. This session is an exploration of potential aspects in renewing the understanding and potentiality of the ministry of the bishops. Three main topics will be discussed and presented. Firstly, the impact ecumenism has had on the orthodox understanding of episcopacy. Secondly, the various functions of episcopacy in history and present. Finally, the dark ecclesiology and the impact on the function of the Church.

Chairs: Cyril **Hovorun** (Loyola Marymount University) and Michael **Hjäl**m (Sankt Ignatios Theological Academy)

Speakers:

Cyril **Hovorun** (Loyola Marymount University), *Toward a Renewal of the Episcopacy in the East*

Vladimir **Shmaliy** (Ss Cyril and Methodius Postgraduate and Doctoral School / National Research University MEPhI), *Challenges of ecumenical dialogues for Orthodox understanding of the episcopacy*

Christophe **D'Aloisio** (UCLouvain), *Contemporary understanding of episcopacy in secularized contexts*

Andrey **Shishkov** (Center for Advanced Theological Studies), *What we do in the shadows: contours of the dark ecclesiology*

Michael **Hjäl**m (Sankt Ignatios Theological Academy), *The gnomic will of the bishop in the letter of St Ignatius of Antioch, as a key toward a renewed episcopacy*

Michael **Hjäl**m (Sankt Ignatios Theological Academy)

Orthodox unity: Christology in the making

The Christological divide since 451 has remained the major obstacle between the non-Chalcedonian and Chalcedonian churches, but could the council of 553 unite us with the teaching on the en-hypostasis doctrine. Cyril Hovorun and Youhanna Nessim Youssef will explore the topic, from the perspective of how the council of Chalcedon was received and understood by the various parties before and after the council of 553. Each presenter will conclude with a possible path for the future.

Chair: Michael **Hjäl**m (Sankt Ignatios Theological Academy)

Speakers:

Cyril **Hovorun** (Loyola Marymount University), *After the Councils. Toward Unity*

Youhanna **Nessim Youssef** (University of Melbourne), *The Christology of Severus in Comparison with the Council of Constantinople 553*

Michael **Hjäl**m (Sankt Ignatios Theological Academy)

Orthodox lay organizations in coexistence, conflict and cooperation with the hierarchy

Lay organizations have been instrumental for the orthodox ecclesiastical development in the twentieth century and beyond in various constellations, coexisting with the hierarchy, both in cooperation and in conflict. The ultimate question is whether these organizations are beneficial for the official church, how are they influencing the church life, and when they become an obstacle for relations with the official church. The panel consists of members from Mehebere Kidusan from Ethiopia, and the Institute for the Study of Culture and Christianity in Belgrade.

Chair: Gabriel **Bar-Sawme** (St. Ignatius Seminary, Stockholm)

Speakers:

Bojana **Bursac Džalto** (University of Belgrade), *Why we need lay organizations and organizations independent from the Churches*

Tamiru **Lega** (Mahbere Kidusa), *Mahebere Kidusan. Empowering people and the Church*

Anna-Maria **Totomanova** (Sofia University St. Kliment Ohridski)

Orthodox Balkan Countries in 14th-15th centuries. Religious, cultural, and political aspects

The panel discusses the complicated historical situation in the Orthodox Balkan countries in 14th -15th cc. On one hand, it was the time of the so called Palaiologan Renaissance in Byzantium, that influenced the culture and literature of all Orthodox countries in South-East Europe. A new mystical movement – hesychasm occurred and spread in Bulgaria, Serbia and Byzantium. With Mount Athos as a centre hesychasts are fully integrated into the liturgical and sacramental life of the Orthodox Church, though at the beginning some of the Hesychast practices were considered to be unholy and even heretical. The Hesychast controversy was provoked by Gregory Palamas’ defense of hesychasm and the his distinction between the essence and the energies of God. The cultural flourishing resulted in revision of the translation of the Holy Script in order to eliminate any corrupted readings and writings and in the orthographic reforms in both Greek and Slavic literary milieu. On the other hand, it was the period of Ottoman invasion in the Balkans that led to the demise of all Orthodox countries. A series of unsuccessful attempts for re-pacification between the Orthodox and Catholic churches provoked some anti-Latin polemics in both Byzantine and Slavic literature. After the fall of Byzantine empire in 1453 Muscovy became the center of the Orthodoxy and took the role of the Third Rome, preserving both the Byzantine and Cyrillo-Methodian cultural heritage.

Chair: Anna-Maria **Totomanova** (Sofia University St. Kliment Ohridski)

Speakers:

Dmitry **Biriukov** (Higher School of Economics, National Research University), *On the Beginning of the Hesychast Controversy in the 1330s*

Nina **Gagova** (Bulgarian Academy of Sciences), *The Bulgarian Tsar John Alexander (1331-1371) and the Spread of the Hesychastic Movement on the Balkans in the 14th century*

Anna-Maria **Totomanova** (Sofia University St. Kliment Ohridski), *The Language of the Slavonic Bible Half a Millennium after Cyril and Methodius*

Svetlina **Nikolova** (Bulgarian Academy of Sciences), *A Bulgarian Catena on the Psalms in a 14th Century Copy: Sources and Dating*

Marco **Scarpa** (Bulgarian Academy of Sciences), *Graeco-Latin Relations between the Councils of Lyon and Ferrara-Florence and their Reception among the Slavs*

Ivan **Christov** (Sofia University St. Kliment Ohridski), *The Bulgarian Participation in the Council of Ferrara-Florence*

Vassya **Velinova** (Sofia University St. Kliment Ohridski), *History and Historical Consciousness in South Slavic Literary Texts 15th-18th cc*

Ana **Stoykova** (Bulgarian Academy of Sciences), *The Warrior Saints’ Cult in the 14th-15th cc. on the Balkans*

Luca **Ferracci** (Fscire)

Alberto Melloni (ed.), *A History of the Desire for Christian Unity, Vol. I* (Brill, 2020)

The session will present the first result of an editorial program launched by FSCIRE in 2014. Nearly a hundred contributors from different countries and disciplinary fields joined this editorial enterprise with the purpose to produce a multi-volume History of the Desire for Christian Unity that is not intended to be a history of "the" movement or a history based on a specific confessional perspective. It will rather be a research into how a “desiderium” has been driving theologians, hierarchs, pastors, philosophers, historians and the common faithful to seek visible unity.

Discussants:

Alberto **Melloni** (Fscire)

Hyacinthe **Destivelle** (Pontificio Consiglio per la Promozione dell'Unità dei Cristiani)

Mary **Tanner**

Aleksandra **Djuric Milovanovic** (Institute for Balkan Studies SASA / KAICIID International Dialogue Centre)

IRD Education as a tool to promote SDGs

This panel is organized by the KAICIID International Dialogue Centre

KAICIID subscribes to the principles in the Universal Declaration of Human Rights and views the practice of dialogue as fundamentally connected to human rights and advancing the global development agenda. Dialogue can play a central role in advancing the sustainable development goals because it can increase inclusion, respect and improve coordination among all stake-holders.

This panel aims to further highlight and detail the importance of Interreligiouse Dialogue (IRD) education in advancing the human rights and Sustainable Development Goals (SDGs). The KAICIID Fellows Network aims to map and develop synergies among the individuals and institutions in ways that will contribute towards supporting and developing new interreligious dialogue initiatives that will contribute to peace, to increase pluralism education to promote social cohesion of dialogue and common citizenship in societies throughout the world as well as towards increasing women’s involvement in dialogue.

The KAICIID Dialogue Knowledge Hub (DKH) is a user-focused virtual platform to serve anyone working or interested in interreligious dialogue (IRD) throughout the world. The services are primarily informative and educational, focused on knowledge products creation and sharing, E-learning and providing networking opportunities. DKH aims to 1. Provide high-quality E-learning courses and thematic webinars to address the capacity development needs of individuals, organizations and institutions in the field of IRD; 2. Supply IRD community and KAICIID stakeholders with knowledge tools, services, facilitate best practices and experience sharing; and 3. Provide open access to the wealth of KAICIID IRD online databases and resources.

Chair: Mohammed **Abu-Nimer** (KAICIID International Dialogue Centre)

Speakers:

Armen **Rostomyan** (KAICIID International Dialogue Centre)

Anja **Piskur** (KAICIID International Dialogue Centre)

Virginia **Ottolina** (KAICIID International Dialogue Centre)

Ruth Simha **Ouzana** (Les racines de demain)

Aleksandra **Djuric Milovanovic** (Institute for Balkan Studies SASA/KAICIID International Dialogue Centre)

Religion and Social Cohesion in Europe: How do perceptions and practice of different religious identities influence the “belonging” of minorities and refugees in Europe?

This panel is organized by the KAICIID International Dialogue Centre

Religious identity is often perceived in a binary light, either as a strongly negative or an overwhelmingly positive factor when it comes to building relationships which promote the social inclusion of newly-arrived refugees. The reality is likely to be more nuanced, and to depend on how it is perceived and understood both by the newcomer and by the host society. This panel discusses how religion influences the reception and inclusion of people seeking refuge, bearing in mind important variables such as age, prevailing political discourse and media coverage, and drawing comparisons with the experiences of more established (religious) minority groups in European society. As part of the analysis, a guiding question for panel members is what attitudes and perceptions are most helpful or harmful for social cohesion when it comes to religious identity – and whether there are good solutions out there for newcomers which enable accurate self-representation, e.g. through media awareness. The panel will seek to identify current developments and promising examples which appear to contribute to achieving a just, inclusive society confident in its diversity. The speakers are members of two platforms of the International Dialogue Centre (KAICIID), the Muslim Jewish Leadership Council and the Network for Dialogue to shed light on this decisive topic.

Speakers:

Miriam **Díez Bosch** (Observatory Blanquerna on Communication, Religion and Culture)

Amjad **Saleem**, International Federation of the Red Cross and Red Crescent

Lody B. **van de Kamp** (Jehoeda Services, Amsterdam)

Suaad **Onniselkä** (Puistopolku Comprehensive School, Helsinki)

Aleksandra **Djuric Milovanovic** (Institute for Balkan Studies SASA / KAICIID International Dialogue Centre)

Ephrem **Ishac** (Universität Graz)

Third Bologna Syriac Day (Yawmo Suryoyo Tlithoyo d-Bologna) – Spiritual Prayers in Syriac Heritage

Although many scholarships have been contributing to Syriac Liturgical studies from different perspectives; however, the concept of “Syriac Prayer” in a spiritual context deserves a further attention. The two panels of the Third Bologna Syriac Day, will study this theme from various approaches:

Panel I: Spiritual Prayers in Syriac Heritage

This panel will deal with the concept of “prayer” according to the Syriac Fathers. The papers will discuss the notion of prayer, especially of how being understood in a spiritual milieu, as presented and defined in the Syriac patristic and monastic circles such as in the writings of John the Solitary, Isaac of Nineveh and Barhebraeus. The panel will try through discussions, to reach some conclusions about understanding a concept of “Syriac prayer”, as a fundamental component to the Syriac spiritual heritage.

Chairs: Mor Polycarpus Augin **Aydin** (Patriarchal Vicariate of the Netherlands), Gabriel **Bar-Sawme** (Sankt Ignatius Theological Academy / Stockholm School of Theology) and Ephrem **Ishac** (Universität Graz)

Speakers:

Robert **Kitchen** (Stockholm School of Theology), *The Tears of Prayer: Early Witness to the Gift of Tears in The Book of Steps*

Benedict Valentin **Vesa** (Babeş-Bolyai University), *Silence and Silent Prayer at John the Solitary and Isaac of Nineveh*

Jennifer **Griggs** (Universität Osnabrück), *Theoretical and Practical Dimensions to Barhebraeus’ Spirituality of Prayer*

Catalin-Stefan **Popa** (University of Bucharest), *Psalms. The Language of Prayer in Barhebraeus’ Contemplative Ideals*

Ephrem **Ishac** (Universität Graz)

Third Bologna Syriac Day (Yawmo Suryoyo Tlithoyo d-Bologna) – Syriac Prayers and Spirituality in Common Practice

Although many scholarships have been contributing to Syriac Liturgical studies from different perspectives; however, the concept of “Syriac Prayer” in a spiritual context deserves a further attention. The two panels of the Third Bologna Syriac Day, will study this theme from various approaches:

Panel II: Syriac Prayers and Spirituality in Common Practice

The second panel will investigate how Syriac prayers are practiced in the Syriac communities while using vernacular dialects and different languages, but still being faithful to Syriac spirituality (the cases of Indian and Guatemala Syriac churches). In fact, one of the major questions while discussing the spiritual life of the Syriac diaspora, is about the identity of “Syriac prayers”; whether it is understood as a continuation of traditional heritage, or by expressing spirituality through other contemporary elements (such as music and iconography), as being actualized according to time and space.

Chairs: Mor Polycarpus Augin **Aydin** (Patriarchal Vicariate of the Netherlands), Gabriel **Bar-Sawme** (Sankt Ignatius Theological Academy / Stockholm School of Theology) and Ephrem **Ishac** (Universität Graz)

Speakers:

Michael **Hjälms** (Stockholm School of Theology), *The Syro-Greek Construction of Prayer, as Distinguished from East Syriac Tradition*

Saliba **Er** (Universität Salzburg), *A Comparative Examination on the Institution Narrative between Short and Long Version of the Anaphora of James*

Alessandro **Mengozi** (Università di Torino), *Old and New Prayers in Sureth from the Plain of Mosul of the 19th Century*

Anna **Hager** (Universität Wien / FWF), *Spirituality and Conversion in the Syriac Orthodox Archdiocese of Central America*

Joshy **Vettikkattil** (Malankara Jacobite Syrian Orthodox Church), *Compline Prayer in the Malankara Tradition: Some Features*

Ahmet **Alibasic** (University of Sarajevo)

Islamic Education in Eastern Europe

The panel aims to explore the current state, achievements, limitations, and challenges in Islamic education in Eastern Europe at times when expectations are growing and far surpass traditional educational functions. Islamic education is, variously, supposed, among other things, to help preserve Islamic identity of new Muslim generations, train Islamic leaders in classical and contemporary knowledge, prevent radicalization, and help integration. The panel also intends to explore the status of Islamic education in public educational institutions and forms of formal, non-formal and informal Islamic education in Bosnia and Herzegovina, Bulgaria and Russia. The panel is supported by the International Institute of Islamic Thought, USA, and the Center for Advanced Studies, Sarajevo.

Chair: Ahmet **Alibasic** (University of Sarajevo)

Speakers:

Nedim **Begovic** (University of Sarajevo), *Educating Imams in Bosnia and Herzegovina: Issues and Challenges*

Arif **Abdullah** (Higher Islamic Institute in Sofia), *Islamic Education in Bulgaria: Practices and Challenges*

Elmira **Muratova** (Taurida National V. I. Vernadsky University), *Islamic Education in Post-Soviet Russia: Achievements, Limitations, and Challenges*

Silvio **Ferrari** (Università di Milano)

Developing researches in religious studies

In Europe there are many religious studies centers and theology departments; they work, however, in a situation of relative isolation. Developing communication and dialogue between them could provide an important contribution to comparing research methods, identifying new topics of study, developing projects, establishing connections and presenting joint applications for funding. The panel intends to promote this dialogue starting from the description of an American experience and the presentation of the results of a survey among European centers of religious studies, followed by the interventions of some representatives of these centers. Ample space will be reserved for discussion among all the panel participants.

Chair: Silvio **Ferrari** (Università di Milano)

Speakers:

William **Storror** (Center of Theological Inquiry Princeton)

Jocelyne **Cesari** (University of Birmingham / Georgetown University)

Marco **Guglielmi** (Fondazione Bruno Kessler)

Pantelis **Kalaitzidis** (Volos Academy for Theological Studies)

Alexander **Maurits** (Lunds Universitet)

Alberto **Melloni** (Fscire / Università di Modena e Reggio)

Marco **Ventura** (Fondazione Bruno Kessler)

Federico **Badiali** (Associazione Teologica Italiana)

Church and power: public context and gender identity

This panel is organized by the Associazione Teologica Italiana (ATI)

The Associazione Teologica Italiana's panel wants to reflect on the relationship between the churches and power, on two specific aspects: on a intra-ecclesial front, with a contribution from prof. Simona Segoloni on leadership's critical issues in christian communities starting from a gender perspective, and on the extra-ecclesial front with an observation from prof. Massimo Nardello about how theology could be inserted in a constructive way in the public and pluralistic context, without being an attempt to Christianize society or culture.

Speakers:

Simona **Segoloni** (Istituto Teologico di Assisi), *Church, power and leadership. A gender based reading*

Massimo **Nardello** (Istituto Superiore di Scienze Religiose), *Theology's public role in modern secular and pluralistic societies. A few thoughts starting from D. Tracy's proposal*

Federico **Badiali** (Associazione Teologica Italiana)

Women deacon: a novel role for a new time

This panel is organized by the Associazione Teologica Italiana (ATI)

The panel deals with, in three lunges of historical and systematic-theological nature, the debated subject of deaconesses. After four years since the creation of the Study Commission on the Women's Diaconate by the Holy Father Francis, due to the requests moved forward by the local Pan-Amazsonian churches, in October 2019, and to proposals moved forward by the Synodale Weg of the German Church, it has become a necessity to discuss the main objections to the ordaining of women as deacons and emphasize possible reasons in favor of this ecclesial choice.

Speakers:

Andrea **Grillo** (Pontificio Ateneo S. Anselmo), *The very fragile reasons of the exclusions of women from the ordained ministry: pre-modern sources and late-modern re-readings*

Fabrizio **Mandreoli** (Facoltà Teologica dell'Emilia-Romagna), *Deaconesses: what impedes it? Problems on the (not only) theological's horizon*

Serena **Noceti** (Istituto Superiore di Scienze Religiose della Toscana), *Deacons and deaconesses in a deaconal church: proposals from the Amazons and from Germany*

Rémi **Caucanas** (PISAI / Tangaza University College / IREMAM)

B. Ferhati, R. Caucanas, B. Tramier, *L'Église et les chrétiens dans l'Algérie indépendante. Études et témoignages* (Karthala, 2020)

A team made up of Algerian and French researchers as well as religious actors analyses the history of the Church in independent Algeria, focusing on the human and intellectual-even spiritual-dimensions of the process of emerging from war and rebuilding peace.

Roberto **Cipriani** (Università degli Studi Roma Tre)

Religion in Italy. A quali-quantitative approach

After twenty-five years from the research on Religiousness in Italy, the results of which were published in 1995, signed by Vincenzo Cesareo, Roberto Cipriani, Franco Garelli, Clemente Lanzetti, and Gianfranco Rovati, the new survey carried out in 2017 on the same topic presents a significant novelty: the approach was not only quantitative (by administering a questionnaire to a statistically representative sample of the entire Italian population made up of 3238 respondents), but also involved a set of 164 appropriately selected subjects on the national territory (following criteria not far from the overall demographic picture, even if there is no claim of statistical representativeness and therefore a generalization of results).

Chair: Roberto **Cipriani** (Università degli Studi Roma Tre)

Speakers:

Roberta **Ricucci** (Università di Torino)

Stefano **Martelli** (Alma Mater-Università di Bologna)

Enzo **Pace** (Università di Padova)

Marco **Ventura** (Università di Siena)

Alberta **Giorgi** (Università di Bergamo)

Elisabetta **Ruspini** (Università di Milano-Bicocca)

Rosario **Forlenza** (New York University)

Cenap **Aydin** (Istituto Tevere / Istituto Internazionale Jacques Maritain)

Stefania **Palmisano** (Università di Torino)

Herman **Selderhuis** (Theological University of Apeldoorn / RefoRC)

The Power of Libraries

Libraries are in a powerful position as they decide what books and digital data are available and accessible for scholars. Publishers depend economically as well as strategically on the policies of libraries. Is this power of libraries growing with the growth of digitisation? With the increase of prices of books and journals? With a decrease in budgets for libraries. With a decrease of language skills? Or is the power of libraries not a threat but quite the opposite a great chance for religious studies? Have libraries with the new digital techniques the power to give a boost to research? At this roundtable four stakeholders meet: a publisher, a scholar, a librarian, and a database-expert. These four will discuss the questions above and come up with stimulating answers.

Chair: Herman **Selderhuis** (Theological University of Apeldoorn / RefoRC)

Speakers:

Martin **Faßnacht** (Universitätsbibliothek Tübingen)

Alison **Kirk** (Routledge)

Mathijs **Lamberigts** (KU Leuven)

Margot **Lyon** (ATLA)

Alessandro **Ferrari** (Università degli Studi dell'Insubria) and Paolo **Naso** (Centro Studi Confronti)
PriMED. Strategies and Policies to Prevent and Contrast Radicalisation

PRIMED (Prevention and Interaction in the Trans-Mediterranean Space) is the first relevant project devoted to the prevention of radicalization funded by the Italian government. Managed by 12 Italian Universities and 10 Universities belonging to the Organisation of the Islamic Cooperation, PRIMED is involved in a large number of different activities (eg. joint teachings, Winter and Summer Schools, training for public servants, business people, student tours, thematic workshops) following the specific competences of the involved partners. The EUARE PRIMED session aims at presenting the activities of the project and to discuss them with present and potential new partners.

Speakers:

Roberto **Mazzola** (Università degli Studi del Piemonte Orientale)
Khalid **Rhazzali** (Università degli Studi di Padova)
Roberta **Ricucci** (Università degli Studi di Torino)
Flavia **Cortelezzi** (Università degli Studi dell'Insubria)
Alessandro **Ferrari** (Università degli Studi dell'Insubria)

Mark **Hill** (ICLARS)

Church/State Relations, Freedom of Religion and Human Dignity

Members of the European Consortium for Church and State Research with particular experience of their own jurisdictions will present short comparative papers providing an analysis of the manner in which different national models of Church/State relations affect freedom of religion and human dignity. They will consider the lived reality of Church/State relations within their own country and the extent to which this has the capacity to facilitate and frustrate the promotion of freedom of religion and the fostering of human dignity. These short presentations will then lead to a free-ranging and interactive conversation from the panellists and audience, extending the analysis into a global dimension.

Speakers:

Miguel **Rodriguez Blanco** (Universidad de Alcalá / European Consortium for Church and State Research)
Mark **Hill** (ICLARS)
Silvio **Ferrari** (Università di Milano)
Francis **Messner** (Centre national de la recherche scientifique (CNRS) / Université de Strasbourg, DRES, Equipe Droits et religions)
Lina **Papadopoulo** (Aristotle University of Thessaloniki)
Piotr **Stanisz** (John Paul II Catholic University of Lublin)
Marco **Ventura** (Fondazione Bruno Kessler)
Wolfgang **Wieshaider** (Universität Wien)