
European Academy of Religion

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Annual Conference 2022

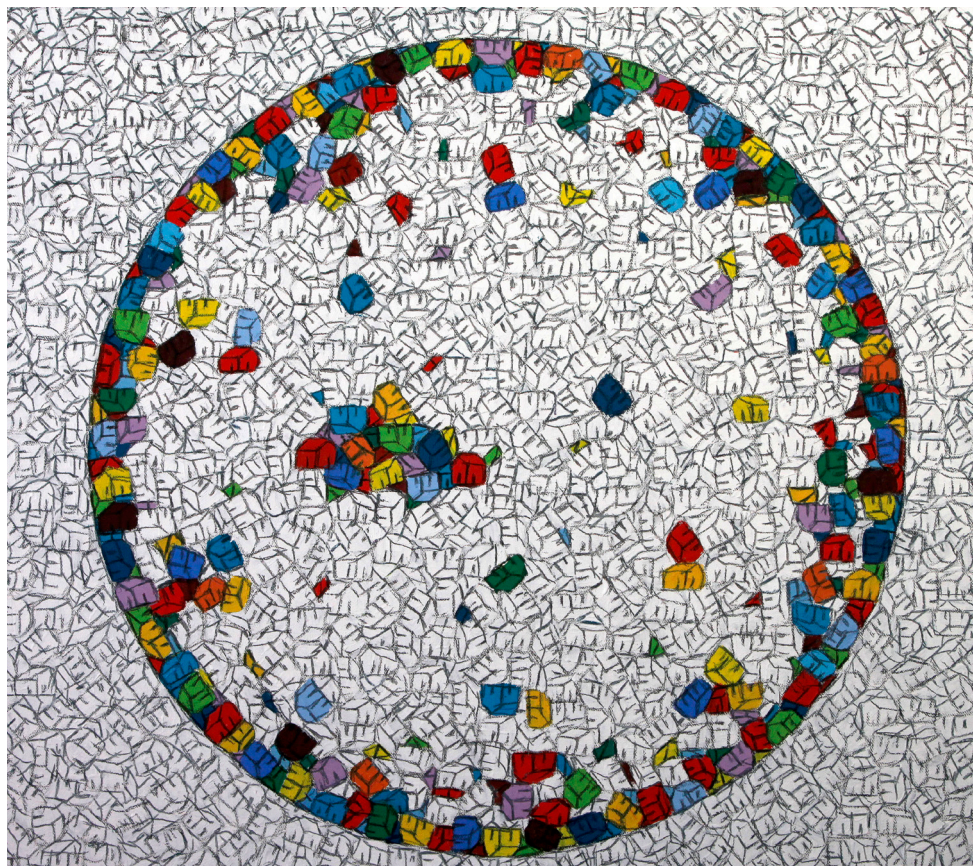
Religion and Diversity

20–23 June, Bologna, Italy



Program

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Rappresentanza in Italia della Commissione Europea



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Introduction



#EuARe2022

Religion and Diversity

Diversity characterizes internal dynamics and external relations of all religious faiths in their different dimensions: texts – in their origins, exegesis, hermeneutics, critical editions; cults – in their anthropology, esthetics, adaptations; norms – in their sources, implementation, collection; doctrines – with their languages, narratives, transmissions; practices – in their motivation, evolution, connection or antagonism with other societal actors. A complex system with multiple variants that is usually reduced to a “dialogic dimension” which finds its most visible reasons and outcomes in the way societies transform and represent it into their political, juridical, and social systems, but also in the ways that the faith communities generate dialogue or conflict within themselves and towards other communities (religious and non-religious).

Religious diversity offers, therefore, a wide spectrum for scholars working on its facets and impact on the public and intimate life of people, social attitudes and behaviors, political choices and instances, and cultural and economic dimensions all along the history, from classical religions to more recent aspects.

Theologies, history and historiography, law and its political implementation, political balances, social practices and relations, cultural approaches and sensibilities have a role in describing, defining, ruling, and representing religious diversity in the varieties it assumes in different times and places. They have a role in constructing paradigms, identifying processes of accommodation, justifying conflicts, promoting change, detecting languages, and driving understanding.

The questions that this year’s overarching topic will address are:

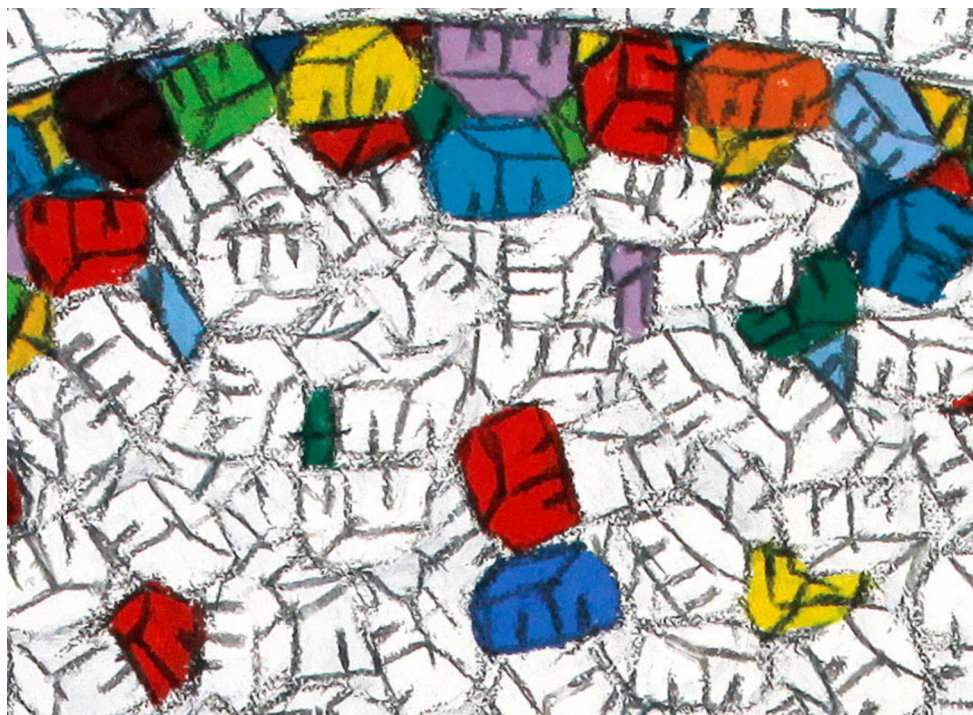
- How the past of diversity has been and still is re-elaborated to deny or boost violence?
- How diversity became, since the classical cultures, a reason to close or open the divide between public power and the religious understanding of it?
- How can religious diversity be detected and critically identified through indirect sources like international treaties, constitutions, laws, and artistic representations from the antiquity onward?

- What role education had all along its history until today and with the most different paradigms in shaping and/or managing religious diversity?
- What linguistic paradigms are (de)coded to manage diversity in given cultural areas?
- How did theologies and doctrines develop and are still developing towards the shaping of languages and practices of diversity?

Scholars from all the scientific disciplines studying religions in all their different forms and their diachronic and synchronic variety are invited to apply. The European Academy of Religion also welcomes seminars and focus groups of other societies, academies, research teams, journals, departments and research centres.

Francesca Cadeddu, President of the European Academy of Religion
Università di Modena e Reggio Emilia
Fondazione per le scienze religiose (FSCIRE)

Keynote Lectures



Keynote Lectures

Madlen **Krüger**

(Institute for Interdisciplinary Research, Heidelberg)

The multi-dimensional entanglement of restrictions on religious diversity: A Myanmar case study

Teatro San Leonardo, Via San Vitale, 63

June 20th, 18:15–19:45

Socio-political and individual approaches to religious diversity are multifaceted. Religious diversity can be perceived as a threat or opportunity, can be tolerated, promoted, restricted, or instrumentalized.

As a majority Theravāda-Buddhist country with a distinct ethnic and religious plurality along with vast regional diversities, Myanmar offers many insights into the challenges of religious diversity. The focus of the lecture will be on the boundaries, obstacles, and restrictions on religious diversity and their entanglements at political, social, and individual levels.

The analysis will address in particular how state regulation, instrumentalization of religion, political democratization processes, and the formation of authoritarian regimes affect religious minorities, intra-religious processes, and interreligious dialogue structures. Finally, the individual perceptions of religious plurality in the course of socio-political discourses and political restrictions are discussed.

Light refreshments will be served before the lecture.

Oddrun M. H. **Bråten**

(Norwegian University of Science and Technology)

New social patterns: old educational structures? Comparative perspectives on how diversity challenges Religious Education in Europe

Teatro San Leonardo, Via San Vitale, 63

June 21st, 08:30–10:00

New social patterns of increased societal diversity when it comes to religions and worldviews has challenged traditional forms of religious education (RE) in European school systems. This has led to an increased research interest in religious education and plurality, which is probably the most explored topic in the field of RE, for decades and presently. In my presentation, I make an incision into the debates to represent these developments. I will be visiting “classics” such as “the Interpretive Approach” and “Signposts” but give special attention to comparative studies. By this, I wish to enlighten the debate from a supranational perspective; a perspective transcending the often very intense national debates. Attention will be paid to issues such as the relationship between church, state and RE in Europe, human rights issues, and education about and into Islam in European states. Lastly, I am also to comment on some recent debates in England; and in Norway, where there is a new national curriculum from 2020.

Light refreshments will be served before the lecture.

David N. **Hempton**
(Harvard Divinity School)

*From Nonsectarian to Multifaith: An Educational Experiment in
Religious Diversity at Harvard c. 1800–2020*

Teatro San Leonardo, Via San Vitale, 63

June 22nd, 17:00–18:30

The foundation of Harvard University in 1636 and later the Harvard Divinity School (HDS) in 1816 had their roots in puritanical and then nonsectarian Protestantism. By 1816 the original desire to “purify” the faith from Rome had given way to an emphasis on moral unity among Protestant Christians. By then, non-sectarianism implied little more than an attempt to mend fences between Unitarian and Trinitarian Congregationalists. If anything, HDS’s liberal Protestant identity was reinforced after the Second World War by President Nathan Pusey who recruited Paul Tillich and pledged to revitalize HDS’s Christian mission and ecumenical credentials.

Over the next half-century, a complex of changes produced perhaps the most diverse and multireligious divinity school in the United States. How did this happen? First there was a chair in Roman Catholic theological studies, followed by appointments in Jewish studies, African American religions, Buddhism, Hinduism, Islamic religion and society, comparative theology, and so on. The student body was also changing rapidly with the admission of women and students from non-Protestant Christian backgrounds. In this journey towards a more multireligious school, four innovations are worthy of special treatment: the formation of the Center for the Study of World Religions (1958); the Women’s Study in Religion Program (1973); the Pluralism Project (1991); and the creation of the Master’s Degree in Public Life (2020).

The purpose of this paper is to identify the social contexts and structural dynamics producing these changes, the theological and philosophical conversations that shaped their expression, and the resistant factors and blind spots that make this story anything but a conventional ascension narrative. Attention will be paid to changing understandings of what constitutes religion and theology, the appropriate categories and social locations for their study, and the engine-drivers of change and resistance, which are sometimes more surprising than some metanarratives of increasing religious diversity suggest.

Light refreshments will be served before the lecture.

The role of religion in coping with refugee trauma: agency and resilience

Teatro San Leonardo, Via San Vitale, 63

June 23rd, 08:30–10:00

Research and general discourse represent refugees in terms of helplessness and loss. This representation consigns their bodies to a mute and faceless physical mass. This presentation attempts to build a more detailed picture of who they are and present the role of religion in the agency and resilience of forced migrants coping with refugee trauma.

Three different approaches to the mental health of refugees will be discussed.

The first two are concerned with disorder etiology, and the third is concerned with getting well. The oldest of the three is the War Displacement Model, which directly connects disorders in migrants' functioning with experienced wartime trauma, violence and loss. Disorders that refugees suffered from were diagnosed as the psychiatric category of PTSD occurring with varying frequency (5–95%) in refugees who reached Western countries (Miller & Rasmussen, 2017).

A second approach, the Ecological Displacement-Related Model, emerged from research concentrated on both the conditions of military conflict victims living in their country during the conflict and after they have escaped (Miller & Rasmussen, 2010). This approach insisted that it was not only the military conflict traumatizing the refugees but also the dangerous route taken to escape, finding themselves in overcrowded refugee camps, poverty, conflicts within the refugee community (Grzymała-Moszczyńska & Nowicka, 1998), losing support networks, and fighting for survival, especially for families where the husband and father died in the war. This model was subsequently expanded with data gathered among those who were living in what is known as “safe resettlement countries” but experienced in those countries traumatizing factors such as poverty, unemployment, loss of their possessions and their family and social support networks (especially in the case of people coming from cultures with the extended family model, as opposed to the nuclear family model of the Western societies), marginalization and social discrimination, uncertainty of asylum-seeking procedures, being kept in detention centers, experiencing conflict and being victims of violence in their own family. The situational context of living, after the war, in the enforced migration reality was especially crushing when it exposed the migrants to everyday stressors which they had no influence on.

The third approach is the ADAPT model (Adaptation and Development After Trauma and Persecution). It focuses on the conditions that individuals, who have experienced warfare and

persecution-related trauma, must meet to get healthy again (Silove, 2013) defines these conditions through five pillars:

- regaining the sense of security;
- rebuilding social bonds destroyed through death and loss of close ones and community members;
- feeling that justice was served to perpetrators;
- reconstructing the destroyed family and social roles, and the identity that comes with them;
- reconstructing the destroyed feeling of the meaning of life, connected to finding a place for oneself in the new, often very different world.

Results from my field research conducted during 25 years among various groups of refugees including Bosnians, Kosovars, Armenians from Upper Karabach, Chechens and Syrians will provide examples of the role of religion in supporting agency and resilience amidst different hardships inherent in refugees' situation (Anczyk & Grzymała-Moszczyńska 2021).

Light refreshments will be served before the lecture.

Alberigo Award



Senior Award

WINNER

Edwin Chr. **van Driel**
(Pittsburgh Theological Seminary)

Rethinking Paul. Protestant Theology and Pauline Exegesis (University of Cambridge Press, 2021)

Plesso Belmeloro, Via Andreatta, 8 | Aula M
June 21st, 16:00-17:00

In this book, Edwin van Driel analyzes contemporary Pauline exegesis and its implications for Protestant theology. Over the last several decades, scholars have offered fresh interpretations of the apostle, including the New Perspective on and the apocalyptic reading of Paul. Van Driel juxtaposes these proposals with traditional Protestant understandings of Paul and argues that the crucial difference between these two readings lies not in how one understands isolated Pauline notions but in different assumed narrative substructures of the apostle's writings. He explores how these new exegetical proposals deepen, broaden, enrich, and challenge traditional Protestant theological paradigms, as well as how they are situated alongside current contextual conversations on theological anthropology, social imagination, and the church's mission. Van Driel's volume opens up new avenues for interdisciplinary exploration and cooperation between biblical scholarship and theology.

Discussant: Daniela **Scialabba** (Pontificio Istituto Biblico)

Enrico **Peroli**

(Università “Gabriele d’Annunzio” di Chieti–Pescara)

Niccolò Cusano. La vita, l’opera, il pensiero (Carocci Editore, 2021)

Plesso Belmeloro, Via Andreatta, 8 | Aula L

June 23rd, 10:15–11:15

Rediscovered in the early 20th century as a decisive player in the transition from the Middle Ages to the Modern Age, Niccolò Cusano (1401–1464) is the most important and significant thinker of the 15th century. A figure of European dimensions and at the same time a profoundly ecumenical spirit, for the originality of his philosophical and theological speculation, for his cosmological theses, which anticipate the Copernican revolution, for his new vision of man and the creativity of the human spirit, for his conception of scientific and mathematical knowledge, Cusano represents a crucial junction in the history of European culture and in this sense is an author that cannot be ignored to understand the genesis of the Modern Age. By reconstructing, in a wideranging and well-documented manner, the historical, political and cultural context in which his thought developed and moving through his writings, whose most significant philosophical themes are presented and discussed with great lucidity and clarity, this monograph offers an introduction to Cusanus’ thought.

Discussant: Federico **Ruozzi** (Università di Modena e Reggio Emilia/FSCIRE, Bologna)

Lidia **Buono** and Eugenia **Russo**
(Università di Cassino e del Lazio Meridionale)

Homiliaria et passionaria. Collezioni liturgiche del medioevo latino 1: Homiliaria Beneventana 1 (SISMEL, 2019)

Plesso Belmeloro, Via Andreatta, 8 | Aula L

June 23rd, 10:15–11:15

The volume offers an analysis of a selection of homiletaries from the 23rd century, including the homiletic manuscripts of the Capitular Library of Benevento, a large group of codices from Montecassino, a manuscript from the Vatican Library, four manuscripts preserved in the Vallicelliana Library in Rome and a codex from the Diocesan Museum of Salerno. The homeliaries – a capital document for the history of the liturgical office – are a valuable tool for the study of patristic literature and its medieval fortunes, in relation to the historical and cultural dynamics that oversaw their production.

Discussant: Federico **Ruozzi** (Università di Modena e Reggio Emilia/FSCIRE, Bologna)

Junior Award

WINNER

Sarah **Shortall**
(University of Notre Dame)

Soldiers of God in a Secular World. Catholic Theology and Twentieth-Century French Politics (Harvard University Press, 2021)

Plesso Belmeloro, Via Andreatta, 8 | Aula N

June 21st, 17:15–18:15

Secularism has been a cornerstone of French political culture since 1905, when the republic formalized the separation of church and state. At times the barrier of secularism has seemed impenetrable, stifling religious actors wishing to take part in political life. Yet in other instances, secularism has actually nurtured movements of the faithful. *Soldiers of God in a Secular World* explores one such case, that of the *nouvelle théologie*, or new theology. Developed in the interwar years by Jesuits and Dominicans, the *nouvelle théologie* reimagined the Church's relationship to public life, encouraging political activism, engaging with secular philosophy, and inspiring doctrinal changes adopted by the Second Vatican Council in the 1960s. *Nouveaux théologiens* charted a path between the old alliance of throne and altar and secularism's demand for the privatization of religion. Envisioning a Church in but not of the public sphere, Catholic thinkers drew on theological principles to intervene in political questions while claiming to remain at arm's length from politics proper. Sarah Shortall argues that this "counter-politics" was central to the mission of the *nouveaux théologiens*: by recoding political statements in the ostensibly apolitical language of doctrine, priests were able to enter into debates over fascism and communism, democracy and human rights, colonialism and nuclear war. This approach found its highest expression during the Second World War, when the *nouveaux théologiens* led the spiritual resistance against Nazism. Claiming a powerful public voice, they collectively forged a new role for the Church amid the momentous political shifts of the twentieth century.

Discussant: Gianmarco **Braghi** (Università di Palermo/FSCIRE, Palermo)

Martina **Mampieri**
(The Hebrew University of Jerusalem)

Living under the Evil Pope. The Hebrew Chronicle of Pope Paul IV by Benjamin Neḥemiah ben Elnathan from Civitanova Marche (16th cent.), Studies in Jewish History and Culture, 58 (Brill, 2020)

Plesso Belmeloro, Via Andreatta, 8 | Aula H

June 22nd, 14:15–15:15

In *Living under the Evil Pope*, Martina Mampieri presents the *Hebrew Chronicle of Pope Paul IV*, written in the second half of the XVI century by the Italian Jewish moneylender Benjamin Neḥemiah ben Elnathan (alias Guglielmo di Diodato) from Civitanova Marche. The text remained in manuscript for about four centuries until the Galician scholar Isaiah Sonne (1887–1960) published a Hebrew annotated edition of the chronicle in the 1930s. This remarkable source offers an account of the events of the Papal States during Paul IV's pontificate (1555–1559). Making use of broad archival materials, Martina Mampieri reflects on the nature of this work, its historical background, and contents, providing a revised edition of the Hebrew text as well as the first unabridged English translation and commentary.

Discussant: Gianmarco **Braghi** (Università di Palermo/FSCIRE, Palermo)

Vincenzo Roberto **Imperia**
(Università degli Studi di Palermo)

I vescovati nella Sicilia normanna (secc. XI–XII). Potestà normative e competenze giurisdizionali in un territorio multiculturale (Palermo University Press, forthcoming).

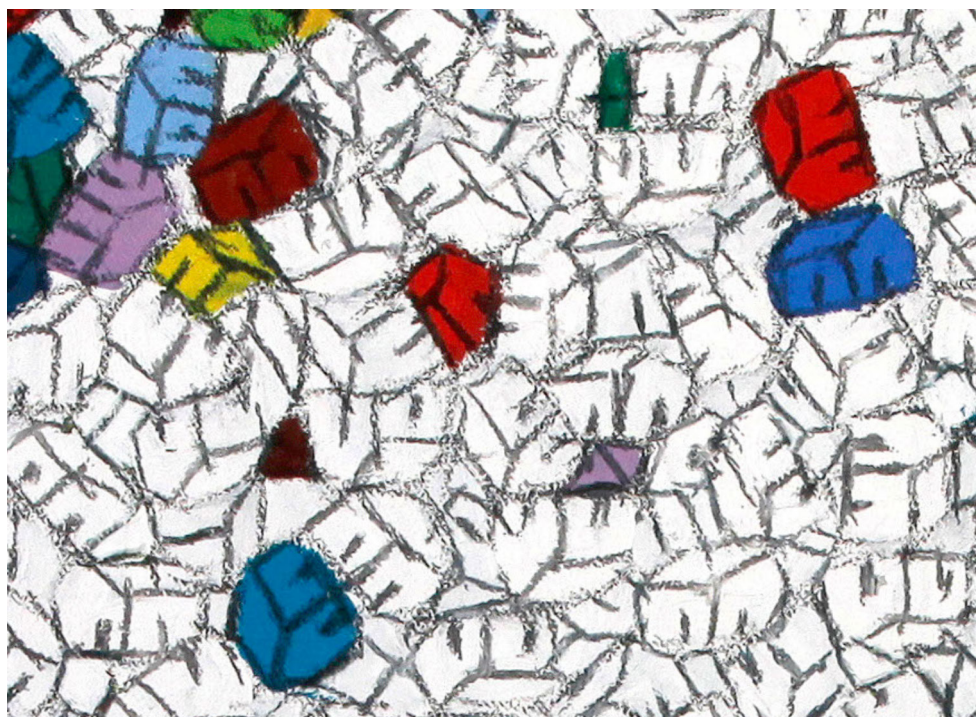
Plesso Belmeloro, Via Andreatta, 8 | Aula H

June 22nd, 14:15–15:15

In the ethnically heterogeneous world of Norman Sicily, between the 11th and 12th centuries, Greeks, Arabs, Jews and Latins coexisted in the same territory. The variety of languages, social customs and religious faiths reverberated on the complex of the most different legal institutions required to regulate relations between the subjects involved. The present study aims at investigating the ways the episcopal function was exercised in this context. The role of bishops appears important in a twofold sense. Firstly, with regard to the interactions with the highest authorities, both ecclesiastical (the Pope) and secular (the Count of Sicily, then King from 1130 onwards). Secondly, with regard to interactions with the social and economic framework of the bishoprics under his jurisdiction.

Discussant: Gianmarco **Braghi** (Università di Palermo/FSCIRE, Palermo)

Highlights



Michael Kenna, Buddha

Oratorio di Santa Maria della Vita, Via Clavature, 8-10

June 15th–July 24th | Tue–Sun 10:00–19:00

Michael Kenna is internationally celebrated for his mysterious and exquisite black-and-white natural and industrial landscapes. For more than three decades, he is consistent in his means of photographic expression using Hasselblad camera, black-and-white-film, and classic prints which he develops in his own darkroom in an intimate format.

He is particularly famous for his images of Asia, where he has traveled to some of the world's most beautiful locations. It is no wonder that among Kenna's prolific creations are numerous images of the Buddha from Cambodia, China, Japan, India, Korea, Laos, Myanmar, Thailand and Vietnam. The exhibition displays 111 black and white images depicting Buddhas from all over the world. Seeking out temples, shrines and museums which had Buddhist content for decades, Kenna's images are quiet, peaceful, and striking in the interplay of dark and light, directness and minimalism.

Opening hours: Tuesday–Sunday, 10:00–19:00

The Art in the Shoah

Biblioteca di Arte e Storia San Giorgio in Poggiale, Via Nazario Sauro, 20/2

June 20th–26th | 10:00–19:00

The *Art in the Shoah* exhibition provides a glimpse into art created during the Holocaust in ghettos, camps, forests, and while in hiding. The 21 artworks on display at San Giorgio in Poggiale reflect the tension between the artists' need to document the terrible events they endured and their desire to break free through art, and escape into the realms of beauty, imagination, and faith.

These artworks, from Yad Vashem's Art Collection, stand as testimony to the strength of the human spirit that refuses to surrender.

Opening hours: Monday–Sunday, 10:00–19:00

#EuARE2022. Opening Ceremony

Biblioteca dell'Archiginnasio, Piazza Galvani, 1 | Stabat Mater

June 20th | 09:30-11:30

The Opening Ceremony of the 2022 edition of the EuARE Annual Conferences will take place on Monday, June 20th, 09:30–11:30 at Biblioteca dell'Archiginnasio.

The EuARE 2022 President, Francesca **Cadeddu**, the Secretary of FSCIRE, Alberto **Melloni**, the Archbishop of Bologna, H.E. Cardinal Matteo Maria **Zuppi**, the Councilor of the Municipality of Bologna for International Relations, Anna Lisa **Boni**, the Mayor of Lisbon and Former EU Commissioner, Carlos **Moedas**, the City Councillor for Rights and Interfaith Dialogue, Rita **Monticelli**, and Emanuela **Del Re**, EU Special Representative for the Sahel, will offer their greetings and remarks to the EuARE community.

EuARE General Assembly and renewal of the EuARE EC

Plesso Belmeloro, Via Andreatta, 8 | Aula A

Tuesday, June 21st | 18:30-20:30

2022 will mark the end of the four-year term of service for the EuARE Executive Committee. Therefore, EuARE members are going to elect a new Executive Committee during their General Assembly, taking place in person, on June 21st, 18:30, at Plesso Belmeloro.

The EuARE Executive Committee is a key body in EuARE governance. The EuARE President, the Executive Vice-President, the Secretary-General, and the Treasurer are elected among its members; it organizes the activity of the EuARE and manages its affairs under the terms of this statute. It is composed of nine members and, with the exception of the President, they shall serve a term of four years and can be re-elected for one more term only.

Candidates to the 2022–2026 EC are: Karla **Boersma** (Refo500); Francesca **Cadeddu** (Università di Modena e Reggio Emilia/FSCIRE, Bologna); Jocelyne **Cesari** (University of Birmingham/Georgetown University); Alessandro **Ferrari** (Università dell'Insubria/FIDR); Hans-Peter **Grosshans** (Westfälische Wilhelms-Universität Münster); Pantelis **Kalaitzidis** (Volos Academy for Theological Studies/KU Leuven/Westfälische Wilhelms-Universität Münster); Frederik **Pedersen** (University of Aberdeen); Peter **Petkoff** (Brunel Law School/Regent's Park College, Oxford); Herman **Selderhuis** (Theological University Apeldoorn/Refo500); Kristina **Stoeckl** (Universität Innsbruck).

On Election Day, before entering the room of the Assembly, the EuARe Secretariat checks for membership statuses and votes by proxy. Voting papers, containing the names of the candidates, will be distributed accordingly. Members are allowed to express a maximum of 2 votes by proxy.

PRAGMA. A Study of the myth of Demeter

Teatro San Leonardo, Via San Vitale, 63

Tuesday, June 21st | 20:45–22:00

Kore is the nameless girl, daughter of Demeter, the Great Mother, who dispenses the seasons, the goddess of wheat and poppies. While Kore is picking flowers, she is kidnapped by Hades, lord of the underworld, and brought to there. But Hecate absorbs Kore and transforms her into the very essence of the underworld, giving her the same shape as her. Hecate and Kore thus become a single entity, a double who will be the infernal bride of Hades. Demeter's pain is boundless and generates the end of each cycle of rebirth. Only Baubò, a grotesque figure of Dionysian nature, manages to make her laugh by distracting her from her mourning for a moment and dancing obscenely for her. Gods intercede with Hades to leave Kore free to return to her mother. But Hecate/Kore introduces herself to Demeter, and from this meeting a new creature takes shape, in the union of the three goddesses, the divinity of life and death, of cure and destruction. In the myth of Demeter, linked to the first artistic experiences that gave rise to the tragic chorus and the theater, the themes of play and the presence of death in the cycles of nature are intertwined. *PRAGMA. A Study of the myth of Demeter* is the result of the research conducted on the sources of Greek wisdom and on the philosophical studies of Colli, Kerényi and Nietzsche among others, a reworking of ancient fragments in the presence of the body on stage, through archaic dances and the archetypal power of the tragic vision.

A Teatro Akropolis production. Directed by David Beronio and Clemente Tafuri, with Roberta Campi, Domenico Carnovale, Luca Donatiello, Giulia Franzone, Alessandro Romi.

Light refreshments will be served before the performance.

Alberigo Award 2021. Awarding Ceremony

FSCIRE, Via San Vitale, 114 | Sala Arancio

Wednesday, June 22nd | 16:30–17:15

Giuseppe Alberigo (1926–2007) was an historian of great magnitude who was able to combine exceptional, exemplary rigor in research and a unique timeliness in the intellectual and theological debate of his time, thereby offering a precious contribution to sowing the seeds of criticism in generations of scholars internationally.

In memory of his fervor and wealth of critical studies, the Emilia-Romagna Region and the Fondazione per le scienze religiose, to which Alberigo dedicated 54 years of his life, established the Giuseppe Alberigo Award, a prize that rewards both junior and senior scholars engaged in any field of religious science, and achieved scientific excellence in their field of research.

The awarding ceremony of the prize, which has now reached its third edition, will take place on Wednesday, June 22nd, 16:30, at FSCIRE, within the framework of the panel *1962–2022: Vatican II sixty years after. New contributions and perspectives of the historical studies on the Council*.

EuAre Gala Dinner

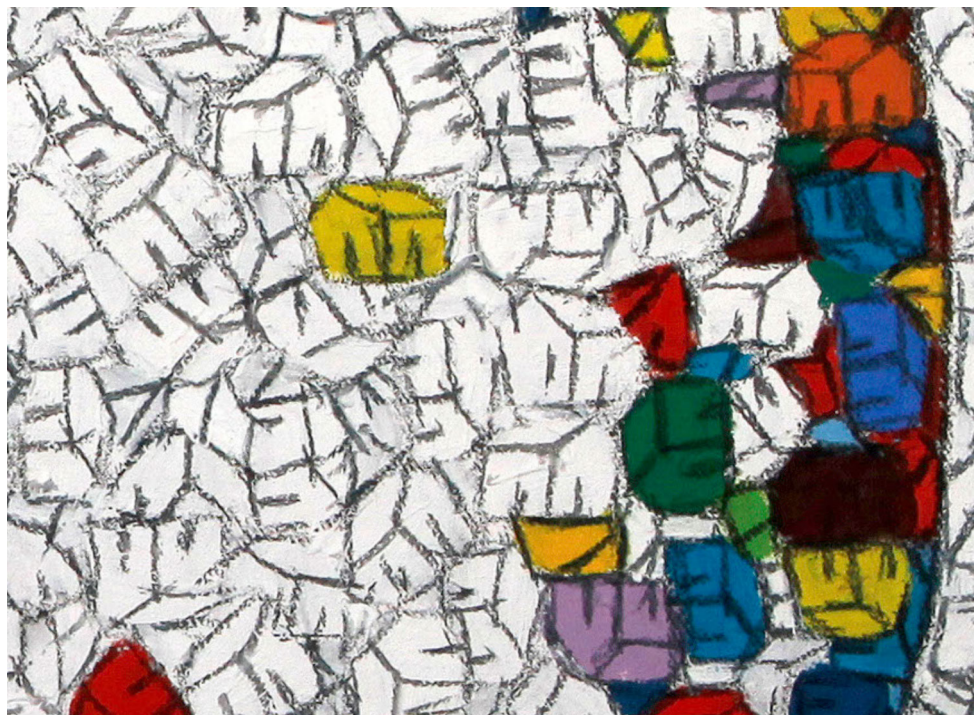
Palazzo de' Toschi, Piazza Minghetti, 4D

Wednesday, June 22nd | 20:00–00:00

The traditional Gala Dinner of the European Academy of Religion will take place this year on Wednesday, June 22nd, at Palazzo de' Toschi, an historical palace in the city center.

The building, based on the design of the Roman architect Emilio Saffi, was designed as part of the national program to structure the postal service for the entire Italian territory, following the unification of Italy, and was completed and inaugurated in 1905. Its reinforced concrete structure was a notable detail for the time, to the point that Le Corbusier visited it on his passage through Bologna during his trip to Italy in 1906, undoubtedly attracted by the structural commitment of the construction. Particularly striking and majestic, the large monumental staircase that provides access to the upper floors is very interesting in the historical assessment of the building. More needs to be said about the architectural cut of the facade, which shows a monumental relevance on the square facing the urban widening that opens onto Via Farini.

Partner Publishing Houses



Established in 1946 as the American Theological Library Association, ATLA is a membership association of librarians and information professionals, and a producer of research tools, committed to advancing the study of religion and theology. As a community of collectors and connectors, ATLA works to promote worldwide scholarly communication in religion and theology by advancing the work of libraries and related information providers.

Brepols Publishers

Brepols Publishers is an international academic publisher of works in the humanities. The focus of its publications lies in “source-works” from Antiquity, the Middle Ages, and the Early Modern period. By this are meant critical editions of original texts and documents in their original language, reference works such as encyclopaedias, handbooks, and bibliographies, as well as monograph studies and cutting-edge research.

Brepols Publishers’ mission is to publish works with an outstanding academic reputation in the field of Europe’s cultural roots and sphere of influence.

Combined Academic Publishers

CAP (Combined Academic Publishers) offers distribution, sales and marketing services for both print and digital products to a group of internationally respected American University Presses in Europe, the Middle East, Africa, and Asia Pacific (EMEA/APAC). Based in the UK, CAP provides a fully collaborative service that aims to complement and extend the work of our client Presses. With a history of providing sales growth for new and existing clients, its reputation has been carefully built on the quality of its service and the results achieved.

De Gruyter

De Gruyter publishes first-class scholarship and has done so for more than 270 years. De Gruyter is an international, independent publisher headquartered in Berlin. It publishes over 1,300 new book titles each year and more than 900 journals in the humanities, social sciences, medicine, mathematics, engineering, computer sciences, natural sciences, and law, and also offers a wide range of digital media, including open access journals and books.

Kohlhammer

Throughout its history, Kohlhammer has maintained a tradition for publishing a broad range of high-quality books for scholars, professionals and an informed general readership.

Kohlhammer publishes around 400 new titles each year in a wide variety of subject areas, including History of Religion, Philosophy of Religion, Jewish Studies, and Biblical Studies (Old Testament/New Testament).

The range of publications also includes a number of critical editions and the renowned series “Die Religionen der Menschheit” (Religions of Humanity), offering both books in English and German.

The publishing program is aimed predominantly at academics, students and academically educated practitioners, and more generally at all readers who value scientifically sound and authoritative content.

Religions

Religions is an international, open access scholarly journal publishing peer-reviewed studies on religious thought and practice. It is available online to encourage critical, hermeneutical, historical, and constructive conversations.

Religions publishes regular research papers, reviews, communications and reports on research projects. In addition, the journal accepts comprehensive book reviews by distinguished authors

and is open to discussions on important venues for the publication of scholarly work in the study of religion. It aims to serve the interests of a wide range of thoughtful readers and academic scholars of religion and theologians, philosophers, social scientists, anthropologists, psychologists, neuroscientists, and others interested in the multidisciplinary study of religions.

Springer

Springer is part of Springer Nature, a global publisher that serves and supports the research community. Springer Nature aims to advance discovery by publishing robust and insightful science, supporting the development of new areas of research and making ideas and knowledge accessible around the world.

Our religion collection includes books on comparative religion, popular culture and sociology of religion, religion and health, the scientific study of religion, as well as Judaic studies. Novel subjects contained within the philosophy and religion ebook collection include African philosophy, ethical reasoning in forensic science, and the role of religion in medical humanities.

Volos Academy Publications

The Volos Academy Publications is an imprint of the Volos Academy for Theological Studies-Research Center. Since 2014, it has published various works in both Greek and English languages (conference and seminars, public lectures and events), and individual books of wider theological and intellectual relevance by Greek and foreign authors. Its focus ranges from analytic to political theology, contemporary Orthodox theology, Festschrifts (Metropolitan John Zizioulas, Metropolitan Kallistos Ware), theological education, eco-theology, etc. A special section is dedicated to local folklore music and chanting and it has recently started to publish books for children. Volos Academy Publications aims to serve the interests of a wide range of readers and academics interested in Eastern Orthodox Christianity, especially theologians, philosophers, social scientists, anthropologists, psychologists, both lay and clergy.

Waxmann Publishing

Since its foundation in 1987, Waxmann Publishing has been devoted to the publication of academic literature for readers from both science and practice. Waxmann's books cover topics from the humanities and social sciences such as educational science, psychology, sociology, European ethnology, musicology, linguistics and history.

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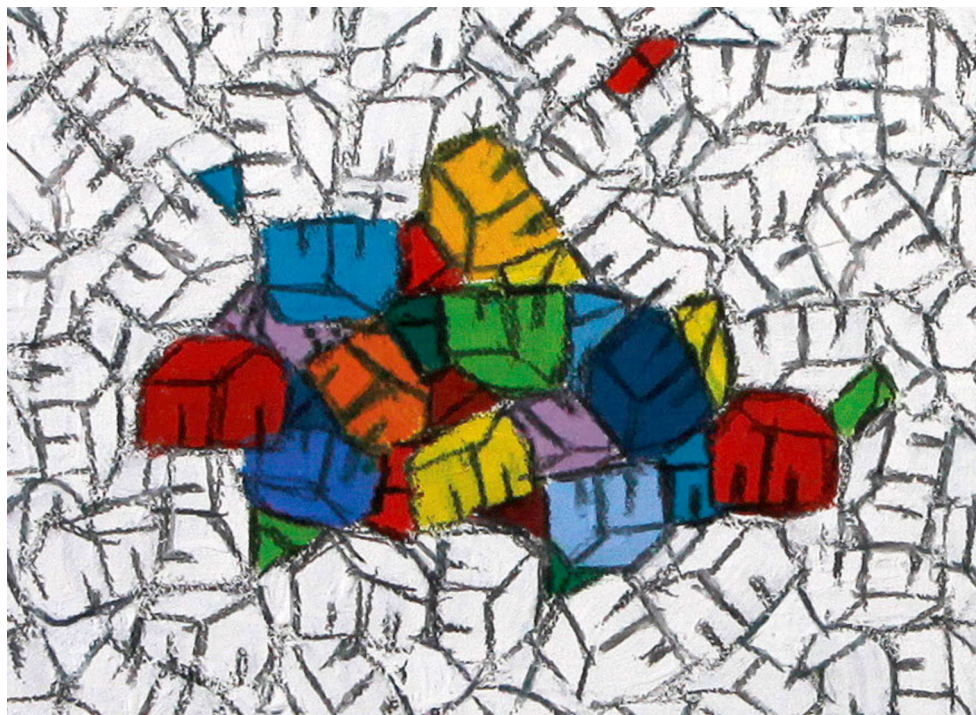
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Waxmann publishes the following series dealing with different aspects of the topic of religion:

- Religious Diversity and Education in Europe (edited by Theo van der Zee, Kirsi Tirri and Ulrich Riegel);
- Research on Religious and Spiritual Education (edited by Cok Bakker, Jenny Berglund, Gerdien Bertram-Troost, Hans-Günter Heimbrock, Julia Ipgrave, Robert Jackson, Geir Skeie, Wolfram Weisse);
- Religionen im Dialog (Hrsg. von Prof. Dr. Wolfram Weiße).

An insert on the publications will be included in the conference bag!

Schedule



LEGENDA

The panels are here listed by hour and day.

The identifying numbers of the panels are composed as follows:

#DD (date of the panel) / NNNN (number of the panel) . N (part)

e.g. #20/0341.1 : panel 0341, PART I, June 20th

Panels are listed here with the proposers' details and titles.

Full descriptions are available in the [ABSTRACT](#) section of this program, where panels are listed by number, in ascending order.

LOCATIONS

Biblioteca dell'Archiginnasio, Piazza Galvani, 1

Plesso Belmeloro, Via Andreatta, 8

FSCIRE, Via San Vitale, 114

Teatro San Leonardo, Via San Vitale, 63

Ateliersi, Via San Vitale, 69

Biblioteca di Arte e Storia San Giorgio in Poggiale, Via Nazario Sauro, 20/2

Palazzo de'Toschi, Piazza Minghetti, 4D

REGISTRATIONS

Registrations are open at FSCIRE from Monday to Wednesday, 08:30–17:30, and on Thursday, 08:30–15:00.

EXHIBITORS

The exhibit area is open from Monday to Thursday, at the ground floor of Plesso Belmeloro, Via Andreatta, 8. The complex is open 08:30–19:00, however booth hours may vary according to the exhibitors availability.

Monday, June 20th

08:30–17:30

REGISTRATIONS

FSCIRE, Via San Vitale, 114 | Ground Floor

09:00–10:30

#20/0352 – CONFERENCE OPENING

Biblioteca dell'Archiginnasio, Piazza Galvani, 1 | Stabat Mater

#20/0353 – WORKSHOP

Plesso Belmeloro, Via Andreatta, 8 | Aula Q

Michael **Driessen** (John Cabot University)

Rome Summer Seminars on Religion and Global Politics Workshop

11:00–12:00

#20/0287 – AUTHOR MEETS CRITIQUE

Plesso Belmeloro, Via Andreatta, 8 | Aula N

Emine Enise **Yakar** (Recep Tayyip Erdoğan University)

Islamic Law and Its Practice in the Contemporary Muslim Societies: Turkey, Saudi Arabia, and Iran

#20/0290 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula O

Massimo **Nardello** (Facoltà Teologica dell'Emilia-Romagna/Associazione Teologica Italiana)

Power and authority in the Church and in the States: synodality, reciprocity and democracy

11:00–13:15

#20/0341.1 – PANEL

FSCIRE, Via San Vitale, 114 | Sala Lettura

Marianna **Napolitano** (FSCIRE, Bologna)

Russia-Ukraine: Debating the roots of the war

PART I

#20/0231 – PANEL

FSCIRE, Via San Vitale, 114 | Sala Riviste

Adele Valeria **Messina** (FSCIRE, Bologna)

Quest for Religious Diversity

#20/0236 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula C

Alessandro **Negri** (Università di Milano-Bicocca)

Spatial ramifications of religion: New and traditional legal challenges

#20/0209.1 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula D

Jan Levin **Propach** (Ludwig-Maximilians-Universität München)

Eucharistic Metaphysics

PART I

#20/0253 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula E

Mario **Aguilar** (University of St. Andrews) / Arvin **Gouw** (University of Cambridge)

Decolonizing Transhumanism

#20/0203.1 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula F

Matthias **Ehmann** (Theologische Hochschule Ewersbach)

Minority as a key perspective on religious-Christian diversity in Europe: How are religious life and church structured and interpreted in sociological minority settings?

PART I

#20/0279 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula G

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

Ethnic and Religious Diversity in Myanmar

#20/0354 – MEETING

Plesso Belmeloro, Via Andreatta, 8 | Aula Q

Michael **Driessen** (John Cabot University)

Steering Committee Meeting (Closed)

#20/0243 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula I

Ryszard **Bobrowicz** (Lund University)

Religious literacy among other literacies: An invitation for cross-disciplinary discussion

#20/0196 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula H

Angelo **Biscardi** (Istituto Superiore di Scienze Religiose della Toscana)

Who will separate us from the love of Christ? A virus? Pandemic and Diversity

#20/0194 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula M

Logan Paul **Gage** (Franciscan University of Steubenville) / Frederick **Aquino** (Abilene Christian University)

Revisiting Newman's Epistemology

#20/0182 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula L

Peter **Admirand** (Dublin City University)

Comics Studies, Ethics, and Interreligious Encounters

12:15–13:15

#20/0160 – AUTHOR MEETS CRITIQUE

Plesso Belmeloro, Via Andreatta, 8 | Aula N

Roberto **Cipriani** (Università Roma Tre)

Roberto Cipriani, *L'incerta fede. Indagine quanti-qualitativa sulla religiosità in Italia* (FrancoAngeli, 2020)

#20/0232 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula O

Hanan **Fara** (University of Birmingham)

Representations and Religious Diversity within Higher education

13:15–14:15

LUNCH BREAK

14:00–17:45

#20/0305 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula Q

Michael **Driessen** (John Cabot University)

Interreligious Engagement as Global Politics?

14:15–16:30

#20/0341.2 – PANEL

FSCIRE, Via San Vitale, 114 | Sala Lettura

Marianna **Napolitano** (FSCIRE, Bologna)

Russia-Ukraine: debating the roots of the war

PART II

14:15–16:30

#20/0165.1 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula C

Hande **Birkalan-Gedik** (Goethe-Universität Frankfurt am Main) / Deniz **Cosan Eke** (Universität Wien) / Besim **Can Zirh** (Middle East Technical University-METU)

Alevi Communities from Local to Transnational Perspectives: Cases from Europe and Turkey

PART I

#20/0339 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula E

Miriam **Feldmann Kaye** (Bar-Ilan University/Jewish Theological Seminary)

Diversity and the Tower of Babel: Interreligious Scriptural Dialogue Session

#20/0174 – AUTHOR MEETS CRITIQUE

Plesso Belmeloro, Via Andreatta, 8 | Aula H

Roger **Revell** (University of Oxford)

Pieter Vos, *Longing for the Good Life: Virtue Ethics After Protestantism* (T&T Clark, 2020)

#20/0215 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula L

Thomas **Cattoi** (Jesuit School of Theology-Santa Clara University/Graduate Theological Union)

George Florovsky's Neo-Patristic Synthesis and the contemporary Catholic turn to contextual Catholic theology

14:15–17:45

#20/0241 – PANEL

FSCIRE, Via San Vitale, 114 | Sala Arancio

Davide **Dainese** (Alma Mater-Università di Bologna/FSCIRE, Bologna) / Gianmarco **Braghi** (Università di Palermo/FSCIRE, Palermo)

Scripture Exegesis and War

PART II

#20/0209.2 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula D

Jan Levin **Propach** (Ludwig-Maximilians-Universität München)

Eucharistic Metaphysics

PART II

#20/0203.2 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula F

Matthias **Ehmann** (Theologische Hochschule Ewersbach)

Minority as a key perspective on religious-Christian diversity in Europe: How are religious life and church structured and interpreted in sociological minority settings?

PART II

#20/0164 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula I

Valentina **Napolitano** (University of Toronto) / Ulrich **Schmiedel** (University of Edinburgh)

Postmigration: Chances and Challenges for Cross-Disciplinary Research on Religion

#20/0252 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula M

Antje **Roggenkamp** (WWU Seminar für Praktische Theologie und Religionspädagogik)

(Inter)Religious education in a post secular society

15:30–16:30

#20/0355 – MEETING

FSCIRE, Via San Vitale, 114 | Sala Riviste

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

Meeting CRP (Closed)

16:30–17:30

#20/0348 – PANEL

FSCIRE, Via San Vitale, 114 | Sala Lettura

Claudio **Paravati** (Centro Studi Confronti) / Fulvio **Ferrario** (Facoltà Valdese di Teologia)

War, Peace, Justice. Christian churches and the war in Ukraine

16:45–17:45

#20/0345 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula G

Blythe Alice **Raviola** (Università di Milano)

Studying Botero. Around a new Research Centre, about new perspectives on global Christianity

#20/0254 – AUTHOR MEETS CRITIQUE

Plesso Belmeloro, Via Andreatta, 8 | Aula H

Vebjørn **Horsfjord** (Inland Norway University of Applied Sciences)

Vebjørn Horsfjord, Sven Thore Kloster, Gina Lende and Ole Jakob Løland, *Global Christianity:*

Current Trends and Developments (Pickwick Publications, 2022)

#20/0234 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula O

Francis **Messner** (Université de Strasbourg)

Is the law of God superior to the law of men (humans)?

#20/0239 – AUTHOR MEETS CRITIQUE

Plesso Belmeloro, Via Andreatta, 8 | Aula L

Michele **Dillon** (University of New Hampshire)

Amy Ai, Paul Wink, Raymond Paloutzian, Kevin Harris (eds.), *Assessing Spirituality in a Diverse World* (Springer, 2021)

18:15–19:45

#20/0356 – KEYNOTE LECTURE

Teatro San Leonardo, Via San Vitale, 63

Madlen **Krüger** (Institute for Interdisciplinary Research, Heidelberg)

The multi-dimensional entanglement of restrictions on religious diversity: A Myanmar case study

Tuesday, June 21st

08:30–17:30

REGISTRATIONS

FSCIRE, Via San Vitale, 114 | Ground Floor

08:30–10:00

#21/0357 – KEYNOTE LECTURE

Teatro San Leonardo, Via San Vitale, 63

Oddrun M. H. **Bråten** (Norwegian University of Science and Technology)

New social patterns: Old educational structures? Comparative perspectives on how diversity challenges religious education in Europe

09:00–13:00

#21/0366.1 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula D

G20 Interfaith Forum on Religion and Sustainable Development

European Policy Conversations of Religion and Sustainable Development

PART I

10:15–11:15

#21/0326 – PANEL

FSCIRE, Via San Vitale, 114 | Sala Archivio

Francesco **Cargnelutti** (FSCIRE, Palermo)

Anti-imperialism in modern Islamic thought

#21/0343 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula L

Alfonso **Celotto** (Università Roma Tre)

Italian Constitution and the New Religious Movements

10:15–12:30

#21/0230.1 – PANEL

FSCIRE, Via San Vitale, 114 | Sala Arancio

Alessia **Passarelli** (ResetDOC/FSCIRE, Bologna/Centro Studi Confronti)

Theologies and Practices of Religious Pluralism: Christian perspectives

PART I

#21/0297 – PANEL

FSCIRE, Via San Vitale, 114 | Sala Lettura

Angela **Cimino** (FSCIRE, Bologna)

The Catholic Church and the Jews

#21/0340 – PANEL

FSCIRE, Via San Vitale, 114 | Sala Riviste

Marianna **Napolitano** (FSCIRE, Bologna)

Russian Old Believers: The conflict over faith and identity

#21/0166 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula C

David **Hamidovic** (Université de Lausanne) / Eleonora **Serra** (Université de Lausanne)

Magic in ancient Near East and Middle East

#21/0272 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula E

Roberta **Ricucci** (Università di Torino/FIDR) / Alessandro **Ferrari** (Università dell'Insubria/FIDR)

#21/0163 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula G

Kristin **Graff-Kallevåg** (MF Norwegian School of Theology, Religion and Society)

New Research on Religion and Populism: Normativities at Play

#21/0235.1 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula H

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

John Hick's Religious Pluralism in Global Perspective

PART I

#21/0293 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula I

Massimo **Introvigne** (CESNUR)

Soka Gakkai's Campaign for Nuclear Disarmament: Origins, Scope, and Future

#21/0181.1 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula M

Kerstin **Wonisch** (Eurac Research, Institute for Minority Rights) / Michael **Kramer** (Karl-Franzens-Universität Graz)

Challenges to and Benefits of Islamic Diversity in Europe

PART I

#21/0147 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula N

Diana **Dimitrova** (Université de Montréal)

Religion and Diversity in South Asian Traditions

#21/0249.1 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula O

Magdalena **Dziackowska** (Lund University)

Between theology and politics: Relation to the land in Israel and Palestine: Jewish and Christian perspectives

PART I

#21/0183.1 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula Q

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

Deification East and West: New Approaches

PART I

#21/0197.1 – PANEL

Teatro San Leonardo, Via San Vitale, 63

Silvia **Cristofori** (Link Campus University/FSCIRE, Palermo) / Desirée **Sabatini** (Link Campus University)

Theatre and Religion: Performing Diversity

PART I

11:30–12:30

#21/0327 – AUTHOR MEETS CRITIQUE

Plesso Belmeloro, Via Andreatta, 8 | Aula F

Victoria Anne **Turner** (University of Edinburgh)

V. A. Turner (ed.), *Young, Woke and Christian: Words from a Missing Generation* (SCM Press, 2022)

12:30–13:30

LUNCH BREAK

13:00–17:00

#21/0366.2 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula D

G20 Interfaith Forum on Religion and Sustainable Development

European Policy Conversations of Religion and Sustainable Development

PART II

13:30–14:30

#21/0181.2 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula M

Kerstin **Wonisch** (Eurac Research, Institute for Minority Rights) / Michael **Kramer** (Karl-Franzens-Universität Graz)

Challenges to and Benefits of Islamic Diversity in Europe

PART II

#21/0249.2 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula O

Magdalena **Dziaczkowska** (Lund University)

Between theology and politics: Relation to the land in Israel and Palestine: Jewish and Christian perspectives

PART II

21/0183.2 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula Q

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

Deification East and West: New Approaches

PART II

13:30–15:45

#21/0318 – PANEL

FSCIRE, Via San Vitale, 114 | Sala Riviste

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

Crossing boundaries in eco-theological formation: Embracing plurality and God's creation, transforming community

#21/0165.2 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula F

Hande **Birkalan-Gedik** (Goethe-Universität Frankfurt am Main) / Deniz **Cosan Eke** (Universität Wien) / Besim **Can Zirh** (Middle East Technical University-METU)

Alevi Communities from Local to Transnational Perspectives: Cases from Europe and Turkey

PART II

#21/0344 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula N

Antonio **Fuccillo** (Università della Campania “Luigi Vanvitelli”)

New Religious Movements in the Italian socio-juridical context

#21/0197.2 – PANEL

Teatro San Leonardo, Via San Vitale, 63

Silvia **Cristofori** (Link Campus University/FSCIRE, Palermo) / Desirée **Sabatini** (Link Campus University)

Theatre and Religion: Performing Diversity

PART II

13:30–17:00

#21/0233 – PANEL

FSCIRE, Via San Vitale, 114 | Sala Lettura

Antonio **Gerace** (FSCIRE, Bologna/KU Leuven)

The Creed Atlas

#21/0246 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula C

Jessica **Giles** (The Open University)

Law, Religion and Technology: Emerging Issues

#21/0148 – PANEL

Plesso Belmeloro, Aula G

Mercedes **Montero Díaz** (Universidad de Navarra) / Inmaculada **Alva Rodríguez** (Universidad de Navarra)

Christian Sisterhood

#21/0189 – PANEL

Ateliersi, Via San Vitale, 69

Massimo **Leone** (Fondazione Bruno Kessler)

De-Polarization in Religion and Ethics

13:30–18:15

#21/0230.2 – PANEL

FSCIRE, Via San Vitale, 114 | Sala Arancio

Alessia **Passarelli** (ResetDOC/FSCIRE, Bologna/Centro Studi Confronti)

Theologies and Practices of Religious Pluralism: Christian perspectives

PART II

#21/0262 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula E

Nanor **Kebrianian** (Independent researcher)

Comparative Perspectives on Forced Displacement, Religion, and Communal Reconstruction among Minorities of the Middle East (20th–21st Century)

#21/0235.2 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula H

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

John Hick's Religious Pluralism in Global Perspective

PART II

#21/0199 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula I

Natalia **Núñez Bargueño** (Université de la Sorbonne/SciencesPo) / Julio **de la Cueva Merino**

(Universidad de Castilla-La Mancha) / Dries **Bosschaert** (KU Leuven)

History, Diversity and Change: the multilayered reception of the Second Vatican Council (1965–1985)

#21/0184 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula L

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

Finding Room for Religion and Mysticism in Trans-/Posthuman Philosophies

14:45–17:00

#21/0195 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula O

Taylor **Ott** (KU Leuven)

Interreligious Perspectives on Conflict in Communities and Traditions

#21/0337 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula Q

Porsiana **Beatrice** (University of St. Andrews, CSRP)

Art, Dialogue, Peace, and Religion in the era of Metaverse

16:00–17:00

#21/0359 – ALBERIGO AWARD, SENIOR CATEGORY

Plesso Belmeloro, Via Andreatta, 8 | Aula M

Edwin Chr. **van Driel** (Pittsburgh Theological Seminary)

Rethinking Paul. Protestant Theology and Pauline Exegesis (University of Cambridge Press, 2021)

16:00–18:15

#21/0360 – WORKING GROUP

Plesso Belmeloro, Via Andreatta, 8 | Aula F

Hande **Birkalan-Gedik** (Goethe-Universität Frankfurt am Main)

Closed Working Group

17:15–18:15

#21/0317 – AUTHOR MEETS CRITIQUE

Plesso Belmeloro, Via Andreatta, 8 | Aula M

Alda **Balthrop-Lewis** (Australian Catholic University)

Emily Dumler-Winckler, *Modern Virtue: Mary Wollstonecraft and a Tradition of Dissent* (University of Oxford Press, 2022)

#21/0361 – ALBERIGO AWARD, JUNIOR CATEGORY

Plesso Belmeloro, Via Andreatta, 8 | Aula N

Sarah **Shortall** (University of Notre Dame)

Soldiers of God in a Secular World. Catholic Theology and Twentieth-Century French Politics (Harvard University Press, 2021)

18:30–20:30

#21/0362 – EUARE GENERAL ASSEMBLY

Plesso Belmeloro, Via Andreatta, 8 | Aula A

20:45–22:00

#21/0198 – PERFORMANCE

Teatro San Leonardo, Via San Vitale, 63

Silvia **Cristofori** (Link Campus University/FSCIRE, Palermo) / Desirée **Sabatini** (Link Campus University)

PRAGMA. A Study of the myth of Demeter

Wednesday, June 22nd

08:30–17:30

REGISTRATIONS

FSCIRE, Via San Vitale, 114 | Via San Vitale, 114 | Ground Floor

08:30–09:30

#22/0334 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula N

Natalia **Tolsty** (Centre for Comparative Studies of Civilisations, Jagiellonian University)

Religion and Syncretism

08:30–10:45

#22/0336 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula L

Marina **Wang** (VID Specialized University)

Connected Histories, Contested Values: Loyalties and Transloyalties in World Christianity

#22/0335 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula O

Pantelis **Kalaitzidis** (Volos Academy for Theological Studies/KU Leuven/WWU Münster)

The Declaration of Orthodox Theologians on the Russian World

08:30–12:00

#22/0186 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula M

Vincenzo **Pacillo** (Università di Modena e Reggio Emilia)

The role of the State as a neutral and impartial organizer of the exercise of religious diversity: suggestions from the European Court of Human Rights and patterns among the States of the Council of Europe

#22/0265 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula Q

Petre **Maican** (UCLouvain)

Disability and the Bible

#22/0347 – PANEL

Ateliersi, Via San Vitale, 69

Alessia **Passarelli** (ResetDOC/FSCIRE, Bologna/Centro Studi Confronti)

How hard is it to be a minority? A discussion based on data from the Atlas of religious or belief minority rights in the EU countries

08:30–13:15

#22/0204.1 – PANEL

FSCIRE, Via San Vitale, 114 | Sala Arancio

Silvia **Scatena** (Università di Modena e Reggio Emilia/FSCIRE, Bologna) / Dries **Bosschaert** (KU Leuven)

1962–2022: Vatican II sixty years after. New contributions and perspectives of the historical studies on the Council

PART I

#22/0325 – PANEL

FSCIRE, Via San Vitale, 114 | Sala Lettura

Ilaria **Macconi Heckner** (FSCIRE, Palermo)

Learning to dialogue with the “other”: The Role of Religion in Africa

#22/0342 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula C

Marianna **Napolitano** (FSCIRE, Bologna) / Ekaterina **Grishaeva** (Ural Federal University)

Theology and Digital Media Appropriation in Christian Churches: A Comparative Perspective

#22/0223.1 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula D

Maria Cristina **Ivaldi** (Università della Campania “Luigi Vanvitelli”)

Challenge and chance of religion diversity in multicultural societies

PART I

#22/0156 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula E

Victoria Anne **Turner** (University of Edinburgh) / Sharaiz **Chaudhry** (University of Edinburgh)

Religion and Class

#22/0146.1 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula G

Elisabeth **Maikranz** (Universität Heidelberg) / Roger **Revell** (University of Oxford)

Scripture & Theology 2022: The Diversity of Hermeneutical Approaches

PART I

#22/0179 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula H

Rafal **Stepien** (Nanyang Technological University)

Philosophy of Religion? Buddhist Arguments and Erasures

#22/0168.1 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula I

Hans-Peter **Grosshans** (Westfälische Wilhelms-Universität Münster) / Brandon **Watson**

(Universität Heidelberg)

Modern Philosophy of Religion: Topics – Methods – Concepts

PART I

09:00–13:15

#22/0366.3 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula F

G20 Interfaith Forum on Religion and Sustainable Development

European Policy Conversations of Religion and Sustainable Development

PART III

09:45–12:00

#22/0221 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula N

George **Harinck** (Vrije Universiteit Amsterdam)

Neo-Calvinism and Diversity

11:00–12:00

#22/0294 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula O

Massimo **Introvigne** (CESNUR)

The Struggle for Confession: Legislative Challenges to the Secret of Confession and Other Forms of Religious Secret

12:15–13:15

#22/0278.1 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula M

Zakaria **Sajir** (Consejo Superior de Investigaciones Científicas-CSIC) / Rafael **Ruiz Andrés** (Universidad Complutense de Madrid)

Religious diversity in post secular societies

PART I

#22/0217 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula N

Joseph Marko (Karl-Franzens Universität Graz)

Religious Diversity, State, and Law: National, Transnational and International Challenges

#22/0312 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula O

Ioannis Panagiotopoulos (National and Kapodistrian University of Athens)

New European Bauhaus and Christian Life

#22/0237 – AUTHOR MEETS CRITIQUE

Plesso Belmeloro, Via Andreatta, 8 | Aula Q

Perry Schmidt-Leukel (Westfälische Wilhelms-Universität Münster)

Perry Schmidt-Leukel, *Das himmlische Geflecht. Buddhismus und Christentum- ein anderer Vergleich*

(Guetersloh, 2022)

#22/0346 – AUTHOR MEETS CRITIQUE

Ateliersi, Via San Vitale, 69

Alessia Passarelli (ResetDOC/FSCIRE, Bologna/Centro Studi Confronti)

Kristina Stoeckl, Dmitry Uzlaner, *Moralist International. Russia in the Global Culture Wars. Presenting the findings of the Postsecular Conflicts Research Project* (Fordham University Press, 2022)

13:15–14:15

LUNCH BREAK

14:15–15:15

#22/0363 – ALBERIGO AWARD, JUNIOR CATEGORY

Plesso Belmeloro, Via Andreatta, 8 | Aula H

Martina Mampieri (The Hebrew University of Jerusalem)

Living under the Evil Pope. The Hebrew Chronicle of Pope Paul IV by Benjamin Neḥemiah ben

Elnathan from Civitanova Marche (16th cent.), Studies in Jewish History and Culture, 58 (Brill, 2020)

Vincenzo Roberto **Imperia** (Università di Palermo)

I vescovati nella Sicilia normanna (secc. XI–XII). Potestà normative e competenze giurisdizionali in un territorio multiculturale (Palermo University Press, forthcoming)

14:15–16:30

#22/0242.1 – PANEL

FSCIRE, Via San Vitale, 114 | Sala Lettura

Anna **Mambelli** (FSCIRE, Bologna)

Joy Denied, Joy Rediscovered: Notes on the Legitimacy of Joy from Classical Greek Literature to Byzantine Christianity

PART I

#22/0331 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula C

Luca **Siniscalco** (Università di Milano)

Traditionalist reaction to the death of God: a pluralistic answer

#22/0223.2 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula D

Maria Cristina **Ivaldi** (Università della Campania “Luigi Vanvitelli”)

Challenge and chance of religion diversity in multicultural societies

PART II

#22/0218 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula E

José Ramón **Rodríguez Lago** (Universidade de Vigo)

Women believers working for Peace, Freedom (1915–1963)

#22/0146.2 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula G

Elisabeth **Maikranz** (Universität Heidelberg) / Roger **Revell** (University of Oxford)

Scripture & Theology 2022: The Diversity of Hermeneutical Approaches

PART II

#22/0168.2 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula I

Hans-Peter **Grosshans** (Westfälische Wilhelms-Universität Münster) / Brandon **Watson**
(Universität Heidelberg)

Modern Philosophy of Religion: Topics – Methods – Concepts

PART II

#22/0192 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula L

Pauline **Kollontai** (York St. John University)

Religion in the Task of Crossing the Boundaries of Prejudice and Distrust

#22/0278.2 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula M

Zakaria **Sajir** (Consejo Superior de Investigaciones Científicas-CSIC) / Rafael **Ruiz Andrés**
(Universidad Complutense de Madrid)

Religious diversity in post secular societies

PART II

#22/0332 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula N

Anthony **Feneuil** (Université de Lorraine)

New perspectives on islamic eschatology: Representations and history

#22/0258 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula O

Stephen **Bush** (Brown University)

Religion and the Human in Ethics and Art

#22/0193 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula Q

Taylor **Ott** (KU Leuven)

That's How the Light Gets in: Challenges to the Constructed Boundaries of the Institutional Church

#22/0351 – PANEL

Teatro San Leonardo, Via San Vitale, 63

RESILIENCE Consortium

RESILIENCE meets the community

#22/0349 – PANEL

Biblioteca di Arte e Storia San Giorgio in Poggiale, Via Nazario Sauro, 20/2

Claudio **Paravati** (Centro Studi Confronti)

Quale libertà religiosa in Italia?

14:15–17:00

#22/0366.4 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula F

G20 Interfaith Forum on Religion and Sustainable Development

European Policy Conversations of Religion and Sustainable Development

PART IV

14:30–17:15

#22/0204.2 – PANEL

FSCIRE, Via San Vitale, 114 | Sala Arancio

Silvia **Scatena** (Università di Modena e Reggio Emilia/FSCIRE, Bologna) / Dries **Bosschaert** (KU Leuven)

1962–2022: Vatican II sixty years after. New contributions and perspectives of the historical studies on the Council

PART II

17:00–18:30

#22/0364 – KEYNOTE LECTURE

Teatro San Leonardo, Via San Vitale, 63

David N. **Hempton** (Harvard Divinity School)

From Nonsectarian to Multifaith: An Educational Experiment in Religious Diversity at Harvard c.

1800–2020

20:00–00:00

GALA DINNER

Palazzo de' Toschi, Piazza Minghetti, 4

Thursday, June 23rd

08:30–15:00

REGISTRATIONS

FSCIRE, Via San Vitale, 114 | Ground Floor

08:30–10:00

#23/0365 – KEYNOTE LECTURE

Teatro San Leonardo, Via San Vitale, 63

Halina **Grzymała-Moszczyńska** (International Association for the Psychology of Religion)

Role of religion in coping with refugee trauma: agency and resilience

10.15–11:15

#23/0358 – ALBERIGO AWARD, SENIOR CATEGORY

Plesso Belmeloro, Via Andreatta, 8 | Aula L

Enrico **Peroli** (Università degli Studi “Gabriele d’Annunzio” di Chieti–Pescara)

Niccolò Cusano. La vita, l’opera, il pensiero (Carocci Editore, 2021)

Lidia **Buono** (Università degli Studi di Cassino e del Lazio Meridionale), Eugenia **Russo** (Università degli Studi di Cassino e del Lazio Meridionale)

Homiliaria et passionaria. Collezioni liturgiche del medioevo latino 1: Homiliaria Beneventana 1 (SISMEL, 2019)

#23/0324 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula M

Laura **Facchin** (Università dell'Insubria)

Swiss-Lombard Lakes Artists among the Russian and Ottoman empires and the Southwest Asia (XVIII–XX century)

#23/0320 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula N

Georgios **Vlantis** (Volos Academy for Theological Studies/Ecumenical Council of Churches in Bavaria)

For the Life of the World: The Document of the Ecumenical Patriarchate on the Social Ethos of the Orthodox Church

10:15–12:30

#23/0242.2 – PANEL

FSCIRE, Via San Vitale, 114 | Sala Lettura

Anna **Mambelli** (FSCIRE, Bologna)

Joy Denied, Joy Rediscovered: Notes on the Legitimacy of Joy from Classical Greek Literature to Byzantine Christianity

PART II

#23/0146.3 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula F

Elisabeth **Maikranz** (Universität Heidelberg) / Roger **Revell** (University of Oxford)

Scripture & Theology 2022: The Diversity of Hermeneutical Approaches

PART III

#23/0188.1 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula G

Alexandra **Berdnikova** (Russian Academy of Sciences) / Daria **Chentsova** (Saint Tikhon's Orthodox University/Moscow State University)

Russia and Europe in the late 19th – the first half of the 20th centuries: intellectual and religious dialogue through concepts, representations, and personalities

PART I

#23/0178 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula H

Ryszard **Bobrowicz** (Lund University) / Ulrich **Schmiedel** (University of Edinburgh)

The Role of Religion in Multi-Faith Refugee Relief: Academics and Activists in Conversation

#23/0295 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula I

Massimo **Introvigne** (CESNUR)

New Religious and Spiritual Movements, Discrimination, and Democracy in Taiwan

#23/0313 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula O

Mario **Aguilar** (University of St. Andrews, CSRP) / Porsiana **Beatrice** (University of St. Andrews, CSRP)

Interreligious Dialogue: Religion as Diversity

#23/0145.1 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula Q

Bohra **Kammarti** (Cespra EHESS/Ladyss-Université Panthéon-Sorbonne, Paris 1)

Islamic practices in the professional field in secular context

PART I

11:30–12:30

#23/0328 – AUTHOR MEETS CRITIQUE

Plesso Belmeloro, Via Andreatta, 8 | Aula N

Francesco **Galofaro** (Università di Torino)

Francesco Galofaro, *Apprendisti mistici. Padre Pio e Ludwig Wittgenstein* (Mimesis, 2022)

12:30–13:30

LUNCH BREAK

13:30–14:30

#23/0146.4 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula F

Elisabeth **Maikranz** (Universität Heidelberg) / Roger **Revell** (University of Oxford)

Scripture & Theology 2022: The Diversity of Hermeneutical Approaches

PART IV

#23/0145.2 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula Q

Bochra **Kammarti** (Cespra EHESS/Ladyss-Université Panthéon-Sorbonne, Paris 1)

Islamic practices in the professional field in secular context

PART II

13:30–15:45

#23/0242.3 – PANEL

FSCIRE, Via San Vitale, 114 | Sala Lettura

Anna **Mambelli** (FSCIRE, Bologna)

Joy Denied, Joy Rediscovered: Notes on the Legitimacy of Joy from Classical Greek Literature to Byzantine Christianity

PART III

#23/0214 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula H

Marta **Quatrale** (Independent researcher, Germany)

Defusing the prophecy: Detecting the religious variety in storytelling behind the Reformation and its “forerunners”

#23/0187 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula M

Massimo **Faggioli** (Villanova University) / Bryan **Froehle** (Palm Beach Atlantic University)

Synodality and the Synodal Process in Global Catholicism

#23/0201 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula O

Stephan **van Erp** (KU Leuven)

Catholicity and Diversity I: Varieties in Liturgical Practices

13:30–17:00

#23/0188.2 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula G

Alexandra **Berdnikova** (Russian Academy of Sciences) / Daria **Chentsova** (Saint Tikhon's Orthodox University/Moscow State University)

Russia and Europe in the late 19th – the first half of the 20th centuries: intellectual and religious dialogue through concepts, representations, and personalities

PART II

13:30–18:15

#23/0259 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula C

Valentina **Bottanelli** (FSCIRE, Bologna) / Amina **El Ganadi** (FSCIRE, Bologna)

Religious diversity in Tang China: The reception and integration of Silk Road Religions

14:45–15:45

#23/0228 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula Q

Jonathan **Farrugia** (University of Malta)

Fuga Mundi: An ideal incarnated in diverse forms in the Church from the early to the modern era

15:00–16:00

#23/0350 – PANEL

Biblioteca di Arte e Storia San Giorgio in Poggiale, Via Nazario Sauro, 20/2

Ambasciata d'Israele presso la Santa Sede / FSCIRE

Fratelli tutti: un appello alla tolleranza

16:00–17:00

#23/0248 – AUTHOR MEETS CRITIQUE

Plesso Belmeloro, Via Andreatta, 8 | Aula M

Ulrico **Agnati** (Università di Urbino Carlo Bo)

Ulrico Agnati, Mario Varvaro (eds.), *Religion, Ideology, Politics, and Law. A Multidisciplinary Approach in the Frame of European History* (Palermo University Press, 2022)

16:00–18:15

#23/0202 – PANEL

Plesso Belmeloro, Via Andreatta, 8 | Aula O

Stephan **van Erp** (KU Leuven)

Catholicity and Diversity II: Varieties in Communion and Dialogue

Abstracts



Bochra **Kammarti** (Cespra EHESS/Ladyss-Université Panthéon-Sorbonne, Paris 1)

Islamic practices in the professional field in secular context
(3h)

The Islamic entrepreneurship and markets emerged in non-Muslim and secular countries since four decades with first the food halal market and then in economical sector as tourism, fashion, cosmetics, sport or finance, etc. These professionals and entrepreneurs express the desire to conciliate norms and practices issued from sharia (Koran and Sunnah) with their professional activities and daily life. This panel will expose different studies on the Islamic practices in the professional field in Muslim minority context. They show conflicts of norms and practices, but also the interpenetrations of cultural codes (Göle, 2005, 2015) that permit to go beyond the conflicts. The contributors will analyze the interactions and interrelations of this economical actors with the state, the society and the dominant culture but also the individual trajectories to better understand the encountered conflicts, the professional conversions and the articulation of the different *ordres de grandeurs* (Ricoeur, 1991) that means professional, religious, domestic, but also ethical and political as member of a (often different) national community. Finally, this panel wants to discuss how pious Muslims living in secular and minority context express their multiple affiliations through their professional and merchant activities. Transnational comparative studies are welcome.

Chair: Bochra **Kammarti** (Cespra EHESS/Ladyss-Université Panthéon-Sorbonne, Paris 1)

Speakers:

Mehdi **Belasri** (Cétobac EHESS), *The impact of Islamic entrepreneurship in the urban landscape of Sarajevo through consumption places*

Julie **Minders** (GERME-Université Libre de Bruxelles), *Islam as a tool and a liability in the professional realm. Self-employed Muslim sex-therapists on- and off- line in France and Belgium*

Nur Yasemine **Ural** (Universität Leipzig), *Funeral Muslim market in France and Germany*

Mayuko **Yamamoto** (Cespra EHESS), *Teaching Public Value at Muslim Schools? A Franco-British Comparison of Normative Conflicts and Religious Arrangements at work for Muslim Faith Teachers*

Elisabeth **Maikranz** (Universität Heidelberg) / Roger **Revell**
(University of Oxford)

Scripture & Theology 2022: The Diversity of Hermeneutical Approaches
(9h)

Hermeneutics can be understood as the art of bringing past hearing, events, texts, and contexts into new ways of speaking, new ways of address. In another sense, hermeneutics can also be understood such that everything is a matter of interpretation. In any case, the complexities of hermeneutics, be it theological, scriptural, scientific, or philosophical, bring with them various approaches and presuppositions to the art of interpretation. Exploring the various ways in which theology interprets Scripture and Scripture interprets theology using their own hermeneutical lenses is an exciting area of research and leads to further defining questions. In what ways does the past speak afresh in contemporary life? How might one interpret the ongoing effects of historically determined events, discoveries, and innovations? What are the ways theology and Scripture have been misinterpreted or misrepresented due to a lack of sufficient hermeneutical reflection?

The *Scripture & Theology* panel will address a wide range of hermeneutical challenges facing contemporary biblical interpretation and theology. At its core, the hermeneutical challenges about how one speaks or narrates the Christian tradition opens up new possibilities for further fruitful engagement with how one reads Scripture and its embedded context in the 21st century. From the outset, theology has stemmed from such hermeneutical pursuits. Even Scripture itself can be understood as a collection of hermeneutical attempts to understand the events of God and humans' experiences of God. The multivarious ways of practicing hermeneutics provide an excellent opportunity for the S&T panel to gain new insight, explore new ideas, and learn how to bring the past into new ways of speaking. For this reason, we hope to further dialogue between various fields and areas of research on hermeneutics in order to spur on constructive and critical engagement.

PART I

Session I. Relationship between Dogmatics and Exegesis I

Chair: Tomas **Bokedal** (NLA University College/University of Aberdeen)

Speakers:

Jan Philipp **Turck** (Westfälische Wilhelms-Universität Münster), *Dogmatics as Consequent Exegesis*

Thomas **Graff** (University of Cambridge), *Christ the Non-Word: Holy Saturday and the Limits of Soteriology in Hans Urs von Balthasar*

Session II. Relationship between Dogmatics and Exegesis II

Chair: Arnold **Huijgen** (Theological University of Apeldoorn)

Speakers:

Frederike **van Oorschot** (Ruprecht-Karls-Universität Heidelberg) and Elisabeth **Maikranz** (Ruprecht-Karls-Universität Heidelberg), *Scripture as primary intertext for theology. Interdisciplinary Perspective on Theology's relation to biblical texts*

Session III. The Diversity of Hermeneutical Approaches I

Chair: Jan Levin **Propach** (Ludwig-Maximilians-Universität München)

Speakers:

Mart Jan **Luteijn** (Evangelische Theologische Faculteit Leuven), *Unity in Diversity: A Comparative Analysis of Theological and Contextual Readings*

Tomas **Bokedal** (NLA University College/University of Aberdeen), *Bridging the Gap Between Past and Present in Bible Translation: A Dialogue on Method with Eugene Nida, Michael Straus and Hans-Georg Gadamer*

Ryan **Haecker** (University of Cambridge), *Origen Against Deconstruction: A Postmodern Patristic Apologia*

PART II

Session IV. Hermeneutical Tasks in Theology

Chair: Elisabeth **Maikranz** (Universität Heidelberg)

Speakers:

Lena **Mausbach** (Westfälische Wilhelms-Universität Münster), *Existential Dogmatics – A perspective on the anthropological potential of sin*

Gianluca **Paolucci** (Istituto Italiano di Studi Germanici/Università Roma Tre), *“Feel and explain”. On Herder's Biblical Hermeneutics*

Session V. The Future of Scripture and Theology

Chairs: Roger **Revell** (University of Oxford) / Michael **Borowski** (Vrije Universiteit Amsterdam)

Speakers:

Nikolaos **Asproulis** (Volos Academy for Theological Studies/Hellenic Open University)

Tomas **Bokedal** (NLA University College/University of Aberdeen)

Mark **Elliott** (University of Glasgow)

Georg **Fischer** (Universität Innsbruck)

Donald **Wood** (University of Aberdeen)

PART III

Session VI. Innerbiblical Interpretation

Chair: Arnold **Huijgen** (Theological University of Apeldoorn)

Speakers:

André **Villeneuve** (Sacred Heart Major Seminary), *The Way, the Truth, and the Life in the Offices of Priest, Prophet, and King: A Theological Framework for the Restoration of the Human Person*

Georg **Fischer** (Universität Innsbruck), *How Jeremiah reads the Hebrew Bible, and what we can learn from it*

Session VII. Historical Approaches to Scriptural Interpretation I

Chair: Georg **Fischer** (Universität Innsbruck)

Speakers:

Maria Helena **Guerra Pratas** (Sociedade Científica da Universidade Católica Portuguesa-SCUCP/Instituto Superior de Educação e Ciências), *A Traditional Medieval Approach to Scriptural Interpretation*

Jacob **Zellmer** (University of California, San Diego), *Did Spinoza Interpret Scripture Dogmatically?*

PART IV

Session VIII. Historical Approaches to Scriptural Interpretation II

Chair: Georg **Fischer** (Universität Innsbruck)

Speakers:

Christian Grund **Sørensen** (Aalborg University Denmark), *God of peace? Interpretations of the present and the divine. The holistic epistemology of Kaj Munk*

Jenny **Wong** (University of Birmingham), *Revisiting the Gender-based Scriptures in the Hebrew Bible as a Way to Uplift Women's Leadership Role in Chinese Churches*

Diana **Dimitrova** (Université de Montréal)

Religion and Diversity in South Asian Traditions
(2h)

The panel discusses religion and diversity in South Asian traditions. The papers will focus on the conceptions of diversity by studying questions related to gender and partition in short stories, nationalism and mythologizing of the past in Bollywood films, transformations of ritual practices and the creation of religious space outside of India, in Quebec, as well as the production of sacred space through embodied devotion, while maintaining the socio-religious differences in Kerala, South India. In this way, the issues of religion and diversity are studied in oral, written and visual (iconographic) forms.

The fields of inquiry include bhakti, body, local festivals, gender and partition, nationalism, and ritual practice. Significant points of discussion are the role that the concept of diversity and the processes of transformation play in ritual and worship, and the importance of their social and political implications. The discussions will contribute to our understanding of the interrelations between religion, diversity, literature, film and embodied ritual practices. The papers are based on methodological analysis of oral, written and visual texts that have their origin in South Asia. All colleagues have based their research on work with sources in the original Indian languages.

Chair: Diana **Dimitrova** (Université de Montréal)

Speakers:

Nandi **Bhatia** (University of Western Ontario), *Religious Pluralism in Partition Fiction*

Sunny **Singh** (London Metropolitan University), *Hindutva Fantasies, the Hindu Far Right in Recent Indian "Historical" and Historical Fantasy Films*

Diana **Dimitrova** (Université de Montréal), *Radhasoami Ritual Practice: diversity and transformations*

George **Pati** (Valparaiso University), *Deities, Devotees and the Production of Sacred Space in Thiruvalla, Kerala*

Mercedes **Montero Díaz** (Universidad de Navarra) / Inmaculada **Alva Rodríguez** (Universidad de Navarra)

Christian Sisterhood
(3h)

The “Sorority” has great relevance to build the history of women. This frame makes it possible to visualize phenomena that have configured new mentalities and have achieved social change (such as the vision of women not only as a housewife, but also as an intellectual or professional). These are relevant processes that run the risk of not being “recognized” as History because their gestation was almost invisible and did not occupy the first pages of newspapers or did not have great geostrategic influences. In the case of Christian women, it is necessary to make some qualifications. The term “Sorority” shares a certain semantic meaning with the Christian concept of “Fraternity”. The “Fraternity” is “Charity”, the universal love based on the fact that all human beings are children of God, the Father, and brothers of Jesus Christ. From here is born a consciousness of universal love among all people, which becomes more intimate among those who have received baptism. This context reinforces an academic approach to the study of “Sororities” rooted in Christianity that can give rise to socially valuable phenomena.

Chair: Mercedes **Montero Díaz** (Universidad de Navarra)

Speakers:

Inmaculada **Alva Rodríguez** (Universidad de Navarra), *Eugenie A. Leonard (1888–1980): The Student Dean Program*

Beatriz **Comella** (Universidad Nacional de Educación a Distancia-UNED), *Ernestina De Champourcin (1905–1999) From a Literary Sisterhood to Christian Charity*

Concepción **Escrig Ferrando** (Universidad De Alcalá), *Sorority in Difficulty: Relief Association for the Nuns from Madrid*

Maria **Muñoz Saez-Agero** (Universidad de Navarra), *“Intellectual Women” or Being a Member of the Ateneo De Madrid at the Turn of Century*

Mónica **Fuster** (Pontificia Università della Santa Croce), *Missionaries and Indigenous Women: Narratives of Power or Sisterhood?*

Victoria Anne **Turner** (University of Edinburgh) / Sharaiz **Chaudhry** (University of Edinburgh)

Religion and Class (4h)

This panel seeks to explore the relationship between religion and class, in the sense of religious belief or experience, as well as differences in institutional accessibility between classes.

Topics of relevance include, but are not limited to: whether the working class in Britain, much vilified by the current government and media, has access to leadership roles in the established church; what role religious faith plays in addressing food poverty in the UK and elsewhere, for example through food banks in mosques, churches and gurdwaras; the role religion played during the Farmers Protests in India; why the Prosperity Gospel is inspiring religiosity in working class communities in the Global South in a way that Liberation theology did not; and how does class interact with other forms of marginalization (such as race, gender and sexuality) to create particular understandings of religion?

The panel aims to understand how class inhibits or inspires religious participation in the institutional aspects of religion and how it interacts with personal belief and social activism. Proposals exploring the intersectionality of class with other social identities, as well as from a variety of global contexts and religions are especially welcomed.

Session I. Historical/Theological Approaches

Chair: Sharaiz **Chaudhry** (University of Edinburgh)

Speakers:

Victoria Anne **Turner** (University of Edinburgh), *Where has the Radical Gone? The Mission to the Working Classes of the Iona Community*

Betul **Yakar** (Necmettin Erbakan University), *The Procedural Changes of Slavery Regulations Regarding Christianity and Islam*

Tobias **Brandner** (Chinese University of Hong Kong), *Local and global: a study of international churches in the Hong Kong context*

Jayabalan **Murthy** (Friedrich-Alexander-Universität Erlangen-Nürnberg), *Re-reading the German Lutheran Mission societies history in Tamil Nadu from subaltern perspective*

William **Glass** (University of Warsaw), *The Sacred Duty to Become Wealthy*

Session II. Ethnographical/Theological Approaches

Chair: Victoria Anne **Turner** (University of Edinburgh)

Speakers:

Luke **Larner** (University of Roehampton), *Feckless Faith: Religion, Social Class, and Intersectional Solidarity in 21st Century England*

Sharaiz **Chaudhry** (University of Edinburgh), *Islamic Liberation Theology in Practice: A Comparative Analysis of British Muslims' Activism Against Class Inequality*

Nathan **Dever** (University of Edinburgh), *Spiritual Expats: Economic Colourblindness as Theological Discourse*

Lauren **Morphy** (University of Oxford), *"A Place of Great Privilege": Establishment and Class in England*

Joerg **Rieger** (Vanderbilt University), *Class and its Discontents in the Study of Religion and Theology*

Roberto **Cipriani** (Università Roma Tre)

Roberto Cipriani, *L'incerta fede. Indagine quanti-qualitativa sulla religiosità in Italia* (FrancoAngeli, 2020)
(1h)

Twenty-two years after the research on Religiosity in Italy, the survey carried out in 2017 also covers 164 subjects appropriately selected, without the pretension of representativeness and generalizability. The stratification of the sample concerns three categories related to the degree (level of obligation, middle-superior diploma, degree), the distinction of gender (man, woman), residence (small towns, medium municipalities, large cities), geographical distribution (north, center, south and islands) and age (young, adult, elderly). The solution of a completely open interview, without predefined questions, was tested. In fact, for almost half of the sample, i.e. 78 cases, the interviewers tried to obtain narratives, reflections, interpretations and evaluations not solicited through specific questions on religiosity. For the rest of the 86 subjects interviewed, the first part was entirely free and the second part was on some concepts-stimuli relating to daily and festive life, happiness and pain, life and death, God, prayer, religious institutions and Pope Francis. The results of the qualitative analysis were also corroborated with sophisticated quantitative instruments: a program called T2K (*Text to Knowledge*), *Lexical Correspondences Analysis* and VoSpec procedure (*Vocabulaire Spécifique des Groupes d'individus*). An analysis sheet similar to a semi-structured questionnaire was prepared to be applied to the interview texts, with the intention of capturing recurring patterns.

Discussants:

Enzo **Pace** (Università di Padova)

Roberta **Ricucci** (Università degli Studi di Torino)

Roberto **Cipriani** (Università Roma Tre)

Kristin **Graff-Kallevåg** (MF Norwegian School of Theology, Religion and Society)

New Research on Religion and Populism: Normativities at Play
(2h)

In studies of the intersecting field of religion and populism, conflicting normativities are strikingly at play. Even at the level of defining the basic terms, issues of authenticity, legitimacy and ownership are often tacitly present. For instance, it is typically claimed that populists “hijack religion” (e.g. Marzouki et al., 2016), indicating that there is an “authentic” (ownership over) religion that populists misuse. Similarly, the preferred definition of populism may signal which forms of political protests the scholar perceives as acceptable. With reference to two recent interdisciplinary and international compilations on the theme “The Spirit of Populism: Political Theologies in Polarized Times” (Ralston and Schmiedel, 2021), and “Populisme og kristendom” (“Populism and Christianity”, Graff-Kallevåg et al., 2021), this panel explores these dynamics, asking in what ways such implicit normativities affect the relevance and quality of research on the relationship between populism and religion – in particular Christianity.

Chairs: Kristin **Graff-Kallevåg** (MF Norwegian School of Theology, Religion and Society) / Ulrich **Schmiedel** (University of Edinburgh)

Speakers:

Sven Thore **Kloster** (University of Oslo), *The normativity of Rogers Brubaker’s populism*

Sturla J. **Stålsett** (MF Norwegian School of Theology, Religion and Society), *Conflicting normativities: Comparing approaches and findings in the studies of populism and religion*

Thomas **Lynch** (University of Chichester), *Populism: A Contested Concept*

Johanna **Gustafsson Lundberg** (Lund University), *Counteracting Populism: The meaning of body in contemporary debates on religion in liberal societies*

Valentina **Napolitano** (University of Toronto) / Ulrich **Schmiedel** (University of Edinburgh)

Postmigration: Chances and Challenges for Cross-Disciplinary Research on Religion
(3h)

This panel aims to explore the significance of “postmigration” for cross-disciplinary research on religion. Coined in the 1990s, the concept of postmigration has gained traction across the academy in the last few years. Given the concept’s competing genealogies, its connections to postcolonial and decolonial studies, and its traction in empirical and theoretical work, there is no unified or unifying meaning to “postmigration”. Conceptually, scholars from a variety of disciplinary and discursive backgrounds refer to “postmigration” or categories related to “postmigration”. While the topic of migration has had a significant impact on research on religion, including theology, anthropology, sociology, and philosophy of religion as well as cultural, legal, and political studies, “postmigration” – as a phenomenon and as a proposal – has been neither analyzed nor assessed. This panel aims to do just that. It concentrates on the significance of religion as simultaneously essentializing and de-essentializing insider/outsider dichotomies in the controversies that are stirred up by migration in contemporary trans-Mediterranean, European, and American societies. Calling for a conversation across disciplinary boundaries, the panel invites experimental and explorative interventions, including normative accounts, from researchers who approach the concept of postmigration from contextual and conceptual angles.

Chairs: Valentina **Napolitano** (University of Toronto) / Ulrich **Schmiedel** (University of Edinburgh)

Speakers:

Silas **Allard** (Emory University), *We Were Always and Are Never Postmigration: Settler Society, Migrant Exclusion, and the Making of America*

Ryszard **Bobrowicz** (Lund University), *Why Thousands of Refugees at the Budapest Train Station Lowered Xenophobia in Hungary? The Role of Encounter in the “Postmigration” Paradigm*

Emanuele **Iula** (Pontificia Facoltà Teologia dell’Italia Meridionale), *A Generative Approach for Postmigration Societies*

Elaine **Peña** (George Washington University), *Space, Pace, and Postmigration at the Parroquia Santo Niño*

Anna **Rowlands** (Durham University), *Migration and Post-migration in the “Critical Fraternalism” of Pope Francis: a Critical-Friendly Reading*

Fabio **Vicini** (Università di Verona), *Muslims of Italy: Rethinking Religious Identity and Ethos from a Postmigration Perspective*

Hande **Birkalan-Gedik** (Goethe-Universität Frankfurt am Main) /
 Deniz **Cosan Eke** (Universität Wien) / Besim **Can Zirh** (Middle East
 Technical University-METU)

*Alevi Communities from Local to Transnational Perspectives: Cases
 from Europe and Turkey*
 (4h)

Alevis, as religious and cultural communities, have been frequently included in the discussions about internal, international, transnational, and even return migration in recent years. Particularly, transnational Alevi communities in Europe in the past three decades witnessed unprecedented developments about their cultural and political lives. While in Turkey discussions related to their political, cultural, and religious belongings continued, Alevis today are recognized as autonomous groups in several European states. We take transnationalism not as a unilinear transformation of concepts, practices, and actors from one place to another but as a web of complex negotiations and diverse configurations in a greater space and welcome papers with ethnographic perspectives that would treat social, cultural, and political issues such as integration, identity, diaspora, social and religious movements, religious diversities in different cases in Europe as well as in Turkey. We do also expect contributions to assess above issues critically. We will mostly tackle with the changing landscapes and institutions of Alevism in transnational space such as religious and organizational leadership; gender roles within and outside Alevi associations; socio-spatial aspects of Alevi belief practices; music, ritual, poetry, festival, and heritage; cultural brokerage in Alevism. These themes are not meant to be exhaustive and participants can contribute to the panel through interdisciplinary lenses.

PART I

Session I

Chair: Hande **Birkalan-Gedik** (Goethe-Universität Frankfurt am Main)

Speakers:

Besim **Can Zirh** (Middle East Technical University-METU), *A Retrospective Reading of the Yurtseverler Birliği (the Union of Patriots) Journal from 1982 to 1989: The Decade Transformed Alevism*
 Hayal **Hanoglu** (University of Kent), *Diaspora in the village: The socio-spatial impact of migration on the place of origin*

Inci Öykü **Yener-Roderburg** (Universität Duisburg-Essen), *Alevi organizations in Germany and France as a Transnational Political Mobilization Determinant*

Session II

Chair: Deniz **Cosan Eke** (Universität Wien)

Speakers:

Gül **Ince-Bego** (ICMPD-International centre for Migration Policy Development), *Reconstructing ethno-religious identity between transnational and local space: the case of Alevis in Italy*

Adelaide **Madera** (Università di Messina), *The Status of Religious Minorities in Italy at the Crossroads Between Tensions and Transitions: What is the Legal Room for Alevism?*

Barbara **Lorenz** (Karl-Franzens-Universität Graz), *The Legal Status of Alevi Communities in Austria – Diverging Perspectives on Freedom of Religion*

PART II

Session III

Chair: Hege Irene **Markussen** (Lund University)

Speakers:

Hande **Birkalan-Gedik** (Goethe-Universität Frankfurt am Main), *Re-thinking Ethnography, Re-Imagining History: Alevi Women in Trans/national Space*

Celia **Jenkins** and Ümit **Cetin** (University of Westminster), *Feminisation and the re-localisation of Alevism in the UK Alevi community*

Deniz **Cosan Eke** (Universität Wien), *Gender Dynamics in Religious Transnationalism: Alevi Women in the Diaspora*

Session IV

Chair: Besim **Can Zirh** (Middle East Technical University-METU)

Speakers:

Erdogan **Gedik** (Goethe-Universität Frankfurt am Main), *Ethnic Encounters in Trans-national Space: Western/Eastern and Turkish/Kurdish Alevism in Turkey and Germany*

Ahmet Kerim **Gültekin** (Freie Universität Berlin), *The Talips' Space: Private Piety in Kurdish Alevism*

Çiçek **İlengiz** (Max Planck Institute for the Study of Religious and Ethnic Diversity), *Therapeutic Power of Being at "Home": The Sacred-Places in Kurdish Alevism*

David **Hamidovic** (Université de Lausanne) / Eleonora **Serra**
(Université de Lausanne)

Magic in ancient Near East and Middle East
(2h)

The panel aims to discuss (1) theoretical issues about “magic” and “religion” in Ancient Near East and the 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.

Introduction: David **Hamidovic** (Université de Lausanne) / Eleonora **Serra** (Université de Lausanne)

Session I

Chair: Eleonora **Serra** (Université de Lausanne)

Speakers:

Mark **Geller** (University College London), *Lamashtu Incantation in Syriac?*

Gideon **Bohak** (Tel Aviv University), *Jewish Textual Amulets in Late Antiquity: Between Magic, Religion and Medicine*

David **Hamidović** (University of Lausanne), *The Essenes heal by “the properties of stones” according to Flavius Josephus, Jewish War 2.136: Study of a motif*

Session II

Chair: David **Hamidovic** (Université de Lausanne)

Speakers:

Eleonora **Serra** (Université de Lausanne), *“I call upon you, O skull of skulls”: Mesopotamian Necromancy Practices in the Paris Magical Papyrus*

Edward **Epsen** (University of Aberdeen), *The Providential Grounding of Magic According to Augustine*

Krzysztof **Ulanowski** (University of Gdansk), *Between Divinatory and Magical Practices in Ancient Mesopotamia*

Hans-Peter **Grosshans** (Westfälische Wilhelms-Universität Münster) / Brandon **Watson** (Universität Heidelberg)

Modern Philosophy of Religion: Topics – Methods – Concepts
(6h)

The panel unites papers on topics, methods and concepts, which are discussed nowadays in Philosophy of Religion. Papers can present new approaches in philosophy of religion, but can also put forward new interpretations of older concepts in philosophy of religion. Papers may also discuss methods used and topics addressed in philosophy of religion.

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

Speakers:

Piotr **Sawczyński** (Jesuit University Ignatianum in Kraków), *Another kenosis: Tsimtsum and the Kabbalistic ontology of finitude*

Michiel **Bouman** (Vrije Universiteit Amsterdam), *God, the Proud Parent?*

Michael **Roseneck** (Johannes Gutenberg-Universität Mainz), *Is it still reasonable to believe in God? Ernst Tugendhat's psychological attempt at developing a non-metaphysical critique of religion*

Sybille **Fritsch-Oppermann** (Technische Universität Clausthal/FH für Interkulturelle Theologie Hermannsburg), *The Beauty of Emptiness: Paradoxical Language in Buddhist Teachings, Christian Mysticism and Poetry as a Question for Language Philosophy, Aesthetics and Philosophy of Religion*
Lieneke **Timpers** (KU Leuven), *Making Sense of God: A Fregean Analysis of Negative Theology in St Ephrem the Syrian*

Svetlana **Konacheva** (Russian State University of Humanities), *Carnal turn in contemporary hermeneutics: religious-philosophical aspects*

Victoria **Dos Santos** (Institute for Philosophical Studies-ZRS Koper/Università di Torino), *The Avatar: Digital Bodies and Religious Experience*

Gorazd **Andrejč** (Institute for Philosophical Studies-ZRS Koper/University of Groningen), *Taking Embodiment Seriously: Rethinking The Philosophy of Religious Language*

Hans-Peter **Grosshans** (Westfälische Wilhelms-Universität Münster), *Comparative Philosophy of Religion*

Roger **Revell** (University of Oxford)

Pieter Vos, *Longing for the Good Life: Virtue Ethics After Protestantism* (T&T Clark, 2020)

(2h)

This panel will engage with Pieter Vos's recent monograph on the continuing yet under-appreciated utility of Protestantism's virtue ethics inheritance. Vos's book makes a notable contribution to the present renewal of interest in virtue in post-Reformation moral theology. Its contribution is two-fold.

On the one hand, it evaluates virtue in the ethics of Calvinism and Reformed Orthodoxy, as well as in the later Kierkegaardian tradition. Vos shows how Protestantism has articulated other-centered virtues from a theology of grace, affirmed the value of ordinary life for virtue cultivation, and emphasized the need for the transformation of this life. In making this case, Vos extends the historical-theological clarifications which have lately been promulgated by Sytsma, Svensson, and others.

On the other hand, this project looks to the contemporary moment, arguing for the on-going need for virtue ethics. Here, Vos articulates the enduring promise of the Protestant virtue tradition for reflection on the good life, the character traits needed for living it, and the possibilities of human nature as a source of moral knowledge. This constructive endeavour frames Protestant virtue theology as a significant bridge between pre-modern virtue ethics and late modern accounts of morality.

In engaging with this important and timely work, panellists will broker a series of critical discussions on both the historical and constructive dimensions of Vos's *Longing for the Good Life*.

Discussants:

Roger **Revell** (University of Oxford)

Binsar **Pakpahan** (Vrije Universiteit Amsterdam)

Edward **David** (University of Oxford)

Pieter **Vos** (Protestantse Theologische Universiteit)

Jennifer **Leith** (Cambridge Centre for Christianity Worldwide)

David **VanDrunen** (Westminster Theological Seminary)

Ryszard **Bobrowicz** (Lund University) / Ulrich **Schmiedel** (University of Edinburgh)

The Role of Religion in Multi-Faith Refugee Relief: Academics and Activists in Conversation

(2h)

This panel aims to analyze and assess the role of religion in multi-faith refugee relief. Arguing from both academic and activist perspectives, the panellists present findings from an interdisciplinary and interdenominational research project on “A World of Neighbours” (AWoN), Europe’s largest multi-faith refugee relief network. AWoN connects faith-based activists in refugee relief work across more than 20 countries. Combining theology, anthropology, and sociology of religion, the project investigates how these activists construct “religion” in their day-to-day work. How is religion interpreted? How do these interpretations of religion impact the negotiation of difference and diversity in refugee relief? And how can the theologies operant in these interpretations foster cooperative and constructive engagement between religions in the public square? Evaluating quantitative and qualitative empirical data collected in the project, the panellists will ask and answer these questions, connecting their findings to current controversies in the fields of diversity of religions, migration, and integration, with a particular focus on lived religion.

Chair: Ulrich **Schmiedel** (University of Edinburgh)

Speakers:

Idil **Akinci** (University of Edinburgh)

Ryszard **Bobrowicz** (Lund University)

Alessia **Passarelli** (ResetDOC/FSCIRE, Bologna/Centro Studi Confronti)

Atallah **Fitzgibbon** (A World of Neighbours)

Rikko **Voorberg** (A World of Neighbours)

Rafal **Stepien** (Nanyang Technological University)

Philosophy of Religion? Buddhist Arguments and Erasures (4h)

“P hilosophy of religion often carries on almost as if there were only one religion” (McKim). Given the truthfulness of this assessment and the unjustifiability of the approach it describes, much recent work has been devoted to “Renewing Philosophy of Religion” (Draper and Schellenberg), proposing “Reconfigurations of Philosophy of Religion” (Kanaris), and elaborating various iterations of “A Radical Pluralist Philosophy of Religion” (Burley). This panel builds on such efforts, and thereby seeks to directly advance the conference theme of ‘Religion and Diversity’, by exploring – and expanding – philosophy of religion through the diverse prisms of Asia’s Buddhisms. It includes both theoretical/methodological critiques of / contributions to the philosophy of religion from Buddhist perspectives, as well as substantive augmentations to / interventions in the philosophy of religion from Buddhist sources. Among all the non-Western traditions currently gaining currency in the field, Buddhist thought has exerted by far the greatest impact over recent decades, based in part on the redoubtable analytical sophistication of the arguments its exponents deploy, the sheer quantity and range of its textual canon, and of course the substantial overlaps – and fruitful divergences – between Buddhist and Western worldviews. By drawing on such materials, this panel hopes to stimulate further cross-cultural and interdisciplinary inquiry in the resolutely plural philosophies of religions worldwide.

Chair: Rafal **Stepien** (Nanyang Technological University)

Speakers:

Douglas L. **Berger** (Leiden University), *The Modern Distancing of Nagarjuna from his Buddhist Roots*
Davey K. **Tomlinson** (Villanova University), *A Buddhist’s Guide to Self-Destruction: Jñānaśrīmitra on the Structure of Yogic Perception*

Cristina **Pecchia** (Austrian Academy of Sciences), *Omniscience as a Problem: Disputing Reliability in Religious Matters*

Agnieszka **Rostalska** (Ghent University), *How Can a Self Be Known? Udayana’s Response to the Buddhist Critique*

Jonathan **Gold** (Princeton University), *Buddhist Psychology and the Moral Lessons of Relativism*

Emily **McRae** (University of New Mexico), *Moral Ignorance Beyond Blame: A Buddhist Critique*

Rafal **Stepien** (Nanyang Technological University), *Global Philosophy of Religion? From Others’ Erasure to Others’ Proofs*

Roundtable Discussion

Kerstin **Wonisch** (Eurac Research, Institute for Minority Rights) /
Michael **Kramer** (Karl-Franzens-Universität Graz)

Challenges to and Benefits of Islamic Diversity in Europe (3h)

This panel focuses on the accommodation and establishment of Islamic diversity in Europe, namely on the presence of Muslim communities and groups with their different teachings, traditions, rites and claims in liberal-democratic European countries. Intra-religious pluralism particularly within Islam deserves a closer look, not only because of imported global frictions between Sunni and Shia Islam in general, but also because of complex intra and extra religious clashes, altogether with the marginalization of groups differing from the mainstream Sunni orthodox interpretation. It is precisely the inherent pluralism within Islam, which is more and more challenging political and legal frameworks of European countries. Guarantees of the right to freedom of religion are called into question not least due securitization approaches and the ongoing tendency towards a return to state-church sovereignty with the aim to create a version of Islam that fits the respective government's position and further impacts on marginalized communities. From the Muslim perspective one would ask, what is our role in the society, what is our contribution to it or how do we deal with Islamic diversity? Therefore, the panel should give the multidisciplinary opportunity to think out of the box and to challenge the borders of given religious-legal and political frameworks. The panel is open to contributions from different disciplines in a comparative and/or single case perspective.

Chairs: Kerstin **Wonisch** (Eurac Research, Institute for Minority Rights) / Michael **Kramer** (Karl-Franzens-Universität Graz)

Speakers:

Michael **Kramer** (Karl-Franzens-Universität Graz), *Empirical data on Islam and the Islamic Religious Community in Austria concerning its relationship to the state*

Minoo **Mirshahvalad** (FSCIRE, Palermo), *Shi'a Women in Italy: To Live or Forge the Self?*

Emine Enise **Yakar** (Recep Tayyip Erdoğan University), *The Responses of Muslim Scholars towards Dual Identity of Muslim Minorities*

Sümeyra **Yakar** (University of Iğdır), *The Approaches of Scholars towards the Issues of Muslim Minorities*

Muhammad Ahsan **Qureshi** (University of Tampere), *The 'Grand Helsinki Mosque' discourse: an arena of constructed and conflicting identities*

Rasool **Akbari** (Humboldt-Universität Berlin), *Political Theology in Iran and its Implications for Islamic Diversity*

Adelaide **Madera** (Università di Messina), *Angrezi Sharia at the crossroads between new tensions and plural normativities*

Hüseyin **Çiçek** (Universität Wien), *Notions of Law and Authority in Alevi Narratives*

Peter **Admirand** (Dublin City University)

Comics Studies, Ethics, and Interreligious Encounters
(2h)

Comics and the burgeoning field of comics studies are suffused with ethical and theological material, and an increasing number of books and articles are examining a range of comics, graphic narratives, and comic strips through various theological and religious studies lenses, including:

- Interreligious
- Liberation
- Postcolonial
- Feminine-informed
- Religious ethics
- Pluralist

This panel invites scholars to examine any comic in any medium (comic strip, monthly series, digital comics, graphic narrative/novel) and to focus on ethical and/or interreligious encounters and engagements within those works.

Chair: Peter **Admirand** (Dublin City University)

Speakers:

Ioannis **Xidakis** (National and Kapodistrian University of Athens/Independent researcher), *Magical Technology in the Neomythological World of Superhero Comic Books*

Paolo Luigi **Branca** (Università Cattolica del Sacro Cuore), *When Arabs and Muslims Are the 'Other' in Political Cartoons and Images: Counter Examples of a Big Misunderstanding*

Gianni **Trapletti** (Facoltà di Teologia di Lugano/Università Cattolica del Sacro Cuore), *Samuel Stern, Exorcist: The First Two Years*

Peter **Admirand** (Dublin City University), *God and Evil in Gideon Falls: An interreligious Examination*

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

Deification East and West: New Approaches
(3h)

The panel will consist of a distinguished group of contributors to the Oxford Handbook of Deification, forthcoming in 2024 from Oxford University Press and co-edited by Paul Gavrilyuk, Andrew Hofer, and Matthew Levering. The volume offers four distinct contributions: (1) the most comprehensive, even encyclopedic, treatment of deification to date; (2) methodological and hermeneutical precision; (3) clear articulation of points of convergence and difference, even disagreement on the constitutive elements of deification in different authors and traditions; and (4) foundational significance for future ecumenical dialogue. Papers presented at the session will be based on the drafts of selected volume chapters. The papers will deal with the definitional and hermeneutical questions pertaining to the concept of deification (Gavrilyuk); with the methodological problem arising out of reading deification back into the 2nd and 3rd century Christian sources; and with the theme of deification in 17th–19th century Anglican and Catholic theologians.

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

Speakers:

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

Norman **Russell** (St. Stephen's House, University of Oxford)

Mark **McInroy** (University of St. Thomas)

Frederick **Aquino** (Abilene Christian University)

Pantelis **Kalaitzidis** (Volos Academy for Theological Studies/KU Leuven/Westfälische Wilhelms-Universität Münster)

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

Finding Room for Religion and Mysticism in Trans-/Posthuman Philosophies
(4h)

The “horizontal” dimension of the posthumanist reflection on the equal dignity between all living beings – which together constitute “life” understood as “zoe”, without prevarications, hierarchies or privileges of species –, leads to what we could call an “immanent mysticism”. Within the posthuman “mysticism of immanence”, one can paradoxically find strong similarities or analogies with some mystical/religious experiences belonging to various traditions, even very distant in terms of place or time. Inside the neo-materialist framework of Transhumanism and, even more so, of Posthumanism – radically anti-hierarchical and anti-dualist –, we want to highlight the points in common and the main differences with both the mystical doctrines of the Western tradition (Franciscanism, Meister Eckhart, the speculation about the doctrines of kenosis etc.) and some oriental religious traditions (Buddhism, Jainism, etc.). These comparative analyses raise many challenging questions: is a “not exclusively materialistic” posthumanism possible? To what extent can we speak of openness to a “spiritual” dimension within the many trans-/posthumanist proposals? This also raises the question of whether there is still room for the proprium of religious experience within trans/posthumanist movements and by virtue of what this room can find its own justification.

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

Speakers:

Stefano **Santasilia** (Universidad Autónoma de San Luis Potosí), *The Problematic Mysticism of Transhumanism and Posthumanism*

Orsola **Rignani** (Università di Firenze), *Tests of a Posthumanist (Franciscan) Religion: The Case of Michel Serres*

Stefano **Rozzoni** (Università di Bergamo), *Re-narrating Francis of Assisi through a Posthuman Lens: Fabulations for Alternative Human-nonhuman Relational Ethics*

Mattia **Geretto** (Università Ca' Foscari Venezia), *Posthuman Instances in St. Francis' Canticle of Creatures and in Meister Eckhart's Conception of "Nothingness"*

Sybille C. **Fritsch-Oppermann** (Technical University of Clausthal/FH für Interkulturelle Theologie Hermannsburg), *Transpersonal Co-creation: Buddhist-Christian Encounter with Science about Life*

José María **Toro Piqueras** (Universidad de Sevilla), *The way of Philosophy versus the way of Poetry: Mysticism in Iranian Cinema*

Russell J.A. **Kilbourn** (Wilfrid Laurier University), *How to Avoid Speaking, Again: A Posthumanist Negative (A)Theology*

Vincenzo **Pacillo** (Università di Modena e Reggio Emilia)

The role of the State as a neutral and impartial organizer of the exercise of religious diversity: suggestions from the European Court of Human Rights and patterns among the States of the Council of Europe
(3h)

The panel is organised by the ORFECT (www.orfect.net)

The case law of the ECtHR underlines the role of the State “as a neutral and impartial organizer of the exercise of various religions, faiths and beliefs” called to ensure “peace and religious tolerance in a democratic society”. In this perspective, the public intervention in order to guarantee religious diversity will be permitted only when it moves into the stream of neutrality and impartiality.

This duty of neutrality and impartiality of the State is incompatible with any power of evaluation by the latter as to the legitimacy of religious beliefs or the modalities of expression of these, and requires guaranteeing pluralism and an authentic “horizontal tolerance” between groups and individuals carrying different worldviews.

At the same time, ECtHR case law has pointed out that pluralism, tolerance and a spirit of openness are necessary elements in order to consider a society “democratic”. In this perspective, religious diversity must be granted on the basis of dialogue and a spirit of compromise, which necessarily imply different concessions on the part of individuals which are justified for the purpose of safeguarding and promoting the ideals and values of a democratic society. Aim of this panel is to debate on these points outlined by the Strasbourg Court and then move towards different experiences of managing religious diversity in some different legal systems of the Council of Europe: Italy, Poland, Greece, Spain, Hungary, Sweden and Turkey.

Chair: Javier Martinez-Torron (Universidad Complutense de Madrid)

Speakers:

Vincenzo **Pacillo** (Università di Modena e Reggio Emilia), *The role of the State as a neutral and impartial organizer of the exercise of religious diversity: suggestions from the European Court of Human Rights*

Wojciech **Brzozowski** (University of Warsaw), *Lessons learnt, lessons lost: managing religious diversity in Poland*

Silvia **Angeletti** (Università di Perugia), *The (uneasy) legal management of religious diversity in Italy*

Giulia **Kakavas** (Università di Modena e Reggio Emilia), *Managing religious diversity in Greece: the case of Mount Athos*

María José **Valero Estarellas** (Universidad Villanueva), *Managing Religious Diversity in Spain: an ongoing challenge for equality and cooperation*

Szilvia **Köbel** (Károli Gáspár University of the Reformed Church in Hungary), *“The protection of Christian culture shall be the obligation of the State”. The 7th (2018) and 8th (2020) amendments of the Fundamental Law of Hungary*

Giuseppina **Scala** (Università Bocconi), *The Role of the European Convention on Human Rights in the travaux préparatoires of the forthcoming law on Swedish Religious Communities*

Matteo **Corsalini** (Università di Padova), *Pick your God and play in Strasbourg. The effects of ECtHR rulings on the management of religious diversity in Turkey*

Massimo **Faggioli** (Villanova University) / Bryan **Froehle** (Palm Beach Atlantic University)

Synodality and the Synodal Process in Global Catholicism
(2h)

Session I. Synodality I

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

Speakers:

Arnold **Huijgen** (Theological University of Apeldoorn), *Synodality from a Reformed Perspective*

Joe **Inguanez** (Young Christians Workers-YCW), *The Achille's heel of synodality*

Michele **Dillon** (University of New Hampshire), *How Synodality Advances Vatican II's Understanding of the Church as the People of God*

Discussant: Bryan **Froehle** (Palm Beach Atlantic University)

Session II. Synodality II

Chair: Bryan **Froehle** (Palm Beach Atlantic University)

Speakers:

José Ignacio **Fernández Saldías** (Pontificia Università Gregoriana), *Theological Aspects for a Synodal Church in the Vatican II Reception in Chile: The First Phase (1965–1985)*

Jens **van Rompaey** (KU Leuven), *The Synodal Process in Constitutional Context: Mutual Learning with Belgium and Italy*

Francesco **Zaccaria** (Facoltà Teologica Pugliese), *Synodality and Decision-making Processes: Towards New Bodies of Participation in the Church*

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

Alexandra **Berdnikova** (Russian Academy of Sciences) / Daria **Chentsova** (Saint Tikhon's Orthodox University/Moscow State University)

Russia and Europe in the late 19th – the first half of the 20th centuries: intellectual and religious dialogue through concepts, representations, and personalities
(5h)

The general topic of the panel is intellectual and religious interactions between Russia and Europe in the late 19th – first half of the 20th centuries. This period in history was marked by the tragic events of First World War and Second World War; but for creating the crossroads of culture between Russia and the West no less significant was the Russian revolution, after which a number of Russian thinkers found themselves in exile and discovered their second homeland in Europe.

Within the panel, we will discuss the religious aspects of Russian emigrant culture and the place of religion in the Russian-European philosophical and intellectual dialogue, trying to answer several questions. What role did religion play in the relations between Russian and European thought of this historical period? How the place of religion in personal and public life was determined in the context of ideological and interfaith dialogue? How the personal religiosity manifested itself? How religious issues were comprehended in philosophy, literature, and art?

We invite scholars of religious studies, philosophers, and specialists in Slavic studies to participate in the panel. We assume a synthetic and interdisciplinary approach and therefore welcome scholars who deal with the history of philosophy or historical memory, as well as archivists and scholars who work with original texts, archival materials, and correspondence of the specified period.

Chairs: Alexandra **Berdnikova** (Russian Academy of Sciences) / Daria **Chentsova** (Saint Tikhon's Orthodox University/Moscow State University)

Speakers:

Natalia **Vaganova** (Saint Tikhon's Orthodox University), *The Sophiological conception of Vladimir Solovyov in the book "Russia and the Universal Church": origins and transformation*

Anna **Reznichenko** (Russian State University for the Humanities), *The Metaphysics of Memories and the Mysticism of Forebodings. Nikolas Berdyaev and his Russian Correspondents in the Late 1930s*

Olga **Kusenko** (Russian Academy of Sciences), *Italian trecento: from a theoretical seminar to a scientific journey. St. Petersburg school of medieval studies on the eve of the Russian Revolution*

Tinatin **Do Egito** (Saint Tikhon's Orthodox University), *The Russian religious idea in the works of N. Berdyaev and in the creative work of S. Eisenstein*

Stefano **Caprio** (Pontificio Istituto Orientale), *The new world in the vision of Vyaceslav Ivanov*

Elena **Besschetnova** (Higher School of Economics), *In search of the Divine: Yulia Danzas's religious and philosophical path*

Katherine **Kelaidis** (National Hellenic Museum/The Wheel Journal), *The Paris School and the Hope of Faithful Resistance: Yesterday and Tomorrow*

Gianmaria **Zamagni** (Goethe-Universität Frankfurt am Main), *The ways of a Russian theologian. Aspects of the reception of Georgii V. Florovskij's work*

Anthony **Feneuil** (Université de Lorraine), *Vladimir Lossky as a French personalist*

Vladimir **Belov** (Peoples' Friendship University of Russia), *Russian neo-Kantianism: problems of definition and periodization*

Tatiana **Rezvykh** (Saint Tikhon's Orthodox University), *The term "Unergründliche" in Semyon Frank's philosophy: origins and context*

Alexandra **Berdnikova** (Russian Academy of Sciences), Daria **Chentsova** (Saint Tikhon's Orthodox University/Moscow State University), *"Struggling for Logos". B. Yakovenko, V. Ern and S. Frank discussing the ontologism of V. Gioberti and A. Rosmini*

Massimo **Leone** (Fondazione Bruno Kessler)

De-Polarization in Religion and Ethics
(3h)

Pushing towards the extreme pole can exalt, make us feel unique and pioneering, singular and solitary, members of an elite; it can bind us to the thirst for the new and for discovery; it can feed on the tension generated between extremes. But the polar extremity can also isolate, make us lose our bearings, inebriate us in a race in which we forget everything except the apex, the peak, the summit. Explorers of the extreme are not lacking in the religious and ethical sphere, from the height of holiness to the excess of fundamentalism, from the enthusiasm of the revolutionary to the radicalism of the ideologue. With the contexts, languages and techniques, the polarities of the religious also change and are ignited by new sparks, today increasingly digital and connected with new technologies and artificial intelligence. But new sensitivities of “de-polarization” are also emerging and spreading, even in the technological sphere, looking at the path rather than the goal, at the community rather than the hero, at the human contradiction of tensions rather than the superhuman purity of the poles. Polarization and de-polarization are two pivotal movements in the religion and ethics of our time. The IRS-FBK panel explores this space, fraught with tensions, and begins a reasoned cartography of it, through the voices of its researchers, through collaboration with other research groups, and through interventions by collaborators and guest experts.

Chair: Massimo **Leone** (Fondazione Bruno Kessler)

Speakers:

Massimo **Leone** (Fondazione Bruno Kessler), *A Polar Semiotics: The Transformation Of Meaning At The Extremes*

Paolo **Costa** (Fondazione Bruno Kessler), *Depolarization In Ethical Life: A Special Case Of Moral Resilience*

Lucia **Galvagni** (Fondazione Bruno Kessler), *Moving Between the Poles: A Larger Space for Respect in Bioethics?*

Remo **Gramigna** (Università Di Torino), *Depolarizzazione e volto. La nuova fisiognomica di Rudolf Kassner*

Gabriele **Marino** (Università Di Torino), *By Means of Memes. De-Polarization in Religion Online*

Enrico **Piergiacomi** (Fondazione Bruno Kessler), *The Garden of Hedone: Depolarizing Pleasure and Religion in Christian Hedonism*

Christian Grund **Sørensen** (Aalborg University Denmark), *Freedom for Loke as Well as for Thor: A Theological Tradition for Ethics of Diversity in Public Dialogue*

Debora **Tonelli** (Fondazione Bruno Kessler), *Center and Peripheries in a Decolonial Perspective*
Roland **Benedikter** (Eurac Research, Institute For Minority Rights), *Re-Globalization and De-Polarization: 21 Current Trends in the Global Religious Sphere*

 Pauline **Kollontai** (York St. John University)

Religion in the Task of Crossing the Boundaries of Prejudice and Distrust

(2h)

Many conflicts worldwide, within and across borders, are often due to seeing those considered not part of the dominant national, ethnic, political, or religious identity as an unwelcome presence. These situations reflect the inability to see diversity as a positive feature of societies. Unfortunately, religion can promote exclusionist theologies/ideologies that nurture and support prejudice and distrust of those considered “the other”. However, as presented in this session, religion can do the opposite by drawing on internal principles, values, and practices that teach the essentiality of respect, dignity, and justice for all human beings. This Panel brings together the perspectives of various faith traditions and different academic disciplines. The speakers use their own research-based case studies of religious-based organizations working on challenging and overcoming prejudice and distrust in the Korean Peninsula, Myanmar, Israel, and the emerging efforts for religious diplomacy to promote diversity in Europe. The speakers discuss the internal resources and methodologies used by religions, provide insights into the challenges, and evaluate the contributions to overcoming boundaries of prejudice and distrust.

Chair: Philip **McDonagh** (Dublin City University)

Speakers:

Sebastian **Kim** (Fuller Theological Seminary), *The Problem of Polarization in Conflicts: with Special Reference to Christianity and Communism in the Korean Peninsula*

Kjetil **Fretheim** (MF Norwegian School of Theology, Religion and Society), *Reality Bites: Faith-based Higher Education and Peace Building in Myanmar*

Philip **McDonagh** (Dublin City University), *Humanitas for the 21st century: The Role of Religion in a Values-led Public Discourse on Global Challenges*

Pauline **Kollontai** (York St. John University), *Religion Counteracting Jewish Religious Exclusionist Theology and Extremist Violence in Israel*

Taylor **Ott** (KU Leuven)

That's How the Light Gets in: Challenges to the Constructed Boundaries of the Institutional Church

(2h)

Recent decades have seen a great deal of attention given to theologies that self-consciously arise from particular contexts, such as Latin American liberation theology or feminist theologies from the northwestern hemisphere. These theologies challenge the idea of a universally-applicable perspective, especially one that comes from the center of hierarchical power. In line with contextualized theological reflection, this panel seeks to interrogate the effect of theologies done from the margins on the ecclesial identity of the Roman Catholic Church. In so doing, perspectives that have not traditionally informed Catholic ecclesiology not only reveal and challenge structures of power, but complicate where the boundaries of the Church lie and suggest far greater fluidity to “who counts” as the Church than previously understood. The political scene in the U.S., for instance, troubles traditional distinctions between religious and secular spheres, while (hi)stories told from the subaltern gesture toward theological methods that forefront those who suffer from colonialism and its accompanying ideologies. In an effort to redraw – or perhaps erase – traditionally assumed ecclesial lines, the four scholars on this panel turn to questions surrounding synodality, diversity, post-colonial theory, and political theology in order to discuss new visions of ecclesiology and whether the current structure of the institutional Church will be able to meet that challenge.

Chair: Taylor **Ott** (KU Leuven)

Speakers:

Taylor **Ott** (KU Leuven)

Karen **Papellero** (KU Leuven)

Jens **Van Rompaey** (KU Leuven)

Whitney **Harper** (KU Leuven)

Logan Paul **Gage** (Franciscan University of Steubenville) / Frederick **Aquino** (Abilene Christian University)

Revisiting Newman's Epistemology (2h)

This session revisits the epistemology of St. John Henry Newman in light of contemporary categories, developments, and concerns in philosophy and theology. First, Dr. Logan P. Gage and Prof. Frederick Aquino provide three arguments 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. Second, and in contrast to Gage and Aquino, Dr. Gregory Stacey 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* and Newman's *Theses de Fide*. Lastly, Dr. Tyler Dalton McNabb and Michael Devito review the work of Duncan Pritchard and Stephen Grimm, who claim that Newman is a quasi-fideist and a Reformed Epistemologist, respectively. McNabb and Devito then argue that Grimm offers a more plausible reading of Newman as well as offer fresh insights into Newman's Reformed Epistemology.

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

Speakers:

Frederick D. **Aquino** (Abilene Christian University), *Newman the Fallibilist*

Logan Paul **Gage** (Franciscan University of Steubenville), *Newman the Fallibilist*

Gregory R. P. **Stacey** (University of Bristol), *The Infallible Newman*

Tyler Dalton **McNabb** (University of St. Joseph), *St. Newman: Plantingian or Pritchardian*

Michael **DeVito** (University of Birmingham), *St. Newman: Plantingian or Pritchardian*

 Taylor **Ott** (KU Leuven)

Interreligious Perspectives on Conflict in Communities and Traditions (2h)

Conflict is an endemic part of society, an inevitable part of social change, and a common feature of human life. Though it behooves communities and institutions to consider how to navigate such a frequent and challenging phenomenon, conflict has been pushed from sight in many religious communities, or otherwise given inadequate attention. Even while conflict has been under-treated in theological reflection, though, it has often played diverse roles in the development of traditions and the relationships within religious communities and with broader society. This panel seeks to reclaim theological and religious thought on, and practices of, conflict by bringing together diverse perspectives on how conflict is, has been, or should be treated in specific religious traditions and/or communities. From both theological and religious studies approaches, papers speak to questions such as: how do theological doctrines, ideas, or methods – such as nature, personhood, forgiveness, community, or mission – influence traditions' attitudes toward conflict? What resources have religious communities drawn on to navigate conflict? And what wisdom or insight into conflict might traditions have to offer, or what might traditions need to learn or change in order to address conflict more adequately?

Chair: Taylor **Ott** (KU Leuven)

Speakers:

Irfan A. **Omar** (Marquette University), *Religion as Critique: Re-Reading Hagar's Story in Genesis and the Hadith*

Stephan **Ruderer** (Pontificia Universidad Católica de Chile), *Different traditions, different reactions to conflict? The Catholic Churches in Chile and Argentina and their reactions to the last dictatorships in both countries*

Emine Enise **Yakar** (Recep Tayyip Erdoğan University), *Dual Identity of Muslim Minorities within the Concept of Fiqh al-Aqalliyāt (Islamic Jurisprudence of the Muslim Minorities)*

Rafal K. **Stepien** (Nanyang Technological University), *Purifying the Pure Land: Unearthing the Ideological Roots of Buddhist-Islamic Violence in Southeast Asia*

Angelo **Biscardi** (Istituto Superiore di Scienze Religiose della Toscana)

Who will separate us from the love of Christ? A virus? Pandemic and Diversity
(2h)

The time of the pandemic allows “unusual” practices and theologies to emerge: it is not only the time of silence and pause, but rather of diversity in many aspects. The rethinking of relationships, a new “humanum” under the guise of the virtual to be welcomed and evangelized, a lay ministeriality to be formed; the experience of the limit, the narration and existential sharing of illness and suffering, the identity of the sacrament of the anointing of the sick...: a great wealth of ideas and challenges that this time proposes.

Chair: Assunta **Steccanella** (Facoltà Teologica del Triveneto)

Speakers:

Angelo **Biscardi** (Istituto Superiore di Scienze Religiose della Toscana), *L'epoca della pandemia: un corpo diverso per una Chiesa diversa*

Maurizio **Marcheselli** (Facoltà Teologica dell'Emilia Romagna), *Guardare le cose a partire da una spiritualità della debolezza*

Dario **Vivian** (Facoltà Teologica del Triveneto), *La cura degli ammalati nel contesto antropologico ed ecclesiale contemporaneo*

Fabio **Frigo** (Facoltà Teologica del Triveneto), *Un'evidenza: la diversità tra “corporeo” e “spirituale”*

Luigi **Girardi** (Istituto di Liturgia Pastorale), *Celebrare le esequie (assenza, sala del commiato, benedizione, celebrazione)*

Silvia **Cristofori** (Link Campus University/FSCIRE, Palermo) /
 Desirée **Sabatini** (Link Campus University)

Theatre and Religion: Performing Diversity
 (4h)

Through the use of an interdisciplinary approach, the panel wants to explore the complex relationships between religion, dramatic texts and performance, with the aim of singling out the ways in which religious diversity – both as internal dynamics and external relations – has been enacted in specific narratives and interpretations, and fully expressed in their staging. We therefore welcome experimental papers that investigate how religious diversity has been shaped by theatrical forms.

Thanks to the contribution of scholars from various different backgrounds (historians of religion, theatre historians, anthropologists, etc.), the panel is aimed at opening up a new research field encompassing different cultural and historical contexts.

The following is a non-exhaustive list of the topics the panel wants to explore in order to investigate the artistic configurations of religious diversity:

- the relationships between theatre and religion in the intercultural balance of power specific to colonial or post-colonial situations;
- ritual and theatre: performing arts as an expression of the relationships of the human being to the mystic and the transcendent;
- the symbols and myths of theatrical forms as expressions of the relationships between the human being and religion in contemporary theatre.

PART I

Session I

Chair: Federico **Ruozzi** (Università di Modena e Reggio Emilia/FSCIRE, Bologna)

Speakers:

Rosanna **Budelli** (FSCIRE, Palermo), *The Symbols of Islam in the Modern Arab Theater*

Silvia **Cristofori** (Link Campus University/FSCIRE, Palermo), *Wole Soyinka: Dramatizing the Encounter between Christianity and Orisha in Post-Colonial Nigeria*

Sybille **Fritsch-Oppermann** (Technische Universität Clausthal/ FH für Interkulturelle Theologie Hermannsburg), *Reception and Variations of Japanese Zen (-Philosophy) in Modern Art East and West: Performance/Theatre*

Nenad **Glavan** (Museum of Contemporary Art, Zagreb), *Performing Religious Instances in*

Session II

Chair: Nenad **Glavan** (Museum of Contemporary Art, Zagreb)

Speakers:

Marco **Papisidero** (Università di Torino), *The experience of stigmatization as a theatrical performance: a diachronic reading of some case studies*

Federico **Ruozzi** (Università di Modena e Reggio Emilia/FSCIRE, Bologna), *Theatre, Religion, and Blasphemy: Some Case Studies*

Gianni F. **Trapletti** (Facoltà di Teologia di Lugano/Università Cattolica del Sacro Cuore), *Mixing the Sacred with the Profane: the musical “The Book of Mormon”*

Katie **Vlaardingerbroek** (Vrije Universiteit Amsterdam), *“I’ve fucked it up so many times. Alleluia”: Exploring liturgical swearing within Emerging Christianity from the lens of theatre and theology*

PART II

Session III

Chair: Desirée **Sabatini** (Link Campus University)

Speakers:

Desirée **Sabatini** (Link Campus University), *Diversità sulla scena: La mutevole dimensione religiosa della drammaturgia del ventesimo secolo*

David **Beronio** and Clemente **Tafari** (Compagnia Teatro Akropolis), *Le danze delle morti. Il corpo, il tempo e il rituale nella scena contemporanea*

Irene **Scaturro** (Sapienza Università di Roma), *Sacralità e blasfemia nel teatro di Jerzy Grotowski: AKROPOLIS dall’Archivio Storico Audiovisivo Centro Teatro Ateneo (Sapienza)*

Session IV

Screening of the film Akropolis (Jerzy Grotowski, 50 min), MIC Direzione Generale Spettacolo - Special project

Silvia **Cristofori** (Link Campus University/FSCIRE, Palermo) /
Desirée **Sabatini** (Link Campus University)

PRAGMA. A Study of the myth of Demeter

Teatro Akropolis production.

Directed by David Beronio and Clemente Tafuri, with Roberta Campi, Domenico Carnovale,
Luca Donatiello, Giulia Franzone, Alessandro Romi

Kore is the nameless girl, daughter of Demeter, the Great Mother, who dispenses the seasons, the goddess of wheat and poppies. While Kore is picking flowers, she is kidnapped by Hades, lord of the underworld, and brought to there. But Hecate absorbs Kore, and transforms her into the very essence of the underworld, giving her the same shape as her. Hecate and Kore thus become a single entity, a double who will be the infernal bride of Hades. Demeter's pain is boundless, and generates the end of each cycle of rebirth. Only Baubò, a grotesque figure of Dionysian nature, manages to make her laugh by distracting her from her mourning for a moment and dancing obscenely for her. Gods intercede with Hades to leave Kore free to return to her mother. But Hecate/Kore introduces herself to Demeter, and from this meeting a new creature takes shape, in the union of the three goddesses, the divinity of life and death, of cure and destruction.

In the myth of Demeter, linked to the first artistic experiences that gave rise to the tragic chorus and the theater, the themes of play and the presence of death in the cycles of nature are intertwined. Pragma. A study on the myth of Demeter is the result of the research conducted on the sources of Greek wisdom and on the philosophical studies of Colli, Kerényi and Nietzsche among others, a reworking of ancient fragments in the presence of the body on stage, through archaic dances and the archetypal power of the tragic vision.

Natalia **Núñez Bargueño** (Université de la Sorbonne/SciencesPo)
/ Julio **de la Cueva Merino** (Universidad de Castilla-La Mancha) /
Dries **Bosschaert** (KU Leuven)

*History, Diversity and Change: the multilayered reception of the
Second Vatican Council (1965–1985)*
(4h)

This panel has been organized with the support of the Asociación Española de Historia Religiosa Contemporánea and the Research Project PGC2018-099909-B-I00, funded by MCIN/AEI/ 10.13039/501100011033 and by ERDF A way of making Europe.

2022 will mark the sixtieth anniversary of the start of the Second Vatican Council, a historical event that created an environment of dialogue that radically changed the Catholic Church's understanding of itself: its mission, its relations with the world and with other churches and faiths. It is generally acknowledged that the council's documents (*Gaudium et spes*, *Nostra aetate*, *Dignitatis humanae*...etc.) redefined the Catholic Church's relationship to the modern world, but its full implications, extending beyond the council's formal conclusion, are still intensely debated today. This panel wishes to reflect on the winds of change and diversity blowing through Rome and the Catholic Church in the aftermath of the Council (1965–1985). Scholars are invited to submit proposals short paper presentations that explore the Council's impact, and the diversity in its (non) receptions, not only within the Church (and within local/global Catholicism), but also outside of it. Among other things:

- The Council in the world, Europe, the Americas, Africa, Asia, including Oceania and the Pacific
- Impact on and reform of Theology, Catholic Social Teaching and Canon Law
- Spirituality, religious life, orders and congregations
- Lived religion, liturgy, pilgrimages, religious practice
- Developments in ecumenism
- Relation of the Church to the broader world of science, culture and politics
- Gender implications, sexual diversity
- Migration, ecology

PART I

Session I

Chair: Dries **Bosschaert** (KU Leuven)

Speakers:

István **Csonta** (Pécsi Püspöki Hittudományi Főiskola), *Vatican II's definition of the different models of Actio Catholica*

J. Chiaki **Watanabe** (Aoyama Gakuin University), *Activities of religious minority Catholic students in Japan at the time of Vatican II*

Verónica **García Martín** (Universidad de Castilla-La Mancha), *The 1963 questionnaire on the renewal of female religious life: challenges, demands and difficulties related to the aggiornamento in Spain*

Session II

Chair: Natalia **Núñez Bargueño** (Université de la Sorbonne/SciencesPo)

Speakers:

Mario I. **Aguilar** (University of St. Andrews), *Latin American Revolutionary Priests and their Response to Vatican II (1968–1980)*

Joao Miguel **Almeida** (Universidade Católica Portuguesa), *The reception of the Second Vatican Council in Mozambique in the final period of Portuguese Colonialism (1962–1974)*

Javier **Recio Huetos** (Universidad Complutense de Madrid), *Liberation Theology and the boundaries of liberalism*

PART II

Session III

Chairs: Dries **Bosschaert** (KU Leuven) / Natalia **Núñez Bargueño** (Université de la Sorbonne/SciencesPo)

Speakers:

Julio **de la Cueva** (Universidad de Castilla-La Mancha), *Spanish communists and the spirit of Vatican II: How the Council changed communism in Spain*

María José **Esteban Zuriaga** (Aix-Marseille Université), *The reception of the Second Vatican Council in Spain: an approach through progressive clergy in the diocese of Saragossa*

Eduarne **Yániz** (Universidad Pública de Navarra), *Politics or prophecy? The case study of “Curso de teología” para sacerdotes (y laicos) de Pamplona [“Theology Course” for priests (and lay people) of Pamplona]*

Chair: Julio **de la Cueva** (Universidad de Castilla-La Mancha)

Speakers:

Michele **Dillon** (University of New Hampshire), *The multilayered reception of Vatican II in the U.S. and the contested struggle for a relevant Catholicism*

Monica D. **Merutiu** (Babeş-Bolyai University), *Europe's Judeo-Christian Tradition and the Jewish-Christian Dialogue in Light of the Vatican II Council*

Marialuisa Lucia **Sergio** (Università Roma Tre), *The reform of the Roman Curia from Vatican II to the Praedicate evangelium: laity and ecclesial "governance" between the Council and the post-conciliar period*

Stephan **van Erp** (KU Leuven)

Catholicity and Diversity I: Varieties in Liturgical Practices
(2h)

The liturgical practices of the Church have been an important arena in which diversity has been explored, debated, and challenged throughout the centuries. The manners in which distinct Christian communities have gathered in prayer forms an important collection of variety, especially the two official liturgies of the Church: the Mass and the Liturgy of the Hours. While there has been great diversity in forms of these liturgies, they both have experienced the centralizing force of the Apostolic See, which curtailed certain expressions in favor of standardized and centralized practices in the form of *Traditionis Custodes* and *Quod a Nobis* respectively. This panel will be exploring the questions surrounding the changes which have challenged the use of various previous forms of liturgical celebrations, and the theological significance therein. Central to this panel will be consideration of the standardizing effects upon the liturgy by limiting these other forms for a variety of theological, pastoral, and practical reasons. Panelists will consider the ways in which various forms can be legitimately used as authentic expressions of faith, as well as what the unity of expressions has to offer to the whole of the Church. The abolition of previous forms, such as the restriction of breviaries without reasonable custom, and the use of the extraordinary form of the Mass present two important and helpful cases for considering the hermeneutical tension between variety and homogeneity.

Chair: Stephan **van Erp** (KU Leuven)

Speakers:

Matthew **Hovde** (KU Leuven)

Ryan **McAleer** (KU Leuven)

Tom **McLean** (KU Leuven)

Stephan **van Erp** (KU Leuven)

Catholicity and Diversity II: Varieties in Communion and Dialogue
(2h)

The catholicity of the Church can be understood as its capacity to extend outwards and engage meaningfully, not merely with those already internal to the Church, but even with those who exist beyond the visible borders of the Church. This creates an important tension in the concept of catholicity, between the unity proper to those who belong to and constitute the Church, and the variety which nevertheless remains characteristic of the Church's capacity to express the truth beyond structural means. Similarly, the relationship between the universality of the Church, and the particularity of the instantiations of the Church forms an essential dialectic for the construction of an ecclesiology that appreciates the nature of the Church as "catholic." The papers in this panel will be exploring such tensions as they present upon the various ways in which catholicity forms an essential component of the Church, contributing to its inherent capacity and proclivity toward dialogue, involvement in contemporary questions of human meaning, and self-understanding as a body composed of particular manifestations of a universal truth. The relationship between catholicity and pluralism in religious dialogue explores the nature of catholicity as a capacity for relevance to the other as a sacramental reality. Furthermore, catholicity contributes to an advancement of the human person and a more human society as conformity to the Gospel corresponds with human flourishing.

Chair: Stephan **van Erp** (KU Leuven)

Speakers:

Wilibaldus **Gaut** (KU Leuven)

Beshoy **Tawadrous** (KU Leuven)

Praveen Joy **Saldanha** (KU Leuven)

 Matthias **Ehmann** (Theologische Hochschule Ewersbach)

Minority as a key perspective on religious-Christian diversity in Europe: How are religious life and church structured and interpreted in sociological minority settings?

(5h)

Christianity and individual churches, in different countries in Europe, were socially formative and dominant as majority churches for many centuries. This was the result, for instance, of state or regional church constitution and its consequent structuring. The situation changed rapidly, however, at the latest during the 20th century. Freedom of religion and belief, advancing secularization, exclusion, and oppression, lead to various sociological minority situations of Christian communities and churches in Europe. Christianity and the church landscape differentiated itself, in addition, in Europe during the early 21st century. This was due, amongst others, to migration and to a variety of international congregations, which are often anchored in global church networks. A plurality of sociological minority settings is therefore perceptible, which has different roots and causes, and corresponds to different structures and interpretations of religious-Christian life and of being church. Situated within this context of a social and religious diversification of European societies, the panel intends to approach its task from different perspectives by examining the question about how the sociological circumstances of minority situations and their perception by believers, might affect religious practices and the social structures of the church.

Chair: Matthias **Ehmann** (Theologische Hochschule Ewersbach)

Speakers:

Gert **Steyn** (Theologische Hochschule Ewersbach), *Come over to Macedonia and help us!* (Acts 16:9): *Reflections on the sociological composition of the first church in Europe*

Andreas **Heiser** (Theologische Hochschule Ewersbach), *The Free Evangelical Church as Minority Church: Constellations, Perceptions, Polemics in the Early Period (19th Century)*

Daniel **Buda** (Lucian Blaga University of Sibiu), *Romanian Orthodox Church Life and its social and mentality restructuring in European Diaspora situations*

Georgios **Vlantis** (Volos Academy for Theological Studies/Ecumenical Council of Churches in Bavaria), *Evangelization or Diaspora? Eastern Orthodox Minorities in the West*

Elorm Nick **Ahiale-Mawusi** (Rheinische Friedrich-Wilhelms-Universität Bonn), *Reforming Theology: Transition from the First Order Theology of churches with African backgrounds to the Second Order Theology of Post-migration Churches with African backgrounds in Germany*

Matthias **Ehmann** (Theologische Hochschule Ewersbach), *Migration, a Sociological Particle Accelerator for Denominational Minorities in the West: Perspectives from Theologies of Migration on Minority Settings*

Markus **Iff** (Theologische Hochschule Ewersbach), *Continuity and religious identity: A free church perspective*

Matthew Ryan **Robinson** (Rheinische Friedrich-Wilhelms-Universität Bonn), *Beyond Unity: Mutual Understanding of Difference as an Ecumenical Goal*

Stefanie **Conradt** (St. Mary's College, University of St. Andrews), *A Practical Theology on Ecclesiology: In conversation about mission with four local congregations: A Theological Action Research*

Michael **Schroth** (Theologische Hochschule Ewersbach), *A (small) gap in the religious market? Free Churches in Germany in the Perspective of Modernization Theory*

Silvia **Scatena** (Università di Modena e Reggio Emilia/FSCIRE, Bologna) / Dries **Bosschaert** (KU Leuven)

1962–2022: Vatican II sixty years after. New contributions and perspectives of the historical studies on the Council
(6h)

This panel is co-organized by the journal *Cristianesimo nella Storia* and the KU Leuven Centre for the Study of the Second Vatican Council.

With a view to the sixtieth anniversary of the beginning of the Second Vatican Council in October 2022, it is often claimed that everything has been said on the history of the Council. This panel aims to critically question this thesis by focusing on contemporary historical research on the Second Vatican Council. After the years characterized by a certain hypertrophy of the debate on the Council's interpretations, which has not been accompanied by a parallel effort in terms of study and/or publication of new sources, historical research on the Second Vatican Council, however, has surely not stopped and there have been some significant contributions still in need to be known, shared and discussed. We believe that the sixtieth anniversary of the beginning of the Second Vatican Council, and more generally the overall ecclesial context characterized by the opening of the complex synodal process promoted by the current pontificate, can be an opportunity for putting the results of historical research on the last Council into circulation. In doing this, these researches in different states of advancement will surely benefit from a moment to share ideas among the ones who have been working on some aspects of the history of the Council and those who have just begun to work on them. In doing so, this panel will therefore be the occasion for a moment of dialogue and exchange on the challenges and the future for the Council's history in the 21st century.

PART I

Chairs: Silvia **Scatena** (Università di Modena e Reggio Emilia/FSCIRE, Bologna) / Dries **Bosschaert** (KU Leuven)

Session I

Chair: Dries **Bosschaert** (KU Leuven)

Speakers:

Simon **Beentjes** (KU Leuven), *The Catholic Patriarchate Debate in the 1950s: a Case-Study on the Pre-Conciliar Problem*

Isaak **Deman** (KU Leuven), *Exploring the Similarities and Differences between the Vota Antepreparatoria of the Bishops and the Roman Curia on Catholic Education and Formation*
Chidiebere **Obiora Nnabugwu** (KU Leuven), *Are They Really “African Vota”? The Vota from Africa Revisited*

Jose **Maripurath Devassy** (KU Leuven), *Were the Expectations met? The Vota from the Eastern Catholic Churches and the First Drafts of the Pre-Conciliar Oriental Commission*

Session II

Chair: Silvia **Scatena** (Università di Modena e Reggio Emilia/FSCIRE, Bologna)

Speakers:

Francesco **Corvo** (FSCIRE, Bologna), *“Cum Petro et sub Petro”. For an History of Ad Gentes n.38*
Massimiliano **Proietti** (FSCIRE, Bologna), *“Not less than ten years”: Larraona’s Projects for the Implementation of the Liturgical Constitution in 1963*

Gabriella **La Mendola** (FSCIRE, Bologna), *The Reception of Roncalli’s Pastoral Style at Vatican II*
Elia **Orselli** (Independent researcher, Bologna), *Hébert Roux at Vatican II: the Council and the Ecumenical Dialogue in France*

PART II

Session III

Chairs: Silvia **Scatena** (Università di Modena e Reggio Emilia/FSCIRE, Bologna) / Dries **Bosschaert** (KU Leuven)

Speakers:

Rolando **Iberico Ruiz** (KU Leuven), *The Participation of the Archbishop of Lima (Peru) Juan Landázuri Ricketts in the Preparatory Phase of Vatican II*

Piotr H. **Kosicki** (University of Maryland), *Reformation or Counter-Reformation? Vatican II seen from the People’s Republic of Poland*

Claire **Maligot** (SciencesPo), *Vatican II as Lived and Experienced by Non-Christians*

Jan Levin **Propach** (Ludwig-Maximilians-Universität München)

Eucharistic Metaphysics
(5h)

Traditionally, the Eucharist has been the center of Christian liturgical life: most Christian liturgies include Jesus' words: "This is my body" and "This is my blood". In Catholic, Lutheran, and Orthodox Christianity these words have been interpreted in terms of the Real Presence of Jesus Christ, which refers to the belief, that Christ himself is truly present under the figure of bread and wine during the eucharistic service. In the past, the truth of this Christian mystery was beyond question, and so speculative and innovative theories were designed that influenced Western metaphysics until today. Nowadays, the truth of the Christian mystery can no longer be presupposed and, therefore, it is essential to look for contemporary ontological frameworks in which the doctrine of the Real Presence is conceivable at all.

This panel seeks to ask which ontology is appropriate for spelling out the Real Presence of Christ. On the one hand, this panel wants to trace which innovative models have been developed to give ontological foundation to the Real Presence of Christ in the past. On the other hand, lines of development in contemporary ontology will be examined to see if they are suitable for expressing the Real Presence of Christ today.

Chair: Jan Levin **Propach** (Ludwig-Maximilians-Universität München)

Session I. Historical Perspectives

Speakers:

Jan Levin **Propach** (Ludwig-Maximilians-Universität München), *Making Compatible Cartesianism and Christian Mysteries: Leibniz' De Transsubstantiatione from 1668*

Jacob **Zellmer** (University of California, San Diego), *Spinoza on Embodying Christ: Eucharist and Loving-Kindness*

Session II. Substance Ontological Concepts

Speakers:

Angelika **Wimmer** (Ludwig-Maximilians-Universität München), *Transformed Matter, Embodiment and the Eucharist*

Michaël **Bauwens** (Universiteit Antwerpen), *A Spousal Metaphysics of the Eucharist: Persons, Powers and Mary*

Andrea **Strickmann** (Ruhr-Universität Bochum), *Limits and consequences of modern (metaphysical) theories of being a person with respect to Eucharistic metaphysics*

Speakers:

Domingos **Faria** (Universidade de Lisboa), *A Social Model of Eucharist*

Peter Paul **Morgalla** (Albert-Ludwigs-Universität Freiburg), *Eucharistic Metaphysics and Phenomenology—On the (Im-)Possibility of a Phenomenological Metaphysics of the Eucharist. A Comparison between Jean-Luc Marion and Robert Sokolowski*

Damiano **Migliorini** (Università di Verona), *Eucharist and Gunk-Relational Ontology*

Marta **Quatrale** (Independent researcher, Germany)

Defusing the prophecy: Detecting the religious variety in storytelling behind the Reformation and its “forerunners”

(2h)

If we take into account the political opposition of the newborn movement of the Reformation to an established theological institution, as the Roman-Catholic Church was, the implementation of alternative practices and perspectives was also a matter of storytelling.

A certain reference to the past assumed on both sides the role of a legitimizing tool: in the Catholic perspective it was an attempt of assimilation to former heresies or puzzling figures, in the eyes of the Reformers, the legitimation of the conflict towards an established authorities was grounded on a certain “martyrology” of the past, interpreted as a prophetic announcement of the changes they were about to promote: if Hus was the goose, Luther was the swan, Savonarola became a “holy man” and a pioneer, Luther was represented as Joachim of Fiore, to show “who was the monk, actually”, and so on.

If, on the one hand, this reference to the past as the projection of a core announcement of renewal into the future – i.e. the present condition – was a powerful tool in terms of eschatological overtone of the own undertaking, on the other hand, in the interpretation of former examples of diversity as mere anticipation of the current fulfilment, the core of the religious variety in them was lost. Can we try to detect the languages and practices of these ‘forerunners’, as well as the process development from being rather unrelated events into becoming prophetic anticipations of something yet to come — whether good or bad?

Chair: Marta **Quatrale** (Independent researcher, Germany)

Speakers:

Andrea **Di Carlo** (UCC University College Cork), *Josiah, Jeremiah, and the Middle Ages: The Biblical and the Medieval Foundations of Anglicanism*

Maria **Fallica** (Sapienza Università di Roma), *Clement of Alexandria in 16th-Century Germany: A troublesome Forerunner*

Cora **Presezzi** (Istituto Italiano di Studi Germanici), *Stereotypes of Machiavelli in Early Modern Confessional Cultures*

Ludovico **Battista** (Sapienza Università di Roma), *Johann Cochlaeus and the immense Mercy of God towards the German folk: An Erasmian leitmotiv?*

Marta **Quatrale** (Independent researcher, Germany), *Jan Hus’ theological legacy and its reception as forerunner of the German Reformation: A straightforward path?*

Thomas **Cattoi** (Jesuit School of Theology-Santa Clara University/Graduate Theological Union)

George Florovsky's Neo-Patristic Synthesis and the contemporary Catholic turn to contextual Catholic theology
(2h)

The purpose of this panel is to explore the points of contact between the neo-patristic vision of Georges Florovsky and the contemporary Catholic turn to contextual theology. The project starts with a number of questions: what can contemporary Catholicism learn from the Orthodox debates around Florovsky's work and its reception? In what is Florovsky's vision relevant to a contemporary Catholicism that is increasingly aware of its diversity? And conversely, what can contemporary Orthodoxy learn from the Catholic embrace of contextual theological reflection and Catholicism's growing appreciation – especially in the wake of Vatican II – of theological inculturation? Can Orthodoxy resist the tendency to think in dichotomous terms about “the wisdom of the Fathers” and contemporary theological reflection? The papers will explore issues of theological hermeneutics drawn from Florovsky's work as well as from the *Nouvelle Theologie* period and contemporary Catholic authors such as Stephen Bevans and Robert Schreiter.

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

Speakers:

Thomas **Cattoi** (Jesuit School of Theology-Santa Clara University/Graduate Theological Union), *Georges Florovsky's retrieval of the Patristic vision and contemporary Catholic contextual theology: the beginnings of a conversation*

Massimo **Faggioli** (Villanova University), *History vs. Memory in Catholic Theology Today*

Nikolaos **Asproulis** (Volos Academy for Theological Studies/Hellenic Open University), *The Fathers as a means or as a normative criterion of doing Orthodox theology? Florovsky in dialogue with Nouvelle Theologie on the nature of theology*

Viorel **Coman** (KU Leuven), *Theology with a Perennial or Contextual Face? Georges Florovsky and Theologies of Inculturation in Dialogue*

Joseph **Marko** (Karl-Franzens Universität Graz)

Religious Diversity, State, and Law: National, Transnational and International Challenges

(1h)

Current dynamics in and between religion, state, and law pose theoretical and practical challenges. After all, long-term processes of transnationalization, secularization, de-secularization, and political mobilization of and by religions fostered wide-ranging and fundamental transformations in various regards. Among others, they are of great relevance for issues of social and system integration within liberal democratic states on the one hand, and for international relations on the other. In order to elaborate on these challenges, it is necessary to fundamentally put the Westphalian paradigm with its duality of separationism and identitarianism into question, thereby requiring new conceptual and methodological thinking about the relationships of state, law, religion, and cultural diversity in general.

Based on the forthcoming publication of the book *Religious Diversity, State, and Law: National, Transnational and International Challenges* with Brill, this panel aims at discussing inter- and intra-disciplinary perspectives of political, religious, legal, and cultural dimensions. In particular, speakers will elaborate on the consequences of different configurations of religious pluralism through concurrent processes of secularization and de-secularization after the worldwide dissemination of models of nation states and on processes of politicization of religion and their role in conflict settings.

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

Speakers:

Michael **Kramer** (Karl-Franzens Universität Graz), *Structural Guiding Principles for dealing with 'the Islam' in Europe within the Trilogy of Normativity, Social Behaviour and Political Theory*

Alessandro **Ferrari** (Università dell'Insubria/FIDR), *Human Rights and the Osmosis between Secular and Religious Systems. The Post-modern European Right to Freedom of Religion through the Prism of the Islamic Veil*

Jocelyne **Cesari** (University of Birmingham/Georgetown University), *Beyond the State Law versus God's Law Dilemma: A Genealogical Approach to Islamic Concepts of Law, Politics, and Sovereignty*

José Ramón **Rodríguez Lago** (Universidade de Vigo)

Women believers working for Peace, Freedom (1915–1963)
(2h)

The works of Jane Adams, Vera Brittain, Eglantyne Jebb, Barbara Ward or Betty Friedan have gone down in history for a civic commitment that, starting from their religiosity, took shape in the struggle for peace, freedom and social justice. From the mobilization of the Women's International League for Peace and Freedom (1915), to the publication of *The Feminine Mystique* (1963), there are still many untold stories of the many women who, from diverse religious sensibilities, made outstanding contributions to these causes. This panel aims to contribute to the visibility of their work and their figures, analyzing the influence exerted on them by the various stories associated with the spirit.

Chair: Natalia **Núñez Bargueño** (Université de la Sorbonne/SciencesPo)

Speakers:

Ángela **Perez del Puerto** (Universidad Autónoma de Madrid), *Spanish Catholic Women: From the dormant voice to the verbalization of change (1940–1965)*

José Ramón **Rodríguez Lago** (Universidade de Vigo), *World Religion. Ruth Cranston and the search for global ecumenism (1926–1956)*

J. Chiaki **Watanabe** (Aoyama Gakuin University), *History of the Mercedarian Missionaries of Berriz in Japan (1928–1953)*

Fernanda **Rossini** (Ludwig-Maximilians-Universität München), *Dorothy Day: “Don’t call me a saint.”*

George **Harinck** (Vrije Universiteit Amsterdam)

Neo-Calvinism and Diversity (2h)

This panel focuses on the role and function of diversity in the neo-Calvinist tradition, started by Abraham Kuyper (1837–1920) and others. Like the Reformed tradition as a whole, this tradition displays a conservative bias, but is also known for its fundamental and striking – almost postmodern – theological and philosophical critique of modernist uniformities and a theologically motivated celebration of all kinds of diversities. Attention will be paid to the inherited Calvinist tradition: what did John Calvin say about *diversitas* and *varietas* in creation, in social structures, in the sphere of religion, or in human relations? What diversity meant to Kuyper will be illustrated by his attitude towards the Jews as a recognizable and non-Christian minority on the one hand and part and parcel of the 19th century “nation” concept on the other hand, and by the function of race in relation to religion and culture, both in his heliotropic worldview and in the travelogues of his tours to the United States and around the Mediterranean. Two other lectures discuss the possible contribution of the neo-Calvinist tradition might to two contemporary practical-ethical contexts of debate about diversity: gender and post-colonialism. Does it possess the potential to do justice to these two contemporary challenges, correct possibly unfruitful conservative applications within the reformed tradition itself, as well as overcome potential contemporary deadlocks?

Chair: George **Harinck** (Vrije Universiteit Amsterdam)

Speakers:

Erik **De Boer** (TU Kampen), *“Not only bounty, but also variety”. Looking for diversity in the quest for unity of John Calvin’s thought*

Gertjan **Schutte** (European University Institute), *The tension between religious diversity, commercial society, and civil equality: Abraham Kuyper’s representation of Jews and money*

George **Harinck** (Vrije Universiteit Amsterdam), *Kuyper’s heliotropic view of history and racial differences*

Ad **De Bruijne** (TU Kampen) and Loïs **Oosterhof** (TU Kampen), *Neocalvinism’s vision of diversity and two contemporary challenges: (a) Society’s struggle to do justice to a growing specter of gender identities; (b) Postcolonial criticisms of global cultural power-mechanisms*

Maria Cristina **Ivaldi** (Università della Campania “Luigi Vanvitelli”)

Challenge and chance of religion diversity in multicultural societies
(6h)

The panel is organized by DiReSoM Research Group (Diritto e religione nelle società multiculturali–Law and Religion in Multicultural Societies)

The panel seeks to explore the implications and outcomes that religious diversity has in the multicultural societies, mainly from a legal point of view. The project aims to analyze the role and the implications of the different religion belongings, within the single communities of faith and how they are expressed in the secularized societies, focusing on processes of dialogue and accommodation. DiReSoM invites contributions which are related, but not limited to, the following guiding questions:

- belonging and dissidence in religious communities and faith group;
- religious affiliation and diversity in secular societies.

PART I

Session I. Belonging and dissidence in religious communities and faith group

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

1. Historical Perspectives

Speakers:

Alarico **Barbagli** (Università degli Studi di Catanzaro “Magna Graecia”), *A legal post-Tridentine system about religious diversity: The Summa omnium Haeresum et catalogus schismaticorum haereticorum et idolatearum of Sebastiano Medici (1581)*

Ferruccio **Maradei** (Università degli Studi di Catanzaro “Magna Graecia”), *De Albanensium seu Graecorum peculiari cura habenda: Historical and legal issues of the Byzantine rite in Calabria during the post-Tridentine age between tradition, diversity and religious identity*

Matteo **Fiocca** (Università di Genova), *A statute for the “Nazione ebra commerciante” (Jewish merchants). The privileges of 1740 regarding religious tolerance and commercial policy in eighteenth-century Naples*

2. Religious Groups Perspectives

Speakers:

Daniela **Tarantino** (Università di Genova), *“Diversity is a valuable resource”. Migrants in the recent papal magisterium*

Cristina **Dalla Villa** (Università di Teramo), *Charismatic and hierarchical gifts in the Church of the third millennium*

Luigi Mariano **Guzzo** (Università di Pisa), *An intercultural comprehension of canon law*

Maria Cristina **Ivaldi** (Università della Campania Luigi Vanvitelli), *Sport and religious diversity. The approach of the Catholic Church*

Enrica **Martinelli** (Università di Ferrara), *Who is a Jew? What is a Jew?*

Fabio **Franceschi** (Sapienza Università di Roma), *Freedom to change religion and belief and punishment for apostasy*

PART II

Session II. Religious Affiliation and Diversity in Secular Societies

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

1. General Perspective

Speakers:

Giancarlo **Anello** (Università di Parma), *Religious Diversity as a Resource of Religious Diplomacy*

Mario **Ferrante** (Università di Palermo), *Religious identity, culture, secularism and intercultural dialogue Western perspective*

Maria Luisa **Lo Giacco** (Università di Bari “Aldo Moro”), *Religious affiliation and diversity in secular societies: when a cake is a weapon in the culture wars*

Fabio **Balsamo** (Università di Napoli Federico II), *Personal data protection and religious conversion in EU Law*

Caterina **Gagliardi** (Università di Napoli Federico II), *Exclusion and resignation from a religious community: Identity and protection of rights*

Rosa **Geraci** (Università di Palermo), *Consumerism and spirituality: A marketing analysis of religion in a multicultural society*

2. National perspectives

Speakers:

Inês **Granja** (Universidade Católica Portuguesa), *A close up on Portuguese case law concerning religious diversity*

Anita **Stasulane** (Daugavpils University), *Measuring Religious Belonging in Latvia: Controversies and Debates*

Stefano **Testa Bappenheim** (Università di Camerino), *Amor omnia vincit: Abu Dhabi modernises family law for non-Muslims in a multi-religious perspective*

Jonathan **Farrugia** (University of Malta)

Fuga Mundi: An ideal incarnated in diverse forms in the Church from the early to the modern era

(1h)

Fuga mundi was one of the ideal ways through which early Christians tried to persevere in holiness and life-long witness as the era of martyrdom drew to a close. Finding its roots in the books of Maccabees, early Christian monasticism developed in different forms according to the charism of a number of founders.

The panel will analyze certain aspects of this movement from the point of view of two disciplines: the textual and the historical. *In primis*, the analysis of particular texts from the Cappadocian Fathers (late 4th century) will elucidate how Christians in the Patristic age perceived this form of life, and which answers they sought through it.

This will be followed by an analysis of archival texts from the post-Tridentine period in Malta. Such sources evidence how the original ideal of *fuga mundi* was applied to female monastic life in this period. The origins of monasticism in Malta are lost in the mists of unknown ages. The earliest documentary sources known to date are the letters of Gregory the Great which, while dealing with issues in the local church, include references to monastic communities.

Thirdly the study of the life of the only Maltese woman, Suor Geltruda Cumbo, to be declared a venerable by the church in this period, will evidence how *fuga mundi* continued to be recognized as an ideal path leading to canonizable sanctity by the institutional church.

Chair: Nicholas Joseph **Doublet** (University of Malta)

Speakers:

Jonathan **Farrugia** (University of Malta), *Outlines of Cappadocian Monasticism: Continuity and Originality*

Nicholas Joseph **Doublet** (University of Malta), *Fuga mundi and its Application to Female Monastic Life in Seventeenth-Century Malta*

Petra **Caruana-Dingli** (University of Malta), *A Seventeenth-century Maltese woman in Palermo: Re-creating the Life Story of Suor Geltruda Cumbo*

Alessia **Passarelli** (ResetDOC/FSCIRE, Bologna/Centro Studi Confronti)

Theologies and Practices of Religious Pluralism: Christian perspectives
(6h)

This panel is part of a larger project “The Theologies and Practices of Religious Pluralism” organised by Reset Dialogues on Civilizations (Milano), the University of Birmingham, the Berkley Center at Georgetown University, and the Foundation for Religious Sciences (Bologna). The project will investigate current debates and issues on pluralism within and across religious traditions and how some of these debates are reshaping the status of religion in different public spaces.

The proposed panel is composed of three sessions respectively dedicated to Catholicism, Orthodoxy and Protestantism addressing the theologies and practices of intercultural and interreligious encounters within each Christian tradition.

Major historical events such as the East and West Schism or the Reformation have impacted the Christian understanding of religious diversity from the West and beyond. The creation of the Ecumenical movement(s) and the Second Vatican Council initiated shifts in thinking about religious diversity among Christians as well as the regime of truth of other religious traditions. On the other hand, we witness the “reverse mission” of Christians (mainly Pentecostals) from outside the West bringing back the Gospel into a secularized world. Additionally globalization has accelerated the religious pluralism of historical Christian minorities as well as their increased visibility in Western countries (see for instance the Orthodox Diasporas or the Protestant denominations).

PART I

Session I. Session on Protestantism

Chairs: Debora **Spini** (NYU Florence/Centro Studi Confronti) / Jocelyne **Cesari** (University of Birmingham/Georgetown University) / Giancarlo **Bosetti** (ResetDOC)

Speakers:

Christophe **Chalamet** (Université de Genève)

Fulvio **Ferrario** (Facoltà Valdese di Teologia)

Letizia **Tomassone** (Facoltà Valdese di Teologia)

Darrell **Jackson** (Whitley College, University of Divinity)

Alessia **Passarelli** (ResetDOC/FSCIRE, Bologna/Centro Studi Confronti)

PART II

Session II. Session on Orthodoxy

Chairs: José **Casanova** (Georgetown University) / Jocelyne **Cesari** (University of Birmingham/Georgetown University)

Speakers:

Kristina **Stoeckl** (Universität Innsbruck)

Pantelis **Kalaitzidis** (Volos Academy for Theological Studies/KU Leuven/Westfälische Wilhelms-Universität Münster)

Elizabeth **Prodromou** (The Fletcher School of Law and Diplomacy, Tufts University)

Cyril **Hovorun** (Stockholm School of Theology)

Aristotle **Papanikolaou** (Fordham University)

Katerina **Pekridou** (Conference of European Churches)

Session III. Session on Catholicism

Chairs: Giancarlo **Bosetti** (ResetDOC) / Jocelyne **Cesari** (University of Birmingham/Georgetown University)

Speakers:

Alberto **Melloni** (Università di Modena e Reggio Emilia/FSCIRE, Bologna)

José **Casanova** (Georgetown University)

Sandra **Mazzolini** (Pontificia Università Urbaniana)

Ilaria **Macconi Heckner** (FSCIRE, Palermo)

Riccardo **Cristiano** (ResetDOC)

Adele Valeria **Messina** (FSCIRE, Bologna)

Quest for Religious Diversity
(2h)

There is something far more gifted going on here than the title: the panel argues in detail for an understanding of religious diversity as a religious right as well as the right to cultural diversity. Contributions, revolving around the liberty of conscience, offer both European and non-European perspectives on the topic through presenting individuals, political actors or institutions, and theological movements who actively deal with religious diversity. They range from a historical-political perspective to theological and juridical approaches and comparative literature forms. The choice of topics aims at showing how connections can be made across time and space between the monotheistic traditions and the religion of Taoism from ancient China.

Chair: Adele Valeria **Messina** (FSCIRE, Bologna)

Speakers:

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

Tian **Zhang** (Central China Normal University), *Taoism and peasant uprisings in China*

Yaron **Catane** (Bar-Ilan University), *Rabbi Kook's Ideas on Religious Diversity*

Kyriaki **Topidi** (European Centre for Minority Issues), *Digital Religion and Muslim Women: An Intersectional Analysis of Online Hate Speech*

Alberto **Ventura** (Università della Calabria), *Islam Notion of Religious Diversity: The Mechanism of Dhimma ("protection")*

Jennifer Fiona **Griggs** (Universität Osnabrück), *Theologies of Religious Diversity in the Middle East and the "Rights" of the Religious Other*

Hanan **Fara** (University of Birmingham)

Representations and Religious Diversity within Higher education
(1h)

The place of religion in universities and higher education institutions has attracted attention in recent years. This attention comes from various stakeholders, such as scholars of higher education and religion, higher education leaders and policymakers; this is primarily due to the growth of religious diversity on campus. In addition, concerns around shared worship spaces, faith identities, equal opportunities, student religious diversity and conflict management mean that university leaders and administrators need to ensure that religion is at the forefront of most discussions.

This panel will explore the future of religion and belief within higher education institutions. It offers insight into the tensions and challenges faced by staff and students of all faiths and none, navigating their identities with the various university spaces. We explore how religious representations play out on campus and how they can have profound implications for the day-to-day experiences of staff and students, their identities, and their sense of belonging and being and ability and fitting in on campus.

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

Speakers:

Eva **Momtaz** (University of Birmingham), *Navigating Faith Identities: Paradise Lost in UK Higher Education*

Hanan **Fara** (University of Birmingham), *The spatiality of the Muslim students' experience: The secular vs sacred space in the British university campus and its impact on Students' faith identity*

Nadia **Talukder** (Newman University), *The world as a stage: Negotiating faith identity in Catholic settings for ITE (initial teacher education)*

Antonio **Gerace** (FSCIRE, Bologna/KU Leuven)

The Creed Atlas
(3h)

The panel aims at studying the translations of the Creed – meaning both the Apostolic and the Nicene-Constantinopolitan ones – in the Early Modern Era, through the analysis of primary sources such as catechisms and manual of doctrines, with specialists in different languages, more specifically Latin, Greek, Coptic, Chinese, Japanese, Russian, Armenian and Arabic, also exploring the new opportunities that digital tools have introduced while researching on digitized primary sources. The panel will be also focused on the translations that Spanish and Portuguese colonizers made for the conquered peoples of the Indies. Actually, this “translating” phenomenon interested both Catholics and Protestants: the panel will investigate the translations of the creed trans-confessionally. This approach will shed light on the differences between translations of the creed in the same language but coming from a different confessional milieu, improving our awareness of the semantic nuances occurring while defining the theological foundation of the faith.

Chair: Antonio **Gerace** (FSCIRE, Bologna/KU Leuven)

Speakers:

Carla **Tronu** (Kansai Gaidai University)

Antonio **Gerace** (FSCIRE, Bologna/KU Leuven)

Marianna **Napolitano** (Università di Modena e Reggio Emilia/FSCIRE, Bologna)

Federico **Alpi** (Università di Modena e Reggio Emilia/FSCIRE, Bologna)

Riccardo **Vigliermo** (Università di Modena e Reggio Emilia/FSCIRE, Bologna)

Costanza **Bianchi** (FSCIRE, Bologna)

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

Valentina **Bottanelli** (FSCIRE, Bologna)

Francis **Messner** (Université de Strasbourg)

Is the law of God superior to the law of men (humans)?
(1h)

The regularly invoked theme in Europe of the superiority of the law of God over the law of men (human beings) is inscribed in a socio-religious context of secularization and in reaction to this evolution of identity affirmation. It gives the impression of a dead-end confrontation between two normative systems. Opposed to human rights including positive and negative freedom of religion, respect for human dignity and equality between women and men, based on rationality and ethics, would be a timeless and untouchable law revealed and desired by God. This confrontational stance has left its mark on European populations and created a strong feeling of mistrust towards all other religious forms of normative regulation (Muslim law, Hebrew law, Canon law, Protestant ecclesiastical law).

On the contrary, a distanced investigation shows that the internal laws of religions, which do not constitute a homogeneous block, are not fixed and that their interpretation by religious scholars allows for adjustments. The result is often a peaceful cohabitation of religious rules with the state law (or the rule of law) and the values commonly accepted by European states. This consensus also stems from the statutes of national religions, established to facilitate dialogue between religious groups and the public authorities.

The objective of this seminar is to determine in which way religions, and more particularly the Muslim religion, implement their normative system in a comparative perspective.

Chair: Francis **Messner** (Université de Strasbourg)

Speakers:

Moussa **Abou Ramadan** (Université de Strasbourg)

Patrick **Valdrini** (Institut Catholique de Paris)

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

John Hick's Religious Pluralism in Global Perspective (6h)

The three panels are composed in commemorating John Hicks's (1922–2012) one hundredth birthday. The presentations and discussions interrogate the major enduring contributions of John Hick in the philosophy and theology of religious pluralism. His pluralist conviction has stimulated wide-ranging responses, both supportive and against. No matter what one's own theology or philosophy is on this subject, Hick's contributions cannot be ignored. The panels will reflect on Hick's work in the light of criticism and continuing debate. Hick's contributions have resonated across the world and some of this is reflected in the panel programme covering the three sessions. There is to be a new volume of essays to be published later in the year and these panel discussions will highlight some of the lively and engaging material that will be covered in the book.

Session I: Hick's Religious Pluralism – A Western Reappraisal

Chair: Sharada **Sugirtharajah** (University of Birmingham)

Speakers:

Alan **Race** (World Congress of Faiths), *Pointers to Pluralism Not Relativism*

Perry **Schmidt-Leukel** (Westfälische Wilhelms-Universität Münster), *Religious Pluralism at the Apophatic Crossroad*

Kenneth **Rose** (Christopher Newport University), *The Translucency of the Real: Revisiting John Hick's Pluralistic Hypothesis*

Tim **Musgrove** (Independent researcher, USA), *Does Linguistic Relativity Support a Pluralistic Interpretation of Religion?*

Session II: Re-envisioning Hick's Religious Pluralism

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

Speakers:

Jeffery D. **Long** (Elizabethtown College), *On the Shoulders of a Giant: The Re-envisioning and Reconstruction of John Hick's Pluralistic Hypothesis*

Sharada **Sugirtharajah** (University of Birmingham), *The Knowable and the Unknowable 'Real' in Radhakrishnan's and Hick's Thinking*

Mathias **Schneider** (Westfälische Wilhelms-Universität Münster), *Doing Eschatology Interreligiously: The Influence of Buddhism and Hinduism in John Hick's Eschatological Thought*

Session III: Hick's Religious Pluralism in Global Context

Chair: Alan **Race** (World Congress of Faiths)

Speakers:

Naoki **Kitta** (Independent researcher, Japan), *Japanese Responses to Hick's Religious Pluralism*

Iljoon **Park** (Wongkwang University), *Hick's Religious Pluralism and Korean Theology of Indigenization*

Olusegun Noah **Olawoyin** (Ekiti State University), *The Significance of John Hick's Soteriological and Ethical Criteria for a Religiously Pluralistic Nigeria*

Alessandro **Negri** (Università di Milano-Bicocca)

Spatial ramifications of religion: New and traditional legal challenges (2h)

The presence of the religious factor in public space has always posed significant legal issues, the shape of which is (re)defined in line with the cultural, social, and political developments affecting the various legal systems. As a result of the multicultural transformation of contemporary Western societies, the digitalisation of relations – especially in times of pandemic – and the polarisation of public debate, the relevance of these questions appears even more tangible and manifest, starting with the very rigid delimitation between public and private space, which today is more difficult than ever to identify.

The theme of the spatial ramifications of religion thus generates new questions not only about traditional environments, such as schools or universities, workplace or public spaces but also about more contemporary spaces, such as the web. In each of these, the interaction between the religious factor and the context of reference takes on particular features, worthy of specific investigations.

This panel intends to reflect on this topic in an interdisciplinary way, with the contribution of scholars of Law and Religion, Constitutional Law, and Comparative Public Law, also from a historical perspective, aiming at reconstructing a systemic framework and suggesting new answers.

Chair: Luca Pietro **Vanoni** (Università di Milano)

Speakers:

Alessandro **Negri** (Università di Milano-Bicocca), *The New (Public?) Space of Social Media and Religious factor: The case of Artistic Freedom*

Giada **Ragone** (Università di Milano), *Artificial Intelligence and New Scenarios of Religious Discrimination in Virtual and Real Space*

Tania **Pagotto** (Università di Milano-Bicocca), *The case of Jewish Ritual Fencing as a challenge to Public Spaces*

Federico **Colombo** (Università di Milano), *Public space and Religion in the transformation of the form of State*

Andrea **Cesarini** (Università di Milano-Bicocca), *Right not to be discriminated against and Religious factor: A spatial analysis*

Greta **Pavesi** (Università di Milano), *The thin line between Public and Private Space in Institutional Places: The case of Religious Symbols*

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

Perry Schmidt-Leukel, *Das himmlische Geflecht. Buddhismus und Christentum- ein anderer Vergleich* (Guetersloh, 2022)

(1h)

The panel discusses Perry Schmidt-Leukel's recent publication *Das himmlische Geflecht* (Guetersloh 2022). The book holds that a comparison between Buddhism and Christianity can substantially illustrate the theory according to which religious diversity displays fractal patterns. After a brief account by the author, Kenneth Rose and Thorsten Knauth will discuss the theory and explore its value for further interreligious explorations.

Chair: Alan **Race** (World Congress of Faiths)

Discussants:

Kenneth **Rose** (Christopher Newport University)

Thomas **Cattoi** (Jesuit School of Theology-Santa Clara University/Graduate Theological Union)

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

Michele **Dillon** (University of New Hampshire)

Amy Ai, Paul Wink, Raymond Paloutzian, Kevin Harris (eds.),
Assessing Spirituality in a Diverse World (Springer, 2021)
(1h)

The 23 chapters in this volume highlight the vibrancy of research into diverse spiritualities. As shown by many of the book's 55 chapters, culturally specific measures enhance our ability to explain and understand the complexities of spiritual phenomena and to appreciate an array of religious traditions. The book includes chapters describing measures of Eastern forms of meditation, spiritual Jihad, afterlife beliefs associated with the three main religious worldviews (Christianity, Judaism, and Islam), spirituality among Latin American youth, and Muslim religiousness. The case for cultural particularism, however, is not in conflict with universalism as several measures are reliably used cross-culturally. The task, and the challenge, is to productively fuse these two approaches. Several chapters explore the complex spiritual terrain of the post-1960s' Western world, illuminating a common theme of spirituality decoupled from traditional religiousness. All these measures reflect a belief in interconnectedness between the person and the world at large, and articulate differences contingent on socio-cultural and historic contexts and field of inquiry. Other chapters demonstrate the empirical utility of assessing spirituality-related concepts including spiritual support, modeling, struggle, prayer coping, faith, and meaning making. The new tools described in this book expand the understanding of the role played by spirituality in our rapidly changing and interconnected world.

Discussants:

Michele **Dillon** (University of New Hampshire)

Paul **Wink** (Wellesley College)

Amy **Ai** (Florida State University)

Davide **Dainese** (Alma Mater-Università di Bologna/FSCIRE, Bologna) / Gianmarco **Braghi** (Università di Palermo/FSCIRE, Palermo)

Scripture Exegesis and War
(2h)

The panel is the follow-up of the previous ones on war and religion which have been submitted and presented two and three years ago respectively. Its aim is becoming an observatory on both scholarly production on the theme of the religious violence and a recipient for new proposals in the field, in light of contemporary frameworks. Its main focus is early modern history, but it is open to wider and diachronic developments.

Chair: Angela **De Benedictis** (Alma Mater-Università di Bologna)

Speakers:

Davide **Dainese** (Alma Mater-Università di Bologna/FSCIRE, Bologna)

Gianmarco **Braghi** (Università di Palermo/FSCIRE, Palermo)

Peter **Schroeder** (University College London)

Christian Grund **Sørensen** (Aalborg University Denmark)

Anna **Mambelli** (FSCIRE, Bologna)

Joy Denied, Joy Rediscovered: Notes on the Legitimacy of Joy from Classical Greek Literature to Byzantine Christianity
(6h)

The number of studies on joy and other positive emotions in ancient Greek literature, the Greek Bible, Early and Byzantine Christianity is small. It gives the misleading impression that negative emotions were more important than positive ones in antiquity. This panel aims to initiate an in-depth discussion on the topic of joy, its many undertones, fragility, concrete and metaphorical enemies, and degree of legitimacy in different texts from Classical Greek literature to Byzantine Christianity.

PART I

Chair: Mario **Resta** (Università di Bari “Aldo Moro”)

Speakers:

Giulia **Leonardi** (Université de Strasbourg/Sapienza Università di Roma), *Everyone who Hears Will Laugh with Me (Gen 21:6): Remarks about the Verb συγχαίρω in Gen 21:6*

Antonella **Bellantuono** (Université de Lille), *Joy and Worship in the Jewish Tradition*

Laura **Carnevale** (Università di Bari “Aldo Moro”), *Questioning God’s Feelings: On Lost Joy and Schadenfreude in the Book of Job*

Pietro **Rosa** (Alma Mater-Università di Bologna), *Aspects of Joy in the Gospel according to Luke*

PART II

Chair: Anna **Mambelli** (FSCIRE, Bologna)

Speakers:

Christoph **Kugelmeier** (Universität des Saarlandes), *Ἡδονή and παρέκτασις: Manifestations of “Joy” in Ancient Tragedy*

Laura **Bigoni** (Université de Strasbourg), *Who Is the One to Ridicule? The Role of Derision in the Socratic Dialogues of Plato*

Daniela **Scialabba** (Pontificio Istituto Biblico), *The Dynamics of Joy in Psalm 126 (125)*

Beatrice **Perego** (Université de Strasbourg), *The Theme of Joy in the Book of Judith*

PART III

Chair: Anna **Mambelli** (FSCIRE, Bologna)

Speakers:

Ralph **Brucker** (Christian-Albrechts-Universität zu Kiel), *Joy in the Letter to the Philippians*

Dorota **Hartman** (Università di Napoli L'Orientale), *Joy in the Apocryphal Acts of the Apostles*

Antonio **Cacciari** (Alma Mater-Università di Bologna), *The Terminology of Joy in the Newly Discovered Origenian Homilies on Psalms*

Luigi **D'Amelia** (FSCIRE, Bologna), *Expressions of Joy in Byzantium: A Brief Excursus Between Art and Literature*

Ryszard **Bobrowicz** (Lund University)

Religious literacy among other literacies: An invitation for cross-disciplinary discussion

(3h)

In the last two decades, interest in various competencies required for social engagement increased. The notions of numerous “literacies” were introduced as necessary to deal with the globalizing world. Among these proposals was “religious literacy” widely discussed since the publication of Stephen Prothero’s book under the same title. Prothero argued that the move from content-based to skill-based education resulted in a gradual loss of knowledge of the major religious traditions’ basic tenets, facts, texts, and ideas. In Prothero’s views, these were necessary to create a more informed political engagement.

However, Prothero’s vision of religious literacy has been criticized for static character and an overemphasis on textual sources. On the one hand, it ignored the “living” aspect of the faith traditions. On the other, it spoke of religious literacy as a singular phenomenon. Such critique was not restricted to religious literacy. More broadly, the notion of “literacy” has been increasingly criticized, among others, by educational studies and other disciplines interested in the lifelong educational processes. While contemporary citizenship necessitates multiple literacies, other competencies remain underappreciated. With this panel, we invite all researchers interested in the notion of various literacies to map the research field, engage in a critical discussion concerning its main assumptions, and establish cross-disciplinary links.

Chair: Ryszard **Bobrowicz** (Lund University)

Speakers:

Johanna **Gustafsson Lundberg** (Lund University), *Religious literacy in liberal society: A critical reflection*

Sinikka **Neuhaus** (Lund University), *Department of Educational Studies, Lund University: Religious literacy in Swedish teacher education*

Katarzyna **Bobrowicz** (University of Luxembourg), *Global competence and religious literacy: Are we ready for increasingly diverse societies?*

Ryszard **Bobrowicz** (Lund University), *Religious literacy: The challenge of legible religion*

Jessica **Giles** (The Open University)

Law, Religion and Technology: Emerging Issues (3h)

This panel examines issues at the intersection of law, religion, and technology. It will consider both how religion relates to emerging issues in law and technology as well as how technology impacts the field of law and religion. Particular attention will be given to the ways in which technology shapes and disrupts human community and diversity. Papers will explore the impact of this interdisciplinary synthesis on modes of being together and human agency. The panel aims to provoke conversation within the field of law and religion that includes and moves beyond dominant public law questions such as religious freedom, human rights, and the constitutional status of religion. We welcome papers that approach this topic from a broad range of perspectives. Existing papers include medicine, artificial intelligence and Christian ethics; vaccines and freedom: secular virtue in pandemic times; a theological perspective on space law and technology.

Session I

Chair: Jessica **Giles** (The Open University)

Speakers:

Zachary **Calo** (Hamad Bin Khalifa University), *Medicine, artificial intelligence and Christian ethics*

Valerie **Fickert** (Evangelische Landeskirche in Württemberg/Eberhard Karls University Tübingen), *Vaccines and freedom: Secular virtue in pandemic times*

Michael **Moreland** (Villanova University), *Glucksberg at 25: Substantive Due Process and Health Care*

Stephen **Goundrey-Smith** (Cuddesdon Gloucester & Hereford-CGH), *Enhancements as Therapy – The Role of Ethics & Policy*

Session II

Chair: Zachary **Calo** (Hamad Bin Khalifa University)

Speakers:

Emiliano **Giovannetti**, Davide **Saponaro** and Flavia **Sciolette** (Istituto di Linguistica Computazionale), *From sources to resources: A computational representation of religious diversity based on texts*

Thomas **Cheney** (The Open University), *But There is A Planet B: Space Resources, Ecological Imperialism and the Long Exhaustion*

Zachary **Calo** (Hamad Bin Khalifa University), Michael **Moreland** (Villanova University),
Valerie **Fickert** (Evangelische Landeskirche in Württemberg/Eberhard Karls University Tübingen),
Jessica **Giles** (The Open University), *Challenges of interdisciplinary law and religion research*

Session III

Chair: Michael **Moreland** (Villanova University)

Speakers:

Hannes **Mayer** (Karl-Franzens-Universität Graz), *The US Archdiocese for the Military Services –
Jurisdiction Worldwide and Beyond*

Jessica **Giles** (The Open University), *A theological perspective on space law and technology*

Ulrico **Agnati** (Università di Urbino Carlo Bo)

Ulrico Agnati, Mario Varvaro (eds.), *Religion, Ideology, Politics, and Law. A Multidisciplinary Approach in the Frame of European History* (Palermo University Press, 2022)
(1h)

One knot of critical importance for social living in the contemporary globalized scenario is that which tightly intertwines religion, ideology, politics, and law. The present collection of studies represents an attempt to connect some dots looking backwards and heading towards the future. It collects the results of numerous reasearches on this subject, discussed in the international congress held in Palermo on March 5th, 2020. The theme is considered from different angles and in various periods of European history, from Roman times to the Enlightenment, underscoring the numerous connections with contemporaneity.

Discussants:

Ulrico **Agnati** (Università di Urbino Carlo Bo)

Mario **Varvaro** (Università di Palermo)

Paolo **Costa** (Università di Genova)

Adnane **Mokrani** (Pontificia Università Gregoriana/FSCIRE, Palermo)

Magdalena **Dziackowska** (Lund University)

Between theology and politics: Relation to the land in Israel and Palestine: Jewish and Christian perspectives
(3h)

The panel aims at furthering academic discussion on a thorny issue of intertwinement of theology and politics in constructing the meaning of the land in Israel and Palestine. This discussion will be implemented on an international level with panelists from Israel, France, Jordan/Palestine and Sweden, and will focus on the interrelation between theology and politics regarding the land as seen from Jewish and Christian perspectives. It will concentrate in particular on the importance of the land in the covenant with Israel (Judaism) and its political implications from the settler movement to Israeli politics towards the Palestinian people. In addition, it will address the relation to the land formulated in Palestinian liberation theology, as expressed in the document “Kairos Palestine”. Finally, it will also refer to Hebrew speaking Christians in the state of Israel and their relation to the land in the context of rediscovering Jewish roots of Christianity in the post-Holocaust and post-conciliar era.

Chair: Magdalena **Dziackowska** (Lund University)

Speakers:

Therese **Andrevon Goshen Gottstein** (Institut Catholique de Paris), *The State of Israel: a Political or a Religious Project?*

Jamal **Khader** (Latin Patriarchate of Jerusalem), *Christian Palestinian Theology of the Land*

André **Villeneuve** (Sacred Heart Major Seminary), *Israel between Past, Present, and Future*

Magdalena **Dziackowska** (Lund University), *Lived Christian Zionism: Judeocentric Catholicism in Israel and Women Zionist Organization (WIZO) in Cape Town*

Claire **Maligot** (SciencesPo)

Antje Roggenkamp (Westfälische Wilhelms-Universität Münster)

(Inter)Religious education in a post secular society (3h)

The panel deals with the framework, necessities and developmental conditions of religious education (RE) in a plural and post secular society. About 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 and outside 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 taking into account a society that is becoming more pluralistic and multicultural? In detail, the panel tries to answer the leading question by dealing with the pedagogical position of RE in the educational system, the clarification of the term "interreligious learning", the legal, political, social and school framework, the (everyday) overlapping situations or misunderstandings regarding (inter)religious and (inter)cultural attitudes, views and actions, the discussion about fundamentals and perspectives of school's impact on society.

Chair: Eszter **Kodácsy-Simon** (Lutheran Theological University)

Speakers:

Michael **Kramer** (Karl-Franzens-Universität Graz), *Empirical Data on (Islamic) Religious Education in Austrian Secondary Schools: Of Unsolvable Problems and Conceptions of Ideals*

Elena **Miroshnikova** (Pushkin State Leningrad University), *The cultural dimension of the interreligious education. (The reported study was funded by RFBR according to the research project № 21-011-44106\21)*

Georgeta **Nazarska** (University of Library Studies and Information Technologies-SULSIT), *Training of religion teachers in the "narrow" framework of Bulgarian religious oligopolism (1990–2020s)*

Graeme **Nixon** (University of Aberdeen), *Withdrawing from Religious Education – on whose conscience?*

Antje **Roggenkamp** (Westfälische Wilhelms-Universität Münster), *Gaining Positionality in the Interreligious Space: Empirical Insights into a New Form of RE in Germany*

Lars **Unstad** (Norwegian University of Science and Technology-NTNU), *To "learn how to learn". Core elements and disciplinary literacy in Norwegian religious education*

Mario **Aguilar** (University of St. Andrews) / Arvin **Gouw** (University of Cambridge)

Decolonizing Transhumanism
(2h)

While some may find the future very concerning due to overpopulation, climate change, and potential nuclear warfare, transhumanists believe that we will be able to transcend our own humanity and become posthuman, whether it is through cryopreservation, cybernetic immortality, or genetic engineering. But this death-defying movement often moves so fast in technology that it leaves behind the majority of the world that do not have access to even basic life needs. This session is intended to decolonize the cultural, philosophical, and scientific presuppositions underlying transhumanism, and assess whether and to what extent transhumanism can be contextually relevant in the peripheries.

Chairs: Mario **Aguilar** (University of St. Andrews) / Arvin **Gouw** (University of Cambridge)

Speakers:

Whitney **Bauman** (Florida International University)

Ted **Peters** (Graduate Theological Union)

Mariusz **Tabaczek** (Pontificia Università “San Tommaso d’Aquino”)

Carolina Azucena **Sanz de la Fuente** (University of Edinburgh)

Widayanti **Emanuella** (Southeast Asia Bible Seminary)

David **Alinurdin** (Southeast Asia Bible Seminary)

Vebjørn **Horsfjord** (Inland Norway University of Applied Sciences)

Vebjørn Horsfjord, Sven Thore Kloster, Gina Lende and Ole Jakob Løland, *Global Christianity: Current Trends and Developments* (Pickwick Publications, 2022)
(1h)

The recently published book *Global Christianity: Current Trends and Developments* (Pickwick, 2022) presents Christianity as it is articulated and practiced in political, cultural, social as well as ecclesial contexts around the globe. By exploring discursive, institutional and identity-related sides of Christianity in diverse societal intersections the book's construal of world Christianity differs from more traditional presentations that often put more emphasis on history and doctrine. Hence, the approach of the book raises several theoretical questions as to how to present world Christianity: whose Christianity is represented? Which Christianity is represented? How are continuities and discontinuities in time and space represented?

Furthermore, authors must decide how to prioritize and structure the material and combine chronological, thematical and geographical perspectives.

Two of the four authors of the book will present some of the methodological choices and dilemmas implicated in the book and get feedback from two respondents.

Chair: Sven Thore **Kloster** (University of Oslo)

Discussants:

Vebjørn **Horsfjord** (Inland Norway University of Applied Sciences)

Sebastian **Kim** (Fuller Theological Seminary)

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

Stephen **Bush** (Brown University)

Religion and “the Human” in Ethics and Art
(2h)

The concept of “the human” holds the promise that underneath all our diversity, there is a commonality that can serve as the basis of equality, respect, rights, and recognition. Increasingly, however, critics find the promise to be hollow, in light of ecological concerns about anthropocentrism and the explicit and implicit identification of “the human” with qualities most associated with white, male, upper-class subjectivity, such as rationality, independence, and freedom. Attending to the way in which religion is so often crucial in figuring and disfiguring the human, this panel takes stock of the relevance and complexity of “humanity” in contemporary ethical and political discourse, in fiction, and in art. It critically and constructively engages with themes surrounding religion, diversity, and humanity on topics such as: the discourse of imitating Christ as a way to diversify and equalize political appeals to the human; trans themes and trauma in the fiction of Casey Plett; representations of the human in Chaim Potok’s novel *My Name is Asher Lev*; religion, trauma, and desire in Liz Harmer’s novel *Strange Loops*; and gender and ecology in the paintings of Georgia O’Keeffe.

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

Speakers:

Emily **Dumler-Winckler** (Saint Louis University), *Imitating the Criminal Christ: Appeals to “the Human” in an Ante-bellum American Tradition of Civil Disobedience*

Grace **Kehler** (McMaster University), *Witnessing Beyond Recognition: Casey Plett’s Little Fish*

Travis **Kroeker** (McMaster University), *The Scandal of Asher Lev’s Brooklyn Crucifixion*

Liz **Harmer** (Chapman University), *In Close Proximity to What is Not of This World’: On Writing a Novel about Irrational Desire*

Sarah **Stewart-Kroeker** (Université de Genève) and Stephen **Bush** (Brown University), *Ecology and Gender in the works of Georgia O’Keeffe*

Valentina **Bottanelli** (FSCIRE, Bologna) / Amina **El Ganadi** (FSCIRE, Bologna)

Religious diversity in Tang China: The reception and integration of Silk Road Religions
(4h)

This panel will discuss religious encounters in Tang China. On the one hand, it will tackle the encounter of the “Foreign religions” with Taoism and Confucianism, and the diverse strategies of integration and interaction adopted and developed by the diverse religious creeds, from a doctrinal and linguistic point of view. On the other hand, it will tackle the reception of silk road religions from a political point of view. It will identify the connections between religious creeds and the Chinese imperial court and administration, as well as the multiple identities – of diplomats, merchants and monks – of the figures who, in between myth and history, introduced western creeds to China.

Chairs: Valentina **Bottanelli** (FSCIRE, Bologna) / Andrea **Amato** (FSCIRE, Palermo)

Session I

Speakers:

Shinici **Muto** (Daito Bunka University), *The Taoist and Christian Foundations for Diversity in Jingjiao in Tang China*

David **Tam** (Tsinghua University/Institute of Sino-Christian Studies Hong-Kong), *The Jewish Characteristics in the ancient Chinese Christian Manuscript Yishen Lun*

Borbala **Obrusanszky** (Gaspar Karoli University)

Chiara **Tommasi** (Università di Pisa), *Rome and Byzantium in the Christian Chinese documents of the Tang Period*

Antonio **De Caro** (Masaryk University), *Illuminating the Luminous Religion: A Historiographical Perspective on Tang Dynasty Jinjiao 景教*

Session II

Chair: Sabrina **Ardizzoni** (Alma Mater-Università di Bologna)

Speakers:

Zena **Nie** (Shenyang Normal University), *Background analysis of Tang Dynasty Religious Diversity Tolerance Policy*

Amina **El Ganadi** (FSCIRE, Bologna), *Islam in Tang China: Muslims in China between Myth and History*

Jeffrey **Koty**k (University of British Columbia), *The Birth of Christ and the Persian Gift Bearers in Medieval Chinese Sources*

Huaiyu **Chen** (University of Arizona), *Shared Vocabulary, Competed Thoughts: Buddhism, Christianity, and Daoism in Tang China*

Nanor **Kebranian** (Independent researcher)

Comparative Perspectives on Forced Displacement, Religion, and Communal Reconstruction among Minorities of the Middle East (20th–21st Century)
(4h)

This panel will identify and examine how forcibly displaced minorities from the Middle East have assessed, practiced, and conceptualized religion as an instrument of communal reconstruction over the past century. From the First World War to the post-9/11 wars in the Middle East, record numbers of people have been forcibly displaced, many as a result of religious pressures, including direct persecution. These events have had a disproportionately negative impact on religious minorities with already existing histories of forced displacement and mass violence, often leading to the total disintegration of their communities. Much of the scholarship addresses these events and their historical background in a top-down manner. Focusing on realpolitik, international relations, humanitarianism, and various legal processes, this scholarship overshadows or eschews studies conducted “on the ground” and addressing such displaced populations’ lived engagements with religious (un)belonging. By contrast, this panel will privilege the voices of the displaced, inviting contributors in any discipline to present the experiences, attitudes, and activities of these fractured communities as they grapple with their religious identities.

Chair: Nanor **Kebranian** (Independent researcher)

Speakers:

Deanna **Cachoian-Schanz** (University of Pennsylvania), *Cerberus’s Many Heads: Ethnoreligious Entanglements and Uncommon Kinships on the Women’s Block of Constantinople’s Central Prison*
Karen **Jallatyan** (Pázmány Péter Catholic University), *Literary Diasporizations of Christianity Across Vahé Oshagan’s (1922–2000) Works*

Vahé **Tachjian** (Houshamadyan Project)

Joseph **Rustom** (Université de Balamand), *Revisiting Tradition and Identity in Times of Modernity: Armenian Diasporic Church Architecture in 1930s Lebanon*

Simon **Payaslian** (Boston University), *Religion and the Construction of American Armenian Identity: Discourses of Immigrant Community Legitimation*

Nanor **Kebranian** (Independent researcher), *The Protestant Provenance of Armenian Genocide Education in Germany*

Petre **Maican** (UCLouvain)

Disability and the Bible
(3h)

The way in which the Bible is read in relation to disability has changed significantly in the last thirty years. Many of the links between disability, sin, and healing that have been taken for granted for a long time have been called into question and reconsidered using insights from disability studies, historical criticism, postcolonial critiques, but also due to their significance for pastoral ministry. While much has been done, more yet remains to be explored. A recent issue of the *Journal of Disability and Religion* (25:4, 2021) dedicated to this topic highlighted some of the areas that would benefit from further engagement. Chief among these was the need of a hermeneutical strategy that would deal with the disabilities that are not present in the biblical text, such as autism. This panel aims to deepen this point of reflection in at least three ways: (1) continue the search for a hermeneutical strategy for disabilities that are not in the Bible; (2) engage with the significance of disability in the biblical text from the perspective of reception history; (3) expand this reflection by analysing the notion of disability in early apocryphal literature and its relationship with how disability is presented in the corpus of the Hebrew Bible and the New Testament.

Chair: Petre **Maican** (UCLouvain)

Speakers:

Camilla **Recalcati** (UCLouvain), *Biblical Blindness On A Spectrum: A Reading Of The Patriarchal Narrative Of Isaac And Jacob In Light Of Visual Impairment*

Ora Horn **Prouser** (Academy for Jewish Religion), *A Hermeneutic of Disabilities, Stated and Unstated, in the Hebrew Bible*

Stefano **Franchini** (Istituto Italiano di Studi Germanici), *The Early Meaning of Biblical mamzēr: A Brief Reflection On Deut. 23:3*

Lazare Elenge **Mpakala** (UCLouvain), *Some Biblical Perspectives on Disability in Congolese context*

Martijn **Beukenhorst** (UCLouvain), *Are Disability and Illness a Punishment from God? A Look at the Relationship Between Disability, Illness and God in Samuel-Kings*

Julia **Glanz** (University of St. Andrews), *Contrasting Standards of Coherence: An Inclusive Hermeneutic*

Justin **Mihoc** (Durham University)

Roberta **Ricucci** (Università di Torino/FIDR) / Alessandro **Ferrari** (Università dell'Insubria/FIDR)

Knowing to understand, understanding to act: Experiences of (self-) management of religious pluralism in public space
(2h)

What public role do Muslim associations play in the Italian context? And how are their representatives preparing to play a representative and advocacy role with respect to the various demands to be made? The involvement of Muslim communities in the management of religious pluralism from the bottom up has become more prominent. Indeed, it is at a local level that training and civic participation experiences are developed, involving numerous actors. First and foremost, the different generational affiliations and the various communities of reference, then the training institutions and in particular the universities, which develop learning proposals on the characteristics the dynamics of public-private interaction and the transformations taking place in Italian society from the point of view of its intercultural dynamics. Also, service operators and school staff, whose role is peculiar in constructing imaginaries and deconstructing stereotypes that influence public opinion.

Based on research carried out by a network of universities within the FIDR network (International Forum for Democracy and Religions), the panel discusses the link between leadership, representation and visibility in the public space of Muslims in Italy through the lens of the actors (institutional, economic, civil society, religious associations), of the skills and practices of management of the dynamics inherent to religious pluralism at the local level.

Session I

Chair: Roberta **Ricucci** (Università di Torino/FIDR)

Speakers:

Mohammed Khalid **Rhazzali** (Università di Padova/FIDR) and Valentina **Schiavinato** (Università di Padova), *The training of religious personnel and Muslim leaders: institutions, social actors, experiences and open questions*

Luca **Bossi** (Università di Torino) and Giulia **Mezzetti** (Università Cattolica del Sacro Cuore), *The (new) leadership of mosques and forms of self-organised dialogue*

Flavia **Cortelezzi** (Università dell'Insubria), *The Muslim economy in a plural society*

Chair: Alessandro **Ferrari** (Università dell'Insubria/FIDR)

Speakers:

Sabrina **Martucci** (Università di Bari “Aldo Moro”) and Roberto **Mazzola** (Università del Piemonte Orientale), *Deradicalisation as a challenge for the secular state*

Nataschia **Marchei** (Università di Milano-Bicocca), Daniela **Milani** (Università di Milano) and Milena **Santerini** (Università Cattolica del Sacro Cuore), *The other side of the coin: Skills and knowledge in local institutions: the FFIDR training experience*

Maria Chiara **Giorda** (Università Roma Tre) and Antonio **Angelucci** (Università del Piemonte Orientale), *A capacity building project to promote new leadership: from experimentation to structural intervention*

Zakaria **Sajir** (Consejo Superior de Investigaciones Científicas-CSIC)
/ Rafael **Ruiz Andrés** (Universidad Complutense de Madrid)

Religious diversity in post secular societies
(3h)

The proposal of post-secularism arises from the realisation that societies that have undergone a process of secularization are not religious or irreligious, but plural. In this panel, we propose three lines of debate in order to further advance the debate on diversity through the prism of religion. What are the main paradigms for interpreting and managing religious diversity in post secular society? How do we distinguish the interpretation of religious diversity proposed by cultural pluralism from that of multiculturalism? What role does religious diversity play in post secular societies in the justification or denial of conflict and violence? How the “religious” is blended with the “political” and the “social” in post secular societies? Faith communities reproduce dialogue and conflict not only externally with other communities, but also internally. Immigration processes, together with the demographic dynamics of post secular societies in Europe, add further complexity to the social practices and relations through which religious diversity is interpreted, defined, represented and managed. What role do the new generations play in the reproduction and restructuring of religious diversity in post secular societies? What reading can we make of phenomena such as religious feminism in post secular Western societies in the construction of paradigms, the promotion of change and the creation of common languages and mutual understanding?

Chair: Francisco Javier **Fernández Vallina** (Universidad Complutense de Madrid)

Speakers:

Francisco Javier **Fernández Vallina** (Universidad Complutense de Madrid), *Religious diversity in postsecular societies*

Rafael **Ruiz Andrés** (Universidad Complutense de Madrid) and Zakaria **Sajir** (Consejo Superior de Investigaciones Científicas-CSIC), *Islam and secularity: analysis of a quandary in Spain*

Javier **Recio Huetos** (Universidad Complutense de Madrid), *We, them, I: Diversity, pluralism, and its boundaries*

Antonio **Ballarò** (Pontificia Università Gregoriana), *Facing Religious Pluralism: Still a Role for Theological Partiality?*

Alejandro Abraham **García Jouve** (Universidad Complutense de Madrid/University of Groningen), *Witches, pagans and clairvoyants: women-centered spiritualities in the Spanish context*

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

Ethnic and Religious Diversity in Myanmar
(2h)

In February 2021 Myanmar has seen a military coup which has terminated the process of a cautious democratization. Since then, a civil war is going on in several parts of the country. Behind the coups stands a long history of ethnic and religious tensions. The panel discusses various aspects of Myanmar's multiethnic and multireligious society, exploring in particular the role of Christianity and Buddhism and the prospects for a more peaceful and fruitful cohabitation.

Chair: Alan **Race** (World Congress of Faiths)

Speakers:

Hans-Peter **Grosshans** (Westfälische Wilhelms-Universität Münster), *Relating ethnic and religious diversity: The case of Myanmar*

Samuel Ngun **Ling** (Myanmar Institute of Theology), *Chin identity, Christian identity, and the problem of nationalism in Myanmar*

Madlen **Krüger** (FEST Heidelberg), *Buddhist-Muslim relations*

Perry **Schmidt-Leukel** (Westfälische Wilhelms-Universität Münster), *Buddhism and nationalism*

Emine Enise **Yakar** (Recep Tayyip Erdoğan University)

Islamic Law and Its Practice in the Contemporary Muslim Societies: Turkey, Saudi Arabia, and Iran

(1h)

The panel aims to present two recent books which are related to practice of Islamic law in the contemporary Muslim and non-Muslim countries. The first book, *Islamic Law and Society* (Routledge, 2022) was written by Emine Enise Yakar and the second book, *Islamic Jurisprudence and the Role of Custom* (2022) was written by Sümeyra Yakar. The books highlight the connection between context and contemporaneity, on one hand, and the adaptable perception of Islamic law, on the other. The first book specifically addresses the three institutions (Saudi Arabia's Dār al-Iftā', Turkey's Diyanet and America's FCNA) and their Islamic legal opinions (fatwās) in a comparative framework. This demonstrates the existence of complex and diverse ideas around similar issues within contemporary Islamic legal opinions that is further complicated by the influence of international, social, political, cultural and ideological contexts. The second book analyses the connection between Islamic law and custom ('urf), identifies the ways in which personal and social issues are treated within contemporary Saudi and Iranian legal systems. Saudi and Iranian scholars' approaches towards the status of custom are examined in three particular categories; the methodological perspective (classic and contemporary), religious opinions of scholars and the court verdicts of judges. The books will be of interest to academics and researchers working in the areas of Islamic law, Middle Eastern studies, religion and politics.

Chairs: Emine Enise **Yakar** (Recep Tayyip Erdoğan University) / Sümeyra **Yakar** (University of Iğdır)

Discussants:

Emine Enise **Yakar** (Recep Tayyip Erdoğan University), *The Implementation of Islamic Law and the Role of Custom in Saudi Arabia and Iran*

Sümeyra **Yakar** (University of Iğdır), *The Practice of Ifta' and Religious Institutions in the Contemporary Period*

Zehra Betül **Dındaroğlu** (Recep Tayyip Erdoğan University), *Evaluation of Judicial Decisions on Post Divorce Alimony, Pecuniary and non-Pecuniary Compensation in Malaysia*

Massimo **Nardello** (Facoltà Teologica dell'Emilia Romagna/
Associazione Teologica Italiana)

*Power and authority in the Church and in the States: synodality,
reciprocity and democracy*
(1h)

The three panelists will offer some insights on the current exercise of power both in the ecclesial and in the civil sphere, focusing on the theoretical and practical issues that at various levels prevent respect and enhancement of the various charismatic identities and political cultures.

Chair: Massimo **Nardello** (Facoltà Teologica dell'Emilia Romagna/Associazione Teologica Italiana)

Speakers:

Massimo **Nardello** (Facoltà Teologica dell'Emilia Romagna/Associazione Teologica Italiana),
Synodality in a pyramidal Church? The possible coexistence of different models of exercise of power in the Church

Simona **Segoloni** (Associazione Teologica Italiana), *Equality, asymmetry and reciprocity. Valorize diversity in ecclesial relations*

Gianni **Criveller** (Seminario Teologico Internazionale-PIME/Associazione Teologica Italiana), *The fascination of "strong men" and the hindrance of democracy*

Massimo **Introvigne** (CESNUR)

Soka Gakkai's Campaign for Nuclear Disarmament: Origins, Scope, and Future
(2h)

The fear of nuclear war appeared to many as a thing of the past until nuclear weapons started being seriously evoked during the war in Ukraine. Soka Gakkai is a Buddhist movement that has conducted for more than 60 years global campaigns advancing the radical proposal of a total nuclear disarmament. The session explores the origins and religious roots of Soka Gakkai's anti-nuclear campaign, its achievements, particularly in Italy through the Senzatomatica movement, and its distinctive aesthetics. It also asks the question about the future of the Soka Gakkai's disarmament campaign in a world that, after the war in Ukraine, seems to rearm rather than disarm.

Chair: Yawen **Cheng** (Independent researcher, London)

Speakers:

Kazuhiro **Tobisawa** (The University of Buckingham), *Daisaku Ikeda's Philosophy and Soka Gakkai's Actions of Rejecting Nuclear Weapons: Reviving Teachings of Nichiren Buddhism to the Present Day*
Enza **Pellecchia** (Università di Pisa), "Senzatomatica": *Transforming the Human Spirit for a World Free of Nuclear Weapons*

Rosita **Soryte** (European Federation for Freedom of Belief-FOB), *Nuclear Disarmament After Ukraine: The Future of Soka Gakkai's Anti-Nuclear Movement*

Massimo **Introvigne** (CESNUR), *Exorcizing the Atomic Bomb Through the Arts in Italy: From Eaismo to Senzatomatica*

Massimo **Introvigne** (CESNUR)

The Struggle for Confession: Legislative Challenges to the Secret of Confession and Other Forms of Religious Secret

(1h)

The widely reviewed book *Religious Confession and Evidential Privilege in the 21st Century* (Cleveland, Queensland: Shepherd Street Press, 2021), edited by Mark Hill and Keith Thompson, is the most comprehensive treatment to date of a crucial issue: whether the legal statutes protecting ministers of all religions from disclosing what they have learned from parishioners within the context of a clergy-penitent relationship will, and should, survive the present assault by those who want to abrogate them in the wake of the pedophile Catholic priests scandals. The panel will expand beyond the case studies of the book to address the wider question of whether in the 21st century the idea that something in religion (be it a ritual or the content of a confession) should be kept secret will succumb to a neo-Simmelian criticism of secrecy on general or will continue to be socially accepted and protected by the laws.

Chair: Pin Chia **Huang** (National Taiwan University)

Speakers:

Rosita **Soryte** (European Federation for Freedom of Belief-FOB), *Religions, Spirituality, and Secrecy: Is “Secret” Becoming a Dirty Word?*

Massimo **Introvigne** (CESNUR), *Criticizing the Secret of Confession: Legal and Sociological Aspects*

Eric **Roux** (European Office C.S.), *Scienntology, Auditing, and Confessional Privilege*

Massimo **Introvigne** (CESNUR)

New Religious and Spiritual Movements, Discrimination, and Democracy in Taiwan
(2h)

Taiwan's geopolitical role leads many to celebrate it as a beacon of democracy in a region where totalitarian regimes abound. While Taiwan is indeed a democracy, its institutions and law still maintain remnants of the authoritarian years of the martial law, which ended in 1987, and of the long post-authoritarian phase. This is also apparent in the field of religious liberty, where campaigns to crack down on religious movements regarded as hostile to the government continued until the last decade of the 20th century. In a sense, they still continue today through an unfavorable attitude to religious and spiritual minorities by the local tax system and tax bureaucrats, as the paradoxical 25-year-long tax case of the qigong-based spiritual movement Tai Ji Men demonstrates.

Chair: Rosita **Soryte** (European Federation for Freedom of Belief-FOB)

Speakers:

Massimo **Introvigne** (CESNUR), *Discrimination of New Spiritual Movements in Taiwan: A Case Study of Tai Ji Men*

Yawen **Cheng** (Independent researcher, London), *Religious Discrimination, Taxes, and the Limits of Redress Mechanisms in Taiwan*

Pin Chia **Huang** (National Taiwan University), *Taxes as a Tool to Discriminate Against Freedom of Religion or Belief: The 25-Year-Long Tai Ji Men Case in Taiwan*

Angela **Cimino** (FSCIRE, Bologna)

The Catholic Church and the Jews
(2h)

The panel is organised under the patronage of MEB (Museo Ebraico di Bologna)

In the last thirty years, the historiography concerning the relationship between the Catholic Church and the Jews has intersected with the process of the “purification of memory”, through which the Catholic Church has sought to recognize its faults for the past and to apologize for them. This has favored the emergence of a congenial climate open to encounters between the Catholic Church and Judaism, in relation to the Catholic Church’s reflection on the choices and episodes that have characterized its history. This climate has rekindled interest in the controversial pontificate of Pius XII. Scholars have therefore intensified their interest in understanding the role of this pontiff in relation to the church’s relationship with the Jews. To this end, the opening of the Vatican archives in March 2020 has represented an important event.

The panel is therefore aimed at examining reflections on the theme of the relations between the Catholic Church and the Jews. It also gives a place to the initial results of research that scholars are currently conducting in the Vatican archives regarding the pontificate of Pius XII.

Chair: Miriam **Benfatto** (Alma Mater-Università di Bologna)

Speakers:

Johan **Ickx** (Archivio Storico della Segreteria di Stato – Sezione per i Rapporti con gli Stati), *Pius XII and the Jews: new perspectives*

Monika **Stolarczyk** (KU Leuven), *The Fate of Jews in the Wartime Communication between Polish Bishops and the Vatican*

Jan **De Volder** (KU Leuven), *Catholic Church and the persecution of Jews during the German occupation in Belgium and the Netherlands (1940–1945)*

Angela **Cimino** (FSCIRE, Bologna), *The Catholic Church and the State of Israel (1948–1958)*

Cristiana **Facchini** (Alma Mater-Università di Bologna), *Antisemitism and Racism: Christians and Jewish Perspective (1940s–1950s)*

Monica Delia **Merutiu** (Babeş-Bolyai University), *Europe’s Judeo-Christian tradition and the Jewish-Christian dialogue*

Michael **Driessen** (John Cabot University)

Interreligious Engagement as Global Politics?
(3h)

Recent years have seen the growth of interreligious dialogue efforts across the broader Mediterranean region, sometimes in dramatic fashion. Many of these initiatives have involved religious leaders, policy-makers and states working together on major political issues, from global conflict to the COVID-19 pandemic. Some scholars have referred to these initiatives as forms of “interreligious engagement” to highlight their importance for foreign policy making. This panel builds on this insight and explores the implications of interreligious engagement for international relations. In doing so it invites papers from a range of disciplines to respond to the following questions: why has the Euro-Mediterranean region experienced such a growth in interreligious engagement activity? In what ways have interreligious engagement initiatives produced new ideals of public religious authority? Can we speak about a political theology of interreligious engagement? If so, what are its guiding ideas? What does this activity teach us about the return of religion in global affairs? Does interreligious engagement challenge predominant theories of international relations? What are its implications for international cooperation and development in the region? This panel will be divided into two parts, with a first section focusing on theo-political innovations on pluralism and living together across the Euro-Mediterranean and the second part reflecting on their implications for international relations.

Session I. Interreligious Engagement as Global Politics: Theo-political Innovations on Pluralism and Living Together

Chair: Mahan **Mirza** (University of Notre Dame)

Speakers:

Elena **Dini** (John Paul II Center for Interreligious Dialogue), *Training for Interreligious Engagement: the Challenge of Education to Dialogue*

Amer **El Hafi** (Royal Institute for Interfaith Studies/Al al-Bayt University, Jordan), *A Common Word Initiative: Building a new Islamic discourse on Interfaith*

Paula **Marti** and Verónica **Israel** (Blanquerna Observatory on Media, Religion and Culture, Universitat Ramon Llull), *Religious freedom in Catalonia: assessing the relationships between religious communities and public administrations*

Ambrogio **Bongiovanni** (Pontificia Università Gregoriana), *The Challenges of Interreligious Studies (and Dialogue) to a Secularised Politics*

Discussants:

Roberto **Catalano** (Sophia University Institute)

Mario I. **Aguilar** (University of St. Andrews)

Session II. Interreligious Engagement as Global Politics: Implications for IR

Chair: Renee **Hattar** (Royal Institute for Inter-Faith Studies)

Speakers:

Fadi **Daou** (Université de Genève/Adyan Foundation), *Interreligious Engagement in Global Affairs: the Challenges and the Way Forward*

Michael **Driessen** (John Cabot University), *Interreligious Engagement and Political Theory: Between Virtue Ethics and Religious Humanism*

Mohammed **Hashas** (LUISS), *The Merits and Risks of Nationalising Religion: Reflections*

Fabio **Petito** (University of Sussex/ISPI) and Scott **Thomas** (University of Bath), *Religious Engagement in International Relations or building a postsecular sensitivity in foreign policy*

Discussant:

Scott **Appleby** (University of Notre Dame)

Ioannis **Panagiotopoulos** (National and Kapodistrian University of Athens)

New European Bauhaus and Christian Life
(1h)

The New European Bauhaus is about improving our daily lives, focusing on better living together in more beautiful, sustainable and inclusive places. It is about bridging global challenges with local solutions to achieve our climate targets and support a broader transformation on the ground.

A triangle of three inseparable values guides the New European Bauhaus:

- sustainability, from climate goals, to circularity, zero pollution, and biodiversity,
- aesthetics, quality of experience and style, beyond functionality,
- inclusion, valorizing diversity, equality for all, accessibility and affordability.

The question immediately arises, what is the significance of the Christian life in this new “architecture of coexistence” in the European Union.

Chair: Pablo **Argárate** (Karl-Franzens-Universität Graz)

Speakers:

Ioannis **Panagiotopoulos** (National and Kapodistrian University of Athens), *The Christian Churches in European Union and their role in the new European architecture*

Aristarchos **Gkrekas** (National and Kapodistrian University of Athens), *The timeliness of patristic interpretation*

Fotios **Apostolos** (National and Kapodistrian University of Athens), *The liturgical rebirth in the Greek Church in relation to the European ecclesiastical reality. Opportunities for liturgical renewal after the Holy and Great Synod of the Orthodox Church (2016)*

Mario **Aguilar** (University of St. Andrews, CSRP) / Porsiana **Beatrice** (University of St. Andrews, CSRP)

Interreligious Dialogue: Religion as Diversity
(2h)

Since the founding of the EuARe, the Centre for the Study of Religion and Politics – based at the University of St Andrews, Scotland – has been researching and reflecting on the diverse natures and configurations of Inter-Religious Dialogue. Hence, as per our tradition, we would like to invite papers from within the CSRP, the Global South, the academic and policy-making arenas, as well as interreligious and multicultural experts to be included in the all-embracing panel entitled “Interreligious Dialogue: Religion as Diversity”. The core theme of EuARe2022, Religion as Diversity, indeed seems to gesture to an increasing need for dialogue. When it comes to Interreligious Dialogue, the realm of Academia is called to question its old narratives and sometimes colonial curricula. Similarly, the world is dotted with myriads of multifarious interreligious encounters that might be highly consequential from community levels to international, ecological and political levels, all need to be addressed. To leave no stone unturned and include all voices, this panel shall present papers from the four corners of the world for a constructive multilateral perspective on interreligious dialogue.

Chairs: Mario I. **Aguilar** (University of St. Andrews, CSRP) / Porsiana **Beatrice** (University of St. Andrews, CSRP) / Matyas **Bodi** (University of St. Andrews, CSRP)

Speakers:

Braulia **Barbosa Ribeiro** (University of St. Andrews, CSRP)

Arvin **Gouw** (University of Cambridge)

Patricia **Palazzo Tsai** (Universidade Metodista de São Paulo/University of St. Andrews, CSRP)

Porsiana **Beatrice** (University of St. Andrews, CSRP)

Matyas **Bodi** (University of St. Andrews, CSRP)

Carlo **Avilio** (Coventry University)

Halil **Avci** (University of St. Andrews)

Camila **Vergara** (University of Cambridge)

Alda **Balthrop-Lewis** (Australian Catholic University)

Emily Dumler-Winckler, *Modern Virtue: Mary Wollstonecraft and a Tradition of Dissent* (Oxford University Press, 2022)

(1h)

This panel will offer responses to Emily Dumler-Winckler's new book *Modern Virtue*, published in the American Academy of Religion/Oxford University Press series "Reflection and Theory in the Study of Religion". The book argues that the cultivation of the virtues as well as contestation about them are part and parcel of the goods that Christians and democratic societies share in common. Drawing on the work of Mary Wollstonecraft, Emily Dumler-Winckler aims to dissolve the anxieties of both defenders and detractors of virtue ethics. Wollstonecraft revolutionized ancient traditions of the virtues in modern ways for feminist and abolitionist aims. By elaborating the theological aspects of Wollstonecraft's account, this book demonstrates the important role religious traditions have played in feminism and radical socio-political movements in the modern era. By treating the relation between modern rights and virtues such as justice and friendship, Dumler-Winckler illuminates their vital relation and roles in modern democratic societies. With good reason, both modernity and virtue have cultured despisers. *Modern Virtue* provides an account of the virtues **in** modernity and, even, the virtues **of** modernity.

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

Discussants:

Ann **Guillard** (Sciences Po/Université de Genève)

Jennifer **Leith** (Cambridge Center for Christianity Worldwide)

Taylor **Ott** (KU Leuven)

Sarah **Stewart-Kroeker** (Université de Genève)

Respondent: Emily **Dumler-Winckler** (Saint Louis University)

Nikolaos **Asproulis** (Volos Academy for Theological Studies/Hellenic Open University)

Crossing boundaries in eco-theological formation: Embracing plurality and God's creation, transforming community
(2h)

Today we are witnessing a human-induced climate crisis, which causes a variety of problems. While the impacts of climate change are already devastating, the necessary progress towards climate neutrality is not as fast as it is necessary. To overcome the crisis, countries, people but also churches and especially educators need to join forces urgently, to articulate a green ethos, and a green eco-theological curriculum. Ethical principles need to guide both the continuation of human activity and economic development, and the measures we will need to take to adapt to climate change impacts. This however, will remain a dead end without the necessary transformation of all the people and especially the youth. Churches as guardians of values can help to remind us of the ontological link between all the creatures in the world. The relationship of animal rights with climate crisis is indeed profound to the extent that mass breeding and uncontrolled meat-consumption combined with the increase in the earth's population are boosting carbon emissions and worsening the aquifer. In this vein one must stress the ensuing importance of theological education in defining the necessary pattern towards a reconsideration of our vision towards God's creation and plurality. In this respect, the workshop will demonstrate examples of good practices from various contexts and suggest possible eco-theological initiatives, addressing the on-going climate crisis (e.g. Green parishes). By embracing the existent biodiversity in God's creation, the panel seeks to pave the way towards the urgent ethical transformation of the local communities supported in parallel by a more inclusive and radical educational model that will take into consideration all the current challenges.

Chair: Nikolaos **Asproulis** (Volos Academy for Theological Studies/Hellenic Open University)

Speakers:

Amphilochios **Miltos** (Volos Academy for Theological Studies), *Green Parish: A journey starts-Evangelistria Parish Church, New Ionia, Volos as a case study*

Christina **Nellist** (Oxford Centre for Animal Ethics/Pan-Orthodox Concern for Animals), *Creation Care, Christian Responsibility: Practical Proposals for Parish Priests*

Ionut **Biliuta** (Gheorghe Sincai' Institute for Social Sciences and the Humanities Romanian Academy/Polish Institute of Advanced Studies-PIASt), *Ethno-ecology or theological environmentalism? The Contemporary Green 'Theology' of the Romanian Orthodox Church*

Georgios **Vlantis** (Volos Academy for Theological Studies/
Ecumenical Council of Churches in Bavaria)

*For the Life of the World: The Document of the Ecumenical
Patriarchate on the Social Ethos of the Orthodox Church*
(1h)

Published in early 2020, the document “For the Life of the World: Towards a Social Ethos” of the Orthodox Church aimed to offer a strong theological impulse to the discussion on Orthodox social ethics. Fruit of the intensive collaboration of a great network of Orthodox theologians from various contexts and approved by the Synod of the Ecumenical Patriarchate, this document provides new, courageous and sometimes revolutionary approaches to a great variety of social issues: church and state, war and peace, politics, challenges considering human sexuality and bioethics, ecology, ecumenical and interreligious dialogue are being thoroughly and sometimes revolutionary examined in the document. The panel will reflect on the theological contributions of the document and also on its interorthodox and ecumenical reception.

Chair: Georgios **Vlantis** (Volos Academy for Theological Studies/Ecumenical Council of Churches in Bavaria)

Speakers:

Georgios **Vlantis** (Volos Academy for Theological Studies/Ecumenical Council of Churches in Bavaria), *Conciliar processes and academic freedom: Introducing “For the Life of the World”*

Dimitrios **Keramidas** (Pontificia Università “San Tommaso d’Aquino”), *The Orthodox Church in the Public Sphere; serving the Nation or the Human Person? Some considerations of the document “For the Life of the World”*

Dietmar **Shon** OP (Eastern Church Institute Regensburg), *The Orthodox Church and its ethical responsibility to the modern world: The document “For the Life of the World” from a Catholic perspective*

Kristina **Stoeckl** (Universität Innsbruck), *Social Ethos vs Social Doctrine: brief outline of a comparison between the Social Doctrine of the Russian Orthodox Church and of the Social Ethos Document of the Ecumenical Patriarchate*

Laura **Facchin** (Università dell'Insubria)

Swiss-Lombard Lakes Artists among the Russian and Ottoman empires and the Southwest Asia (XVIII–XX century)
(1h)

The Swiss-Lombard Artists, heirs of the Medieval Magistri Comacini, Antelami and Campionesi, after the great Italian and European season of activity during the Modern Age (XV–XVIII centuries) gained a wide diffusion on a global scale. Though skilled masters, deeply religious, worked, through centuries, for Catholic patrons, between XIX and XX centuries a redefinition of some of the working principles which determined their success took place. Among them, one remarkable change was the opportunity to work for different political, cultural and religious entities. Orthodox Russia, Islamic Turkey, Buddhist Siam had been subjected, within this chronology, to Westernization policies, started, respectively, by Peter the Great, Abdülmecid I and Rama IV Mongkut. One important role, in wider reformation programs, was played by the artistic and architectural fields: many are the eclectic cases of coexistence among native languages and European tradition, including the sacred art patronage.

Chair: Mirko **Moizi** (Università della Svizzera Italiana)

Speakers:

Laura **Facchin** (Università dell'Insubria), *Lake Artists and the Ottoman Empire: a centuries-old process*

Massimiliano **Ferrario** (Università dell'Insubria), *Lake Artists between the Russian Empire and the Southwest Asia: An initial review*

Ilaria **Macconi Heckner** (FSCIRE, Palermo)

Learning to dialogue with the “other”: The Role of Religion in Africa (4h)

The religious landscape of Africa is deeply diverse, characterized by the presence of Christians of various denominations, Muslims, African Traditional Religion's adherents and believers of other faiths. This diversity is often the origin of many inter and intra religious tensions, but provides also the opportunity to challenge the negative narrative about the “other”. Africa is a particularly interesting laboratory for interreligious dialogue. Plenty of lessons and experiences from this continent can be used to inform the relationships religions try to establish all over the world.

In this panel we want to discuss the role of religion in fostering a culture of acceptance, tolerance and peace through the promotion of dialogue among members of different faiths. Examining specific case studies, we will focus on the principles of interreligious Dialogue as well as on its past and present dynamics in an interdisciplinary and comparative perspective. The aim is also to build a bridge between the reflection of scholars and the experience of practitioners from diverse backgrounds. The contributions we present here originate from the collaboration established by the Fondazione per le scienze religiose Giovanni XXIII with the Tangaza University College of Nairobi to encourage a transnational and interdisciplinary exchange of knowledge and expertise about Religion in Africa.

Chair: Ilaria **Macconi Heckner** (FSCIRE, Palermo)

Speakers:

Piotr **Plisiecki** (John Paul II Catholic University of Lublin), *Early medieval BAQT Treaty: African model for Christian-Muslim peaceful relations?*

Radosław **Malinowski** (Tangaza University College), *Reading the Christian-Muslim Relations in Medieval Africa: The case of medieval sources concerning Nubia*

Mary N. **Getui** (Catholic University of Eastern Africa), *The Sweet and Sour Dynamics in African Traditional Religion and New Religious Movements Dialogue in Kenya*

Halerimana Innocent **Maganya** (IRDIS Tangaza/Tangaza University College), *The Fundamentals of Interreligious Dialogue in the Catholic Teaching, its Reception and Challenges in Africa*

Matthias **Eder** (IRDIS Tangaza/Tangaza University College), *Training to Dialogue with the “Other”: Perspectives from Interreligious Practice in Kenya*

Veneranda **Mbabazi** (Makerere University) and Helen **Nambalirwa Nkabala** (Makerere University), *Historical and Current Perspective on The Role of Religious Denominations in Peacebuilding in Uganda*

Simon **Masiga** (Gerda Henkel Stiftung/Makerere University), *Historizing the Work of Interreligious Council of Uganda: An Evaluation Framework*

Tegulwa Nageeba **Hassan** (African Women of Faith Network-AWFN/African Council of Religious Leaders-ACRL/Restoring & Empowering Communities-REC), *Interreligious Dialogue for Peace Building in Africa: Fieldwork experiences*

Francesco **Cargnelutti** (FSCIRE, Palermo)

Anti-imperialism in modern Islamic thought
(1h)

The common thread linking the presentations in this panel is the elaboration of anti-imperialism in contemporary Qur'ānic exegesis. The aim is to describe how, within the different interpretative communities considered, the various authors have elaborated their own interpretation of selected Qur'ānic verses – chosen according to the sensitivity of the exegetes – and have contextualized it, making it a weapon against imperialism (internal and external). The presentations also discuss the target audience of the commentaries and, therefore, the pedagogical and educational function that Qur'ānic exegesis came to assume in the second XX century. The presentations will focus on: Sayyid Quṭb (1906–1966) and his idea, expressed mainly in *Fī zilāl al-Qur'ān* (1951–1959) and then used in *Ma'ālim fī al-ṭarīq* (1964), of *jihād* against the new *jāhiliyyah* in which Arabic political systems has been influenced by western models imposed by the colonialism; Rāshid al-Ghannūshī (b. 1941) and the place of the Qur'an in his struggle against Western cultural influence and the Tunisian dictatorship, as can be read in his 1970s and 1980s writings; Muḥammad al-Ghazālī (1917–1996) and his fight against external imperialism represented by USA and Europe as can be noticed in his *Tafsīr al-mawḍū'ī* (1995) and *Zalām min al-ḡarb* (1978).

Chair: Ivana **Panzeca** (FSCIRE, Palermo)

Speakers:

Francesca **Badini** (FSCIRE, Palermo), *The Anti-Imperialism in Muḥammad al-Ghazālī's Tafsīr*

Francesco **Cargnelutti** (FSCIRE, Palermo), *Rāshid al-Ghannūshī's Conception of Imperialism from the Cultural to the Political Battle*

Riccardo **Viglierio** (Università di Modena e Reggio Emilia/FSCIRE, Bologna), *Sayyid Quṭb Conception of Jihād against the Ṭawāḡūt of the new Jāhiliyyah*

Victoria Anne **Turner** (University of Edinburgh)

V. A. Turner (ed.), *Young, Woke and Christian: Words from a Missing Generation* (SCM Press, 2022)

(1h)

With a powerful foreword from Anthony Reddie, this book brings together young church leaders and theologians who argue that the church needs to become increasingly awake to injustices in British society. It steers away from the capitalistic marketing ideas of how to attract young people into Christian fellowship and proclaims that the church's role in society is to serve society, give voice to the marginalised and stand up to damaging, dominating power structures. Covering themes such as climate change, racial inclusivity, sexual purity, homelessness, food poverty, sexuality, trans identity, feminism, peace making, interfaith relations, and disability justice, the collection is a cry for the reform of the church not to ally with “woke” issues because they are popular with youth, but because they are imperative to the Christian message. This AMC panel would invite three well known scholars of liberation theology to discuss the themes covered in this book and the newer argument that young people are marginalised in church structures. It would also discuss how the church falls short of really embracing diversity and how this book, and the young voices who have contributed (and edited) are trying to move the church in a different direction. It will also touch upon the fight they face, and why there is a resistance from some Christians to strive for justice as part of their faith.

Discussants:

Mario I. **Aguilar** (University of St. Andrews)

Joerg **Rieger** (Vanderbilt University)

Luke **Larner** (University of Roehampton)

Francesco **Galofaro** (Università di Torino)

Francesco Galofaro, *Apprendisti mistici. Padre Pio e Ludwig Wittgenstein* (Mimesis, 2022)
(1h)

The book presents a semiotic analysis of Padre Pio's and Ludwig Wittgenstein's early writings on the theme of the mystic: Wittgenstein war diaries and Padre Pio's letters to his spiritual directors. Umberto Eco's theory of sign production shows how a set of bodily states can be picked up as the expression plane manifesting spiritual values on the semantic level. This spiritual therapy allows the mystic to cope with disease, poverty, or war. Though Wittgenstein's life, education, and culture obviously diverges from Padre Pio's one, their semiotic work on mystical writing is similar. The comparison allows the study of horizontal and vertical transmission of spiritual culture in the industrial age, in line with the notion of "spirituality without god" proposed by Luigi Berzano.

Discussants:

Francesco **Galofaro** (Università di Torino)

Luigi **Berzano** (Università di Torino)

Marco **Papasidero** (Università di Torino)

Luca **Siniscalco** (Università di Milano)

Traditionalist reaction to the “death of God”: a pluralistic answer
(2h)

Nietzsche’s seminal announcement (“God is dead”) caused several debates and reflections in the last century and nihilism shook the foundations of European culture.

The religious domain was also affected by this turning point: while Christian theology reacted both by rejecting or welcoming some aspects of the modern thought, a new sapiential school, drawing from a centuries-long tradition, emerged: Integral Traditionalism or Perennialism.

Our panel intends to shed light on Traditionalism as a paradoxically modern religious attempt, based on transcendent unity of religions and a complex relationship between esoteric and exoteric perspectives, to rediscover archaic knowledge and overcome nihilism through a pluralistic reference to traditional religions. Within this context, we will consider relevant reflections of some perennialist authors, such as René Guénon’s critique of the modern world, Julius Evola’s interpretation of Nietzsche, and the historiographic positions of later less-known Italian traditionalists; the panel will also tackle the reflections of some philosophers whose theoretical elaboration can be fruitfully compared to this school, such as Giorgio Colli’s assessment of Greek wisdom and the gnostic echoes in Emil Cioran’s thought.

Through the comparative analysis of these positions, we will propose relevant insights that could enhance the religious understanding and interpretation of the problem of nihilism and assess the up-to-dateness of Traditionalism.

Chair: Giovanni **Casadio** (Università di Salerno)

Speakers:

Davide S. **Amore** (I.C. “Gabriele d’Annunzio”/Società Italiana di Storia delle Religioni-SISR), *René Guénon and “The Crisis of the Modern World”*

Luca **Siniscalco** (Università di Milano), *Julius Evola: “Dionysian Apollonism” and the transvaluation of nihilism*

Marco **Giardini** (École Pratique des Hautes Études-EPHE), *A historiographical tool to explain the origins of the modern world: “modern deviation” and the “degradation of the castes”*

Ludovica **Boi** (Università di Verona), *The Inexhaustible behind fragmentation: Giorgio Colli and his idea of “Wisdom”*

Marco **Bighin** (Società Italiana di Storia delle Religioni-SISR), *Emil Cioran: the attempt to understand God in order to escape from postmodernity*

Anthony **Feneuil** (Université de Lorraine)

New perspectives on islamic eschatology: Representations and history
(2h)

This panel aims to present and discuss a research project conducted in Metz (University of Lorraine) and financed mainly by the French minister of internal affairs. It is devoted to understand the imaginary connected to Islamic eschatology and its uses in history and in contemporary islamic movements. Its most general objective is both to consolidate the achievements of contemporary Islamology in the field of eschatology and to cross-reference them with the current reflections of the human sciences on violent radicalization. This will allow us to grasp the specificity of jihadist “millenarianism” and to allow for a more complex approach to the question of the last ends in Islam. It also aims at permitting a wide dissemination of the achievements of academic Islamology and academic reflection on religious radicalization.

Chair: Anthony **Feneuil** (Université de Lorraine)

Speakers:

Jean-Sébastien **Rey** (Université de Lorraine), *The Islamic Eschatology Project in Metz*

Aida **Farhat** (Université de Lorraine), *Créer, œuvrer, ressusciter: comment les examiner dans la dimension eschatologique islamique?*

Nejmeddine **Khalfallah** (Université de Lorraine), *Eschatologie et pensée juridique*

Natalia **Tolsty** (Centre for Comparative Studies of Civilisations, Jagiellonian University in Kraków)

Religion and Syncretism
(1h)

The intent to accommodate a broader spectrum of approaches is reflected in the title of the panel, which –being a reference to both the topic of the Conference and religious syncretism – marks the main focus of the panel on the one hand, and invites a variety of disciplines with their methodologies and optics to share their enriching insights, on the other. We would like to discuss the phenomenon of syncretism in religious experience from ancient Roman syncretic cults through religious aspects of Mexican traditional medicine to contemporary invented/fictional religions such as Lovecraftian Mythos. These various topics together with specific and diverse approaches to them (including historical text analysis, qualitative fieldwork, and quantitative empirical research) will contribute to creating a common ground for interdisciplinary discussion on the usefulness and applicability of the term “syncretism” in academic discourse. Drawing from the fact that the diversity in religions requires diversity in research approaches, we hope to enhance our understanding of religion and religious experience by confronting different methodologies. Moreover, we believe that academic discussion on the topic of syncretism can promote a better understanding of various religious traditions, their roots, ways of experiencing, and their mutual connections, as well as foster the dialogue between and about religions.

Chair: Natalia **Tolsty** (Centre for Comparative Studies of Civilisations, Jagiellonian University in Kraków)

Speakers:

Natalia **Tolsty** (Centre for Comparative Studies of Civilisations, Jagiellonian University in Kraków), *Religion and syncretism in the case of traditional Mexican medicine in the XXI century*

Krzysztof **Pierzchalski** (Jagiellonian University in Kraków), *Religious syncretism in the Roman Empire*

Piotr A. **Wesołowski** (Jagiellonian University in Kraków), *Linguacultural insights into numinotic experience of Lovecraftian Mythos*

Pantelis **Kalaitzidis** (Volos Academy for Theological Studies/KU Leuven/Westfälische Wilhelms-Universität Münster)

The Declaration of Orthodox Theologians on the Russian World (2h)

In the wake of the Russian invasion of Ukraine, Orthodox Christian scholars across the globe drafted “A Declaration on the ‘Russian World’ Teaching” (<https://publicorthodoxy.org/2022/03/13/a-declaration-on-the-russian-world-russkii-mir-teaching/>). The latter was promoted by Patriarch Kirill of the Russian Church, and provided President Putin with a justification for his “special military operation”. It is supported by the Far Right and Catholic and Protestant fundamentalists. This ideology states that there is a trans-national Russian civilization (Holy Rus’), including Russia, Ukraine and Belarus. This “Russian world” has a common political center (Moscow), a common spiritual center (Kyiv), a common language (Russian), a common church (Moscow Patriarchate), and a common patriarch (the Patriarch of Moscow), who works in “symphony” with a common national leader (Putin) to govern this Russian world, as well as upholding a common distinctive spirituality, morality, and culture. Against this “Russian world” stands the corrupt “West” (USA, EU), which has capitulated to militant secularism, gay parades etc.

In less than a month the “Declaration” has become a global event gaining visibility in the international media, been translated into 20 languages, while it has been signed by more than 1.300 academics from all over the world (Russia included).

The panel intends to discuss issues raised in the Declaration and to critically engage the role of religion in the war.

Chairs: Brandon **Gallaher** (University of Exeter) / Pantelis **Kalaitzidis** (Volos Academy for Theological Studies/KU Leuven/Westfälische Wilhelms-Universität Münster)

Speakers:

José **Casanova** (Georgetown University)

Cyril **Hovorun** (Stockholm School of Theology), *A theological comment to the Declaration*

Annamária **Amik** (Hungarian translator of the “Declaration of Orthodox Theologians on the Russian World”, Romania), *Christ, the Grand Interpreter*

Andrey **Shishkov** (University of Tartu), *The Essence of the Russian World: “Triune Nation” and “Denazification”*

Kristina **Stoeckl** (Universität Innsbruck), *Definitions and clarifications in intra-Orthodox and ecumenical relations as reactions to the war in Ukraine*

Marina **Wang** (VID Specialized University)

Connected Histories, Contested Values: Loyalties and Transloyalties in World Christianity

(2h)

This panel explores new approaches to study “connected histories” in World Christianity. In the history of World Christianity and intercultural and interreligious encounters across the globe, one may discern various identities and loyalties being involved and intertwined. Sometimes they interacted or conflicted with each other. Sometimes they shifted or navigated between each other. Negotiation processes between multi-layered loyalties in different contexts, institutions, values and traditions indicate a motion of “transloyalties.” Our panel introduces the new concept of “transloyalties” as an analytical tool to bring fresh insights into the complexity of human relations and the multifaceted processes in various contact zones, through which cultural and religious identities were transformed in the negotiation and tension between different loyalties. We welcome paper proposals from all disciplines in the social sciences, humanities and beyond to examine the issues of loyalty and “transloyalties” that emerged in the interactions and negotiation processes in the history of World Christianity. For instance, how did churches and Christians in different contexts (re)construct their identities and values in the changing circumstances? How did they negotiate with colonial governments, national and ecclesial movements and international organisations? How did their multi-loyalties interplay or compete with each other, or shift from one to another?

Chairs: Marina Xiaojing **Wang** (VID Specialized University) / E. Phuti **Mogase** (Norwegian Missionary Society)

Speakers:

Frieder **Ludwig** (VID Specialized University), *Umpumulo: A South African Theological Seminary as a Centre for New Approaches*

Jairzinho Lopes **Pereira** (VID Specialized University), *“For Want of Portuguese Soul”: Missionary Nationalisms, Loyalty/Disloyalty Discourses and the Entanglements of Colonial Rivalries in Angola (1945–1975)*

Marina Xiaojing **Wang** (VID Specialized University), *Redefining Boundaries: Loyalties and Transloyalties in Early Twentieth-Century Chinese Protestantism*

Porsiana **Beatrice** (University of St. Andrews, CSRP)

Art, Dialogue, Peace, and Religion in the era of Metaverse
(2h)

Is God dead, and even more so in the expanding, exotic, and almost esoteric Metaverse? Is the Metaverse the definitive proof that there is no longer room for anything theological in the lives of men, may they be post-human, super-human, or trans-human? Is the Metaverse the final fatal shot inflicted upon the remains of religious and spiritual dimensions of humanity?

The Metaverse, its complex and multidimensional “ecosystems” – offering highly sophisticated options to avatars of the self – may look like the definitive road towards a complete alternate reality in virtuality, the kiss of death to the physical world, the so much anticipated coup de grace for the res extensa.

And yet, the Metaverse is dotted with Digital Art and NFTs that do represent, reinterpret, and repropose religious and spiritual symbols either explicitly or implicitly. The latter might be proof or signal that religion is part and parcel of humanity even more than its physical dimension. These are some of the premises for a panel that intends to investigate the role of Art and Religion in the Metaverse which might foster a new culture and configuration of Dialogue and Peace-Building in futuristic yet currently under way inter-religious, multi-cultural, multi-verse orbits.

Chairs: Porsiana **Beatrice** (University of St. Andrews, CSRP) / Matyas **Bodi** (University of St. Andrews, CSRP)

Speakers:

Porsiana **Beatrice** (University of St. Andrews, CSRP)

Swati **Chakraborty** (GLA University)

Miriam **Feldmann Kaye** (Bar-Ilan University/Jewish Theological Seminary)

Diversity and the Tower of Babel: Interreligious Scriptural Dialogue Session
(2h)

This international panel will propose a new interfaith textual collaboration on the Tower of Babel according to the method of Scriptural Reasoning (SR). SR, developed over two decades ago and which now takes place across the globe, brings scholars from different religions, regions, and cultures together for study of Scripture side by side. These scholars, of Christian, Islamic and Jewish traditions, bring their hermeneutical spheres to the table for engaged conversation. In this panel, we intend to create a new SR session for the purpose of the EARAC, in order to address the theme of Diversity from a variety of religious and hermeneutical perspectives. The panel will embody diversity through its international and interfaith scholarly dialogue, and will exemplify scholarship of a collaborative approach with panellists from around the world of different faiths and scriptural traditions who have agreed to take part in this session. We intend to consider the theme of Diversity through multi-religious textual engagement in the parable of the Tower of Babel appears in scriptures spanning Hebrew Bible, New Testament and Qur'anic interpretative literature, and brings to light the ethical significance of translation between languages and religions.

Chair: Hanoch **Ben Pazi** (Bar-Ilan University)

Speakers:

Miriam **Feldmann Kaye** (Bar-Ilan University/Jewish Theological Seminary), *Diversity in Modern and Midrashic Jewish commentaries on the Tower of Babel*

Laurie **Zoloth** (University of Chicago), *On Knowing When to Build the City: Kafka, the Tower of Babel, and the Ethics of Inaction*

Nauman **Faisal** (University of Lahore)

Marianne **Moyaert** (Vrije Universiteit Amsterdam)

Nader **Akkad** (CICI-Grande Moschea di Roma/Università di Trieste)

Steven **Kepnes** (Colgate University), *Leitworte in the Tower: A Buberian Reading*

Marianna **Napolitano** (FSCIRE, Bologna)

Russian Old Believers: The conflict over faith and identity
(2h)

The ascension of Nikon to the Russian Patriarchate in the mid-seventeenth century witnessed new challenges to Russian political and religious stability. Once elected, Patriarch Nikon's primary goal was bringing the Russian Orthodox Church into ritualistic and liturgical conformity with Greek Church practices. However, many Russian saw in Nikon's reforms the attempt to violate the Russian Orthodoxy: indeed in Russia had spread the idea that after the fall of Constantinople, the Second Rome (1453), true Christianity was represented by Moscow only, the Third Rome, successor of Byzantium as true guardian of Christendom. Many devoted Russians saw in the rejection of Nikon's reforms the only possible way to prevent the corruption of the faith – this resulted in a schism (*raskol*) between Nikon's supporters and the so-called 'Old Believers', (*Staroobryadtsy*) who rejected his reforms.

This panel would like to discuss the topic of religious diversity by analysing the old rite movement, its terms of disagreement with Nikon, its conception of Antichrist and eventually its contention with the State. In addition, it will focus on the persecutions which the so called "raskl'niki" experienced, and the Church's reaction to the immediate aftermath of the split.

Chair: Marianna **Napolitano** (FSCIRE, Bologna)

Speakers:

Georg **Michels** (University of California, Riverside), *Breaking the Russian Orthodox Church's Monopoly: Old Believers and Other Religious Dissenters in 17th-Century Russia*

Alexei **Muraviev** (Higher School of Economics), *The Old Believer Church and its experience of a non-state religious body in the pre-revolutionary Russia. The model of bp. Arseny of Uralsk*

Irina **Paert** (University of Tartu), *Sobornost Old Believer way*

Aleksandra **Sulikowska-Bełczowska** (University of Warsaw), *Martyrdom of icons in the first years after Nikon reform*

Marianna **Napolitano** (FSCIRE, Bologna)

Russia-Ukraine: Debating the roots of the war
(4h)

On 24 February, in a speech to the nation, Russian President Vladimir Putin announced the beginning of the invasion of Ukraine. The beginning of the war is the escalation of the Russian-Ukrainian crisis that began in 2014 with the Euromaidan Revolution. Indeed, since the country's Revolution of Dignity, Ukraine has undergone dramatic changes: forced to confront the Russian occupation of Ukraine's Crimea region, a Russian-led separatist conflict in eastern Ukraine, and a tightening of the Russian control in the Sea of Azov and Black Sea. Ukraine therefore tried to improve its defence capabilities, reversed a decline in economic growth, maintained a democratic path, implemented reforms, and gained formal independence for the Orthodox Church of Ukraine. This panel would like to discuss the roots of the war, focusing on its historical, political and religious causalities. It aims to explore the meaning of the common heritage of the Kievan Rus', which is now a disputed identity, the merging of a state-supported orthodoxy as a "civil religion", established in today's Russia, and the complexities of the political and religious independence of Ukraine. Experts on Russia and Ukraine will be involved in the panel in order to develop a multidisciplinary approach to discuss the multiple perspective of this war at doors of Europe.

PART I

Chairs: Marianna **Napolitano** (FSCIRE, Bologna)

Speakers:

Andriy **Fert** (National University of Kyiv-Mohyla Academy), *National Continuity vs. Blueprint of Conflict Resolution: Ancient Rus and Ukrainian Churches*

Dmitry **Uzlaner** (Universität Innsbruck/Center for the Study of Religion, Russian Presidential Academy of National Economy and Public Administration), *The Dark Double and the Scapegoat: The Phantasmatic Dimension of the Russia's Vision of Ukraine*

Alexander **Agadjanian** (Russian State University for the Humanities/Yerevan State University), *A few thoughts about the religious context of the Ukraine war*

Ilya **Kukulin** (Independent researcher), *An Approach to Transformations of Russia's Civil Religion in 2014–2022*

Kristina **Stoeckl** (Universität Innsbruck), *Culture Wars turn into real wars: the role of the Russian Orthodox Church in the global culture wars*

PART II

Chair: Alexander **Agadjanian** (Russian State University for the Humanities/Yerevan State University)

Speakers:

Nikolay **Mitrokhin** (Universität Bremen), *Ukrainian orthodox Church, Russian Orthodox Church and war*

Denis **Brilyov** (Drahomanov National Pedagogical University), *Mapping the difference: Religion in Ukraine after the Russian invasion*

Tetiana **Kalenychenko** (Center for Strategic Analytics-CSIS), *Peacebuilding potential for Ukrainian religious actors*

Marlene **Laruelle** (Institute for European, Russian and Eurasian Studies-IERES), *The George Washington University: Spiritual warfare. The Church's legitimization of the war*

Marianna **Napolitano** (FSCIRE, Bologna) / Ekaterina **Grishaeva** (Ural Federal University)

Theology and Digital Media Appropriation in Christian Churches: A Comparative Perspective

(4h)

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 (Staehle 2018; Zhukovskaia 2016). This change has brought about the need for ‘digital creatives’ (Campbell, 2021; 2016) who use their media and technical skills to create digital resources for Churches.

At the same time, the ways Christian Churches adopt digital media are closely entangled with existing institutional practices (Hepp, Hasebrink 2018) and depends on the interpretation of religious norms. Consequently, the ways of digital media adoption vary in Catholic, Orthodox and Protestant Churches.

With the moving of religious rituals and gatherings to the digital environment during the pandemic of 2020 the distinctions come to be more distinct. Some Churches have revised their attitudes toward digital media adoption and launched a theological reflection on its acceptability and limits. However, others reject digital practices as inauthentic and non-congruent with the tradition. To give some examples, in the Ukrainian Orthodox Church, there was an attempt to bless the Holy Sacraments through Zoom, which was criticised afterwards by the religious hierarchy (Guliamov, 2020) as contradictory to the tradition. At the same time, the Episcopal Chaplaincy at Harvard, Aidan Luke Stoddart, proposed a “Eucharist via Zoom” during the pandemic. He argued that spiritual presence at the Eucharist would be located in the aspect of the heart and soul as much as in the more common physical contexts (Stoddart, 2020).

This panel is aimed at comparison of how Catholic, Orthodox and Protestant Churches adopt digital media through three axes:

- which digital initiatives have been developed;
- how the Churches frame benefits and challenges of digital media;
- what is the impact of digital media on traditional religious authorities.

The comparison will be worked out through the dialogue between scholars who study adoption of digital media by Christian Churches and digital creatives, i.e., ministers and/or priests from these Churches who work with digital media.

Session I. Orthodox perspective

Chair: Marianna **Napolitano** (FSCIRE, Bologna)

Speakers:

Liviu **Vidican-Manci** (Babeş-Bolyai University), *Missionary work of Orthodox monasticism in digital space*

Evgeniya **Zhukovskaya** (Independent researcher), *The impact of information risks and digital technologies on people's ethical problems (view from Orthodox Russia)*

Ekaterina **Grishaeva** (Ural Federal University), *Do I pray when listening to a recorded prayer? "Users" Controversies around digital media adoption in the Russian Orthodox Church*

Olga **Bogdanova** (Lomonosov Moscow State University), *Perceptions of priestly authority in online Orthodox communities: Criteria, compatibility with tradition*

Svetlana **Sharonova** and Elena **Avdeeva** (Peoples' Friendship University of Russia), *Russia, Identification of the Orthodox person in the digital age*

Davide N. **Carnevale** (Università di Padova), *Digitality and digitalisation of two Orthodox diaspora communities: Ethnographic case studies from Italy and France*

Session II. Catholic and Protestant perspective

Chair: Ekaterina **Grishaeva** (Ural Federal University)

Speakers:

Alessandra **Vitullo** (Sapienza Università di Roma), *"Gifts of God": The Catholic Church facing technological innovation*

Mónika **Andok**, Dóra P. **Szilczl**, and András **Radetzky** (Pázmány Péter Catholic University), *Hungarian religious creatives: Comparative analysis*

Victor **Khroul** (Higher School of Economics), *Catholic Church facing digital media: problems and perspectives*

Antje **Roggenkamp** (Westfälische Wilhelms-Universität Münster), *Holy Goast 2.0: On the handling of digitorials using the example of the Holy Spirit*

Fulvio **Ferrario** (Facoltà Valdese di Teologia)

Alfonso **Celotto** (Università Roma Tre)

Italian Constitution and the New Religious Movements
(1h)

Italian society is pluralist in its constitutional pattern and religions, even with their differences, require equal freedom and equal legal recognition. Further requests are also addressed to the civil law systems by the so-called New Religious Movements (NRM). The latter break in consolidated socio-cultural contexts as a result of migration flows, but also to satisfy new needs in the religious field, and therefore as a counteraction to traditional patterns of religious affiliation and participation. In relation to these circumstances, the re-reading of the art. 8 of the Italian Constitution acquires a fundamental importance, since it provides guarantees to all religions, regardless of their structure, consistency, or adherence to “traditional” conceptual paradigms. The panel is focused, therefore, on a re-reading of the constitutional protocols, as corollary of the aforementioned art. 8 and of the related process of institutionalization of religious groups within the Italian legal system. This point of view allows us to closely investigate the relationship between the State and religious groups of the most different provenance and traditions, but also to explore the limits and criticalities that spread from the system of recognition to the social context, with important highlights on modern plural, multi-religious and multicultural democracies.

Chair: Alfonso **Celotto** (Università Roma Tre)

Speakers:

Francesco **Sorvillo** (Università della Campania “Luigi Vanvitelli”), *Religious denominations without agreement: Re-reading Article 8 of the Italian Constitution*

Ludovica **Decimo** (Università della Campania “Luigi Vanvitelli”), *Religious organizations in the Article 20 of the Italian Constitution*

Miriam **Abu Salem** (Università della Campania “Luigi Vanvitelli”), *The agreements between State and religious confessions: Present and future*

Federico **Gravino** (Università di Firenze), *The principle of equal freedom in the new religious geography*

Antonio **Fuccillo** (Università della Campania “Luigi Vanvitelli”)

New Religious Movements in the Italian socio-juridical context
(2h)

Italy is a multicultural and multi-religious country. Over the years both the number and the visibility of religious organizations present on the national territory have grown exponentially. Therefore it is necessary to reserve a correct legal treatment, not only to religious denominations with well-established socio-anthropological traditions, but also in favor of recently established religious movements. Hence the need to reverse the angle of observation, enhancing the point of view, beliefs and values of the religious actors involved in the most recent institutionalization processes in the Italian legal system in an emic perspective. The panel assuming this particular perspective of analysis, will therefore host a multi-voiced dialogue between representatives of religious groups and jurists on the subject of organizational autonomy and the modalities for regulating relations between the State and religious confessions.

Chair: Antonio **Fuccillo** (Università della Campania “Luigi Vanvitelli”)

Speakers:

Germana **Carobene** (Università di Napoli Federico II), *Reflections on the new religious movements in Italy*

Fabrizio **D'Agostino** (C.S.I.), *Church of Scientology and the Italian legal system*

Gianfranco **Macrì** (Università di Salerno), *A new governance of religious freedom in Italy is needed*

Guido **Morisco** (Comunità bahá'í d'Italia), *Italian Baha'í Community in the Italian legal context*

Giancarlo **Anello** (Università di Parma), *Defining Religion(s) by Legal Terms: A View from the Eastern World*

Vincenzo **Di Ieso** (Chiesa Taoista d'Italia), *Enculturation of Religious Identity: Dialogue between Faith and State*

Blythe Alice **Raviola** (Università di Milano)

Studying Botero. Around a new Research Centre, about new perspectives on global Christianity
(1h)

The panel aims to introduce the Research Centre Giovanni Botero, established in 2021 in Turin, Italy (<https://www.centrostudibotero.org/>). Its purpose is to study, deepen and disseminate the work of Giovanni Botero (1544–1617), born in Bene Vagienna (Cn), a Jesuit until 1580, then abbot, undisputed protagonist of the European culture of the modern age. Author of the famous treatise *Della ragion di Stato* (1589), Botero was an intellectual with a deep and up-to-date culture, a sensitive interpreter of his time, an acute witness to the events of Italian Baroque politics and beyond. During these last decades, a large number of studies has focused on its opera, giving new interpretations of the *Relazioni universali* and starting to reconsider other aspects of his thinking. Religion and diversity – in a kind of anthropological approach – are part of this reflection: from this point of view, speakers will present the two first “Boteriana” proceedings and plan further conferences and researches.

Chairs: Blythe Alice **Raviola** (Università di Milano) / Marzia **Giuliani** (Università Cattolica del Sacro Cuore)

Speakers:

Emanuele **Colombo** (DePaul University)

Simona **Negruzzo** (Alma Mater-Università di Bologna)

Elena **Riva** (Università Cattolica del Sacro Cuore)

Chiara **Silvagni** (Sapienza Università di Roma)

Alessia **Passarelli** (ResetDOC/FSCIRE, Bologna/Centro Studi Confronti)

Kristina Stoeckl, Dmitry Uzlaner, *“Moralist International. Russia in the Global Culture Wars”*. Presenting the findings of the *Postsecular Conflicts Research Project* (Fordham University Press, 2022)
(1h)

Postsecular Conflicts (POSEC) was an ERC-funded research project directed by Kristina Stoeckl at the University of Innsbruck from 2016 until 2022. This AMC panel presents the findings and key-publications from the project, looks for a critical discussion of the outcomes and asks where to go from here. The monograph “Moralist International. Russia in the Global Culture Wars” will be published in fall 2022 by Fordham University Press. The AMC panel draws on the forthcoming book as well as the November 2021 issue of Confronti, in which the POSEC team published six digests on the most relevant topics investigated by the POSEC project. With a print-version in Italian, all publications are also available in English on the website Confronti-World.

Chair: Debora **Spini** (NYU Florence/Centro Studi Confronti)

Discussants:

Aristotle **Papanikolaou** (Fordham University)

José **Casanova** (Georgetown University)

Kristina **Stoeckl** (Universität Innsbruck)

Dmitry **Uzlaner** (Universität Innsbruck/Center for the Study of Religion, Russian Presidential Academy of National Economy and Public Administration)

Alessia **Passarelli** (ResetDOC/FSCIRE, Bologna/Centro Studi Confronti)

How hard is it to be a minority? A discussion based on data from the Atlas of religious or belief minority rights in the EU countries
(3h)

The panel is organised in partnership with Confronti Study Center, FSCIRE, and Fondazione Bruno Kessler.

The Atlas is a tool for mapping and measuring the rights of religious/belief minorities. It is the first tool of its kind and we have yet to learn how best to use it. To that end, this panel will illustrate the website and will focus on two different profiles of the Atlas project.

The methodology: how to measure minority rights? Is the method used by Atlas to measure minority rights adequate? Can it be improved? How can legal and sociological data be properly combined?

The website: how to navigate on the Atlas webpage. What can be found and for what purpose?

The policy impact: what legal and policy reforms are needed, based on the Atlas findings, to contrast the discrimination of religious/belief minorities and promote their inclusion? What is most urgently needed? Where should we start?

Members of the Atlas team will discuss the above mentioned aspects together with invited speakers.

Session I. The methodology and the website: how to measure minority rights? Is the method used by Atlas to measure minority rights adequate? Can it be improved? How can legal and sociological data be properly combined? How to navigate on the Atlas webpage. What can be found and for what purpose?

Chair: Paolo **Naso** (Sapienza Università di Roma)

Speakers:

Alessia **Passarelli** (ResetDOC/FSCIRE, Bologna/Centro Studi Confronti)

Enzo **Pace** (Università di Padova)

Marco **Ventura** (Università di Siena)

Ilaria **Valenzi** (Fondazione Bruno Kessler/Università dell'Insubria)

Cristiana **Cianitto** (Università di Milano)

Session II. The policy impact: what legal and policy reforms are needed, based on the Atlas findings, to contrast the discrimination of religious/belief minorities and promote their inclusion? What is most urgently needed? Where should we start?

Chair: Claudio **Paravati** (Centro Studi Confronti)

Speakers:

Elizabeta **Kitanović** (Conference of European Churches)

Susan **Kerr** (OSCE Office for Democratic Institutions and Human Rights (ODIHR))

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

Conclusion: Silvio **Ferrari** (Università di Milano)

Claudio **Paravati** (Centro Studi Confronti) / Fulvio **Ferrario** (Facoltà Valdese di Teologia)

War, Peace, Justice. Christian churches and the war in Ukraine
(1h)

The war against Ukraine is emerging as a major turning point in global history, forcing all countries to rethink the fundamental structures of international politics, the global economic system, and the function of the military instrument.

The situation revives the classic debate in Christian ethics on the legitimacy or non-legitimacy of war as a last option in exceptionally critical cases. This implies a direct involvement on the part of the Christian churches, which, in different ways, but unified in the urgency of speaking out against the atrocity of violence, feel challenged. In this sense, the stances of the Christian ecumene identify common ground and, at the same time, deep furrows that seem to challenge relations among them. The panel intends to explore these stances, using the different perspectives of theological, historical and sociological categories, to restore the complexity and thickness of the current debate.

Ambasciata d'Israele presso la Santa Sede / FSCIRE

Fratelli tutti: un appello alla tolleranza (1h)

The Encyclical *All Brothers (Fratelli Tutti)* is an appeal to solidarity without borders, an invitation to be open to the other. The idea of fraternity is not intrinsic to the human soul, but rather, it has to be nurtured, as a process of personal growth, that each of us should realize. According to Rabbi Hillel, who lived in Jerusalem at the time of Herod the Great, this is the very essence of the biblical message. In the Talmud it is said that to those who wished to know the whole Torah, Hillel replied: “That which is hateful to you, do not do unto your fellow”. That is the whole Torah; the rest is commentary; now go and learn”.

We must hope for a future of peace and learn to work together in order to protect the next generations and ensure their well-being. We also need to take care of our common home, damaged by human greed, and strive to heal it in accordance with the Jewish concept of *Tiqqun 'olam*, literally “repairing the world”, a concept that fits perfectly into the concepts expressed in the Encyclical *Fratelli Tutti*.

The Art in the Shoah exhibition brings us back to the horrors committed by humankind when it stopped seeing the reflection of its own humanity in the eyes of the other.

Chair: Alberto **Melloni** (Università di Modena e Reggio Emilia/FSCIRE, Bologna)

Speakers:

Matteo Maria **Zuppi** (Archdiocese of Bologna/CEI)

Alberto **Melloni** (Università di Modena e Reggio Emilia/FSCIRE, Bologna)

Alberto Abraham **Sermoneta** (Rabbinate of Bologna)

RESILIENCE Consortium

RESILIENCE meets the community

RESILIENCE, the Research Infrastructure in Religious Studies, has reached the next phase: it will receive funding for the further preparation of the services to be offered to the research community. This means that the consortium can continue developing the RI, addressing both the demand of knowledge about religions and of technical tools enhancing that demand. But even now, RESILIENCE is working to make its services available, like Transnational Access Scholarships, providing direct, fast, and effective access to collections, guided by experts, and the ReIReSearch database, where you can search for disparate digital resources and databases related to Religious Studies in a unified and standardized way. In order to be able to prepare all the services, RESILIENCE wants to understand the needs, questions and opinions of the users, starting from the leading question: how can we be of service to you?

In this session you will be informed about the RI, its significance and added values, the services that will be offered and the services that are already available. We will also engage with you from the above question, so that an exchange can take place with which we can in turn move forward.

Presenters:

Alberto **Melloni** (Università di Modena e Reggio Emilia/FSCIRE, Bologna)

Francesca **Cadeddu** (Università di Modena e Reggio Emilia/FSCIRE, Bologna)

Roxanne **Wyns** (KU Leuven, LIBIS)

Nikolaos **Asproulis** (Volos Academy)

Dries **Bosschaert** (KU Leuven)

Lieneke **Timpers** (KU Leuven)

Michael **Driessen** (John Cabot University)

Rome Summer Seminars on Religion and Global Politics Workshop
(2h)

The Rome Summer Seminars is a two-week program for graduate students, scholars and practitioners working at the crossroads of religion and global politics and supported by a new consortium of committed institutions. The Seminars are designed to draw on the unique religious and geopolitical resources of the city of Rome, and include a 10-day writing workshop for graduation students which culminates in a 2-day symposium for senior scholars and practitioners. The Seminars aspire to become a hub for innovative reflection on religion and politics and to form a new network of scholars and leaders equipped with the religious knowledge, academic training and policy expertise to effectively engage major policy debates on religion and global affairs. This workshop will present the Rome Summer Seminars and offer an opportunity for participants to provide feedback. The workshop is open to all scholars and institutions participating in the European Academy of Religion.

Two academic panels on “Interreligious Engagements as Global Politics” will follow the workshop in the afternoon. See EuARE program for panel abstract and presentation details.

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

Hande **Birkalan-Gedik** (Goethe-Universität Frankfurt am Main)

Working Group on Alevism (Closed Meeting)
(2h)

This Working Group, which is tentatively called “Working Group on Alevism – EUARE” aims to bring researchers working on Alevism and Alevis in Turkey, Europe, and in transnational space who maintain an ethnographic interest in the topic. Besides ethnographic perspectives, we welcome interdisciplinary approaches such as law, history, and sociology. Alevi communities particularly in Europe in the past three decades witnessed unprecedented developments in their cultural and political lives. While in Turkey discussions related to their political, cultural, and religious belongings continued, Alevis today are recognized as autonomous groups in several European states.

Through this network, we aim to create a platform where scholars with similar interests can collaborate on seminars, conferences, and roundtables, and work towards publications on the Alevis. We believe that EUARE will be a suitable site for such a group.

G20 Interfaith Forum on Religion and Sustainable Development

European Policy Conversations on Religion and Sustainable Development

(10h)

The panel is sponsored by: IF20 (G20 Interfaith Forum on Religion and Sustainable Development); KAICIID; Brunel University (London); Religion, Law and International Relations Programme, Regent's Park College (Oxford); International Center for Law and Religion Studies, Brigham Young University (Provo); Pontificia Università Antonianum (Rome); Theology Faculty, University of Thessaloniki; Oxford Journal of Law and Religion; Institute for Global Engagement.

The policy conversations are a two-day event at the European Academy of Religion in Bologna which feeds into the work of the G20 Interfaith Forum and the UK Ministerial on International Religious Freedom which is to be hosted in London in July 2022.

The conversations bring together religious leaders, policy makers and academic experts which share perspectives, identify new challenges and opportunities and reflect on good practices and propose policy recommendations on several overarching themes including:

- Religion and Security
- Religious Cultural Heritage, Development and Emerging Geopolitical Agendas
- Religious Voices' Responses to Environmental Crises
- Religious Literacy and Religions' Literacy – Navigating Religious Voices
- Through Policy Spaces
- Emerging Approaches to Hate Speech

The sessions are scheduled for 21 June (1pm-5pm) and 22 June (9am-5pm).

On 24 June some of the participants will participate in a second leg of consultations at Antonianum in Rome in solidarity with our colleagues from Antonianum, their excellent work on religion and development and their heroic effort to host 25 families of Ukrainian refugees in their monastery.

Speakers include:

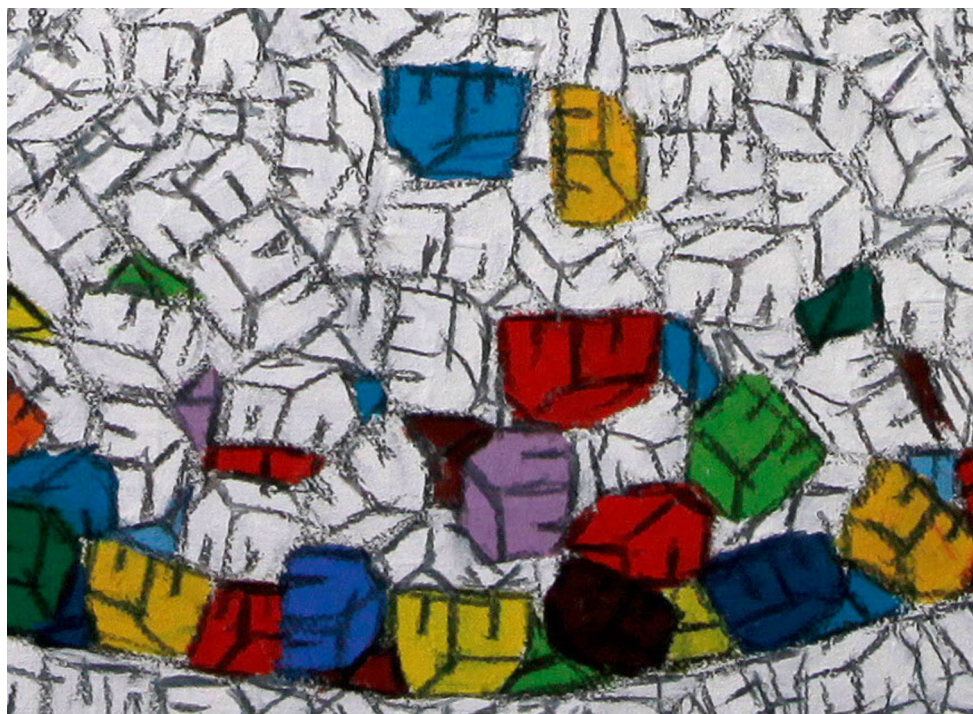
Elder **Emmanuel of Chalcedon** (Ecumenical Patriarchate)

Audrey **Kitagawa** (IF20)

Imam Yahya **Pallavicini** (President of the Italian Islamic Religious Community)

Ilay **Ors Romain** (Oxford)
 Paula Marti **Lozano** (Blaquerna)
 Veronica Israel **Turim** (Blanquerna)
 Elizabeth **Prodromou** (Tufts)
 Giancarlo **Anello** (Parma)
 Mario **Ricca** (Parma)
 Cole **Durham** (BYU)
 David **Jaeger** OFM (Prelate Auditor Sacra Rota Romana and Antonianum)
 Javaid **Rehman** (UN Special Rapporteur on Iran)
 Nikos **Maghioros** (University of Thessaloniki)
 Lluís **Oviedo** (Antonianum)
 Giuseppe **Buffon** (Antonianum)
Jose Casanova (Georgetown)
Frances Rose (KAICIID)
 Alberto **Melloni** (Bologna)
 Ana **Jimenez** (United Nations Alliance of Civilizations)
 Michael **Wiener** (United Nations)
 David **Burrowes** (UK Prime Minister's Deputy Special Envoy on Freedom of Religion or Belief)
 Peter **Petkoff** (Brunel University London and Regent's Park College, Oxford)
 Rebecca **White** (Regent's Park College, Oxford)
 Elizabeta **Kitanovic** (KEK)

Speakers



Speakers

A	#20/0341.1; #20/0341.2	#21/0181.2	Bologna) #21/0233
Moussa Abou Ramadan (Université de Strasbourg) #20/0234	Ulrico Agnati (Università di Urbino Carlo Bo) #23/0248	Idil Akinci (University of Edinburgh) #23/0178	Inmaculada Alva Rodríguez (Universidad de Navarra) #21/0148
Miriam Abu Salem (Università della Campania “Luigi Vanvitelli”) #21/0343	Mario I. Aguilar (University of St. Andrews) #20/0253; #20/0305; #21/0199; #21/0327; #23/0313	Nader Akkad (CICI- Grande Moschea di Roma/Università di Trieste) #20/0339	Andrea Amato (FSCIRE, Palermo) #23/0259
Peter Admirand (Dublin City University) #20/0182	Elorm Nick Ahialey- Mawusi (Rheinische Friedrich-Wilhelms- Universität Bonn) #20/0203.1; #20/0203.2	David Alinurdin (Southeast Asia Bible Seminary) #20/0253	Annamária Amik (Hungarian translator of the Declaration of Orthodox Theologians on the Russian World, Romania) #22/0335
Samuele Adorno (FSCIRE, Bologna) #23/0242.2; #23/0242.3	Amy Ai (Florida State University) #20/0239	Silas Allard (Emory University) #20/0164	Davide S. Amore (I.C. “Gabriele d’Annunzio”/Società Italiana di Storia delle Religioni-SISR) #22/0331
Alexander Agadjanian (Russian State University for the Humanities/Yerevan State University)	Rasool Akbari (Humboldt- Universität Berlin) #21/0181.1;	João Miguel Almeida (Universidade Católica Portuguesa) #21/0199	Federico Alpi (Università di Modena e Reggio Emilia/FSCIRE,
			Mónika Andok (Pázmány Péter

Catholic University) #22/0342	Dame) #20/0305	B	Antwerpen) #20/0209.1; #20/0209.2
Gořazd Andrejč (Institute for Philosophical Studies- ZRS Koper/University of Groningen) #22/0168.1; #22/0168.2	Frederick Aquino (Abilene Christian University) #20/0194; #21/0183.1; #21/0183.2	Francesca Badini (FSCIRE, Palermo) #21/0326	Porsiana Beatrice (University of St. Andrews, CSRP) #21/0337; #23/0313
Thérèse Andrevon Gottstein (Institut Catholique de Paris) #21/0249.1; #21/0249.2	Sabrina Ardizzoni (Alma Mater- Università di Bologna) #23/0259	Antonio Ballarò (Pontificia Università Gregoriana) #22/0278.1; #22/0278.2	Simon Beentjees (KU Leuven) #22/0204.1
Giancarlo Anello (Università di Parma) #21/0344; #22/0223.2	Pablo Argarate (Karl- Franzens-Universität Graz) #22/0312	Fabio Balsamo (Università di Napoli Federico II) #22/0223.2	Mehdi Belasri (Cétobac EHES) #23/0145.1; #23/0145.2
Silvia Angeletti (Università di Perugia) #22/0186	Nikolaos Asproulis (Volos Academy for Theological Studies/Hellenic Open University) #20/0215; #21/0318; #22/0146.2; #22/0351	Alarico Barbagli (Università degli Studi di Catanzaro “Magna Graecia”) #22/0223.1	Antonella Bellantuono (Université de Lille) #22/0242.1
Antonio Angelucci (Università del Piemonte Orientale) #21/0272	Halil Avci (University of St. Andrews) #23/0313	Braulia Barbosa Ribeiro (University of St Andrews, CSRP) #23/0313	Vladimir Belov (Peoples' Friendship University of Russia) #23/0188.1; #23/0188.2
Fotios Apostolos (National and Kapodistrian University of Athens) #22/0312	Elena Avdeeva (Peoples' Friendship University of Russia) #22/0342	Ludovico Battista (Sapienza Università di Roma) #23/0214	Hanoch Ben-Pazi (Bar-Ilan University) #20/0339
Scott Appleby (University of Notre	Carlo Avilio (Coventry University) #23/0313	Whitney Bauman (Florida International University) #20/0253	Roland Benedikter (Eurac Research, Institute for Minority Rights) #21/0189
		Michaël Bauwens (Universiteit	Miriam Benfatto

(Alma Mater- Università di Bologna) #21/0297	(FSCIRE, Bologna) #21/0233	(University of Luxembourg) #20/0243	Ambrogio Bongiovanni (Pontificia Università Gregoriana) #20/0305
Aleksandra Berdnikova (Russian Academy of Sciences) #23/0188.1; #23/0188.2	Marco Bighin (Società Italiana di Storia delle Religioni-SISR) #22/0331	Ryszard Bobrowicz (Lund University) #23/0178; #20/0243	Michael Borowski (Vrije Universiteit Amsterdam) #22/0146.2
Douglas L. Berger (Leiden University) #22/0179	Laura Bigoni (Université de Strasbourg) #23/0242.2; #23/0242.3	Kammarti Bochra (Cespra EHESS/ Ladyss-Université Panthéon-Sorbonne, Paris 1) #23/0145.1; #23/0145.2	Giancarlo Bosetti (ResetDOC) #21/0230.1; #21/0230.2
David Beronio (Compagnia Teatro Akropolis) #21/0197.2	Ionut Biliuta (Gheorghe Sincai' Institute for Social Sciences and the Humanities Romanian Academy/ Polish Institute of Advanced Studies- PIAsT) #21/0318	Matyas Bodi (University of St. Andrews, CSRP) #21/0337; #23/0313	Dries Bosschaert (KU Leuven) #21/0199; #22/0204.1; #22/0204.2; #22/0351
Luigi Berzano (Università di Torino) #23/0328		Olga Bogdanova (Lomonosov Moscow State University) #22/0342	Luca Bossi (Università di Torino) #21/0272
Elena Besschetnova (Higher School of Economics) #23/0188.1; #23/0188.2	Hande A. Birkalan- Gedik (Goethe- Universität, Frankfurt am Main) #20/0165.1; #21/0165.2	Gideon Bohak (Tel Aviv University) #21/0166	Valentina Bottanelli (FSCIRE, Bologna) #21/0233; #23/0259
Martijn Beukenhorst (UCLouvain) #22/0265	Angelo Biscardi (Istituto Superiore di Scienze Religiose della Toscana) #20/0196	Ludovica Boi (Università di Verona) #22/0331	Michiel Bouman (Vrije Universiteit Amsterdam) #22/0168.1; #22/0168.2
Nandi Bhatia (University of Western Ontario) #21/0147	Katarzyna Bobrowicz	Tomas Bokedal (NLA University College/University of Aberdeen) #22/0146.1; #22/0146.2	Gianmarco Braghi (Università di Palermo/FSCIRE, Palermo) #20/0241;
Costanza Bianchi			

#21/0361; #22/0363

Paolo Luigi Branca
(Università Cattolica
del Sacro Cuore) |
#20/0182

Tobias Brandner
(Chinese University
of Hong Kong) |
#22/0156; #20/0254

Oddrun M. H. Bråten
(NTNU RE Research
group) | #21/0357

Denis Brilyov
(Drahomanov
National Pedagogical
University) |
#20/0341.2

Ralph Brucker
(Christian-Albrechts-
Universität zu
Kiel) | #23/0242.2;
#23/0242.3

Wojciech Brzozowski
(University of
Warsaw) | #22/0186

Giuseppe Buffon
(Pontificia Università
Antonianaum)
| #21/0366.1;
#21/0366.2;
#22/0366.3;
#22/0366.4

Daniel Buda (Lucian
Blaa University of
Sibiu) | #20/0203.1;
#20/0203.2

Rosanna Budelli
(FSCIRE, Palermo) |
#21/0197.1

Giuseppe Buffon
(Pontificia Università
Antonianaum)
| #21/0366.1;
#21/0366.2;
#22/0366.3;
#22/0366.4

Lidia Buono
(Laboratorio per
lo studio del libro
antico-Università
degli Studi di
Cassino e del Lazio
Meridionale) |
#23/0358

David Burrowes
(Deputy Special
Envoy on Freedom
of Religion or Belief,
UK Prime Minister's
Office) | #21/0366.1;
#21/0366.2;
#22/0366.3;
#22/0366.4

Stephen Bush
(Brown University) |

#22/0258; #21/0317
#21/0317

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C

Antonio Cacciari
(Alma Mater-
Università di
Bologna) |
#23/0242.2;
#23/0242.3

Deanna Cachoian-
Schanz (University
of Pennsylvania) |
#21/0262

Francesca Cadeddu
(Università di
Modena e Reggio
Emilia/FSCIRE,
Bologna) | #22/0351

Zachary Calo
(Hamad Bin Khalifa
University) |
#21/0246

Stefano Caprio
(Pontificio Istituto
Orientale) |
#23/0188.1;
#23/0188.2

Francesco Cargnelutti
(FSCIRE, Palermo) |
#21/0326

Laura Carnevale
(Università di Bari
"Aldo Moro") |
#22/0242.1

Davide N. Carnevale
(Università di
Padova) | #22/0342

Germana Carobene
(Università di
Napoli Federico II) |
#21/0344

Petra Caruana-Dingli
(University of Malta)
| #23/0228

Giovanni Casadio
(Università di
Salerno) | #22/0331

José Casanova
(Georgetown
University) |
#21/0230.2;
#21/0366.1; #22/0335;
#22/0346; #21/0366.2;
#22/0366.3;
#22/0366.4

Roberto Catalano
(Sophia University
Institute) | #20/0305

Yaron Catane (Bar-
Ilan University) |
#20/0231

Thomas Cattoi (Graduate Theological Union /Jesuit School of Theology-Santa Clara University) #20/0215; #22/0237	Edinburgh) #22/0156 Huaiyu Chen (University of Arizona) #23/0259	Tre) #20/0160 Emanuele Colombo (DePaul University) #20/0345 Federico Colombo (Università di Milano) #20/0236 Viorel Coman (KU Leuven) #20/0215 Beatriz Comella (Universidad Nacional de Educación a Distancia-UNED) #21/0148	Francesco Corvo (FSCIRE, Bologna) #22/0204.1 Deniz Cosan Eke (Universität Wien) #20/0165.1; #21/0165.2 Paolo Costa (Fondazione Bruno Kessler) #21/0189 Paolo Costa (Università di Genova) #23/0248 Riccardo Cristiano (ResetDOC) #21/0230.2 Silvia Cristofori (Link Campus University/ FSCIRE, Palermo) #21/0197.1 Gianni Criveller (Seminario Teologico Internazionale- PIME/Associazione Teologica Italiana) #20/0290 István Csonta (Pécsi Püspöki Hittudományi Főiskola) #21/0199
Alfonso Celotto (Università Roma Tre) #21/0343	Yawen Cheng (Independent researcher, London) #21/0293; #23/0295		
Jocelyne Cesari (University of Birmingham/ Georgetown University) #21/0230.1; #21/0230.2; #22/0217; #22/0347	Daria Chentsova (Saint Tikhon's Orthodox University/ Moscow State University) #23/0188.1; #23/0188.2		
Andrea Cesarini (Università di Milano- Bicocca) #20/0236	Thomas Cheney (The Open University) #21/0246	Stefanie Conradt (St. Mary's College, University of St. Andrews) #20/0203.1; #20/0203.2	
Ümit Cetin (University of Westminster) #21/0165.2	Cristiana Cianitto (Università di Milano) #22/0347		
Swati Chakraborty (GLA University) #21/0337	Hüseyin I. Cicek (Universität Wien) #21/0181.1; #21/0181.2	Pierluigi Consorti (Università di Pisa) #22/0223.1; #22/0223.2	
Christophe Chalamet (Université de Genève) #21/0230.1	Angela Cimino (FSCIRE, Bologna) #21/0297	Matteo Corsalini (Università di Padova) #22/0186	
Sharaiz Chaudhry (University of	Roberto Cipriani (Università Roma	Flavia Cortelezzi (Università dell' Insubria) #21/0272	

— D	Fabrizio D'Agostino (Chiesa Nazionale di Scienntology d'Italia) #21/0344	Ad De Bruijne (TU Kampen) #22/0221	Vincenzo Di Ieso (Chiesa Taoista d'Italia) #21/0344	Nicholas Joseph Doublet (University of Malta) #23/0228
	Luigi D'Amelia (FSCIRE, Bologna) #23/0242.2; #23/0242.3	Antonio De Caro (Masaryk University) #23/0259	Michele Dillon (University of New Hampshire) #20/0239; #21/0199; #23/0187	Michael D. Driessen (John Cabot University) #20/0305
	Davide Dainese (Alma Mater- Università di Bologna/FSCIRE, Bologna) #20/0241	Julio De la Cueva (Universidad de Castilla-La Mancha) #21/0199	Diana Dimitrova (Université de Montréal) #21/0147	Emily Dumler- Winckler (Saint Louis University) #21/0317; #22/0258
	Cristina Dalla Villa (Università di Teramo) #22/0223.1	Jan De Volder (KU Leuven) #21/0297	Zehra Betul Dindaroğlu (Recep Tayyip Erdoğan University) #20/0287	Magdalena Dziackowska (Lund University) #21/0249.1; #21/0249.2
	Fadi Daou (Université de Genève/Adyan Foundation) #20/0305	Ludovica Decimo (Università della Campania “Luigi Vanvitelli”) #21/0343	Elena Dini (John Paul II Center for Interreligious Dialogue) #20/0305	— E
	Edward David (University of Oxford) #20/0174	Isaak Deman (KU Leuven) #22/0204.1	Tinatín Do Egito (Saint Tikhon's Orthodox University) #23/0188.1; #23/0188.2	Matthias Eder (IRDIS Tangaza/Tangaza University College) #22/0325
	Angela De Benedictis (Alma Mater- Università di Bologna) #20/0241	Nathan Dever (University of Edinburgh) #22/0156	Victoria Dos Santos (Institute for Philosophical Studies-ZRS Koper/ Università di Torino) #22/0168.1; #22/0168.2	Matthias Ehmann (Theologische Hochschule Ewersbach) #20/0203.1; #20/0203.2
	Erik De Boer (TU Kampen) #22/0221	Mike (Michael) DeVito (University of Birmingham) #20/0194		Amina El Ganadi (FSCIRE, Bologna) #23/0259

Amer El Hafi (Royal Institute for Interfaith Studies/Al al-Bayt University, Jordan) #20/0305	(Alma Mater-Università di Bologna) #21/0297	Seminary) #20/0339	#21/0230.1; #22/0342
Lazare Elenge Mpakala (UCLouvain) #22/0265	Massimo Faggioli (Villanova University) #20/0215; #23/0187	Anthony Feneuil (Université de Lorraine) #22/0332; #23/0188.1; #23/0188.2	Massimiliano Ferrario (Università dell'Insubria) #23/0324
Mark Elliott (University of Glasgow) #22/0146.2	Nauman Faisal (University of Lahore) #20/0339	José Ignacio Fernández Saldías (Pontificia Università Gregoriana) #23/0187	Andriy Fert (National University of Kyiv-Mohyla Academy) #20/0341.1
Concepción Escrig Ferrando (Universidad de Alcalá) #21/0148	Maria Fallica (Sapienza Università di Roma) #23/0214	Francisco Javier Fernández Vallina (Universidad Complutense de Madrid) #22/0278.1; #22/0278.2	Valerie Fickert (Evangelische Landeskirche in Württemberg/Eberhard Karls University Tübingen) #21/0246
Edward Epsen (University of Aberdeen) #21/0166	Hanan Fara (University of Birmingham) #20/0232	Mario Giuseppe Ferrante (Università di Palermo) #22/0223	Matteo Carmine Fiocca (Università di Genova) #22/0223.1
María José Esteban Zuriaga (Aix-Marseille Université) #21/0199	Aida Farhat (Université de Lorraine) #22/0332	Alessandro Ferrari (Università dell'Insubria/ FIDR) #21/0272; #22/0217	Georg Fischer (Universität Innsbruck) #22/0146.2; #23/0146.3; #23/0146.4
— F	Jonathan Farrugia (University of Malta) #23/0228	Silvio Ferrari (Università di Milano) #22/0347	Atallah Fitzgibbon (A World of Neighbours) #23/0178
Laura Facchin (Università dell'Insubria) #23/0324	Miriam Feldmann Kaye (Bar-Ilan University/Jewish Theological	Fulvio Ferrario (Facoltà Valdese di Teologia) #20/0348;	Fabio Franceschi (Sapienza Università di Roma)
Cristiana Facchini			

#22/0223.1		#22/0278.2	#21/0184
Stefano Franchini (Istituto Italiano di Studi Germanici) #22/0265	Mònica Fuster Cancio (Pontificia Università della Santa Croce) #21/0148	Verónica García Martin (Universidad de Castilla-La Mancha) #21/0199	Mary N. Getui (Catholic University of Eastern Africa) #22/0325
Kjetil Fretheim (MF Norwegian School of Theology, Religion and Society) #22/0192	G Logan Gage (Franciscan University of Steubenville) #20/0194	Wilibaldus Gaut (KU Leuven) #23/0202	Marco Giardini (École Pratique des Hautes Études-EPHE) #22/0331
Fabio Frigo (Facoltà Teologica del Triveneto) #20/0196	Caterina Gagliardi (Università di Napoli Federico II) #22/0223.2	Pavel (Paul) Gavrilyuk (University of St. Thomas) #20/0215; #21/0183.1; #21/0183.2; #20/0194	Jessica Giles (The Open University) #21/0246
Sybille Clara Fritsch-Oppermann (Technische Universität Clausthal/ FH für Interkulturelle Theologie Hermannsburg) #21/0197.1; #21/0184; #22/0168.1; #22/0168.2	Brandon Gallaher (University of Exeter) #22/0335	Erdogan Gedik (Goethe-Universität Frankfurt am Main) #21/0165.2	Maria Chiara Giorda (Università Roma Tre) #21/0272
Bryan Froehle (Palm Beach Atlantic University) #23/0187	Francesco Galofaro (Università di Torino) #23/0328	Mark Geller (University College London) #21/0166	Emiliano Giovannetti (Istituto di Linguistica Computazionale) #21/0246
Antonio Fuccillo (Università della Campania “Luigi Vanvitelli”) #21/0344	Lucia Galvagni (Fondazione Bruno Kessler) #21/0189	Antonio Gerace (FSCIRE, Bologna/KU Leuven) #21/0233	Luigi Girardi (Istituto di Liturgia Pastorale) #20/0196
	Alejandro Abraham García Jouve (Universidad Complutense de Madrid/University of Groningen) #22/0278.1;	Rosa Geraci (Università di Palermo) #22/0223.2	Marzia Giuliani (Università Cattolica del Sacro Cuore) #20/0345
		Mattia Geretto (Università Ca’ Foscari Venezia)	Aristarchos (Vassileios) Gkrekas (National and

Kapodistrian University of Athens) #22/0312	Kristin Graff-Kallevåg (MF Norwegian School of Theology, Religion and Society) #21/0163	(Jesuit University Ignatianum in Kraków/International Association for the Psychology of Religion) #23/0365	Luigi Mariano Guzzo (Università di Pisa) #22/0223.1
Julia Glanz (University of St. Andrews) #22/0265	Remo Gramigna (Università di Torino) #21/0189	Patricia Guernelli Palazzo Tsai (Universidade Metodista de São Paulo/University of St. Andrews, CSRP) #23/0313	— H Ryan Haecker (University of Cambridge) #22/0146.1
William Glass (University of Warsaw) #22/0156	Inês Granja (Universidade Católica Portuguesa) #22/0223.2	Maria Helena Guerra Pratas (Sociedade Científica da Universidade Católica Portuguesa-SCUCP)/ Instituto Superior de Educação e Ciências) #23/0146.3	David Hamidovic (Université de Lausanne) #21/0166
Nenad Glavan (Museum of Contemporary Art, Zagreb) #21/0197.1	Federico Gravino (Università di Firenze) #21/0343	Ann Guillard (Sciences Po/ Université de Genève) #21/0317	Hayal Hanoglu (University of Kent) #20/0165.1
Jonathan Gold (Princeton University) #22/0179	Jennifer Fiona Griggs (Universit�t Osnabr�ck) #20/0231	Ahmet Kerim G�ltekin (Freie Universit�t Berlin) #21/0165.2	George Harinck (Vrije Universiteit Amsterdam) #22/0221
Stephen Goundrey- Smith (Cuddesdon Gloucester & Hereford-CGH) #21/0246	Ekaterina Grishaeva (Ural Federal University) #22/0342	Johanna Gustafsson Lundberg (Lund University) #20/0243; #21/0163	Liz Harmer (Chapman University) #22/0258
Arvin Gouw (University of Cambridge) #20/0253; #23/0313	Hans-Peter Grosshans (Westf�lische Wilhelms-Universit�t M�nster) #20/0279; #22/0168.1; #22/0168.2		Whitney Harper (KU Leuven) #22/0193
Thomas Graff (University of Cambridge) #22/0146.1	Halina Grzymala- Moszczynska		Dorota Hartman (Universit� di Napoli L'Orientale) #23/0242.2; #23/0242.3

Mohammed Hashas (LUISS) #20/0305	Serhiy Hovorun (Stockholm School of Theology) #22/0335; #21/0230.2	Cicek İlgiz (Max Planck Institute for the Study of Religious and Ethnic Diversity) #21/0165.2	#20/0164
Tegulwa Nageeba Hassan (African Women of Faith Network-AWFN)/ African Council of Religious Leaders- ACRL)/Restoring & Empowering Communities-REC) #22/0325	Pin Chia Huang (National Taiwan University) #22/0294; #23/0295	Vincenzo Roberto Imperia (Università di Palermo) #22/0363	Maria Cristina Ivaldi (Università della Campania “Luigi Vanvitelli”) #22/0223.1
Renee Hattar (Royal Institute for Inter- Faith Studies) #20/0305	Arnold Huijgen (Theological University of Apeldoorn) #22/0146.1; #23/0187; #23/0146.3	Gül Ince-Bego (ICMPD-International centre for Migration Policy Development) #20/0165.1	– J Darrell Jackson (Whitley College, University of Divinity) #21/0230.1
Andreas Heiser (Theologische Hochschule Ewersbach) #20/0203.1; #20/0203.2	– I Rolando Iberico Ruiz (KU Leuven) #22/0204.2	Joseph Inguanez (Young Christians Workers-YCW) #23/0187	David Jaeger OFM (Tribunal Rotae Romanae/ Pontificia Università Antonianaum) #21/0366.1; #21/0366.2; #22/0366.3; #22/0366.4
David N. Hempton (Harvard Divinity School) #22/0364	Johan Ickx (Archivio Storico della Segreteria di Stato, Sezione per i Rapporti con gli Stati) #21/0297	Massimo Introvigne (CESNUR) #21/0293; #22/0294; #23/0295	Karen Jallatyan (Pázmány Péter Catholic University) #21/0262
Vebjørn Leonard Laamanen Horsfjord (Inland Norway University of Applied Sciences) #20/0254	Markus Iff (Theologische Hochschule Ewersbach) #20/0203.1; #20/0203.2	Veronica Israel Turim (Blanquerna Observatory on Media, Religion and Culture, Universitat Ramon Llull) #20/0305	Celia Jenkins (University of Westminster) #21/0165.2
Matthew Hovde (KU Leuven) #23/0201		Emanuele Iula (Pontificia Facoltà Teologica dell'Italia Meridionale)	Ana Jimenez (United Nations Alliance of Civilizations)

#21/0366.1; #21/0366.2; #22/0366.3; #22/0366.4	Katherine Kelaidis (National Hellenic Museum/The Wheel Journal) #23/0188.1; #23/0188.2	Russell J. A. Kilbourn (Wilfrid Laurier University) #21/0184 Sebastian Kim (Fuller Theological Seminary) #20/0254; #22/0192	#20/0252 Pauline Kollontai (York St. John University) #22/0192
— K			
Giulia Kakavas (Università di Modena e Reggio Emilia) #22/0186	Steven Kepnes (Colgate University) #20/0339	Elizabeta Kitanović (Conference of European Churches) #21/0366.1; #22/0347; #21/0366.2; #22/0366.3; #22/0366.4	Svetlana Konacheva (Russian State University for the Humanities) #22/0168.1; #22/0168.2 Piotr H. Kosicki (University of Maryland) #22/0204.2
Pantelis Kalaitzidis (Volos Academy for Theological Studies/KU Leuven /Westfälische Wilhelms- Universität Münster) #21/0183.1; #21/0183.2; #21/0230.2; #22/0335	Dimitrios Keramidas (Pontificia Università “San Tommaso d’Aquino”) #23/0320	Naoki Kitta (Independent researcher, Japan) #21/0235.1; #21/0235.2	Jeffrey Kotyk (University of British Columbia) #23/0259
Tetiana Kalenychenko (Center for Strategic Analytics-CSIS) #20/0341.2	Susan Kerr (OSCE Office for Democratic Institutions and Human Rights (ODIHR)) #22/0347	Sven Thore Kloster (University of Oslo) #20/0254; #21/0163	Nikolaos Kouremenos (Volos Academy for Theological Studies) #21/0233
Nanor Kebranian (Independent researcher) #21/0262	Jamal Khader (Latin Patriarchate of Jerusalem) #21/0249.1; #21/0249.2	Szilvia Köbel (Károli Gáspár University of the Reformed Church in Hungary) #22/0186	Michael (Ammen) Kramer (Karl- Franzens-Universität Graz) #20/0252; #21/0181.1; #21/0181.2; #22/0217
Grace Kehler (McMaster University) #22/0258	Nejmeddine Khalfallah (Université de Lorraine) #22/0332	Eszter Kodácsy- Simon (Lutheran Theological University)	Travis Kroeker (McMaster University) #22/0258

Madlen Krüger
(FEST Heidelberg) |
#20/0279; #20/0356

Christoph Kugelmeier
(Universität
des Saarlandes)
| #23/0242.2;
#23/0242.3

Ilya Kukulin
(Independent
researcher) |
#20/0341.1

Olga Kusenko
(Russian Academy
of Sciences)
| #23/0188.1;
#23/0188.2

—
L

Gabriella La Mendola
(FSCIRE, Bologna) |
#22/0204.1

Luke Larner
(University of
Roehampton) |
#21/0327; #22/0156

Marlene Laruelle
(Institute for
European, Russian
and Eurasian Studies-
IERES) | #20/0341.2

Jennifer Leith
(Cambridge Centre
for Christianity
Worldwide) |

#20/0174; #21/0317

Giulia Leonardi
(Université de
Strasbourg/Sapienza
Università di Roma) |
#22/0242.1

Massimo Leone
(Fondazione Bruno
Kessler) | #21/0189

Samuel Ngun Ling
(Myanmar Institute
of Theology) |
#20/0279

Maria Luisa Lo
Giacco (Università di
Bari “Aldo Moro”) |
#22/0223.2

Jeffery D. Long
(Elizabethtown
College) | #21/0235.1;
#21/0235.2

Barbara Lorenz (Karl-
Franzens-Universität
Graz) | #20/0165.1

Frieder Ludwig
(VID Specialized

University) |
#22/0336

Mart Jan Luteijn
(Evangelische
Theologische
Faculteit Leuven) |
#22/0146.1

Thomas Lynch
(University of
Chichester) |
#21/0163

—
M

Ilaria Macconi
Heckner (FSCIRE,
Palermo) |
#21/0230.2; #22/0325

Gianfranco Macri
(Università di
Salerno) | #21/0344

Adelaide Madera
(Università
di Messina)
| #20/0165.1;
#21/0181.1;
#21/0181.2

Halerimana Innocent
Maganya (IRDIS
Tangaza/Tangaza
University College) |
#22/0325

Nikos Maghioros
(University of
Thessaloniki)
| #21/0366.1;
#21/0366.2;
#22/0366.3;
#22/0366.4

Petre Maican
(UCLouvain) |
#22/0265

Elisabeth Maikranz
(Ruprecht-Karls-
Universität
Heidelberg)
| #22/0146.1;
#22/0146.2

Claire Maligot
(SciencesPo)
| #22/0204.2;
#21/0249.1;
#21/0249.2

Radoslaw
Malinowski (Tangaza
University College) |
#22/0325

Anna Mambelli
(FSCIRE, Bologna) |
#22/0242.1

Martina Mampieri
(The Hebrew
University of
Jerusalem) |

#22/0363	(Università degli Studi di Ferrara) #22/0223.1	Veneranda Mbabazi (Makerere University) #22/0325	Monica Delia Merutiu (Babeş-Bolyai University) #21/0199; #21/0297
Ferruccio Maradei (Università degli Studi di Catanzaro “Magna Graecia”) #22/0223.1	Javier Martínez-Torrón (Universidad Complutense de Madrid) #22/0186	Ryan McAleer (KU Leuven) #23/0201	Adele Valeria Messina (FSCIRE, Bologna) #20/0231
Natascia Marchei (Università di Milano-Bicocca) #21/0272	Laura Sabrina Martucci (Università di Bari “Aldo Moro”) #21/0272	Philip McDonagh (Dublin City University) #22/0192	Francis Messner (Université de Strasbourg) #20/0234
Maurizio Marcheselli (Facoltà Teologica dell’Emilia Romagna) #20/0196	Simon Masiga (Gerda Henkel Stiftung/ Makerere University) #22/0325	Mark McInroy (University of St. Thomas) #21/0183.1; #21/0183.2	Giulia Mezzetti (Università Cattolica del Sacro Cuore) #21/0272
Gabriele Marino (Università di Torino) #21/0189	Lena Mausbach (Westfälische Wilhelms-Universität Münster) #22/0146.2	Tom McLean (KU Leuven) #23/0201	Georg Michels (University of California, Riverside) #21/0340
Jose Maripurath Devassy (KU Leuven) #22/0204.1	Hannes Mayer (Karl-Franzens-Universität Graz) #21/0246	Tyler Dalton McNabb (University of St. Joseph) #20/0194	Damiano Migliorini (Università di Verona) #20/0209.1; #20/0209.2
Hege Irene Markussen (Lund University) #21/0165.2	Roberto Mazzola (Università del Piemonte Orientale) #21/0272	Emily McRae (University of New Mexico) #22/0179	Justin Mihoc (Durham University) #22/0265
Paula Marti (Blanquerna Observatory on Media, Religion and Culture, Universitat Ramon Llull) #20/0305	Sandra Mazzolini (Pontificia Università Urbaniana) #21/0230.2	Alberto Melloni (Università di Modena e Reggio Emilia/FSCIRE, Bologna) #20/0348; #21/0230.2; #21/0366.1; #22/0349; #22/0351; #21/0366.2; #22/0366.3; #22/0366.4	Daniela Milani (Università di Milano) #21/0272
Enrica Martinelli			Amphilochios Miltos

(Volos Academy for Theological Studies) #21/0318	Adnane Mokrani (FSCIRE, Palermo/ Pontificia Università Gregoriana) #23/0248	Agero (Universidad de Navarra) #21/0148	#21/0340; #22/0342
Julie Minders (GERME-Université libre de Bruxelles) #23/0145.1; #23/0145.2	Eva Montaz (University of Birmingham) #20/0232	Alexei Muraviev (Higher School of Economics) #21/0340	Valentina Napolitano (University of Toronto) #20/0164
Elena Miroshnikova (Pushkin State Leningrad University) #20/0252	Mercedes Montero Díaz (Universidad de Navarra) #21/0148	Jayabalan Murthy (Friedrich-Alexander-Universität Erlangen-Nürnberg) #22/0156	Massimo Nardello (Facoltà Teologica dell'Emilia Romagna/ Associazione Teologica Italiana) #20/0290
Minoo Mirshahvalad (FSCIRE, Palermo) #21/0181.1; #21/0181.2	Michael Moreland (Villanova University) #21/0246	Timothy Musgrove (Independent researcher, USA) #21/0235.1; #21/0235.2	Paolo Naso (Sapienza Università di Roma) #21/0230.1; #22/0347; #22/0349
Mahan Mirza (University of Notre Dame) #20/0305	Peter Paul Morgalla (Albert-Ludwigs-Universität Freiburg) #20/0209.1; #20/0209.2	Shinichi Muto (Daito Bunka University) #23/0259	Georgeta Nazarska (University of Library Studies and Information Technologies-SULSIT) #20/0252
Nikolay Mitrokhin (Universität Bremen) #20/0341.2	Guido Morisco (Comunità bahá'í d'Italia) #21/0344	—	Alessandro Negri (Università degli Studi di Milano-Bicocca) #20/0236
E. Phuti Mogase (Norwegian Missionary Society) #22/0336	Lauren Morry (University of Oxford) #22/0156	Helen Nambalirwa Nkabala (Makerere University) #22/0325	Simona Negruzzo (Alma Mater-Università di Bologna) #20/0345
Mirko Moizi (Università della Svizzera Italiana) #23/0324	Marianne Moyaert (Vrije Universiteit Amsterdam) #20/0339	Marianna Napolitano (Università di Modena e Reggio Emilia/FSCIRE, Bologna) #20/0341.1; #21/0233;	Christina Nellist (Oxford Centre for Animal Ethics/Pan-Orthodox Concern for
	María Muñoz Saez-		

Animals) #21/0318	Irfan A. Omar (Marquette University) #21/0195	(University of Tartu) #21/0340	Karen Papellero (KU Leuven) #22/0193
Sinikka Neuhaus (Lund University) #20/0243	Loïs Oosterhof (TU Kampen) #22/0221	Tania Pagotto (Università di Milano- Bicocca) #20/0236	Claudio Paravati (Centro Studi Confronti) #22/0347
Zena Nie (Shenyang Normal University) #23/0259	Elia Orselli (Independent researcher) #22/0204.1	Binsar Jonathan Pakpahan (Vrije Universiteit Amsterdam) #20/0174	Iljoon Park (Wongkwang University) #21/0235.1; #21/0235.2
Graeme Nixon (University of Aberdeen) #20/0252	Taylor J. Ott (KU Leuven) #21/0195; #21/0317; #22/0193	Ioannis Panagiotopoulos (National and Kapodistrian University of Athens) #22/0312	Alessia Passarelli (FSCIRE, Bologna/ ResetDOC/Centro Studi Confronti) #21/0230.1; #22/0347; #23/0178
Chidiebere Obiora Nnabugwu (KU Leuven) #22/0204.1	Lluís Oviedo (Pontificia Università Antonianaum) #21/0366.1; #21/0366.2; #22/0366.3; #22/0366.4	Ivana Panzeca (FSCIRE, Palermo) #21/0326	George Pati (Valparaiso University) #21/0147
Natalia Núñez Bargueño (SciencesPo/ Université de la Sorbonne) #21/0199; #22/0218		Gianluca Paolucci (Istituto Italiano di Studi Germanici) #22/0146.2	Greta Pavesi (Università di Milano) #20/0236
O	P	Aristotle Papanikolaou (Fordham University) #21/0230.2; #22/0346	Simon Payaslian (Boston University) #21/0262
Borbala Obrusanszky (Gaspar Karoli University) #23/0259	Vincenzo (Enzo) Pace (Università di Padova) #20/0160; #22/0347	Marco Papisidero (Università di Torino) #21/0197.1; #23/0328	Cristina Pecchia (Austrian Academy of Sciences) #22/0179
Olusegun Noah Olawoyin (Ekiti State University) #21/0235.1; #21/0235.2	Vincenzo Pacillo (Università di Modena e Reggio Emilia) #22/0186		
	Irina Paert		

Katerina Pekridou (Conference of European Churches) #21/0230.2	#20/0253	#21/0366.2; #22/0366.3; #22/0366.4	#21/0235.2; #22/0237
Enza Pellecchia (Università di Pisa) #21/0293	Fabio Petito (University of Sussex/ ISPI) #20/0305	Massimiliano Proietti (FSCIRE, Bologna) #22/0204.1	András Radetzky (Pázmány Péter Catholic University) #22/0342
Elaine Peña (George Washington University) #20/0164	Peter Petkoff (Brunel University London/ Regent's Park College, Oxford) #21/0366.1; #21/0366.2; #22/0366.3; #22/0366.4	Jan Levin Propach (Ludwig- Maximilians- Universität München) #20/0209.1; #20/0209.2; #22/0146.1	Giada Ragone (Università di Milano) #20/0236
Beatrice Perego (Université de Strasbourg) #23/0242.2; #23/0242.3	Enrico Piergiacomini (Fondazione Bruno Kessler) #21/0189	Ora Horn Prouser (Academy for Jewish Religion) #22/0265	Alice Blythe Raviola (Università di Milano) #20/0345
Jairzinho Lopes Pereira (VID Specialized University) #22/0336	Krzysztof Pierzchalski (Jagiellonian University in Kraków) #22/0334	— Q Marta Quatrale (Independent researcher, Germany) #23/0214	Mohammed Khalid Razzali (Università di Padova/FIDR) #21/0272
Angela Pérez del Puerto (Universidad Autónoma de Madrid) #22/0218	Piotr Plisiecki (John Paul II Catholic University of Lublin) #22/0325	Muhammad Ahsan Qureshi (University of Tampere) #21/0181.1; #21/0181.2	Camilla Recalcati (UCLouvain) #22/0265
Enrico Peroli (Università degli Studi "G.D'Annunzio" Chieti-Pescara) #23/0358	Cora Presezzi (Istituto Italiano di Studi Germanici) #23/0214	— R Alan Race (World Congress of Faiths) #20/0279; #21/0235.1;	Javier Recio Huetos (Universidad Complutense de Madrid) #21/0199; #22/0278.1; #22/0278.2
Ted Peters (Graduate Theological Union)	Elizabeth Prodromou (The Fletcher School of Law & Diplomacy) #21/0230.2; #21/0366.1;		Javaid Rehman (Office of the UN High Commissioner for Human Rights) #21/0366.1; #21/0366.2; #22/0366.3; #22/0366.4

Mario Resta (Università di Bari “Aldo Moro”) #22/0242.1	Orsola Rignani (Università di Firenze) #21/0184	#21/0366.1; #21/0366.2; #22/0366.3; #22/0366.4	Bergamo) #21/0184
Roger Revell (University of Oxford) #20/0174; #22/0146.2	Elena Riva (Università Cattolica del Sacro Cuore) #20/0345	Kenneth Rose (Christopher Newport University) #21/0235.1; #21/0235.2; #22/0237	Stephan Ruderer (Pontificia Universidad Católica de Chile) #21/0195
Jean-Sébastien Rey (Université de Lorraine) #22/0332	Lucie Robathan (McGill University) #20/0231	Michael Roseneck (Johannes Gutenberg- Universität Mainz) #22/0168.1; #22/0168.2	Rafael Ruiz Andrés (Universidad Complutense de Madrid) #22/0278.1; #22/0278.2
Anna Reznichenko (Russian State University for the Humanities) #23/0188.1; #23/0188.2	Matthew Ryan Robinson (Rheinische Friedrich-Wilhelms- Universität Bonn) #20/0203.1; #20/0203.2	Fernanda Rossini (Ludwig- Maximilians- Universität München) #22/0218	Federico Ruozzi (Università di Modena e Reggio Emilia/FSCIRE, Bologna) #21/0197.1; #21/0358
Tatiana Rezvykh (Saint Tikhon’s Orthodox University) #23/0188.1; #23/0188.2	Jose Ramon Rodriguez-Lago (Universidade de Vigo) #22/0218	Agnieszka Rostalska (Ghent University) #22/0179	Norman Russell (St. Stephen’s House, University of Oxford) #21/0183.1; #21/0183.2
Roberta Ricucci (Università di Torino/ FIDR) #20/0160; #21/0272	Antje Roggenkamp (Westfälische Wilhelms-Universität Münster) #20/0252; #22/0342	Eric Roux (European Office Church of Scienntology) #22/0294	Eugenia Russo (Laboratorio per lo studio del libro antico-Università degli Studi di Cassino e del Lazio Meridionale) #23/ 0358
Joerg Rieger (Vanderbilt University) #21/0327; #22/0156	Pietro Rosa (Alma Mater-Università di Bologna) #22/0242.1	Anna Rowlands (Durham University) #20/0164	Joseph Rustom (Université de Balamand)
	Frances Rose (KAICIID)	Stefano Rozzoni (Università di	

#21/0262	(Istituto di Linguistica Computazionale) #21/0246	#21/0235.2; #22/0237	#23/0242.2; #23/0242.3
— S		Ulrich Schmiedel (University of Edinburgh) #21/0163; #20/0164; #23/017	Flavia Sciolette (Istituto di Linguistica Computazionale) #21/0246
Desirée Sabatini (Link Campus University) #21/0197.2	Piotr Sawczynski (Jesuit University Ignatianum in Kraków) #22/0168.1; #22/0168.2	Mathias Schneider (Westfälische Wilhelms- Universität Münster) #21/0235.1; #21/0235.2	Simona Segoloni (Associazione Teologica Italiana) #20/0290
Zakaria Sajir (Consejo Superior de Investigaciones Científicas-CSIC) #22/0278.1; #22/0278.2	Giuseppina Scala (Università Bocconi) #22/0186	Dietmar Schon OP (Eastern Church Institute Regensburg) #23/0320	Marialuisa Lucia Sergio (Università Roma Tre) #21/0199
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