

<i>Panel number</i>	001
<i>Panel name</i>	Modern Philosophy of Religion: Topics-Methods-Concepts
<i>Date/ Time</i>	Monday August 30 th 8.30am-1.15pm Tuesday August 31 st 8.30am-1.15pm Wednesday September 1 st 8.30 am-10.45am
<i>Format</i>	Hybrid
<i>Room</i>	Monday: F2 /Fürstenberghaus (Domplatz 20-22) Tuesday: F5 /Fürstenberghaus (Domplatz 20-22) Wednesday: F5 /Fürstenberghaus (Domplatz 20-22)
<i>Abstract</i>	The panel unites papers on topics, methods and concepts, which are discussed nowadays in Philosophy of Religion. The panel cooperates with the European Society for the Philosophy of Religion (ESPR).
<i>Chair</i>	Hans-Peter Großhans (University of Münster, Germany) Brandon Watson (University of Heidelberg/KiHo Wuppertal, Germany)
<i>Speaker</i>	<p>Monday August 30th</p> <p>Session 1&2:</p> <p>Sung Kim (Department of Intercultural Mission, Evangelical Lutheran Church Bayern, Germany): Identity, secularism, theodicy. Or: How do we relate to Hume, Kant and Luther?</p> <p>Smilen Markov (Veliko Turnovo, Bulgaria/Oxford, UK): The Hierarchy of Love - Martin d'Arcy' philosophy of the Eros</p> <p>Piotr Sawczyński (Jagiellonian University in Krakow, Poland): Back to the Future: Religious Thinking between Progress and Return</p> <p>Session 3&4</p> <p>Brandon Watson (University of Heidelberg/KiHo Wuppertal, Germany): Recognition, Knowledge and Faith: Assessing Divine-Subjectivity</p> <p>Deborah Casewell (University of Bonn, Germany): Philosophy of Religion as Ethics</p> <p>Elizaveta Bruk (Saint Petersburg State University, Russia): Metaphor in Religious Consciousness: Methodological Aspects</p> <p>Tuesday August 31st</p> <p>Session 1&2</p> <p>Rafal K. Stepien (Nanyang Technological University, Singapore): Reconceptualizing 'Philosophy' of/and/as 'Religion' from Buddhist Sources</p> <p>Victoria S. Harrison (University of Macau, China): How can we come to know theological truths?</p> <p>Andrea Vestrucci (Graduate Theological Union, Berkeley, USA/University of Geneva, Switzerland): Artificial Intelligence and God's Existence: An Assessment</p> <p>Session 3&4</p>

	<p>Sybille Fritsch Oppermann (Technische Universität Clausthal, Germany): Signs, Metaphors and Symbols: Metaphorical Language/s in Religion, Art and Science</p> <p>Svetlana Konacheva (Russian State University for the Humanities RSUH, Moscow, Russia): Metaphysics without metaphysics: the weak thought in contemporary Philosophy of Religion</p> <p>Aleksei Rakhmanin (Helsinki University, Finland): Thinking with Literature: Narrative Fiction in the Wittgensteinian Philosophy of Religion</p> <p>Wednesday September 1st Session 1&2</p> <p>Hartmut von Sass (Humboldt University of Berlin, Germany/University of Zürich, Switzerland): The Prospects of Theological Fictionalism</p> <p>Sławomir Sztajer (Adam Mickiewicz University, Poznań, Poland): Religious fictionalism and its conditions of possibility</p> <p>Iryna Rozhdestvenskaya (Moscow State University, Russia): Intuitive and Counter-Intuitive Beliefs: In What Way Cognitive Studies of Religion May Contribute to Philosophy of Religion</p>
<i>Additional information</i>	

<i>Panel number</i>	002
<i>Panel name</i>	Saints, Widows and Prophets: Women and Power in Early Modern Italy
<i>Date/ Time</i>	Tuesday August 31 st 2.15pm-5.45pm
<i>Format</i>	Online
<i>Room</i>	/
<i>Abstract</i>	<p>In fifteenth and sixteenth centuries Italian saints, prophetesses and widows are at the center of religious networks, often acting as a bridge with secular ones. Sacred images and hagiographies portray women as objects of devotion, but women also appear as authors: Francesca Romana's visions or Domenica Narducci's <i>Dialogo</i>, all express female authorship and authority, which often imply a concrete exercise of power in the city and beyond. The revival of the <i>Revelations</i> of Birgitta of Sweden, the circulation of her apocryphal prophecies and the reappraisal of her figure as holy widow are part of a process of recovery of her prophetic model which was also perceived as a model of political and religious authority by such female saints, prophetesses and widows. The fracture of the Protestant Reformation and Counter-Reformation transform their mode of expression but do not silence their voice.</p>
<i>Chair</i>	Eleonora Cappuccilli (University of Oslo, Norway)
<i>Speaker</i>	<p>Unn Falkeid (University of Oslo, Norway): "The most illustrious and divine of all the sibyls". The role of Saint Birgitta in Tommaso Campanella's prophetic sense of history</p> <p>Anna Wainwright (University of New Hampshire, USA): Saint Birgitta and Widowhood in the Renaissance Italian City</p>

	<p>Eleonora Cappuccilli (University of Oslo, Norway): In the Steps of Birgitta of Sweden: Power and Reform in Paola Antonia Negri's Prophecies</p> <p>Isabella Gagliardi (University of Florence, Italy): Prophetic status and gender dynamics between Middle Ages and Early Modern Era</p> <p>Clara Stella (University of Oslo, Norway): Early Prophetic Voices: the story of Fantina Gambarà and The Sack of Brescia (1512)</p> <p>Francesca Canepuccia (University of Oslo, Norway): Political itineraries of a visionary woman. Francesca Romana's journey from pia domina to Advocata Urbis</p>
<i>Additional information</i>	

<i>Panel number</i>	003
<i>Panel name</i>	Gnosticism and New Religions: The Case of L. Ron Hubbard
<i>Date/ Time</i>	Monday August 30 th 9.45am-10.45am
<i>Format</i>	Online
<i>Room</i>	/
<i>Abstract</i>	Scholars of new religious movements such as Wouter Hanegraaff and Giovanni Filoramo have long investigated whether it may be appropriate to describe some of these movements as "neo-Gnostic". A case in point is Scientology. While Hugh Urban and others have argued that there is a "hidden" Gnosticism in the ideas of Scientology's founder, L. Ron Hubbard, the three presenters in this session have all defended, in different ways, the idea that Hubbard's Gnosticism is open and explicit.
<i>Chair</i>	Rosita Soryte (European Federation for Freedom of Belief)
<i>Speaker</i>	<p>Aldo Natale Terrin (Istituto Pontificio Santa Giustina): Gnosticism and Scientology</p> <p>Massimo Introvigne (CESNUR): The Gnostic Hubbard</p> <p>Eric Roux (European Interreligious Forum for Religious Freedom): Scientology as a Rational Gnosis</p>
<i>Additional information</i>	

<i>Panel number</i>	004
<i>Panel name</i>	Tommaso Palamidessi and the Archeosofia
<i>Date/ Time</i>	Monday August 30 th 4.00pm-6.15pm
<i>Format</i>	Online
<i>Room</i>	/
<i>Abstract</i>	The session is dedicated to the Italian esotericist Tommaso Palamidessi (1915-1983) and to the doctrine and school he founded, Archeosofia. The presenters retrace his history and doctrine, up to recent controversies and journalistic attacks, underlining the characteristics of "experimental metaphysics" of Archeosofia in a context of renewed interest in esotericism.
<i>Chair</i>	Massimo Introvigne (CESNUR)

<i>Speaker</i>	<p>Pierluigi Zoccatelli (Università Pontificia Salesiana, Italy): Tommaso Palamidessi, the Archeosophical Society, and the Esoteric Paradigm</p> <p>Daniele Corradetti (Universidade do Algarve, Portugal): Archeosophy and Palamidessi's Experimental Metaphysics: The Spiritual Practice</p> <p>Raffaella Di Marzio (Centro Studi sulla Libertà di Religione, Credo e Coscienza, Italy): Experiences of Affiliation to the Archeosophical Society: An Analysis According to the Rambo et al. Integrated Model</p> <p>Francesco Cresti (Attorney, Rome): Archeosophy, Archeosofica School, Associazione Archeosofica: Religious Liberty and Unity of Religions</p>
<i>Additional information</i>	

<i>Panel number</i>	005
<i>Panel name</i>	Galicia as a Multireligious Province of the Austrian-Hungarian Monarchy
<i>Date/ Time</i>	Wednesday September 1 st 2:15pm-3.15pm
<i>Format</i>	Hybrid
<i>Room</i>	DPL 23.206 /Philosophikum (Domplatz 23)
<i>Abstract</i>	<p>Galicia is a phenomenon, which unites Catholics, Orthodoxes, Uniats (Ukrainian Catholics) and Jews under the notion of the ex-Habsburg's province Galicia (1772-1918). This territory is divided now between independent Poland and Ukraine. After 1989 for Poland and 1991 for Ukraine, when the Soviet Block collapsed, writers and people from both sides of Galicia started to write openly about the forgotten and forbidden during the soviet time "good old grandmother Austria" and the national religious uprising took place on the territory. The phenomenon of cultural nostalgia and the myth of Galicia, which is born on the ex-Galician territory, build a bridge of cooperation and mutual cultural heritage as between Ukrainians and Poles, as Austrians and Jews. The role of the Ukrainian Catholic church, which as an institution was established under the rules of the Empress Maria Theresa, is still strong nowadays in modern East Galicia. Priests of the Ukrainian Catholic church built a national movement in Galicia and played a crucial role on the national consciousness.</p>
<i>Chair</i>	Victoria Legkikh (University of Vienna, Austria)
<i>Speaker</i>	<p>Olha Voznyuk (Technical University of Munich, Germany): Ukrainian Greek-Catholic St. Barbara Church in Vienna and Its Role at the Development of the Ukrainian Identity and Culture</p> <p>Victoria Legkikh (University of Vienna, Austria): Galician saint Iov of Pochaev: a peculiarity of the veneration and hymnography"</p> <p>Ivan Hryvna (College Benedict XVI. Heiligenkreuz, Austria): The development of the Byzantine rite and economic structures in the Ukrainian Greek-Catholic Church in the early 20th century under the leadership of Metropolitan Andrey Sheptytsky in Galicia</p> <p>Alessandro Milani (EPHE ,Paris, France): Ecumenism before the Second Vatican Council. The impact of the congresses of Velehrad on the dialogue</p>

	among Ukrainian believers in the interwar period (1918-1945): changes and perspective
<i>Additional information</i>	

<i>Panel number</i>	006
<i>Panel name</i>	The power of religion in the consolidation of Europe: the roots of the European Construction
<i>Date/ Time</i>	Wednesday September 1 st 8.30am-9.30am
<i>Format</i>	Hybrid
<i>Room</i>	F2/Fürstenberghaus (Domplatz 20-22)
<i>Abstract</i>	Religion has a responsibility in shaping the future of Europe. The European foundations are rooted in the spiritual and material heritage of the member states of the Union and of the Union itself. The core values of Europe - Freedom, Human Rights, Democracy and the Rule of Law - are European Union institutional heritage, and find solid guarantees both in the political institutions and in the legal control exercised on the one hand by the Court of Justice of the European Communities and, on the other - in its broader Council of Europe context - by the European Court of Human Rights. A Europe inspired by its historical foundations and its cultural heritage is the only one capable of creating a true European Union, solid and lasting, because it is rooted in its past: in a past that underpins the future. European culture plunges its roots into Greco-Roman civilization, benefited from the contributions of Judaism and Islam, but for two millennia was mainly marked by the seal of Christianity, a seal that represents its' specificity. This heritage cannot be denied and continues to be an important contribution for the future of the European construction. We think that the Christian roots of the European construction continue to be a fact of historical importance, which deserves to be recovered.
<i>Chair</i>	Isabel Baltazar (Nova University Lisbon, Portugal)
<i>Speaker</i>	Isabel Baltazar (Nova University Lisbon, Portugal): The power of religion in the consolidation of Europe: the roots of the European Construction Ioan Dura (Ovidius University of Constanta, Romania): Rethinking the value of European identity: Christian heritage and the contemporary religious morphology Smilen Markov (University of Veliko Turnovo, Bulgaria/University of Oxford, GB): Christian humanism and the crisis of European identity
<i>Additional information</i>	

<i>Panel number</i>	007
<i>Panel name</i>	Posthumanism, mythology and religion in contemporary society
<i>Date/ Time</i>	Wednesday September 1 st 11.00am-5.45pm
<i>Format</i>	Hybrid
<i>Room</i>	F5/Fürstenberghaus (Domplatz 20-22)
<i>Abstract</i>	In our "NBIC" era, we are witnessing a paradox regarding the role of humans. On the one hand, one of the strengths of the posthuman vision

	<p>consists of a constant reduction of the hierarchical position of humans in nature. On the other hand, this downsizing leads to a more “democratic” view of the relationship between humans and all the other living beings. Posthumanism proposes itself as a decisive overcoming of the traditional “supremacist” vision and of the hierarchies of the past. However, the hyper-sophisticated technologies with which it is possible to alter the surrounding world and human nature are unequivocally an exclusive competence of humans, which therefore surreptitiously affirms their primacy over nature. This leads to tangible consequences, not only in the field of economics and politics, but also in the field of religion. Humans have never felt so omnipotent, almost god-like. If it seems that traditional religion cannot find a space in the posthuman vision, all this is denied by the reality of the facts. Religious discourse is rich in simple dualisms and proliferates in an unsuspected way through new myths and new religions. The category of “new Gnosticism” seems to adequately describe this paradoxical situation. The philosophy of religion is called more urgently than ever to promote criticism and dialogue.</p>
<i>Chair</i>	Mattia Geretto (University of Venice – Ca’ Foscari, Italy)
<i>Speaker</i>	<p>Gualtiero Lorini (Catholic University of Milan, Italy): Hermeneutics of the Anthropological Experience. Technology and Human Standpoint</p> <p>Ioannis Xidakis (Independent scholar): Neomythology: A New (Religious) Mythology</p> <p>Barbara Lorenz (University of Graz, Austria): “The New Man” in the light of gnosis</p> <p>Mattia Geretto (University of Venice – Ca’ Foscari, Italy): Mythology and Religion in Trans-/Posthuman philosophies</p> <p>Stefano Santasilvia (Universidad Autónoma de San Luis Potosí, Mexico): Mystery and human condition. A brief reflection on religion and Posthumanism</p> <p>Joanna Sarbiewska (University of Gdansk, Poland): Kenosis/deconstruction of Anthropocene. The post-humanist ‘Other’ in a new mystical, apophatic approach</p> <p>Riccardo Pozzo (University of Rome – Tor Vergata, Italy): Kant’s Notion of Dignity and Current Debates on Human Enhancement</p> <p>Antonio Allegra (University for Foreigners Perugia, Italy): Man, Superman and Nature. Notes on the Religion of Posthumanism</p> <p>Luigi Perissinotto (University of Venice – Ca’ Foscari, Italy): On the very idea of human nature</p>
<i>Additional information</i>	
<i>Panel number</i>	008
<i>Panel name</i>	(Inter-)Religious Education within and outside Europe

<i>Date/ Time</i>	Tuesday August 31 st 8.30am-1.15pm
<i>Format</i>	Online
<i>Room</i>	/
<i>Abstract</i>	
<i>Chair</i>	Michael Kramer ((Karl-Franzens-Universität, Graz, Austria) Antje Roggenkamp (University of Münster, Germany)
<i>Speaker</i>	<p>8.30am-9.00am Zilola Khalilova (Beruni Institute of Oriental Studies/Academy of Sciences, Tashkent, Uzbekistan): Interreligious Education in Textbooks and Questions of Religiosity: An Uzbek Perspective</p> <p>9.00am-9.30am Rebecca Meier (University of Paderborn, Germany): “Inter”religious Education Behind Bars? Implications and Questions based on Empirical Research in a German Juvenile Prison.</p> <p>9.45am-10.15am Eszter Kodácsy-Simon (Lutheran Theological University, Budapest, Hungary)/Etelka Seres-Busi (Lutheran Theological University, Budapest, Hungary): Interreligious Education - Challenges, Necessities and Prospects for Institutionalizing</p> <p>10.15-10.45 Michael Kramer (Karl-Franzens-Universität, Graz, Austria): New developments in Austria around the Islamic RU</p> <p>11.00-11.30 Elena Miroshnikova (Pushkin State Leningrad University, Russia): Perspectives of the Interreligious education in the transformation of the global-confessional landscape: the Russian case [The reported study was funded by RFBR according to the research project n° 21-011-44106/21)</p> <p>11.30-12.00 Georgeta Nazarska (State University of Library Studies and IT, Sofia, Bulgaria)/Svetla Shapkalova, (State University of Library Studies and IT, Sofia, Bulgaria): Religious education in present-day Bulgarian secondary schools: teachers training issues</p> <p>12.15-12.45 Signild Risenfors (University West, Trollhättan, Sweden)/Kerstin von Brömsen (University West, Trollhättan, Sweden): Religious literacy in the Curriculum in Compulsory Education in Sweden. Interreligious education – Challenges, necessities, and prospects for institutionalizing</p> <p>12.45-13.15 Antje Roggenkamp (University of Münster, Germany): Positionality in interreligious space in Germany: Exemplary insights into religious cooperative practice</p>
<i>Additional information</i>	

<i>Panel number</i>	010
<i>Panel name</i>	Christianity and Fluid Gender Identities
<i>Date/ Time</i>	Wednesday September 1 st 8.30am-10.45am
<i>Format</i>	Online
<i>Room</i>	/
<i>Abstract</i>	Fluid Gender identities do not only present contemporary Christianity with practical and theological challenges. Such fluidity also presents the opportunities for other and creative imaginaries that, from a historical point of view have been seen as a resource for expressing religious convictions and, and still may be considered thus. This panel will address challenges and opportunities from the point of view of biblical scholarship, history of religious art, and contemporary theology.
<i>Chair</i>	Jan-Olav Henriksen (MF Norwegian School of Theology, Religion and Society, Oslo, Norway)
<i>Speaker</i>	<p>Kristin Joachimsen (MF Norwegian School of Theology, Religion and Society, Oslo, Norway): Gender- Trouble for Whom? Queen Athaliah of Judah challenging definitions of hegemonic gender performances</p> <p>Kristin Bliksrud Aavitsland (Director, Norwegian Institute in Rome, Italy): The sex of the body and the gender of the spirit: virtues and vices in medieval visual culture</p> <p>Jan-Olav Henriksen (MF Norwegian School of Theology, Religion and Society, Oslo, Norway): The Transgender Challenge to Christian Doctrine: How not to deal with it – and why</p>
<i>Additional information</i>	

<i>Panel number</i>	012
<i>Panel name</i>	Scripture and Theology 2021
<i>Date/ Time</i>	Tuesday August 31 st 9.45am-5.45pm Wednesday September 1 st 11.00am-5.45pm
<i>Format</i>	Hybrid
<i>Room</i>	F3/ Fürstenberghaus (Domplatz 20-22)
<i>Abstract</i>	<p>Christianity relates to the Bible. Yet here the questions begin: How have the Christian Scriptures been received theologically throughout the Christian tradition? How can biblical studies and systematic theology fruitfully interact and produce tenable arguments for the Christian faith in the context of the 21st century? What is the theological status of the Bible? How does the Bible function as a norm for theological reflection and within theological construction?</p> <p>The 2021 panel of the study group, "Scripture & Theology," aims to address questions like these with a particular focus on the relevance of science (or: the sciences). While there is a long-standing tradition of exploring the relationship between theology and science, there has been a lack of attention to the role of science in the triad of scripture, theology and science in general. In the 2021 panel, the Scripture and Theology study group will bring together scholars from a wide range of countries to focus on questions pertaining to the unique relationship of theology and science.</p>

<p><i>Chair</i></p>	<p>Tomas Bokedal (University of Aberdeen, Scotland) Ludger Jansen (University of Rostock, Germany) Michael Borowski (Vrije Universiteit Amsterdam, Netherlands) Brandon Watson (University of Heidelberg, Germany) Arnold Huijgen (TU Apeldoorn, Netherlands) Mark Elliot (University of Glasgow, UK)</p>
<p><i>Speaker</i></p>	<p><u>Tuesday August 31st</u></p> <p>9.45am-10.45am Chair: Thomas Bokedal (University of Aberdeen, Scotland)</p> <p>Benedikt Göcke (University of Bochum, Germany): Analytic Theology and the Philosophy of Science: Toward an All-Encompassing Theory of God, World, and Human Life</p> <p>Ludger Jansen (University of Rostock, Germany): Scripture, Science, and Theology: Three Perspectives from Aquinas</p> <p>11.00am-12.00pm Chair: Ludger Jansen (University of Rostock, Germany)</p> <p>Damiano Migliorini (Università Degli Studi Di Verona, Italy): Scientific Understanding of Homosexuality and its Challenge to Biblical Anthropology</p> <p>Jan Levin Propach (University of Munich; Germany): The “Bible” of Japan’s Underground Christians as an Example of religious Syncretism</p> <p>12.15pm-1.15pm Chair: Thomas Bokedal (University of Aberdeen, Scotland)</p> <p>Michael Borowski (Vrije Universiteit Amsterdam, Netherlands): Being human” in the life sciences: A critical assessment</p> <p>Jeanine Mukaminega (Faculté Universitaire de Théologie Protestante, Belgium : Do natural sciences edify Scriptures studies? A case of the preservation and restoration theologies</p> <p>2.15pm-3.15pm Chair: Mark Elliot (University of Glasgow, UK)</p> <p>Christian Pelz (University of Münster, Germany): Have courage to ignite the light of knowledge: Bible and reason as foundation of Christian theology as science in Origen and Kant</p> <p>Benjamin Pietrenka (University of Heidelberg, Germany): (Re-)Translating Scripture in Early American Protestantism: The Ephrata Cloister and Radical German Pietists in Early America</p>

3.30pm-4.30pm

Charles **Taylor** Virtual Q&A Panel, Moderators: Ludger Jansen, Brandon Watson

4.45pm-5.45pm

Chair: Arnold **Huijgen** (TU Apeldoorn, Netherlands)

Braden **Molhoek** (Graduate Theological Union, USA): Integrating Theology and Science: Theology of Nature, Evolution, and Theological Anthropology

Enrico **Beltramini** (Notre Dame de Namur University, USA): The Darkness that Comes Before: Semantic Apocalypse through Christian Eyes

Wednesday September 1st

11.00am-12.00pm

Chair: Mark **Elliott** (University of Glasgow, UK)

Elisabeth **Maikranz** (University of Heidelberg, Germany): Systematic Theology between Science and Scripture

Brandon **Watson** (University of Heidelberg, Germany): Metaphor, Advent, and Truth: Eberhard Jüngel on the Nature of Theology

12.15pm-1.15pm

Chair: Ludger **Jansen** (University of Rostock, Germany)

Molly **Manyonganise** (Zimbabwe Open University, Zimbabwe/University of Bamberg, Germany)/Kudzai **Biri** (Zimbabwe Open University, Zimbabwe/University of Bamberg, Germany): Heading towards the Mark of the Beast? Of Religion, Covid-19 and Vaccinations in Africa

Stefanie **Beck** (University of Bamberg, Germany): The Bible and the Maasai in Tanzania

2.15pm-3.15pm

Chair: Michael **Borowski** (Vrije Universiteit Amsterdam, Netherlands)

Torsten **Löfstedt** (Linnæus University, Sweden): Spiritual Warfare: A Constructive Approach

Tomas **Bokedal** (University of Aberdeen, Scotland): The Early Rule-of-Faith Pattern and Its Links to the NT Canon Formation Process

3.30pm-4.30pm

Chair: Brandon **Watson** (University of Heidelberg, Germany)

Veli-Matti **Kärkkäinen** (Fuller Seminary, USA): Original Sin and Fall in Light of Evolutionary Sciences

Aaron **Goldman** (Lund University, Sweden): Ancient Animals, the "Lottery" of Evolution, and the Destiny of Homo sapiens: Implications for

	<p>(Evolutionary) Natural Theology from Two Paleontologists' Encounters with Burgess Shale Fossils</p> <p>4.45pm-5.45pm Chair: Brandon Watson (University of Heidelberg, Germany)</p> <p>Roger Revell (University of Cambridge; GB): Christ in the Old Testament: Reading With and Against Barth</p> <p>Michael Borowski, Tomas Bokedal, Ludger Jansen, Brandon Watson Moving on – Making Plans for S&T 2022</p>
<i>Additional information</i>	

<i>Panel number</i>	<i>013</i>
<i>Panel name</i>	Reconstructing History: Emerging Perspectives in Islamic Textual Traditions
<i>Date/ Time</i>	Wednesday September 1 st 2.15pm-3.15pm
<i>Format</i>	Hybrid
<i>Room</i>	DPL23.208/Philosophikum (Domplatz 23)
<i>Abstract</i>	<p>Hadith, the legacy of Prophet Muhammad, is not just the second scriptural authority to that of the Quran in Islam, but it is also the lens through which the holy book is interpreted and understood. For Islamic civilization, Hadith is the 'backbone', as it records the words, deeds, tacit approvals and habits of Prophet Muhammad. Thus, the great bulk of the Islamic legal, theological, religious traditions and moral guidance come not from the Quran, but rather from the heritage left by the Prophet. The genre of Hadith basically built on a huge corpus of reports. Each individual report consists of two main elements: the sanad, i.e. a chain of transmitters through which the report is traced back to an eyewitness or at least an earlier authority; the matn, i.e. the actual text of the report. This report, with its two components, forms the core unit through which the Islamic history was preserved, transmitted and understood. Hence Muslim historians reason that by studying, examining and evaluating this corpus of reports, one can reconstruct the past. This panel, therefore, aims to explore the dynamics of textual transmissions in early Islam, both from a sunni and shia perspective, and uncover the strengths and limitations in dealing with such accounts. It contributes new and emerging perspectives in reconstructing Islamic history for a contemporary context. It will consider issues such as content criticism, capital crimes and warfare.</p>
<i>Chair</i>	Hanan Fara (University of Birmingham, UK)
<i>Speaker</i>	<p>Amna Nazir (Birmingham City University, UK): The Dynamics of Textual Transmissions in Early Islam: A Consideration of Hudud Crimes</p> <p>Omama Hamasha (University of Jordan, Jordan): It's Not so Hard to Find, It's Crystal: Methods of Content Criticism of Islamic Historical Narratives</p> <p>Mostafa Movahedifer (University of Birmingham, UK): The Position of Content Criticism within Early Shī'ī Hadith Scholarship: The discussion between al-Ṣadūq (d. 389/991) and al-Ṭūsī (d. 460/1067)</p>

<i>Additional information</i>	
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<i>Panel number</i>	015
<i>Panel name</i>	Sensing Things Divine: Philosophical, Theological, and Comparative Aspects of Spiritual Perception
<i>Date/ Time</i>	Tuesday August 31 st 2.15pm-5.45pm
<i>Format</i>	Hybrid
<i>Room</i>	DPL 23.206/Philosophikum (Domplatz 23)
<i>Abstract</i>	This session will focus on the constructive phase of the “Spiritual Perception Research Project” (SPRP). SPRP has three phases. The first surveyed the theme of spiritual perception throughout Christian history, beginning with Origen of Alexandria and ending with twentieth-century theologians, such as Karl Rahner, Hans Urs von Balthasar, and William Alston (see <i>The Spiritual Senses: Perceiving God in Western Christianity</i> , ed. Sarah Coakley and Paul Gavrilyuk, CUP, 2012). The volume focused primarily on the Christian authors who gave a theoretical articulation of the notion of spiritual perception. The second phase, which is the primary focus of the proposed session, will offer an interdisciplinary approach to the study of spiritual perception (a volume will be published by OUP in 2021). Accordingly, John Greco’s paper will argue for the possibility of spiritual perception from the standpoint of analytic philosophy and empirical psychology; Frederick Aquino’s paper will connect spiritual perception and moral discernment by engaging ascetical theology and analytic philosophy of religion; Mark McInroy’s and Paul Gavrilyuk’s papers will connect spiritual perception and aesthetics by drawing on the work of Balthasar (McInroy) and Monet and Kandinsky (Gavrilyuk). Thomas Cattoi’s paper will explore the third phase of SPRP; it will draw attention to the comparative aspects of the project by putting insights from Byzantine Christian theology in conversation with Tibetan Buddhism
<i>Chair</i>	Paul L. Gavrilyuk (University of St. Thomas, USA)
<i>Speaker</i>	<p>John Greco (Georgetown University, USA): The possibility of spiritual perception: Some considerations from cognitive science</p> <p>Frederick D. Aquino (Abilene Christian University, USA): Training Spiritual Perception: A Constructive Look at John Cassian</p> <p>Mark McInroy (University of St. Thomas, USA): Beauty’s Promise: Aesthetics and Spiritual Perception</p> <p>Paul L. Gavrilyuk (University of St. Thomas, USA): On Developing Aesthetic and Spiritual Perception: Lessons from Claude Monet and Wassily Kandinsky</p> <p>Thomas Cattoi (Jesuit School of Theology at Santa Clara University, USA): Hearing Flesh, Seeing the Word: Theodore the Studite and Jamgon Kondrul on the Transformative Dimension of Spiritual Perception</p>
<i>Additional information</i>	

<i>Panel number</i>	017
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<i>Panel name</i>	From Dignitatis Humanae to the 2019 Document of the International Theological Commission. Religious Freedom and Global Catholicism
<i>Date/ Time</i>	Tuesday August 31 st 3.30pm-5.45pm
<i>Format</i>	Online
<i>Room</i>	/
<i>Abstract</i>	<p>On 26 April 2019, the International Theological Commission published an eighty-seven-paragraph document, “Religious Freedom for the Good of All”. This document was published more than fifty years after Vatican II’s declaration “Dignitatis Humanae”. The 2019 document of the International Theological Commission cast a light on the fact that religious liberty has been a key issue for contemporary global Catholicism. The context has changed significantly from the times of Vatican II.</p> <p>Relations between religions, between secularism and religious identities, between church and state, between members of all religious groups (including the Catholic Church) and their hierarchical leaders—all these have changed since 1965. Other elements of context have changed: the “revanche de Dieu” since the end of the 1970s, the so-called thesis of the “clash of civilizations” that reappeared after 9/11, and the impacts of mass migrations on the religious map. This session will explore the development of different framings of religious liberty and the impact of these new contexts and challenges to them from the comparative perspective of global Catholicism.</p>
<i>Chair</i>	Massimo Faggioli (Villanova University, USA) Bryan Froehle (Palm Beach University, USA)
<i>Speaker</i>	<p>Giacomo Ghedini (Università di Bologna, Italy): Giuseppina Bakhita (1869-1947) and the rise of a black African Church: children mobility between Africa and Europe</p> <p>Leonardo de Chirico (Istituto di Formazione Evangelica e Documentazione, Padova, Italy): “Such an evident contrast”: Vittorio Subilia’s Analysis of Dignitatis Humanae’s shift in the traditional Roman Catholic understanding of religious freedom</p> <p>Mary Catherine O’Reilly Gindhart (University of Glasgow, UK): Religious Freedom and Interreligious Dialogue in the United Kingdom Today</p> <p>Michel Chambon (National University of Singapore, Asia Research Institute): Chinese Catholic Nuns and Their Theology of Ministry</p>
<i>Additional information</i>	

<i>Panel number</i>	018
<i>Panel name</i>	Religion, Literature and Film in South Asia
<i>Date/ Time</i>	Monday August 30 th 4.00pm-6:15 pm
<i>Format</i>	Online
<i>Room</i>	/
<i>Abstract</i>	We invited papers that discuss the interaction between religion and literature or film in South Asia and the countries of the South Asian Diaspora. The main focus is on the representation of ‘otherness,’ marginality and the subaltern in literature and film. Questions related to the analysis of

	the representation of othering and marginalizing based one's religious, cultural or gender identity are of great importance to the panel. The papers explore the role religion and myth play in the construction and legitimization of 'otherness.' The essays deal with literary texts or films (from the medieval or modern period) that have their origin in the subcontinent or the countries of the South Asian Diaspora. The Discussions is based on methodological analysis of the texts and consider the ideological implications of the representation of religion. The papers discuss a single text or film, or compare different texts and films, or compare films with the literary texts they are based on.
<i>Chair</i>	Diana Dimitrova (Institute of Religious Studies, University of Montreal, Canada)
<i>Speaker</i>	Nandi Bhatia (University of Western Ontario, Canada): Re-imagining Communities: Courtesans and the 1947 Partition Diana Dimitrova (Institute of Religious Studies, University of Montreal, Canada): Human Gurus and Divine "Others" in the Radhasoami Traditions Amanda Lucia (University of California, USA): The Guru and his "Invading Army": Nativist constructions of Osho's Rajneeshpuram in "Wild Wild Country" Tracy Pintchman (Loyola University Chicago, USA): Recasting Shakti: Female "Otherness" and Sita as the "Warrior of Mithila"
<i>Additional information</i>	

<i>Panel number</i>	020
<i>Panel name</i>	Holy Land: An Ecumenical Inquiry
<i>Date/ Time</i>	Monday August 30 th 11.00am-1.15am
<i>Format</i>	Hybrid
<i>Room</i>	DPL.23.206/ Philosophikum (Domplatz 23)
<i>Abstract</i>	The Holy (or Promised) Land constitutes such a controversial topos that many theologians tend to eschew it altogether, thus leaving the topic to the most contentious claimants pro and contra. In this ecumenical panel, we explore and assess the meanings of "land" with a primary focus on the ongoing dialogues between Judaism and Christianity. The growing awareness of the ecological crisis now facing humankind adds yet another increment of urgency to the indispensable critical and constructive grappling with the problem of holy, promised and sacred land
<i>Chair</i>	William Krisel (Institut Catholique de Paris, France)
<i>Speaker</i>	Thérèse Andrevon-Gottstein (Institut Catholique de Paris, France / Ben Zvi Institute, Israel): Toward a 3-Dimensional Christian Theology of Israel Luc Forestier (Institut Catholique de Paris, France): The Holy See and the State of Israel: Ecumenical Consequences of the 1993 Fundamental Agreement

	<p>Alexandru Ionitá (Institute for Ecumenical Research, Lucian Blaga University of Sibiu, Romania): Orthodox Theology and the Holy Land: between Spirituality and Politics</p> <p>William Krisel (Institut Catholique de Paris, France): Recent Iterations of Protestant and Jewish Theologies of the Holy Land: the Resurgence of Apocalyptic Millenarianism in the 21st Century</p> <p>Anne Marie Reijnen (Institut Catholique de Paris, France): ‘How My Mind Has Changed’: Reflections on the Dialogue Between Paul Tillich and Martin Buber Regarding Zionism</p>
<i>Additional information</i>	

<i>Panel number</i>	024
<i>Panel name</i>	Law, Religions and Animals
<i>Date/ Time</i>	Wednesday September 1 st 11.00am-1.15pm
<i>Format</i>	Hybrid
<i>Room</i>	DPL 23.208/Philosophikum (Domplatz 23)
<i>Abstract</i>	<p>The 20th century was about the promotion of human rights. Will the 21st century be about the enhancement of animal rights? This could be thought of in view of the development of antispeciesist cause, the criticisms made of the suffering imposed on animals in slaughterhouses, especially with regard to the perpetuation of rites imposed for the slaughter of animals in some religions. Elsewhere, in time (ancient Egypt) or in space (India) the animal is venerated, held sacred. But even in the religions of the Book the situation of the animal is not unambiguous. The Old Testament contains many passages dedicated to the welfare of animals, especially domestic animals, and the Quran recognizes the similarity of human and animal communities. If Christianity has banished all sacrificial rites, this is not the case of the Jewish and Muslim religions. The proliferation of protective standards of animal welfare thus conflicts with these manifestations of religious freedom. With the enhancement of measures to ensure animal welfare, in particular by European law, sacrificial rites, without being abolished, are increasingly regulated.</p>
<i>Chair</i>	Gérard Gonzalez (University of Strasbourg, France / University of Montpellier, France)
<i>Speaker</i>	<p>Martin M. Lintner (Philosophical-Theological College Brixen, Italy): Respect for the proper value of each creature. An animal-ethical rethinking of the Encyclical Laudato si’</p> <p>Vincente Fortier (University of Strasbourg/CNRS, France): The sacralised animal</p> <p>Françoise Curtit (University of Strasbourg/CNRS, France): The sacrificed animal: European legal framework</p> <p>Gérard Gonzalez (University of Strasbourg and University of Montpellier, France): The sacrificed animal, States’ comparative law on slaughter: minimalist and abolitionist States</p>

<i>Additional information</i>	
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<i>Panel number</i>	025
<i>Panel name</i>	Author meets Critique - Alberto Melloni (ed.), A History of the Desire for Christian Unity. Ecumenism in the Churches (19th-21st Century), Vol. I (Brill, 2021)
<i>Date/ Time</i>	Monday August 30 th 8.30am-10.45am
<i>Format</i>	Online
<i>Room</i>	/
<i>Abstract</i>	
<i>Chair</i>	Luca Ferracci (FSCIRE, Bologna, Italy)
<i>Speaker</i>	Discussants: Katharina Kunter (University of Helsinki, Finland) Katerina Pekridou (Council of European Churches) Respondent: Alberto Melloni (University of Modena and Reggio Emilio/ FSCIRE, Bologna, Italy)
<i>Additional information</i>	

<i>Panel number</i>	026
<i>Panel name</i>	Religious experiences of contemporary pilgrims
<i>Date/ Time</i>	Tuesday August 31 st 8.30am-10.45am
<i>Format</i>	Online
<i>Room</i>	/
<i>Abstract</i>	The panel aims to discuss relations between cultural and religious heritage and the religious experiences of modern pilgrims. Who is a modern 'real' pilgrim? How is the religious heritage perceived and experienced during its journey? How is the religious heritage interpreted in literary and visual representations? The panel is mainly focused on networks called European Cultural Route
<i>Chair</i>	Pawel Plichta (Jagiellonian University, Kraków, Poland)
<i>Speaker</i>	Anna Duda (Jagiellonian University, Kraków, Poland): The Tourist/Pilgrim Gaze on the Polish Papal Routes. Semiotic Analysis of Photos on Instagram Traugott Roser (University of Münster): Motives and Effects of Pilgrimage on the Way of St. James: Outline of an Empirical Study Alexander Behrendt : The Pomeranian Way of St. James as an Example of Cultural Routes in the South Baltic Area Pawel Plichta (Jagiellonian University in Kraków, Poland): Camino de Santiago as Rite of Passage Experiences
<i>Additional information</i>	

<i>Panel number</i>	027
<i>Panel name</i>	The reception of Georges Florovsky's legacy in the 20th century Orthodox theology
<i>Date/ Time</i>	Monday August 30 th 11.00am-1.15pm
<i>Format</i>	Hybrid
<i>Room</i>	F234/ Fürstenberghaus (Domplatz 20-22)
<i>Abstract</i>	Georges Florovsky (1893-1979) is considered as the influential Orthodox theologian in the 20th century. His call for a return to the patristic tradition as a creative method of doing theology beyond any sterile repetition of the past wording or adoption of the continuously contemporary mindset, has triggered a great deal of discussion within the modern Orthodox theology. A number of his contemporaries as well as his students welcomed this call, although the latter has been interpreted in various ways, either uncritically received or boldly questioned in the various Orthodox settings. This panel intends to critically explore the reception of Florovsky's work by the contemporary Orthodox scholarship and pave the ways for future syntheses.
<i>Chair</i>	Nikolaos Asproulis (Volos Academy for Theological Studies, Greece)
<i>Speaker</i>	Dionysios Skliris (National and Kapodistrian University of Athens, Greece): Creation and Freedom in the thought of George Florovsky Viorel Coman (KU Leuven, Belgium): A Critical Assessment of Georges Florovsky's Concept of Perennial Hellenism Paul Gavrilyuk (University of St. Thomas, USA): Florovsky's Legacy in Russian Emigre Theology: Vladimir Lossky, Leonid Ouspensky, and Alexander Schmemmann Seraphim Danckaert (Princeton Theological Seminary, USA): Florovsky's Real "Theological Will" -- in a Serbian publication
<i>Additional information</i>	

<i>Panel number</i>	028
<i>Panel name</i>	Author meets Critique - Leonard Taylor, Catholic Cosmopolitanism and Human Rights (Cambridge University Press, 2020)
<i>Date/ Time</i>	Thursday September 2 nd 4.00pm-5:00 pm
<i>Format</i>	Online
<i>Room</i>	/
<i>Abstract</i>	
<i>Chair</i>	Hans-Martien ten Napel (Universiteit Leiden, Belgium)
<i>Speaker</i>	Discussants: Massimo Faggioli (Villanova University, USA) Bryan Froehle (St. Thomas University, USA) Marietta D.C. van der Tol (University of Cambridge, GB) Respondent: Leonard Taylor (Institute of Technology, Sligo, Ireland)

<i>Additional information</i>	
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<i>Panel number</i>	032
<i>Panel name</i>	The Performance of the Theo-political: Asian and African perspectives
<i>Date/ Time</i>	Monday August 30 th 8.30am-10.45am
<i>Format</i>	Hybrid
<i>Room</i>	F234/ Fürstenberghaus (Domplatz 20-22)
<i>Abstract</i>	<p>In the last decades, political theologies have been confronted with the question which discourse should be considered primary, the theological or the political. Furthermore, the more plausible its arguments are deemed to be, the more political theology seems to have lost its theological content. Therefore, the relationship between theology and politics must be fundamentally thematized and critically redefined. This is not only true from the perspective of the political; it is equally true from the perspective of Church and theology. When pursuing to relativize and criticize any universalizing idea of liberal democracy, or any political movement claiming to have realized utopia in the here and now, theology simultaneously seeks an understanding of the ongoing and constitutive tension between Church and world. This tension is heightened with the new challenge of synodality: How do theologies in local contexts relate to the universal Church?</p> <p>In these panel sessions, young scholars from Asian and African countries will present different perspectives on the political role of the Church. They will especially focus on the performative tasks of the Christian life, the liturgy and ministry in particular. How does the Church's performances relate to the political situation in different contexts, and how do these different relations shape the universal Church? How can the Church's performances themselves be regarded political, and what are the theological doctrines undergirding them.</p>
<i>Chair</i>	Stephan van Erp (KU Leuven, Belgium)
<i>Speaker</i>	<p>Danilo Agustin (KU Leuven, Belgium): Christian Life as a Commitment to Democracy: A Perspective from the Philippines</p> <p>Wilibaldus Gaut (KU Leuven, Belgium): Catholicity as an Alternative Way of Envisioning Globalization</p> <p>Thomas Aquinas Quaicoe (KU Leuven, Belgium): Should Theology Address Finance-Dominated Capitalism?</p> <p>Praveen Joy Saldanha (KU Leuven, Belgium): Revisiting the Royal Priesthood of Christian People: Henri de Lubac in Dialogue with Nicholas Afanasiev</p> <p>Discussant: Radoslaw Malinowski (Tangaza University College, Kenia)</p>
<i>Additional information</i>	

<i>Panel number</i>	033
<i>Panel name</i>	The Political Power of Religious Life

<i>Date/ Time</i>	Monday August 30 th 12.15pm-1.15pm
<i>Format</i>	Hybrid
<i>Room</i>	F5/ Fürstenberghaus (Domplatz 20-22)
<i>Abstract</i>	<p>The Italian philosopher Giorgio Agamben has placed the relation between the political and religious life back on the theological agenda. This development raises questions into the politics of religious life. One set of questions focus on what the religious do in society (e.g. Metz). Are the religious political because of the works they undertake, in particular in care for people at the margins? Does it belong to the charism of the religious to offer political theologies and conceptual frameworks for social action? Another set of questions, following Agamben, looks at religious life itself. In what way is it by its very nature linked to the political life of the polis? In this panel, two scholars of the Research Group Fundamental and Political Theology (KU Leuven), who both do research on religious life, will discuss the political nature of religious life in past and present. They focus on two respective figures who are relevant to the interaction of religious life and politics. The first is Léon de Foere, a protagonist in Belgium's independence, whose work can be seen as an antecedent of the Catholic Social Tradition. He responded to economic inequalities in early 19th century by, among others, founding a religious congregation fostering the empowerment of the people. The other figure to be discussed is contemporary philosopher Agamben, whose ideas on the political performativity of religious life will be brought into dialogue with political thought in the Dominican order.</p>
<i>Chair</i>	Stephan van Erp (KU Leuven, Belgium)
<i>Speaker</i>	<p>Anton Lingier (KU Leuven, Belgium): The Political Significance of 19th Century Active Congregations: A Case Study of Léon De Foere</p> <p>Richard Steenvoorde OP (KU Leuven, Belgium): What Messianic Vocation? The Political Theologies of Religious Life of Agamben and Chenu</p> <p>Discussant: Guido Vergauwen OP (Université de Fribourg, Switzerland)</p>
<i>Additional information</i>	

<i>Panel number</i>	035
<i>Panel name</i>	The Theological, Ecumenical, and Interreligious Legacy of André Scrima
<i>Date/ Time</i>	Tuesday August 31 st 8.30am-1.15pm
<i>Format</i>	Hybrid
<i>Room</i>	F043/ Fürstenberghaus (Domplatz 20-22)
<i>Abstract</i>	<p>The Romanian theologian André Scrima (1925-2000) was one of the most significant figures of 20th-century Orthodox Christianity and a leading voice in the movement for ecumenical and inter-religious dialogue. Despite his importance, Scrima is a routinely- neglected theologian and the exploration of his theology finds itself at this very moment in an embryonic stage. That being so, this panel – which intends to commemorate the twentieth anniversary of Scrima's death-invites speakers to present papers that (i) explore the historical context and the main events that shaped Scrima's theology; (ii) shed light upon the theological contribution of the Romanian thinker; (iii) investigate Scrima's role in the ecumenical and interfaith</p>

	dialogue; and (iv) highlight the relevance of his thought for contemporary theology and church life.
<i>Chair</i>	Viorel Coman (KU Leuven, Belgium) Mihai-Iulian Grobnicu (University of Bucharest, Romania)
<i>Speaker</i>	<p>Sessions 1&2 Chair: Dr. Mihai-Iulian Grobnicu (University of Bucharest, Romania)</p> <p>Ioan Alexandru Tofan (Romanian Academy, Bucharest, Romania): "André Scrima's Ecumenism: Experience and Ecclesiology"</p> <p>Viorel Coman (KU Leuven, Belgium): The Relevance of André Scrima's Ecumenical Theology for the Post-Crete Orthodox Christian Context</p> <p>Mihai-Iulian Grobnicu (University of Bucharest, Romania): Repentance and Its Role in the Ecumenical Dialogue According to André Scrima</p> <p>Bogdan Hulea (Charles University, Prague, Czech Republic): The Contribution of André Scrima to the Relationship Between Christianity and Islam</p> <p>Session 3&4 Chair: Viorel Coman (KU Leuven, Belgium)</p> <p>Daniela Dumbravă (Institute for the History of Religions, Bucharest, Romania): Χειροθεσία as a Charismatic Blessing within the Burning Bush Movement (Antim Monastery in Bucharest, 1943-1948)</p> <p>Irina Paert (University of Tartu, Estonia): John the Stranger (Ioann Kuligin) before the Burning Bush</p> <p>Cătălin Petrea (University of Bucharest, Romania): André Scrima, Between the Confessed Orthodox Mysticism and the Accusing Mysticism</p> <p>Ana-Magdalena Petraru (University of Iași, Romania): The Legacy of André Scrima in the Theological English Classroom</p>
<i>Additional information</i>	

<i>Panel number</i>	038
<i>Panel name</i>	Multiple modernities. Men's and women's Catholicism in XIX and XX Europe
<i>Date/ Time</i>	Wednesday September 1 st 11.00am-5.45pm
<i>Format</i>	Hybrid
<i>Room</i>	F234/Fürstenberghaus (Domplatz20-22)
<i>Abstract</i>	In the last few decades researchers have questioned the understanding of modernity as a uniform, linear and inevitable process. The theory of secularization -with its specific outlook on the role of religion- is a central element for all conceptualizations of modernity. Considering modernity as a constant and multiform process of disenchantment and re-enchantment, gender as a fluid category central to the (re)definitions of modernity, and religion as ambivalent source of social and cultural change, will allow us to

	<p>examine the often paradoxical roles Catholic men and women have played in “doing modernity” from innovative perspectives. This approach stresses the need to suitably define and contextualize -culturally, geographically, historically- our subjects of study, and their practices. Our panel encourages presentations that take into account -for the particular context of XIX and XX Europe- the complex relation between secular and religious spheres, between private and public ones, and between concepts, discourses, norms and practices of gender and religion. Furthermore, we welcome presentations that pay attention to divisions within (between different contending Catholic masculinities and femininities intersected with class, age, race; between urban and rural religiosity; different national catholicisms etc.), as well as critical reflections regarding the possible tensions or compromises existing without (with other religious traditions, or with other secular models).</p>
<i>Chair</i>	<p>Dominika Gruziel (European University Institute, Italy) Marta Margotti (Università di Torino. Italy) Natalia Núñez Bargueño (Sorbonne Université, France/ Asociación Española de Historia Religiosa Contemporánea, Spain)</p>
<i>Speaker</i>	<p>Session 1: Chair: Natalia Núñez Bargueño (Sorbonne Université, France/ Asociación Española de Historia Religiosa Contemporánea, Spain)</p> <p>Yvonne Maria Werner (University of Lund, Sweden): Alternative modernity – gender constructions among Catholic missionaries in Scandinavia in the era of Ultramontanism</p> <p>Simone Anna Rees (University of Fribourg, Switzerland): White Gender Architectures and its ‘Other’. Negotiations of Catholic Missions during the Period of nascent Decolonization and Sexual Revolution</p> <p>Tine Van Osselaer (University of Antwerp, Ruusbroec Institute, Belgium): On the intersection of media and mysticism: stigmatics in Europe, c.1800-1950</p> <p>Session 2: Chair: Dominika Gruziel (European University Institute, Italy)</p> <p>Marta Margotti (Università degli studi di Torino, Italy): Neither angel nor witch. Italian catholic women between social changes, political protests, and religious reforms in the 1970s</p> <p>Carlo Nardella (University of Milan, Italy): Gender, Masculinity-Femininity, and Religion: A Case Study of a Migrant Catholic Community in Italy</p> <p>Carmen M. Mangion (Birkbeck, University of London, GB): Becoming Modern: The Nun in the World, 1940-1970"</p> <p>Ángela Pérez del Puerto (University of Madrid, Spain): Those, the modern ones. Contrasting Spanish Postwar Femininities in Catholic Literary Censorship</p>

	<p>Session 3: Chair: Marta Margotti (Università di Torino. Italy)</p> <p>Olaf Blaschke (University of Münster, Germany): Feminization and masculinization: Building hierarchies of modernities and religions through gender</p> <p>Dominika Gruziel (European University Institute, Italy): The early twentieth century reform of the Catholic female piety: the attempt of modernization? secularization? masculinization?</p> <p>Natalia Núñez Bargeño (Sorbonne Université, France/ Asociación Española de Historia Religiosa Contemporánea, Spain): Men, piety and public-urban spheres: gender -religion and modernity- trouble.</p> <p>Session 4: Round table: New perspectives in the study of men's and women's Catholicism in XIX and XX century Europe.</p>
<i>Additional information</i>	This panel is supported by the Asociación Española de Historia Religiosa Contemporánea (AEHRC, Spain) as well as the research project “Modernidad y religión en la España del siglo XX: entre el consenso y la ruptura” (PGC2018-099909-B-I00) (MCIU, AEI, FEDER/UE)

<i>Panel number</i>	039
<i>Panel name</i>	Determination of Life
<i>Date/ Time</i>	Wednesday September 1 st 8.30am-12.00pm
<i>Format</i>	Hybrid
<i>Room</i>	DPL23.206/Philosophikum (Domplatz 23)
<i>Abstract</i>	Referring directly to “Determination of Death” (i.e. “Controversies in the Determination of Death”. A White Paper of the President’s Council on Bioethics, Washington DC, December 2008), the reformulation “Determination of Life” hints at a basic issue which is fundamental for all the definitions we find in the classical universitarian disciplines – theology, law and medicine: The fact, that life actually cannot be terminated in any way objectively or neutrally. Vivere viventibus est esse, says Aristotle (De anima, II, 4, 415 b 13). Conceptions of life including all definitions of its beginning and end such as the neurological determination of death in the United States in 1968 (“brain death”) may be considered as normative constructions embedded in their respective cultural, historical and contemporary contexts, i.e. as expressions of societies how they currently realize themselves as human beings living in a spatio-temporal continuum. The aim of the panel is to create spaces for an open, interdisciplinary dialogue and for the fundamental-ethical debate that is actually needed considering exemplarily the definition of brain death – underlying moral, ethical and cultural dimensions
<i>Chair</i>	Valerie Fickert (Eberhard Karls Universität Tübingen, Germany)
<i>Speaker</i>	Rainer Beckmann (Ruprecht-Karls-Universität Heidelberg, Germany): Our Image of the Human Being and “Brain Death”

	<p>Valerie Fickert (Eberhard Karls Universität Tübingen, Germany): Human dignity, medical practice and the need for a new philosophy of medicine within the medical discipline</p> <p>John Warwick Montgomery (University of Bedfordshire, UK): Human Dignity in Birth and Death: A Question of Values</p> <p>Friedrich Toepel (Rheinische Friedrich-Wilhelms-Universität Bonn, Germany): The political process of defining life: avoiding pitfalls</p>
<i>Additional information</i>	

<i>Panel number</i>	040
<i>Panel name</i>	European Islam and the emergence of new religious and political authorities between the local dimension and transnationalities
<i>Date/ Time</i>	Thursday September 2 nd 8.30am-12.00pm
<i>Format</i>	Online
<i>Room</i>	/
<i>Abstract</i>	<p>The concept of authority, like all other human constructions, is not given once and for all but is constantly redefined in space and time. Authorities do not emerge in vacuum, but through interaction with different contexts and political actors; consequently their role is reformulated according to the exigencies of the context. In Europe wherein Muslims' presence is constantly growing, the Islamic authority has undergone a significant change since it should reckon with different voices of Islam, which is the salient character of this religion in Europe. The present panel, in a multidisciplinary perspective, aims to explore new paradigms of authority among Muslims living in Europe. The lecturers, with sociological, anthropological, theological and historical approaches, discuss how these new forms of authority undermine the traditional ones and redefine the transnational ties between Islamic communities in Europe and Islamic countries that through various mechanisms influence the construction of European Islam. Intergenerational conflicts, sectarian identities and international terrorism are some catalysts for this change. In our panel we have tried to give space to a plurality of experiences that develop both among Sunnis and Shi'as, to display, even partially, the plurality of Islam in Europe and its different practices and currents of thought.</p>
<i>Chair</i>	Minoo Mirshahvalad (FSCIRE, Bologna, Italy)
<i>Speaker</i>	<p>Carlo De Angelo (L'Orientale-University of Naples, Italy): Muslims in the West and the Contemporary Islamic Juridical debate on Muslim Minorities</p> <p>Chiara Anna Cascino (L'Orientale-University of Naples, Italy): On coexistence. The relationship between Muslims and non-Muslims according to the European Council for Fatwa and Research (CEFR)</p> <p>Minoo Mirshahvalad (FSCIRE, Bologna, Italy): Quest for New Paradigms of Shi'a Leadership in Italy</p>

	<p>Jonas Kolb (University of Innsbruck, Austria): Religious organizational structures and authorities. Practical theoretical insights into the diversity of ties to religious organizations and authorities among Muslims in Austria</p> <p>Ebru Akcasu (Charles University, Prague, Czech Republic): British Islam in the Age of High Imperialism</p> <p>Fabian Spengler (Tel Aviv University, Israel): Shari'a and Life: Religious Authority and Lived Religious Practice of Muslims in Europe</p> <p>Bochra Kammarti (Cespra-EHESS, France): Plasticity of Islamic normativity in European context</p> <p>Özgür Olgun Erden (Usak University, Turkey): Some Turkish Organizations and Their Political Activities in Germany: Explaining the Potential Effects of Transnational-Political Activism Rising among Turks on European Islam</p>
<i>Additional information</i>	

<i>Panel number</i>	041
<i>Panel name</i>	Da'wa and Muslim minorities
<i>Date/ Time</i>	Thursday September 2 nd 4.00pm-6.15pm
<i>Format</i>	Online
<i>Room</i>	/
<i>Abstract</i>	<p>Generally the term da'wa is used most often to refer to "invitation" or "call to Islam". Da'wa aimed primarily to call Muslims to be better Muslims or to adhere a particular version of Islam (intra-ummaic), and secondarily to call non-Muslims to embrace or convert to Islam (extra-ummaic).</p> <p>Firstly, the panel aims to shed light on the da'wa directed at Muslims that was undertaken by the Ismailis in the early centuries of Islam. Actually, the Ismaili da'wa was a system of "propaganda", which was structured according to a hierarchical order of religious ranks (ḥudūd). In the Ismaili context, the da'wa was conceived as: 1) the necessary mean to mediate between God, who was considered totally transcendence, and man, 2) an expedient to spread the Ismaili teaching with cautiousness, and 3) the "call" to support the cause of the imamate. With reference to the contemporary age, the activities addressed by Makhzen (Moroccan government) and Moroccan Islamist groups to Moroccans Muslims abroad, especially those residing in Italy, represent an example of intra-ummaic da'wa.</p> <p>Secondly, the panel aims to shed light on the opportunities for da'wa towards non-Muslims opened by the Muslim settlement in Western countries during the contemporary age. In fact, many Muslim scholars realized that West's free and open democracies provided a more fertile environment for da'wa than Arab-Islamic countries and asserted that da'wa was an important justification for migration.</p>
<i>Chair</i>	Antonella Straface (Università di Napoli "L'Orientale", Italy)
<i>Speaker</i>	<p>Antonella Straface (Università di Napoli "L'Orientale", Italy): Proselytism and caution: the da'wa in the Ismaili context</p> <p>Chiara Cascino (Università di Napoli "L'Orientale", Italy): When the minority is responsible for the majority: the duty of da'wa in Europe</p>

	<p>Carlo De Angelo (Università di Napoli “L’Orientale”, Italy): To Emigrate in the Cause of Allah: Muslim Emigration to the West and Da’wa in Salafi Fatwas</p> <p>Nicola Di Mauro (Università di Napoli “L’Orientale”, Italy): Transnazionale space as dār al-da’wa. The Islamic Invitation among the Moroccans Abroad</p>
<i>Additional information</i>	

<i>Panel number</i>	042
<i>Panel name</i>	Transnational networks and Iberian Catholicisms in Late Modern and Contemporary history
<i>Date/ Time</i>	Thursday September 2 nd 8.30am-12.00pm
<i>Format</i>	Hybrid
<i>Room</i>	F2/ Fürstenberghaus (Domplatz 20-22)
<i>Abstract</i>	<p>In the Early Modern Period, both the Portuguese and the Spanish crowns looked after the interests of Catholics in their vast colonial empires, which were governed by means of the various royal patronage systems established in agreement with the pope. The expansion of other empires and the creation of Nation-States in the Late Modern Period represented the twilight of their supremacy regarding Christianity. Moreover, the relations between the above-mentioned crowns and their rivals, their former colonies and the different pontiffs changed as well. The transnational networks created between Portuguese and Spanish Catholics, or those between both and the Catholic communities of their former territories in America, Asia or Africa can be appreciated among the secular clergy, religious congregations, and secular organizations. Nowadays, almost 50% of the total number of Catholics in the world are still Spanish or Portuguese native speakers, and they are the heirs to those Iberian Catholicisms. This panel’s main objective is to analyze the evolution of these Iberian transnational networks of Catholicism over the last two centuries, to highlight their significance for local and global histories and to raise a debate which would enable us to reconsider those historiographical challenges that still have not been sufficiently addressed by historians or researchers of Religious Studies.</p>
<i>Chair</i>	<p>José Ramón Rodríguez Lago (Universidad de Vigo, Spain)</p> <p>João Miguel Almeida (Universidade Nova de Lisboa, Portugal)</p> <p>Natalia Núñez Bargeño (Sorbonne Université, France/ Asociación Española de Historia Religiosa Contemporánea, Spain)</p>
<i>Speaker</i>	<p>João Miguel Almeida (Universidade Nova de Lisboa, Portugal): Portuguese Catholic missionaries in Africa from a colonial to a post-colonial context. The missionary work of Servus of our Lady of Fatima</p> <p>Gonçalo Brito Graça (Universidade Católica Portuguesa, Portugal): From aversion to the conversion. Acceptance of Baden-Powell’s method in colonial diocese of Angola and Congo (1923-1939)</p> <p>Hugo Gonçalves Dores (Centro de Estudos Sociais - Universidade de Coimbra, Portugal): The Royal Patronage in question: The clash between Portugal’s historical legacies and the Holy See’s missionary</p>

	<p>Joan Josep Matas Pastor (CESAG-UP Comillas de Palma de Mallorca, Spain): The contribution of Eduardo Bonín Aguiló in the configuration of the International Network of Christianity Courses</p> <p>Natalia Núñez Bargueño (Sorbonne Université, France/ Asociación Española de Historia Religiosa Contemporánea, Spain): New perspectives on the study of catholic transnationals: Spain and the International Eucharistic Congress, 1952</p> <p>Francisco Javier Ramón Soláns (Universidad de Zaragoza, Spain): Provincializing European Catholicism. Gabriel García Moreno's Ecuador as a Catholic Global Utopia</p> <p>José Ramón Rodríguez Lago (Universidad de Vigo, Spain): The Iberian axis. The Catholic factor and the role played by the Vatican and the United States in Spain and Portugal between 1939 and 1958.</p> <p>Chiaki Watanabe (Aoyama Gakuin University, Japan): Missions, Missionaries and Japanese Society after the World War II: the case of Jesuits</p> <p>Yuqing Qiu (Center of History of Sciences Po Paris, France): The Reception of Refugees by Jesuit Missionaries in Macau during the Great Famine in China 1959-1963</p>
<i>Additional information</i>	The panel is organised with the Spanish Association of Contemporary Religious History, Asociación Española de Historia Religiosa Contemporánea (AEHRC).

<i>Panel number</i>	043
<i>Panel name</i>	Representations and Memories of Religious Diversity in Europe: the Presence of the Past
<i>Date/ Time</i>	Monday August 30 th 11.00am-1.15pm
<i>Format</i>	Online
<i>Room</i>	/
<i>Abstract</i>	When regarding the news about religion, it seems that religion is always framed as something dangerous, even weird: the source of conflict or backwards ideas against science or emancipation. At closer look though, this general impression turns out not true. In this panel we discuss some of today's contexts where religion is narrated and represented in different ways. Often their representations relate to the past, but even so the way religion(s) in the past is represented, is highly relevant for today's understanding. Apart from representations and narratives, we are also interested in contemporary perceptions of these representations.
<i>Chair</i>	Patrick Pasture (KU Leuven, Belgium)
<i>Speaker</i>	<p>Patrick Pasture (KU Leuven, Belgium): Representations and Memories of Religious Diversity: the Presence of the Past</p> <p>Antje Roggenkamp (University of Münster, Germany): Secularization in the mirror of artifacts</p>

	<p>Mikko Ketola (University of Helsinki, Finland): Citizen Khan, Comedy, and Islam</p> <p>Hanan Fara (University of Birmingham, UK): Can the secular and the sacred coexist on campus? Exploring how the perception and representation of Islam on British university campuses influences Muslim students</p> <p>Eszter Kodácsy-Simon (Evangelical-Lutheran Theological University Budapest, Hungary)/Etelka Seres-Busi (Evangelical-Lutheran Theological University Budapest, Hungary): Representations of religious texts in young people’s mind-findings of an empirical research</p> <p>Päivi Salmesvuori (University of Helsinki, Finland): Preliminary Reflections on the Views of the Young toward Religious Diversity</p> <p>Nadia Hindi (Universidad de Granada, Spain)/Merve Reyhan Kayikci (Universidad de Granada, Spain): A diachronic study on the semantic field of religious pluralism in Islamic tradition</p>
<i>Additional information</i>	

<i>Panel number</i>	044
<i>Panel name</i>	Politics and Religion: Field Perspectives and Reverse Angles
<i>Date/ Time</i>	Monday August 30 th 11.00am-1.15pm
<i>Format</i>	Online
<i>Room</i>	/
<i>Abstract</i>	<p>Religion and politics are intertwined at micro, meso, and macro levels, and their relationship may vary strongly, both geographically and over time. The objective of this panel is to bring fieldwork evidence on religion and politics from a multi-disciplinary perspective, engaging sociologists, anthropologists, philosophers and political scientists in analyzing this topic starting from the variety of socio-cultural contexts.</p> <p>Addressing empirical, analytical, and normative questions, the panel focuses on case studies from European and non-European states, including Moldova, Ukraine, and Indonesia and compares the differences and commonalities between the diverse configurations of politics and religion across the continents. Exploring the challenges and possibilities, this panel is also looking to identify possible and desirable trajectories that go beyond existing configurations of politics and religion.</p> <p>Therefore, the panel is open to contributions from different disciplines, offering sociological, administrative, organizational, political science, legal, economic and other insights on religion and politics in the contemporary era.</p>
<i>Chair</i>	Rodica Ciobanu (Moldova State University, Chisinau, Republic of Moldova)
<i>Speaker</i>	Rodica Cioban (Moldova State University, Chisinau, Republic of Moldova): Assessment of Governance based on human rights approach from the perspective of redefinition of church and state relations - the case of the Republic of Moldova

	<p>Alexey Andreev (Saint Tikhon’s Orthodox University & Information-Consulting Company “Religion Today”, Moscow, Russia): Religion as a weapon of Cold War: past and present</p> <p>Mariana Rosca (University of Deusto, Bilbao, Spain): Politics and Islam in Spain: field perspectives from Valencia</p> <p>Burhan Ali (Albert-Ludwigs University, Freiburg, Germany): Salafi Politics in Contemporary Indonesia</p>
<i>Additional information</i>	

<i>Panel number</i>	045
<i>Panel name</i>	Secular/Religious Rift, Polarization and the Growth of Populism
<i>Date/ Time</i>	Monday August 30 th 11.00am-1.15pm
<i>Format</i>	Online
<i>Room</i>	/
<i>Abstract</i>	<p>Over the last decade one of the most frequently used words to describe the political situation has been “polarization”. The growing notion, that our societies are internally growing apart, which fuels the growth of populism, has been under the increased scrutiny of journalist, researchers and politicians alike. And yet, one aspect of this situation has received relatively low levels of attention. As Daniel Steinmetz Jenkins and Anton Jäger wrote in a recent opinion piece in The Guardian (2019), “Clearly there is a key link between populism and religion. But there seems to have been relatively little academic interest in the connection.” And yet, religious/secular division constitutes a significant stumbling block for the politico-legal systems. As Ran Hirschl (2012) pointed out in “Constitutional Theocracy”, the “secular/religious” rift has a much bigger potential to divide societies, and thereby poses a significant stumbling block for the “new constitutionalism”. While constitutions, with their power-sharing mechanisms, were successfully deployed to mitigate the problems along the national, ethnic and linguistic lines, due to the special character of the secular/religious rift, which cuts through otherwise unified boundaries. In this panel we invited researchers from different disciplines, such as theology, law, political science and sociology, to turn their attention towards the link between the secular/religious division, polarization, and the growth of populism.</p>
<i>Chair</i>	Ryszard Bobrowicz (Lunds Universitet, Sweden) Johanna Gustafsson Lundberg (Lunds Universitet, Sweden)
<i>Speaker</i>	<p>Ryszard Bobrowicz (Lunds Universitet, Sweden)/Johanna Gustafsson Lundberg (Lunds Universitet, Sweden): Populism as a Political Theology</p> <p>Tobias Kölner (University of Witten-Herdecke. Germany): Everyday Nationalism, Populism, Orthodoxy and Politics in contemporary Russia</p> <p>Carlo Nardella (Università di Milano, Italy): From the Religious to the Secular: The Changing Nature of Religious Symbols in Advertising</p>
<i>Additional information</i>	

<i>Panel number</i>	047
<i>Panel name</i>	Author meets Critique - Magdalena Dziaczkowska and Adele Valeria Messina, <i>Jews in Dialogue: Jewish Responses to the Challenges of Multicultural Contemporaneity</i> (Brill, 2020)
<i>Date/ Time</i>	Thursday September 2 nd 2.45pm-5.00pm
<i>Format</i>	Hybrid
<i>Room</i>	F5/Fürstenberghaus (Domplatz 20-22)
<i>Abstract</i>	<p>Recent decades were abundant in political and military conflicts based on the lack of tolerance, acceptance and responsibility for the other. In many cases, both the otherness and the violence against the other were tied to religion. The publication of the volume <i>Jews in Dialogue: Jewish Responses to the Challenges of Multicultural Contemporaneity</i> is an occasion to discuss the potential of religion to catalyze and prevent conflicts. Through the example of Jewish involvement in interreligious and intercultural dialogue, it analyzes processes leading to and preventing from the conflicts based on othering. The articles included in the volume cover fields such as history, sociology, and literature, and reveal how Jews have positioned themselves in the ongoing dialogue and cooperation with non-Jews after the Holocaust. Their efforts present how the dialogue can be a bridge to negotiate distance and difference without eliminating it. While the first part of the book is centered around the capability of dialogue, the second presents specific examples of successful interreligious cooperation, with an appendix designed as a device of contextualization for the material presented in the first part, especially with regard to the relations between the State of Israel and the Catholic Church. One actual novum is the inclusion of not only academic essays but also more literary papers and interviews, a combination intended for the further broadening of the multiplicity of views within.</p>
<i>Chair</i>	Magdalena Dziaczkowska (Lunds Universitet, Sweden) Adele Valeria Messina (Independent Researcher/Università della Calabria, Italy)
<i>Speaker</i>	<p>Discussants: Yaron Catane (Bar-Ilan University, Israel) Mathijs Lamberigts (KU Leuven, Belgium) Leora Tec Eugene Korn Alberto Melloni (University of Modena and Reggio Emilia/ FSCIRE, Bologna, Italy).</p> <p>Respondents: Magdalena Dziaczkowska (Lunds Universitet, Sweden) Adele Valeria Messina (Independent Researcher/Università della Calabria, Italy)</p>
<i>Additional information</i>	

<i>Panel number</i>	048
<i>Panel name</i>	Postsecularity Pro and Contra
<i>Date/ Time</i>	Tuesday August 31 st 3.30pm-5.45pm
<i>Format</i>	Online

<i>Room</i>	/
<i>Abstract</i>	The increasing irrelevance of the secularization paradigm has led to the search for alternative concepts to explain the current state of the social and political influence of religion. Post secularity is the most prevailing of these alternatives and dominates the academic discourse on religion and politics. This panel intends to assess the relevance of this concept to explain current interactions of religion and politics in Europe, the USA, Russia and the Middle East. Panelists will address the following questions: What are the main dimensions of postsecularity that can be operationalized to survey empirical reality? Are post secularity and desecularization synonymous or contradictory? Is the religious/political divide still relevant in a postsecular world?
<i>Chair</i>	Jocelyne Cesari (University of Birmingham, UK/ Georgetown University, USA)
<i>Speaker</i>	<p>Mariano Barbato (University of Münster, Germany/University of Passau, Germany): A Postsecular Middle East? Expanding the Postsecular Approach to Non-Linear processes of Secularization and Desecularization</p> <p>Gregorio Bettiza (University of Exeter, UK): The Postsecular as an Analytical and Explanatory Concept</p> <p>Jocelyne Cesari (University of Birmingham, UK/ Georgetown University, USA): Beyond the hierarchical divide of politics and religion</p> <p>Kristina Stoeckl (University of Innsbruck, Austria): Postsecularity: conflict, not consensus</p> <p>Fabio Petito (University of Sussex, UK): Engagement in International Relations or building a postsecular sensitivity in foreign policy</p> <p>Jonathan Agensky (Ohio University, USA): Who governs? Religion and order in postcolonial Africa</p>
<i>Additional information</i>	

<i>Panel number</i>	049
<i>Panel name</i>	New Trinitarian Ontologies
<i>Date/ Time</i>	Tuesday August 31 st 8.30am-5.45pm
<i>Format</i>	Hybrid
<i>Room</i>	F2/Fürstenberghaus (Domplatz 20-22)
<i>Abstract</i>	The study of the structure of being or ontology in metaphysics was once regarded as a seminal preparation for the study of God as the creative cause of all being in theology. Yet ontology has, largely due to the influence of late-medieval theology since come to be separated from trinitarian theology, before God came to be conceived in early-modern philosophy as the supreme being of all beings in general metaphysics, natural theology, and modern ontology. Modern ontology has since dirempted the ontological from the theological, suspended theology, and simulated ontology. The Analytic and Continental philosophical traditions have tended to treat the Trinity as, at best, superfluous, and, at worst, redundant to modern ontology. Yet with the

	<p>postmodern collapse of all such formal ontologies, we may once more work to renew trinitarian theology. <i>New Trinitarian Ontologies</i> names a creative response to this collapse of modern formal ontologies. If ontology cannot contain but rather and more radically points to God, and if all nature thus tends towards the supernatural, the angelic, and the metaphysical, then we may begin to renew this central investigation into the metaphysics or ontology of the Trinity. We have previously hosted an international conference on trinitarian ontologies titled “<i>New Trinitarian Ontologies</i>” at the University of Cambridge. We propose to continue this project as we convene a panel on metaphysics or ontology in imitation of the Trinity.</p>
<i>Chair</i>	Markus Enders (Albert-Ludwigs-Universität Freiburg, Germany)
<i>Speaker</i>	<p>08.30am-08.45am Markus Enders (Freiburg University, Germany): Opening Remarks</p> <p>08.45am-09.30am John Milbank (University of Nottingham, UK): The Trinitarian Rethinking of the Categories of Being in the Thought of Antonio Rosmini</p> <p>09.45am-10.05am Ryan Haecker (University of Cambridge, UK): Traces of the Trinity in Plato’s Parmenides: Alain Badiou, Theological Mathematics, and Trinitarian Ontology</p> <p>10.05am-10.25am Paweł Rojek (Jagiellonian University, Krakaw, Poland): Trinitarian Ontology as the Metaphysics of Relations</p> <p>11.00am-11.20am Eduard Fiedler (Charles University, Prague, Czech Republic): Children of the Trinity: Trinitarian Ontology and Metaphysics of Childhood</p> <p>11.20am-11.40am David Bennett (University of Oxford, UK): Retrieving Augustine’s ‘way in’: Knowing Trinitarian Ontology Through the Beauty of God in the Deformed Christ</p> <p>12.15pm-12.35pm Jonas Narchi (Heidelberg University, Germany): Can there be a Philosophy of the Trinity? Victorine Answers Reconsidered</p> <p>12.35pm-12.55pm Ryan Hurd (Theological University Kampen, Netherlands): Analogia Entis and Trinity among the Neoscholastics: Ressourcement from the University of Salamanca for Trinitarian Ontology</p> <p>2.45pm-3.05pm Dritero Demjaha (University of Oxford,UK): The Trinity and the Fall into Time: Franz von Baader and G.W.F. Hegel’s Supratemporal Ontologies</p>

	<p>3.05pm-3.25pm Bernhard Stalla (University of Munich, Germany): The Trinitarian Ontology of Heinrich Beck and The Relationship Of Absolute Necessity, Ordering Wisdom and Personal Partnership</p> <p>4.00pm-4.20pm Petr Macek (Charles University, Prague, Czech Republic): Trinitarian Ontology as a Protection against Ideology and Idolatry: Contribution of Ctirad V. Pospíšil to the Trinitarian Ontology of Persons in Society</p> <p>4.20pm-4.40pm Matt Williams (Durham University, UK): Rahner's Symbol and Johannine Trinitarian Ontology</p> <p>5.05pm-5.25pm Valentina Gaudio (Sophia University, Loppiano, Italy): Love as the Core of a Trinitarian Ontology</p> <p>5.35pm-5.50pm Markus Enders (University of Freiburg, Germany): Closing Remarks</p>
<i>Additional information</i>	

<i>Panel number</i>	050
<i>Panel name</i>	New Aspects on Suffering in Buddhism and Christianity
<i>Date/ Time</i>	Wednesday August 31 st 3.30pm-5.45pm
<i>Format</i>	Hybrid
<i>Room</i>	DPL 23.206/Philosophikum (Domplatz 23)
<i>Abstract</i>	In the West, Buddhism is often regarded as a religion with an entirely negative view on suffering. Yet this perception is not entirely accurate. Especially in the context of the Bodhisattva ideal, Buddhism has also developed an understanding of suffering that sees some genuine spiritual value in it. This opens up new horizons for Buddhist-Christian dialogue.
<i>Chair</i>	Achim Riggert (President of INTR ^o A, Germany)
<i>Speaker</i>	<p>Sybille Fritsch-Oppermann (independent Researcher/Technical University of Clausthal, Germany): Suffering - unsatisfactoriness (dukkha) and melancholy (incurvatio in se) in Buddhism, Christianity and Art</p> <p>Mathias Schneider (University of Münster, Germany): Suffering Saviours: Jesus and the Bodhisattva</p> <p>Perry Schmidt-Leukel (University of Münster, Germany): Shantideva's Praise of Suffering</p> <p>Thomas Cattoi (Jesuit School of Theology at Santa Clara University, Berkeley, USA): The spirituality of victim souls in counterreformation Catholicism and the Tibetan practice of chod</p>
<i>Additional information</i>	This panel is organized by the European Network of Buddhist Christian Studies (ENBCS)

<i>Panel number</i>	051
<i>Panel name</i>	A Panel responding to Francis Tiso's Rainbow Body and Resurrection
<i>Date/ Time</i>	Tuesday August 31 st 3.30pm-5.45pm
<i>Format</i>	Online
<i>Room</i>	/
<i>Abstract</i>	Francis Tiso's 2016 study <i>Rainbow Body and Resurrection: Spiritual Attainment, the Dissolution of the Material Body, and the Case of Khenpo A Chö</i> (North Atlantic Books, 2016) is a seminal work that explores the points of contact, as well as the tensions between certain strands of Tibetan and Eastern Christian mystical practice. The work charts the distinctive understanding of embodied spiritual practice characterizing these two traditions, focusing on the ontological transformation of the body through sustained spiritual practice and the significance of light in this process. This panel will discuss Tiso's work and use it as a starting point to address the way in which the two traditions articulate their understanding of embodiment and subjectivity, as well as soteriology and the nature of ultimate reality.
<i>Chair</i>	Perry Schmidt-Leukel (University of Münster, Germany)
<i>Speaker</i>	Francis Tiso (Independent scholar, Diocese of Isernia, Italy) Thomas Cattoi (Jesuit School of Theology at Santa Clara University, Berkeley, USA) Brandon Gallaher (University of Exeter, UK) Fabian Voelker (University of Münster, Germany)
<i>Additional information</i>	This panel is organized by the European Network of Buddhist Christian Studies (ENBCS)

<i>Panel number</i>	052
<i>Panel name</i>	Lynn de Sylva's Visionary Approach to Buddhist-Christian Dialogue – A Book-Launch Panel
<i>Date/ Time</i>	Thursday September 2 nd 9.45am-12.00pm
<i>Format</i>	Hybrid
<i>Room</i>	DPL23.102/Philosophikum (Domplatz 23)
<i>Abstract</i>	The Sri Lankan theologian Lynn A. de Silva (1919-1982) has been one of the pioneers of Buddhist-Christian dialogue. His work did not merely influence interreligious dialogue locally and globally. De Silva had also a formative impact on the gradual opening of the World Council of Churches to dialogue with people of other faiths. The panel will discuss the lasting and still pathbreaking heritage of de Silva's thoughts. At the same time it will launch the publication of <i>A Visionary Approach. Lynn A. de Silva and the Prospects for Buddhist-Christian Encounter</i> , edited by Elizabeth J. Harris and Perry Schmidt-Leukel (St. Ottilien: EOS-Editions 2021).
<i>Chair</i>	Perry Schmidt-Leukel (University of Münster, Germany)
<i>Speaker</i>	Elizabeth Harris (Birmingham University, UK): De Silva's search for Meaning through Buddhist-Christian Dialogue

	<p>Andreas Nehring (University of Erlangen/Nuremberg, Germany): Interreligious Dialogue and Practice of Lived Religion</p> <p>Peniel Rajkumar (World Council of Churches, Geneva/ Ripon College Cuddesdon, UK): The WCC's Ongoing Commitment to Interreligious Dialogue</p>
<i>Additional information</i>	This panel is organized by the European Network of Buddhist Christian Studies (ENBCS)

<i>Panel number</i>	054
<i>Panel name</i>	Historical and Theological Lexicon of the Septuagint: A New Approach to Biblical Greek Lexicography
<i>Date/ Time</i>	Tuesday August 31 st 8:30am-10:45am
<i>Format</i>	Hybrid
<i>Room</i>	DPL 23.205/Philosophikum (Domplatz 23)
<i>Abstract</i>	<p>The Historical and Theological Lexicon of the Septuagint (HTLS) is a collective and interdisciplinary project of the Fondazione per le scienze religiose of Bologna. It is a multi-volume dictionary on the terms or groups of the most significant words of the Septuagint. Each term is analyzed within Classical and Hellenistic Greek literature, in papyri and inscriptions, in the Septuagint and in its Hebrew equivalents, in the Jewish literature in Greek, in the New Testament and in early Christian writings. The aim is to investigate meanings, use, and eventual semantic evolutions of these terms. HTLS fills an important gap in the fields of ancient philology, historical and religious studies. The project is directed by Prof. Eberhard Bons and coordinated by Anna Mambelli and Daniela Scialabba. It foresees the release of four print volumes and an electronic version of these for the Mohr Siebeck publishing house of Tübingen. The first volume is now available (2020)</p>
<i>Chair</i>	Eberhard Bons (University of Strasbourg, France)
<i>Speaker</i>	<p>Daniela Scialabba (Pontifical Biblical Institute /FSCIRE, Italy): HTLS: Approach, Methodology, Results</p> <p>Anna Mambelli (FSCIRE, Italy/ University of Strasbourg, France): An Outline of HTLS Vol. II</p> <p>Laura Bigoni (University of Strasbourg, France): HTLS Methods: The Case Study of ἐντρέπω</p> <p>Eberhard Bons (University of Strasbourg, France): HTLS Vol. II: A Sample Entry</p> <p>Katharina Lentz (Centre de Formation Diocésain Centre Jean XXIII, Luxembourg.): The Poor in the Book of Ben Sira: Terminology and Theology</p>
<i>Additional information</i>	

<i>Panel number</i>	056
<i>Panel name</i>	On Qur'ān and Philosophy
<i>Date/ Time</i>	Thursday September 2 nd 09.45am-12.00pm
<i>Format</i>	Online

<i>Room</i>	/
<i>Abstract</i>	The aim of this panel is to examine the relationship between Qur’ān and philosophy in classical and modern Islamic thought. Eggen examines Taha ‘Abd al-Rahmān’ s engagement with the Qur’ān and other possible resources of Islamic thinking guiding this engagement. She examines how Qur’ānic ideas inform the philosopher’s project of al-i’tmāniyya (trusteeship), and how he engages the Qur’ānic ethos in his theory. Hashas reflects on some projects from contemporary Islamic thought and how they approach the Qur’ān, philosophy, and moral and ethical issues for change. Mårtensson looks into natural Law Theory and the Qur’ānic concepts of God and haqq. Following John Finnis’ argument that natural law theory requires a claim to absolute Truth, she argues that Qur’ānic concepts of divine Oneness and haqq reflect natural law theory, and she uses mainly Muhammad b. Jarīr al-Ṭabarī’s “human rights”-oriented exegesis for her argument. Panzeca deals with the hermeneutics of the Qur’ānic verse of light and its spiritual exegesis as a source of philosophical reflection in the Avicennian tradition and in the post-Avicennian reception. Recently, a new movement has emerged that aims at renewing the Islamic fundamental
<i>Chair</i>	Francesca Badini (FSCIRE - “La Pira” Researcher Center, Palermo, Italy)
<i>Speaker</i>	<p>Ivana Panzeca (FSCIRE - “La Pira” Researcher Center, Palermo, Italy): The Qur’ān as a source of philosophical inspiration in the Avicennian tradition</p> <p>Jasser Auda (International Peace College South Africa/ President of the Maqasid Institute Global, Canada): Renewing the Islamic Methodology via Qur’ānic Studies</p> <p>Carmela Baffioni (University of Naples “L’Orientale” – Institute of Ismaili Studies, London, GB): Use and interpretation of Qur’ānic verses in Risāla al-ḡāmi’a</p> <p>Nora S. Eggen (University of Oslo, Norway): The Qur’ān and Tāhā ‘Abd al-Rahmān’s trusteeship paradigm (al-i’tmāniyya)</p> <p>Mohammed Hashas (LUISS University of Rome, Italy): Qur’ān, Philosophy, and Change: Reflections from Contemporary Islamic Thought</p> <p>Ulrika Mårtensson (NTNU – The Norwegian University of Science and Technology, Norway): The Qur’ān as Theory of Natural Law and Natural Rights: Viewed Through the Lens of al-Ṭabarī (d. 310/923) and Some Other Medieval Exegetes</p>
<i>Additional information</i>	

<i>Panel number</i>	059
<i>Panel name</i>	The Church and The Holocaust: Then and Now
<i>Date/ Time</i>	Wednesday September 1 st 3.30pm-6.00pm Thursday September 2 nd 3.30pm-6.00pm
<i>Format</i>	Online
<i>Room</i>	/

<p>Abstract</p>	<p>The post-war question of how the Holocaust could have occurred in Christian Europe prompted two main lines of research: Church attitudes prior to the Holocaust, and how the Church responded during the Holocaust. As literature developed, cumulative studies gave rise to indictments of the Church. While scholars agree there was no sufficient cause of the Holocaust, one often-stated necessary cause has been negative Church teachings on Jews embedded in western culture. It is also the case that one of the largest categories of Holocaust bystanders was the Church, which means that the agency of a claimed necessary cause was also a predominant bystander, appearing in every geographical schemata, overlapping in time and place in all axis, occupied, neutral, and allied countries, in both local and distant populations. The picture becomes all the more salient when viewed with the fact that scholarship has indicted the Church with a general silence during the 12 years of Nazi persecution of Jews. Yet there is imbalance between the indictments and the research. 'The Church' is often indicted as a single entity but the whole entity has not yet been researched in all of its aspects. Proposals are welcome on any aspect of 'the Church' in axis, occupied, neutral, and allied countries between 1933-1945, or on changes in post-Holocaust Church attitudes and Christian-Jewish relations, including historiographic perspectives on changing distinctions between anti-Judaism and antisemitism.</p>
<p>Chair</p>	<p>Carolyn Sanzenbacher (University of Southampton Parkes Institute for the Study of Jewish/Non-Jewish Relations and International Network for Interreligious Research and Education, UK)</p>
<p>Speaker</p>	<p><u>September 1st</u></p> <p>Carolyn Sanzenbacher (University of Southampton Parkes Institute for the Study of Jewish/Non-Jewish Relations and International Network for Interreligious Research and Education, UK): Introduction: Historiographic Challenges</p> <p>Alberto Melloni (University of Modena and Reggio Emilia/ FSCIRE, Bologna, Italy): Training Israeli Diplomacy: The Preparation of Vatican II Between Shoah and State</p> <p>Olaf Blaschke (University of Münster, Germany): From Anti-Judaism to Modern Antisemitism: German Catholic Mentalities Between 1870 and 1945</p> <p>Bruce Thompson (Chair, Lincolnshire Methodist District, UK): Echoes of Contempt: Judeophobia and the Christian Church</p> <p>Markus Thurau (Center for Military History and Social Sciences of the Bundeswehr, Germany): The Mercilessness of Christian Anti-Judaism: The Case of Michael Cardinal von Faulhaber</p> <p><u>September 2nd</u></p> <p>Rob Thompson (University College London, UK): 'The True Physicians Here are the Padres': British Christian Army Chaplains and the Liberation of Bergen-Belsen</p>

	<p>Peter Howson (Oxford Centre for Methodism and Church History, UK): After it was over: British Attempts to Understand the Attitudes of the German Churches to the Holocaust</p> <p>Sara Han (Freie Universität Berlin, Germany): After the Shoa: The Beginning of a Jewish-Christian Encounter Despite Absence of Church Solidarity</p> <p>Carina Brankovic (University of Oldenburg, Germany): Rolf Hochhuth's 'The Deputy': Catalyst for A Roman Catholic Debate on the Church and the Holocaust</p> <p>Panel Discussion: International Historiographic Challenges: Where We Are and Where We Need to Be (international database discussion)</p>
<i>Additional information</i>	

<i>Panel number</i>	060
<i>Panel name</i>	Religion and the Politics of Art
<i>Date/ Time</i>	Monday August 30 th 8.30am-12.00pm
<i>Format</i>	Hybrid
<i>Room</i>	F5/Fürstenberghaus (Domplatz 20-22)
<i>Abstract</i>	<p>Artworks mirror, express, and often challenge the socio-economic power relations of the surrounding society. Religious practices are implicated in social structures in these same ways. The intersection of religion and art, then, is an especially potent site for reflection on the complicated and various ways in which political power is upheld, strengthened, and undermined. This can occur when religious themes are present in artworks as their subject matter, but also when viewers approach artworks, whatever their thematic content, with religious sensibilities, that is, habits of looking or thinking that have been shaped by or owe something to religious contexts. This panel explores these issues by inquiring into issues of gender, nationality, race, and democratic politics, addressing such topics as: the possibilities for art to shape political agency; the political theology of encounter in artistic representations of Mexican saints; a feminist analysis of the representation of Lucretia in art and Augustine's thought; and the political implications of the aesthetics of surprise.</p>
<i>Chair</i>	Stephen Bush (Brown University, USA):
<i>Speaker</i>	<p>Stephen Bush (Brown University, USA): Beauty, Politics, and Agency</p> <p>Natalie Carnes (Baylor University, USA): Lord, when did we see you?: Mercy, Art, and Christian Visuality"</p> <p>Sarah Stewart-Kroeker (University of Geneva, Switzerland): Representations of Lucretia in Art and Augustine"</p> <p>David Newheiser (Australian Catholic University, Australia): The Power of Amazement: Contemplation and Community in Contemporary Art"</p>

	Lexi Eikelboom (Australian Catholic University, Australia): With and Against Powers of Deformation: A Theological Reading of Cindy Sherman
<i>Additional information</i>	

<i>Panel number</i>	061
<i>Panel name</i>	The poetic-exegetical rewritings of the Bible in Late Antiquity: the case of the Heptateuchos of the Ps.-Cyprian
<i>Date/ Time</i>	Thursday September 2 nd 4.00pm-6:15pm
<i>Format</i>	Online
<i>Room</i>	/
<i>Abstract</i>	This panel intends to take stock of the Heptateuchos of Ps. Cyprian, who, among all the biblical poems of late Antiquity is still the least studied and therefore the most mysterious. The EA 4377 of Strasbourg has organized a team of researchers for the purpose of a new critical edition with commentary on this. Four speeches by the researchers of the team present some aspects of their work, being preceded by two introductory reports on the literary genre of biblical poetry in general and on its cultural background.
<i>Chair</i>	Michele Cutino (Université de Strasbourg, France)
<i>Speaker</i>	Donato De Gianni (Université de Catane, France): "High" and "Low" Genres in Heptateuch Poem: Imitation, Allusivity and Narrative Strategies Renaud Lestrade (Université de Strasbourg, France): Omnia tum iuuenis signanter clausa reuelat : the figure of Joseph (Gen.37-47) in the Heptateuch poem (Lib. geneseos 1115-1463) Francesco Lubian (Università di Padova, Italy): Voices from the Book of Numbers: the Episode of Balaam's Donkey Luciana Furbetta (Università "La Sapienza" Rome, Italy): Bible and Intertext: an inquiry into the narrative strategies in the Heptateuchos poem: the example of Metrum super Deuteronomium
<i>Additional information</i>	

<i>Panel number</i>	062
<i>Panel name</i>	Human Dignity and the Human Future: Legal and Ethical Implications of Emerging Biotechnologies
<i>Date/ Time</i>	Tuesday August 31 st 2.15pm-5.45pm
<i>Format</i>	Hybrid
<i>Room</i>	F5/Fürstenberghaus (Domplatz 20-22)
<i>Abstract</i>	This panel will address the theological, ethical, legal, and anthropological implications of emerging biotechnologies. Technological developments are rapidly altering the experience of being and becoming human from the origins of life, to the end of life, to the nature of life itself. How should law

	respond, not only with respect to regulating scientific practice, but with respect to shaping emergent notions of the human? How does law give shape and measure to such inherited concepts as human flourishing, human rights, and human dignity in light of new biotechnologies? How do emerging biotechnologies impact our understanding of personhood? Human nature? Human dignity? Human rights?
<i>Chair</i>	Zachary Calo (Hamad bin Khalifa University, Qatar)
<i>Speaker</i>	Zachary Calo (Hamad bin Khalifa University, Qatar): Human Dignity after the Human Michael Moreland (Villanova University, USA): Liberalism, Technology, and Justice Jessica Giles (The Open University, UK): Claiming intellectual property rights on behalf of God Rodrigo Vitorino Souza Alves (Universidade Federal de Uberlândia, Brazil): Towards a Rights-Based Approach to Artificial Intelligence: An Exploration of the OECD and G20 Principles Valerie Fickert (Eberhard Karls Universität Tübingen, Germany): Human dignity, medical practice and the need for a new philosophy of medicine within the medical discipline
<i>Additional information</i>	

<i>Panel number</i>	063
<i>Panel name</i>	The Power of Religion in the Laws on Interpersonal Relationships
<i>Date/ Time</i>	Tuesday August 31 st 8.30am-5.45pm
<i>Format</i>	Online
<i>Room</i>	/
<i>Abstract</i>	Interpersonal relationships are at the crossroads of law, culture and religion. The law is influenced by religion even in secularized States, especially connected to the regulation of family, association and fraternity. Many differences depend precisely on religious diversities: as demonstrated by monogamous or polygamous marriage, divorce or repudiation, adoption or <i>kafala</i> , ability to inherit, forms of association. Therefore, some problems of coexistence arise in multicultural societies since religious models sometimes conflict with human rights standards or gender issues, etc. The aim of this panel is to investigate, also in a comparative perspective, the different solutions provided in various European legal systems and at the European level (Eu and Coe), as well as in non-European countries, in order to balance religious accommodation claims with public policy issues in matters of interpersonal relationships. The panel will examine the topic from different point of view: (1) Family and education; (2) Marriage; (3) Empowerment and emancipation from religion; (4) The challenges of multireligious and multicultural societies.
<i>Chair</i>	Pierluigi Consorti (Università di Pisa, Italy) Maria Luisa Lo Giacco (Università di Bari “Aldo Moro”, Italy) Rossella Bottoni (Università di Trento, Italy)

	<p>Maria d'Arienzo (Università di Napoli Federico II, Italy)</p>
<i>Speaker</i>	<p>Topic 1: Family and education Chair: Pierluigi Consorti (Università di Pisa, Italy)</p> <p>Mario Ferrante (Università di Palermo, Italy): The formation of religious identity in family relationships</p> <p>Maria Cristina Ivaldi (Università della Campania Luigi Vanvitelli, Italy): The place of religion in the French education system between private schools and the secular teaching of the religious fact in public schools</p> <p>Maria Luisa Lo Giacco (Università di Bari “Aldo Moro”, Italy): The Power of religion in the parental relationships laws</p> <p>Adelaide Madera (University of Messina, Italy): Muslim family relationships and claim for accommodation in Western countries. A comparative survey between common law and civil law legal systems</p> <p>Stefano Testa Bappenheim (Università di Camerino, Italy): The places of religions in the German education system: Art. 4 and 7 GG, there are more things in heaven and earth, then are dreamt of in our philosophy</p> <p>Topic 2: Marriage Chair: Maria Luisa Lo Giacco (Università di Bari “Aldo Moro”, Italy)</p> <p>Rossella Bottoni (Università di Trento, Italy): Religious marriages in the ECtHR case law</p> <p>Michelle Flynn (Université Chatolique de Louvain, Belgium): Marriage and Divorce in Ireland: What will the State permit?</p> <p>Cristina Dalla Villa (Università di Teramo, Italy): Wojtyła’s teaching on family: the liturgical reform of marriage</p> <p>Luigi Mariano Guzzo (Università Magna Graecia di Catanzaro, Italy): Being a married priest or being married with a priest? Holy orders and family institution in Christian law</p> <p>Laura Kallatsa (University of Eastern Finland, Finland): Homosexuality, Same-Sex Marriage and the Evangelical Lutheran Church of Finland</p> <p>Enrica Martinelli (Università di Ferrara, Italy): “Omnia vincit amor”? Interreligious marriages in the law of monotheistic religions</p> <p>Daniela Tarantino (Università di Genova, Italy): The introduction of civil marriage in Italy, France and Spain. An historical and juridical overview between the reactions of the Roman Church and the civil society responses</p> <p>Topic 3: Empowerment and emancipation from religion Chair: Rossella Bottoni (Università di Trento, Italy)</p>

	<p>Antonello De Oto (Alma Mater-Università di Bologna, Italy): Spiritual assistance, State power and personal identity: the complex Italian puzzle</p> <p>Fabio Franceschi (Sapienza-Università di Roma, Italy): The influence of religions' points of view on the legal discipline of end-of-life issues. The Italian case</p> <p>Vasco Fronzoni (Università di Napoli "L'Orientale", Italy): Law, power and religion in the intra-family relations of Islamic communities. Some cases in the UK and Italy</p> <p>Caterina Gagliardi (Università della Calabria, Italy): Religious women's organisations in the European integration processes</p> <p>Francesca Oliosi (Università di Trento, Italy): The curious case of conflict between sharia and human rights</p> <p>Topic 4: The challenges of multireligious and multicultural societies Chair: Maria d'Arienzo (Università di Napoli Federico II, Italy)</p> <p>Fabio Balsamo (Università di Napoli Federico II, Italy): Old and new jurisdictionalisms: the property regime of religious associations in State legal systems</p> <p>Federica Botti (Alma Mater-Università di Bologna, Italy): Religious freedom, cultural heritage and identity in Eastern Europe. The cases of Montenegro and Kosovo</p> <p>Rosa Geraci (Università di Palermo, Italy): Cultural crimes and cultural defences within family</p> <p>Chiara Lapi (Università di Pisa, Italy): Hindutva in multireligious India. Persons in front of bans, symbols and dangers</p> <p>Alessandro Tira (Università di Bergamo, Italy): Anti-conversion laws in India: a different legal model of interpersonal relationships</p> <p>Conclusive Remarks: Pierluigi Consorti (Università di Pisa, Italy): The Power of Religion in Interpersonal Relations Laws. Final Remarks</p>
<i>Additional information</i>	The Panel is organized by the research group DiReSoM (Diritto e Religioni nelle Società multiculturali) under the patronage of ADEC (Associazione dei docenti universitari della disciplina giuridica del fenomeno religioso)

<i>Panel number</i>	064
<i>Panel name</i>	Prophets, Prognosticators and the Theo-Logics of Protest
<i>Date/ Time</i>	Monday August 30 th 8.30am-6.15pm
<i>Format</i>	Hybrid
<i>Room</i>	F3/Fürstenberghaus (Domplatz20-22)

<p>Abstract</p>	<p>Papers in these panels will examine "<u>theologies</u>" of <u>protest</u> and/or the <u>prophetic</u> that are focused on particular regions or events and that are methodologically and confessionally/religiously diverse.</p> <p>Prophets. The figure and discourse of "the prophet" came to great prominence in relation to protest in the twentieth century, and this association remains strong today. But although prophets figure prominently in the Jewish and Christian Biblical canons, prophets and theological discussion of the prophetic is a comparatively minor theme in the history of Christianity until the 20th century, when it becomes tightly associated with social justice on the one hand and pentecostal theologies on the other. Protest. Social uprisings instigated by protests have catalyzed major social reformation and even revolution, and 2019-2020 witnessed a surge in popular protest movements around the world. Often protests are conducted by means of relating identity, values, and social structures to claims about what is fundamentally real, right and thus good. And this is theological territory. Of course, religious and theological messages are also quite often explicitly present in protest movements and prominently associated with one another, with protest alternately seen as intrinsic or antithetical to religious faithfulness. Yet, despite this, little direct attention has been given to a theological assessment of protest.</p>
<p>Chair</p>	<p>Matthew Ryan Robinson (RFW Universität Bonn, Germany)</p>
<p>Speaker</p>	<p>Elorm Nick Ahiale-Mawusi (RFW Universität Bonn, Germany): The Prophet William Harris Wade and African Pentecostalism: Contested Identities and the Quest for Particularity in African Christianity</p> <p>Lani Anaya Jimenez (RFW Universität Bonn, Germany): Set an example to the believers: the intersections of youth-led activism and faith</p> <p>David B. Smith (RFW Universität Bonn, Germany): Woven Confessions: Religious Symbology & the Intra-Ecclesial Struggle for LGBTQ+ Inclusion in the PCUSA</p> <p>Yusuke Okada (Martin Luther University Halle-Wittenberg, Germany): Kanzo Uchimura: Protesting Prophet in Modern Japan</p> <p>Che wai Chan (RFW Universität Bonn, Germany): Free Men on Captured Land: "Be Water" and the Protests in Hong Kong</p> <p>Matthias Ehmann (Theologische Hochschule Ewersbach, Germany): Theologies in context of migration as theologies of resistance: Free Church perspectives on asylum, deportation and protest in the solidarity crisis</p> <p>Lisanne Teuchert (Ruhr-Universität Bochum, Germany): Anger, Indignation, Resentment: The Emotional Side of Protest and its Way into Protestant Theo-logics in Germany</p> <p>Hadje C. Sadje (Hamburg University, Germany): Occupy Till I Come: Doing the Threefold Mission of Jesus Christ as Prophet, Priest, King in the Age of Duterte's Populism</p> <p>Sam Sunny Anand Sigamani (RFW Universität Bonn, Germany): Prophets Outside the Camp: Journey of the Theology of Untouchables</p>

	<p>Christian Kern (KU Leuven, Belgium): Kenotic Embodiments: A Theology of Provocative Political Performances</p> <p>Ikenna Paschal Okpaleke (RFW Universität Bonn, Germany): The legitimacy of dissent? Democracy and ecclesiology in dialogue</p> <p>Matthew Ryan Robinson (RFW Universität Bonn): Papers Response and Closing Remarks</p>
<i>Additional information</i>	

<i>Panel number</i>	065
<i>Panel name</i>	Author meets Critique - Mary Magdalene: A Reception History
<i>Date/ Time</i>	Monday August 30 th 04.00pm-6.15pm
<i>Format</i>	Hybrid
<i>Room</i>	F5/Fürstenberghaus (Domplatz 20-22)
<i>Abstract</i>	<p>Presentation and discussion of E. Lupieri (Ed.), <i>Una sposa per Gesù. Maria Maddalena tra antichità e postmoderno</i>, Roma, Carocci, 2017; Id. (Ed.), <i>Mary Magdalene from the New Testament to the New Age and Beyond</i> (TBN 24), Leiden, Brill 2020; and Id. (Ed.), <i>I mille volti della Maddalena. Saggi e studi</i> (Biblioteca di testi e studi), Roma, Carocci 2020. The three volumes will be discussed as examples of recent international studies in the field of the so-called "Reception History" of biblical themes.</p>
<i>Chair</i>	
<i>Speaker</i>	<p>Discussants:</p> <p>Luca Arcari (Università di Napoli "Federico II", Italy)</p> <p>Laura Carnevale (Università di Bari "Aldo Moro", Italy)</p> <p>Arianna Rotondo (Università di Catania, Italy)</p> <p>Respondent:</p> <p>Edmondo Lupieri (Loyola University Chicago, USA)</p>
<i>Additional information</i>	

<i>Panel number</i>	066
<i>Panel name</i>	Religious Reform and Anti-Ottoman Crusade: The Correspondence of John of Capestrano in Hungary
<i>Date/ Time</i>	Wednesday September 1 st 08.30am-12.00pm
<i>Format</i>	Hybrid
<i>Room</i>	F43/Fürstenberghaus (Domplatz 20-22)
<i>Abstract</i>	<p>John of Capestrano, one of the leading figures of the Franciscan Observance in the fifteenth century, has left behind a correspondence of almost 700 items. In the last few years, a number of small teams of researchers have been working on the edition of these letters, region by region, as part of an international cooperation initiated by Prof. Letizia Pellegrini. A Polish team has already published one portion: Paweł Kras et al., eds., <i>The Correspondence of John of Capistrano, vol. 1: Letters Related to the History of Poland and Silesia, 1451-1456</i> (Warsaw and Lublin: Tadeusz Manteuffel</p>

	<p>Institute of History, Polish Academy of Sciences, and Wydawnictwo KUL, 2018). Our research group financed by the National Research, Development and Innovation Office of Hungary (http://nyilvanos.otkapalyazat.hu/index.php?menuid=930&num=125463&keyword=125463&lang=EN) is working – in close cooperation with Iulian Mihai Damian and Carmen Florea from Cluj-Napoca – on the edition of John’s correspondence during his stay in the Kingdom of Hungary (1455-1456). The relevance of this source material lies, first of all, in allowing us to have an insight into a wide network of personal contacts of a European scale in contemporary ecclesiastical and secular politics, with particular reference to religious reform, mission (particularly among Christians of the Eastern Rite), and the anti-Ottoman crusade. The aim of the proposed panel is to present the results of our research project and to discuss them in a broader international context.</p>
<i>Chair</i>	Gábor Klaniczay (Central European University, Budapest, Hungary)
<i>Speaker</i>	<p>Iulian Mihai Damian (Babeş-Bolyai University, Cluj-Napoca, Romania): Relations with the Greek Church as Reflected in John of Capestrano’s Correspondence</p> <p>Carmen Florea (Babeş-Bolyai University, Cluj-Napoca, Romania): Mission to the Periphery of Latin Christendom: John of Capestrano and the Local Power Relations</p> <p>György Galamb (University of Szeged, Hungary): Exchange of Information in the Correspondence of John of Capestrano during his Mission in Hungary</p> <p>Ottó Gecser (Eötvös Loránd University, Budapest, Hungary): Digital Research Tools and the Correspondence Network of John of Capestrano, 1455-1456</p> <p>Gábor Klaniczay (Central European University, Budapest, Hungary): John of Capestrano as a Preacher and Living Saint in Hungary, 1456</p> <p>Letizia Pelligrini (University of Macerata, Italy): Christianity and Europe: The Middle Ages on the Frontier</p>
<i>Additional information</i>	

<i>Panel number</i>	067
<i>Panel name</i>	Christian Theology as Comparative Theology
<i>Date/ Time</i>	Thursday September 2 nd 2.45pm-05.00pm
<i>Format</i>	Hybrid
<i>Room</i>	DPL23.201/ Philosophikum (Domplatz 23)
<i>Abstract</i>	<p>This panel explores the possibility and conditions of Christian theology as comparative theology for the sake of the religiously pluralistic and secular world of the third millennium. It means that what is nowadays called comparative theology, a detailed and focused comparison between two or more faith traditions with regard to a specific topic or theme, is being adopted as an integral part of “normal” theological inquiry and research. In other words, rather than considering comparative theology merely as a separate – or perhaps: an auxiliary – task, the comparative aspect belongs to</p>

	the standard procedures and tasks of theology. To give an example: the theologian researching Christian doctrines – equipped with a basic knowledge of other faiths – would not only engage scriptural, historical, systematic, and philosophical materials in Christian tradition but also in Islamic or Buddhist or other traditions.
Chair	Sanna Urvas (University of Helsinki, Finland)
Speaker	Perry Schmidt-Leukel (University of Münster, Germany): Christian Theology as Comparative Theology: A Buddhist-Christian Perspective Klaus von Stosch (University of Paderborn, Germany): Christian Theology as Comparative Theology: A Muslim-Christian Perspective Karin Kallas-Pöder (University of Helsinki, Finland): Christian Theology as Comparative Theology: A Jewish-Christian Perspective
Additional information	

Panel number	068
Panel name	Author meets Critique- Veli-Matti Kärkkäinen, <i>A Constructive Christian Theology for the Pluralistic World</i> , 5 vols. (Eerdmans, 2013-17)
Date/ Time	Thursday September 2 nd 05.15pm-06.15pm
Format	Hybrid
Room	DPL23.201/ Philosophikum (Domplatz 23)
Abstract	The five-volume comprehensive presentation of Christian dogmatics -- <i>Christ and Reconciliation</i> (vol. 1), <i>Trinity and Revelation</i> (vol. 2), <i>Creation and Humanity</i> (vol. 3), <i>Spirit and Salvation</i> (vol.4), <i>Hope and Community</i> (vol. 5) - - engages not only the breath of Christian tradition but also the current global diversity, as well as, four other living faiths, namely Judaism, Islam, Buddhism, and Hinduism. Where relevant, it also engages natural sciences and brain study. This session focuses on but is not limited to the last volume, <i>Community and Hope</i> . This is the first time in the history of religions that a representative of a particular religious tradition seeks to construct a full-scale presentation of its religious beliefs and teachings in a dialogue with a number of other living faith traditions.
Chair	Sanna Urvas (University of Helsinki, Finland):
Speaker	Discussants: Peter de Mey (Catholic University of Leuven): Christian Theology as Comparative Theology: A Catholic Theologian’s Perspective Sanna Urvas (University of Helsinki, Finland): Christian Theology as Comparative Theology: A Pentecostal Theologian’s Perspective Karin Kallas-Pöder (University of Helsinki, Finland): Christian Theology as Comparative Theology: From a Lutheran Perspective” Veli-Matti Kärkkäinen (Fuller Theological Seminary, USA/University of Helsinki, Finland)

<i>Additional information</i>	
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<i>Panel number</i>	069
<i>Panel name</i>	The Nuncio's Secret Archives': Papal Diplomacy and European Multi-denominational Societies Before the Thirty Years War'
<i>Date/ Time</i>	Wednesday September 1 st 11.00am-01.15pm
<i>Format</i>	Online
<i>Room</i>	/
<i>Abstract</i>	<p>The panel will present an Italian national-funded on-going project on the political archives of two great papal diplomats: the cardinal Giovan Francesco Commendone (1524-1584) – twice legate to the Empire in 1560-63, 1566-68, then papal nuncio and legate in Poland (1563-15, 1571-73) – and his secretary Antonio Maria Graziani (1537-1611).</p> <p>In the aftermath of the peace of Augusta (1555) and before the foundation of Propaganda Fide (1622), the papal knowledge of a vast and strategical area in the heart of Europe passed through the mediation of these two prominent diplomats who dominated with their networks the first phase of the confrontation between Rome and countries where Catholics and heretics shared the same public space, the coexistence between different faiths being regulated by a series of 'religious peaces'.</p> <p>In this geography of jurisdictions, powers and practices built from above and below, Commendone and Graziani confronted themselves in a free and proactive manner with societies within which "heresy" was legalized, and had to autonomously go deeper into the matter, trying to ensure the survival of Catholicism. Their political archives, conserved between Vada (Livorno) and University of Kansas, provide us with brand new insights into Counter-reformation policies, thus overcoming traditional paradigms that tend to simplify the relations between Rome and multi-denominational Europe on inquisitorial, missionary and conversionistic schemes.</p>
<i>Chair</i>	Alain Tallon (Sorbonne Université, Paris, France)
<i>Speaker</i>	<p>Elena Bonora (University of Parma, Italy): Papal Diplomacy and European Multi-denominational Societies Before the Thirty Years War</p> <p>Antonella Barazi (University of Padua, Italy): Papal diplomats and their networks: the Padua crossroads</p> <p>Matteo Al Kalak (University of Modena, Italy): Another Counterreformation: the heritage of Commendone and Graziani in 18th century Catholic Church</p> <p>Dorit Raines (University of Venice, Italy): The Nuncio's Secret Archives: the archival turn and the digital revolution</p>
<i>Additional information</i>	

<i>Panel number</i>	070
<i>Panel name</i>	Populism, Sovranism, Post-Secularism: the role of Religions in the Public Space
<i>Date/ Time</i>	Wednesday September 1 st 9.45am-12.30pm

<i>Format</i>	Online
<i>Room</i>	/
<i>Abstract</i>	The panel is focusing on the macro-theme “Religions and Public Space”, and on sociological, political, theological approaches to it.
<i>Chair</i>	Claudio Paravati (Study Center and Magazine Confronti)
<i>Speaker</i>	<p>Session 1: The Theological Political Legacy in Modern Democracy</p> <p>Balaganapathi Devarakonda (University of Delhi, India), Michele Nicoletti (University of Trento, Italy), Debora Spini (New York University in Florence, Italy)</p> <p>Session 2: Interconfessional Theology in the Shade of St. Peter's Cupola</p> <p>Lothar Vogel (Waldensian Faculty of Theology in Rome, Italy), Marco Staffolani (Lateranenses University, Rome, Italy), Monica Rimoldi (San Paolo Publisher, Italy)</p> <p>Moderator: Fulvio Ferrario (Waldensian Faculty of Theology in Rome, Italy)</p>
<i>Additional information</i>	This panel is organized by Centro Studi Confronti

<i>Panel number</i>	072
<i>Panel name</i>	Transnational Dynamics of Politics and Religion
<i>Date/ Time</i>	Wednesday September 1 st 8.30am-1.15pm
<i>Format</i>	Online
<i>Room</i>	/
<i>Abstract</i>	Human dynamics in all its facets have been increasingly transcending local and national boundaries due to technological innovations, financial capital flows and their interrelations with natural processes such as climate change. Among others, the already complex interplay between politics, law and religion finds itself spread across various geographical and ontological dimensions. Accordingly, religion in its dimensions such as identity, practice, doctrine or spirituality intermingles with local, national, and transnational political processes, actors or issues: state politics is affected by political processes or wars beyond its borders involving religion and vice versa, transnational religious movements, organizations, networks and communities challenge not only states' sovereignty claims or existing existing models of diversity governance, but also concern public security and societal cohesion. These dynamics question traditionally established hierarchies and negotiated leadership structures alike. This panel is interested in the various manifestations of transnational dynamics of religion and politics. Contributions might focus on political processes involving minority or migrant communities, transnational practices, narratives, movements, organizations, transnationally influential individuals or international organizations.
<i>Chair</i>	Maximilian Lakitsch (University of Graz, Austria)

	Kerstin Wonisch (Eurac Research Bolzano, Italy)
<i>Speaker</i>	<p>Ediz Hazir (Charles University, Prague, Czech Republic): Resilience and Religious Belonging of Multicultural and Multinational Encounters in the “Infidel Izmir”</p> <p>Kristina Stöckl (University of Innsbruck, Austria): The formation of a European Christian Right through the transnational networks of moral conservative actors</p> <p>Oula Kadhun (University of Birmingham, UK): Iraqi Shia Transnational Charities in the Age of ISIS and Counter-terrorism</p> <p>Maximilian Lakitsch (University of Graz, Austria): The Posthuman Dynamics of Religion and Politics</p> <p>Haian Dukhan (CES Budapest, Hungary): Between the Devil and Blue Deep Water: How the Security Dilemma Shapes the Position of Christian Community in north eastern Syria</p> <p>Enrica Fei (Bundeswehr University Munich, Germany): Shi’a Iraq & Shi’a Iran: Transnational Shi’a Identity & Iraqi Issue-Politics</p> <p>Michaela Quast-Neulinger (University of Innsbruck, Austria): Burke’s Legacy: Critical Perspectives on the Return of Theo-political Authoritarianism at the example of R.R. Reno and Yoram Hazony</p>
<i>Additional information</i>	

<i>Panel number</i>	074
<i>Panel name</i>	Contemporary Protestant Moral Theology: Topics and Trajectories
<i>Date/ Time</i>	Tuesday August 31 st 2.15pm-5.45pm
<i>Format</i>	Online
<i>Room</i>	/
<i>Abstract</i>	<p>The aim of this panel is to provide a forum for philosophically attuned and historically informed work in Protestant moral theology. Papers will consider what the Protestant moral traditions provides for ethical reflection in our rapidly changing, increasingly pluralistic societies. The panel will also address important changes in the academic guild of Christian ethics and in the wider religious landscape of Western culture. In recent years, some scholars—ethicists, historians, and social critics—have expressed doubts about the viability of distinctively Protestant moral theology. Characteristic Protestant commitments, they fear, hinder rather than help moral reflection and practice. Others worry that those same commitments are inhospitable to philosophy’s essential contribution to a religious ethics that is attentive to the challenges of our increasingly pluralistic social contexts. In the past decade, however, several scholars have challenged both these concerns by offering historically attentive and philosophically rich interpretations of key Protestant figures and themes. This panel will build on these developments. It will consider a wide range of topics in Protestant moral theology and approaches to ethical inquiry. The hope is to present aspects of a vital and</p>

	self-conscious Protestant moral theology, one that can make important contributions to both the academic study of religion and to the wider public.
<i>Chair</i>	Charles Guth (Princeton Theological Seminary, USA) Joseph Lim (University of Notre Dame, USA)
<i>Speaker</i>	Sarah Stewart-Kroeker (Université de Genève, Switzerland): Protestant Imagination and Bodily Vulnerability Joseph Lim (University of Notre Dame, USA): Peoples and Friendships: An Analysis of Deformed Race-Relations Emily Dumler-Winckler (Saint Louis University, USA): Protestant Virtue Charles Guth (Princeton Theological Seminary, USA): Friendship with God Patrick Haley (Princeton Theological Seminary, USA): ‘Heretics,’ ‘Heathens,’ ‘Apostates’: Problems of Authority and Accountability in Contemporary American Protestantism Neil Arner (University of Notre Dame, USA): Unity through Repentance: Ecumenism of
<i>Additional information</i>	

<i>Panel number</i>	075
<i>Panel name</i>	Theologies of Disability: A Driving Force for Change
<i>Date/ Time</i>	Tuesday August 31 st 2.15pm-5.45pm Wednesday September 1 st 2.15pm-5.45 pm
<i>Format</i>	Hybrid
<i>Room</i>	Tuesday: F043/Fürstenberghaus (Domplatz 20-22) Wednesday: DPL23.201/Philosophikum (Domplatz 23)
<i>Abstract</i>	Ever since the publication of Nancy Eiesland’s book <i>The Disabled God</i> , theologians of disability have challenged mainstream representations of God, interpretations of Scripture, and what it means to live a dignified life before God. Still, when disability and other critical perspectives are not taken into account, questions about the nature of God, church, and humanness are being asked from a narrow “ablebodied” perspective, often implying that impairment is considered “abnormal” and “unwanted”. Religious perspectives inform people’s worldviews and determine their attitudes and actions in society. Hence, promoting a more inclusive society where all are welcome regardless of one’s (dis)abilities may need the transformation of religious beliefs concerning disability. This interdisciplinary panel seeks to question how critical reflection on the practices and holy texts of faith communities from a disability perspective can lead to a more complete comprehension of God and humanity. Can a renewed hermeneutics bring about changes in the practices of faith communities, e.g. in their liturgical celebrations, in the way people bear witness to their faith, or build community? Can a renewed theological perspective on disability be a driving force in the transformation of our societies towards more inclusiveness and belonging? Equally, how can the study of theology and religion be transformed from disability

	perspectives? We invite papers that address this panel's topic along these lines.
<i>Chair</i>	Léon van Ommen (University of Aberdeen, Scotland) Talitha Cooreman-Guittin (Université catholique de Louvain, France)
<i>Speaker</i>	<p><u>Tuesday August 31st</u></p> <p>Session 1: Chair: Léon van Ommen (University of Aberdeen, UK) Topher Endress (University of Aberdeen, UK): Disability and the Spatial Imagination in Theology: A Critical Hermeneutic for the Built Environment</p> <p>Hans Schaeffer (Theologische Universiteit Kampen, Netherlands)/Koos Tamminga (Theologische Universiteit Kampen, Netherlands): Does inclusion save us all? Pitfalls and perspectives for inclusive hermeneutics</p> <p>Martine Vuk (Université de Fribourg, Switzerland): Disability studies and Disability theology perspective on disability</p> <p>Session 2: Chair : Talitha Cooreman-Guittin (Université catholique de Louvain, Belgium)</p> <p>Sophie Izoard (Université catholique de Lille, France): From Weak Theology to Weak Leadership: Bringing about a Change in Management Studies</p> <p>Axel Liegeois (KU Leuven, Belgium): Intimacy and sexuality in persons with intellectual disabilities: a challenge to church morality</p> <p><u>Wednesday September 1st</u></p> <p>Session 1: Chair: Léon van Ommen (University of Aberdeen, UK)</p> <p>Justin Glyn, SJ (University of Divinity, Australia): Et Homo Factus Est: Incarnation, Disability and Interdependence</p> <p>Daniel Rempel (University of Aberdeen, UK): Intellectual Disability and the Christian Life: A New Perspective at the Intersection of Barth and Disability</p> <p>Tony Stiff (Western Theological Seminary, USA): Disabling the Table, Enabling Presence: A Disability Theology Approach to the Eucharist</p> <p>Session2: Chair: Talitha Cooreman-Guittin (Université catholique de Louvain, Belgium)</p> <p>Cynthia Tam (National Coordinator for Disability Ministries at The Christian and Missionary Alliance, Canada): Oneness in Christ with People Experiencing Profound Autism</p> <p>Anne Masters (Director of Office for Pastoral Ministry with Persons with Disabilities, Newark, USA): Considering a Case for Rights AND Charity</p>

<i>Additional information</i>	
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<i>Panel number</i>	076
<i>Panel name</i>	The Lutheran Reformation between Lived Religion and Theology: Methodological approaches and case studies
<i>Date/ Time</i>	Monday August 30 th 9:45am-10.45am
<i>Format</i>	Online
<i>Room</i>	/
<i>Abstract</i>	<p>Recent contemporary and historical research on religion has paid increasing attention to religious practices, asking how religious ideas and beliefs are experienced and lived out in different intellectual, social and cultural contexts. In Reformation studies such approaches, coined e.g. as 'lived religion' or 'mode of living', promise fruitful insights into the multifaceted changes of religion, society and everyday life. As a contribution to ongoing discussions, the panel combines methodological, theological and historical reflections with concrete case studies, focusing on transformations within 16th century Lutheran thought and practice.</p> <p>The opening paper by Risto Saarinen and Karin Kallas-Pöder discusses methodological issues of interpreting Reformation theology as a mode of living and applies the concept to Martin Luther's <i>De servo arbitrio</i> (1525). In the second paper, Tapio Leinonen explores how Luther used Moses as an embodiment of leadership in <i>Lectures on Deuteronomy</i> (1525) to provide faith- and love-based mode(s) of living and leadership for different audiences. Finally, Sini Mikkola analyses lay reformer Katharina Schütz Zell's (1498–1562) self-understanding as a chosen servant of God from the viewpoint of biblical reception history, proposing that the use of these (masculine) biblical images formed a central basis of Schütz Zell; argumentation concerning the living out of her religion in public</p>
<i>Chair</i>	Päivi Räisänen-Schröder (University of Helsinki, Finland)
<i>Speaker</i>	<p>Karin Kallas-Pöder (University of Helsinki, Finland)/ Risto Saarinen (University of Helsinki, Finland): Reformation theology as mode of living? Methodological issues and a case study</p> <p>Tapio Leinonen (University of Helsinki, Finland): Luther and Lived Leadership in Moses</p> <p>Sini Mikkola (University of Eastern Finland, Kuopio, Finland): Between biblical reading and lived religion: A reception historical view on Katharina Schütz Zell's self-understanding as the chosen servant of God</p>
<i>Additional information</i>	

<i>Panel number</i>	077
<i>Panel name</i>	The Study of Religions in/about the Spanish-Speaking Context (and Beyond)
<i>Date/ Time</i>	Thursday September 2 nd 8.30m-12.00pm
<i>Format</i>	Hybrid
<i>Room</i>	DPL23.201/Philosophikum (Domplatz 23)

Abstract	<p>The study of religions in the Spanish speaking context has on many occasions been subordinated to the theological, as a result of work carried out behind the back of both the University and the Catholic Church. However, different platforms in the last decades of the 20th century have tried to generate academic spaces for research on religions, from a comparable perspective to the disciplinary field of Religious Studies or History of Religions, which have a long trajectory in other academic contexts. The figure of Álvarez de Miranda, in whom the Institute of Religious Sciences (IUCRR) of the Complutense University has its roots, and of Feliciano Montero, master of historians of religions in Spain, the Spanish Association of Contemporary Religious History (AEHRC), the Project God in Contemporary Literature (PDLC) and the Association of Young Researchers in Sciences of Religions (AJICR) have constituted vanguards in this respect.</p> <p>The aim of this panel is to continue this effort through the presentation of research on religions in or about the Spanish speaking context, with the aim of debating the methodological, disciplinary and thematic challenges of this study from the various works that are being carried out in this regard. The objective of the discussion is that, on the basis of the diversity of disciplines and themes from which we face our work, we approach and share a broader view of the challenges of the study of religions.</p>
Chair	Francisco Javier Fernández Vallina (Universidad Complutense de Madrid, Spain)
Speaker	<p>Cristina Expósito de Vicente (Universidad Complutense de Madrid, Spain): The artistic diagnosis as a tool for the Study of Religions: advances in the Spanish panorama</p> <p>Belén Cuenca Abellán (Universidad de Sevilla / Universidad Complutense de Madrid, Spain): The Islamic past in Spain through the present: rethinking the art of al-Andalus</p> <p>Margot Leblanc (KU Leuven, Belgium): The role of prejudice in debate: the (early) 14 th century case of Ramon Llull and Hamar</p> <p>Antonio Barnés Vázquez (Complutense University of Madrid): <i>Dream and God in Antonio Machado</i>.</p> <p>Santiago Sevilla Vallejo (Universidad de Salamanca, Spain): Psychoanalysis, religion and literature in Erich Fromm</p> <p>Francisco Javier Fernández Vallina (Universidad Complutense de Madrid, Spain): The Study of Religions in the Spanish Context (and Beyond)</p>
Additional information	
Panel number	078
Panel name	Challenges and paradoxes of post-secularity in Europe: religious, social and cultural transformations in a secular frame
Date/ Time	Wednesday September 1 st 12.15pm-5.45pm
Format	Hybrid

<i>Room</i>	F043/Fürstenberghaus (Domplatz 20-22)
<i>Abstract</i>	<p>After decades of an intense process of secularization in Europe, a process which has ended in a deep symbolic-religious crisis, the loss of confidence in religious institutions, etc., Europe is now confronted with challenges and paradoxes on which this panel wishes to reflect. Faced with a strongly secularised majority population, European identities –among them religious ones– return to the forefront of the political scene or the cultural creation in a Europe in which 71% of its citizens still continue to declare themselves Christians (Pew Research 2018). For European society to date, religious faith may have been progressively emptied, but a broader understanding of religions has proved to be more resilient (Habermas 2009). In the midst of this ambiguous situation, a process of change and another of questioning of religious institutions are being experienced in parallel, especially noticeable in the Catholic Church and the papacy of Francis.</p> <p>We live in the paradoxes of the assumed decadence of a religious belief that does neither withdraw from the public sphere nor disappear from cultural reflection and sociological reality; of a Church in change that does not finish confronting the reforms in a definitive way. The objective of this panel is the presentation of different communications that are able to shed light on the most controversial and paradoxical points of the described reality and with a view to understanding the traces that make up post-secularity.</p>
<i>Chair</i>	Francisco Javier Fernández Vallina (Complutense University of Madrid, Spain)
<i>Speaker</i>	<p>Luis Santamaría del Río (Red Iberoamericana de Estudio de las Sectas-RIES): The cult controversy in Spain between 1980 and 2000</p> <p>Ewelina Berdowicz (Adam Mickiewicz University, Poznań, Poland): Post-secular Europe and the demons. The Neo-Pentecostal teachings and their influence on the number of exorcists in the Catholic Church</p> <p>Ariadna Álvarez Gavela (Complutense University of Madrid, Spain): A conservative revolution: The transformation of theological motives in post-judaism French literature</p> <p>Salma Kalil El Aazzaoui (Complutense University of Madrid, Spain): Religious identity: Governing Moroccan Islam abroad</p> <p>Hannes Vorhofer (Postsecular Conflicts –POSEC– Research Group, University of Innsbruck, Austria): Israel as a postsecular laboratory: The European pathway to secularism is (can be) universal</p> <p>Javier Recio Huetos (Complutense University of Madrid, Spain): Identities under construction. Plurality and democracy</p> <p>Martín Tami (Horizonte de Máxima Foundation): Walking towards the field of stars. Names, questions and paradoxes of European post-secularity around the Way of St. James</p> <p>Zakaria Sajir (Centro Superior de Investigaciones Científicas – CSIC): Where is the place of Islam in post-secular European societies?</p>

	<p>Rafael Ruiz Andrés (Complutense University of Madrid, Spain): The Challenges of 'Culturalised Religion' in Postsecular Europe</p> <p>Bruno Albuquerque (Federal University of Juiz de Fora, Brasil) and Maria Clara Lucchetti Bingemer (Pontifical Catholic University of Rio de Janeiro, Brasil): News approaches on the dialogue between believers and non-believers in contemporary Europe</p> <p>Roger L. Revell (University of Oxford, UK): Returning to the Legacy of the Virtues: Rejuvenating Character Ethics in Post-Secular Europe</p> <p>Francisco. Javier Fernández Vallina (Complutense University of Madrid, Spain): Challenges and paradoxes of post-secularity in the Europe of identities</p>
<i>Additional information</i>	

<i>Panel number</i>	079
<i>Panel name</i>	Churches and Moral Discernment. Ecumenical Dialogue on Change in Moral Teaching
<i>Date/ Time</i>	Tuesday August 31 st 9.45am-10.45am
<i>Format</i>	Online
<i>Room</i>	/
<i>Abstract</i>	<p>From 2015 to 2021, representatives from Orthodox, Roman Catholic and diverse Protestant churches have debated the tension between continuity and discontinuity in moral teaching in an international study process of the Faith and Order Commission of the World Council of Churches. As perspectives from different church traditions and denominations entered into dialogue on moral discernment in the churches significant disagreements and contestations came to the fore. The dialogue uncovered the complexity with regard to the relation between ecclesial authority, discernment procedures and change in normative teaching. At the same time, the comparative study revealed some general patterns across different traditions. Moreover, this study was refined by analysing historical examples of change in moral teaching, e.g. with regard to usury, suicide, marriage, Christian participation in war. This showed in which ways churches have over time de facto changed their teaching, from local to church-wide levels. This panel will discuss the main findings emerging from the study process, not least discussing the role of "the conscience of the church" in negotiating continuity and change. Furthermore, the panel will explore the impact for ecumenical relations and deepen the reflection on the nexus between ecclesiology and ethics</p>
<i>Chair</i>	Simone Sinn (Ecumenical Institute at Bossey, Switzerland)
<i>Speaker</i>	<p>Myriam Wijlens (University of Erfurt, Germany): Churches and Moral Discernment: Introducing the Document "Facilitating Dialogue to Build Koinonia"</p> <p>David Kirchhoffer (Queensland Bioethics Centre, Australia): A Tool for Dialogue on Processes of Moral Discernment</p>

	Vladimir Shmaliy (National Research Nuclear University MEPhI Moscow, Russia): Moral Discernment in the Context of the Social Ethics of the Orthodox Church
<i>Additional information</i>	

<i>Panel number</i>	080
<i>Panel name</i>	The Reform as a Paradigm for Liturgy. Historical Sources and Experiences of Liturgical Adaptation
<i>Date/ Time</i>	Tuesday August 31 st 8.30am-1.15pm
<i>Format</i>	Hybrid
<i>Room</i>	DPL23.201/Philosophikum (Domplatz 23)
<i>Abstract</i>	Over the centuries, christian rituals adapted to different geographical and cultural contexts. Many studies have highlighted the importance of the concept of “reform” as a fundamental category for the history of liturgy. The panel aims to analyse the process of reform and adaptation of the liturgy, taking into consideration different kinds of sources (i.e., archival documents, liturgical texts, Canon Law) and through a diachronic perspective.
<i>Chair</i>	Costanza Bianchi (FSCIRE, Bologna, Italy)
<i>Speaker</i>	<p>Session 1:</p> <p>Lucia De Lorenzo (FSCIRE, Bologna, Italy): Marriage as Sacrament. Canonical and liturgical reflections of the Hostiensis (Henry of Susa)</p> <p>Davide Dainese (University of Bologna, Italy): The Sources of the Liturgical Thought of Cardinal Giacomo Lercaro</p> <p>Session 2:</p> <p>Goffredo Boselli: The Liturgy of Vatican II. Ritual Developments and Theological Implications of the Conciliar Reform</p> <p>Massimiliano Proietti (FSCIRE, Bologna, Italy): The Adaptation of Liturgy. The Consilium and the Early Implementation of the Liturgical Constitution</p> <p>Session 3:</p> <p>Sofia Anja Singler (University of Cambridge, UK)/Arto Mikael Kuorikoski (University of Helsinki, Finland): Liturgy and Architecture in Alvar Aalto's Chiesa di Santa Maria Assunta, Riola di Vergato</p>
<i>Additional information</i>	

<i>Panel number</i>	081
<i>Panel name</i>	Engaging Visual Arts as Religious Ritual
<i>Date/ Time</i>	Thursday September 2 nd 9.45am-12.00pm
<i>Format</i>	Online

<i>Room</i>	/
<i>Abstract</i>	<p>This panel draws on the panelists' ongoing project, "Spiritual Understanding in a Secular Age." With funding from the Templeton Religion Trust, the project explores possible analogies between religious rituals and the practices that creators and consumers adopt in relation to art. This panel describes the theoretical foundations of the project, focusing on the category of "ritual" and its relation to visual art.</p> <p>The panel includes a team of artists, scholars of religious studies, and experimental psychologists. Our aim is to situate theoretical reflection on the category of ritual in the context of both intangible and tangible art practices, with particular attention to those processes that are undertaken in ritualised ways. The panelists will explore the way religious impulses in a secular society may seek expression in domains such as the arts, and thereby to foster dialogue and understanding between religion and the arts.</p> <p>In addressing the theme of Religion and Change, the panelists will explore how ritualised art practices manifest and mobilize change. We will ask how art practices change the artist, and we will investigate how these changes compare to those resulting from religious practices. Likewise, we will investigate how spiritual and religious impulses have changed in and through art practices. In this way, we will explore the possibility that art may be a source of spiritual significance both for those who are religious and for those who are not.</p>
<i>Chair</i>	David Newheiser (Australian Catholic University)
<i>Speaker</i>	<p>David Newheiser (Australian Catholic University): Atheism and the Arts: A Window into Lived Nonreligion</p> <p>Lexi Eikelboom (Australian Catholic University): Forms that Change: What Ritual Theory might Illuminate about Art Practice</p> <p>Sarah Tomasetti (RMIT University, Melbourne, Australia): Material repetition at the threshold of the unknown; an interior approach to practice"</p> <p>Miguel Farias (University of Coventry, UK)/Valerie van Mulukom (University of Coventry, UK): Art as Ritual: A Psychological Exploration</p>
<i>Additional information</i>	

<i>Panel number</i>	082
<i>Panel name</i>	The Global Qur'an: Muslim scriptural translation in the modern world
<i>Date/ Time</i>	Thursday September 2 nd 4pm-6.15pm
<i>Format</i>	Hybrid
<i>Room</i>	F2/Fürstenberghaus (Domplatz 20-22)
<i>Abstract</i>	<p>The processes of colonisation, migration, and globalisation as well as the transnational activities of religious institutions and missionary movements have all contributed to shaping the production and reception of Qur'an translations among Muslims in the period since the mid-19th century. Qur'an translations are distributed in languages predominantly spoken by Muslims and in the languages of former colonial empires. Some of the same</p>

	<p>questions are negotiated from Sumatra to Russia and from Bengal to the United States: Should a Salafi literalist approach be preferred to the mainstream of traditional theology? Is it appropriate to use the style and vocabulary of biblical translations? Can the message of the Qur'an be a vehicle of social reform?</p> <p>Based on the ERC-funded project "The Global Qur'an," this panel proposes to address these questions from a comparative angle and through several case studies that shed light on the trends, contestations, political interests, and exegetical struggles which characterise the field of Qur'an translation today. It will take the audience from early 20th-century India, where the Qur'an was debated between Muslim reformers and Christian missionaries, to contemporary Russia where Salafis contest the authority of established religious institutions. It will also discuss the situation of diaspora communities, the role of the Saudi King Fahd Qur'an Printing Complex, and the relationship between translation and the exegetical tradition.</p>
Chair	Johanna Pink (Albert-Ludwigs-Universität Freiburg, Germany)
Speaker	<p>Kamran Khan (Albert-Ludwigs-Universität Freiburg, Germany): Translating the Qur'an in British India: The first Qur'an translations of the Ahmadiyya movement</p> <p>Elvira Kulieva (Albert-Ludwigs-Universität Freiburg, Germany): Understanding prophetic nature: The concept of <i>'isma</i> in modern Qur'an translation into Russian</p> <p>Mykhaylo Yakubovych (Albert-Ludwigs-Universität Freiburg, Germany): Dynamics of meaning: Recent trends in Salafi translations of the Qur'an</p> <p>Yulia Riswan (Albert-Ludwigs-Universität Freiburg, Germany): Searching for the meaning of <i>hijrah</i> in Dutch Qur'an translations from the Muslim diaspora</p> <p>Sohaib Saeed (Albert-Ludwigs-Universität, Freiburg, Germany): "Freeman for freeman": How translators handled a verse that "challenged" Qur'anic exegetes</p>
Additional information	

Panel number	083
Panel name	The concept of "Transformation" in the study of Religious Chang
Date/ Time	Tuesday August 31 st 2.15pm-4.30pm
Format	Hybrid
Room	DPL23.208/Philosophikum (Domplatz 23)
Abstract	<p>The panel asks about the capacity of the concept of transformation in the analysis of religious change. Based on concrete examples, transformation is understood as a comprehensive change through which reality or a part of it is experienced and interpreted in a new way. Thereby, transformation is both suffered and shaped. Two exemplary historical transformation processes will be examined: The polemical framing of the upheavals associated with the Reformation in Catholic historiography on the one hand, the programme of transformation through education in the Catholic Enlightenment on the other. Then two religious transformation processes in present post-secular context will be discussed: the transformation of</p>

	<p>“Holiness” in contemporary German fiction in a cultural studies perspective; a sociological analysis of Catholic Trump supporters shows strategies of a "transformative humiliation" as a reaction to the frictions of neoliberal capitalism, which reverse the logic of incarnation as an exposure to the other and an opening to vulnerability. Finally, from a systematic-theological perspective, the historical, cultural and sociological dimensions of the concept of transformation are related to core contents of Christian theology as the salvific work of Christ and the Spirit in a messianic transformation of history. The presentations reflect the transdisciplinary research at the KU Center for Religion, Church and Society in Transformation (ZRKG).</p>
<i>Chair</i>	Martin Kirschner (Katholische Universität Eichstätt-Ingolstadt, Germany)
<i>Speaker</i>	<p>Bernward Schmidt (Katholische Universität Eichstätt-Ingolstadt, Germany): Digesting transformation by invectivity? Remarks on 16th century catholic historiography</p> <p>Christian Handschuh (Universität Passau, Germany): Transformation by education. Catholic Enlightenment and Ultramontanism 1800-1880</p> <p>Isabelle Stauffer (Katholische Universität Eichstätt-Ingolstadt, Germany): The Transformation of Holiness in Contemporary German Fiction</p> <p>Joost van Loon (Katholische Universität Eichstätt-Ingolstadt, Germany): Transformative Humiliation: A Sociological Analysis of “Catholics for Trump”</p> <p>Martin Kirschner (Katholische Universität Eichstätt-Ingolstadt, Germany): Systematic-theological Reflections on the Concept of Transformation</p>
<i>Additional information</i>	

<i>Panel number</i>	084
<i>Panel name</i>	Eastern Orthodoxy and Disability
<i>Date/ Time</i>	Tuesday August 31 st 11.00pm-1.15pm
<i>Format</i>	Online
<i>Room</i>	/
<i>Abstract</i>	<p>The past couple of decades saw an increased interest in disability theology. The main task of this subfield has been to rethink traditional Christian assumptions about suffering, sin, illness and vulnerability in dialogue with disability studies and/or medical ethics. Nonetheless, from the many Christian traditions engaged in this reflection, Eastern Orthodox voices are almost absent. With the exception of a monograph and several articles one cannot find anything substantial. This panel aims to do three things: 1) to understand the causes of this timid engagement with disability inside Eastern Orthodoxy; 2) to encourage theological reflection on the topic; 3) to uncover research done by social sciences on disability in Eastern Orthodox communities.</p>
<i>Chair</i>	Petre Maican (UCLouvain, Belgium)
<i>Speaker</i>	Sarah Riccardi-Swartz (Arizona State University, USA): Reckoning with Exclusion and Ableism in Eastern Orthodox Theology: An Anthropological Approach

	<p>Konstantinos Papanikolaou (University of Winchester, GB): Exploring health and mortality of wheelchair users from a medical, social, and Orthodox-spiritual viewpoint</p> <p>Emil Marginean (Independent Researcher): Transforming loneliness: an Orthodox Christian answer to an increasing loneliness in disabled populations</p> <p>Petre Maican (UCLouvain, Belgium): Learning to Perceive: Grace and the Emotional Conundrum of Disability</p>
<i>Additional information</i>	

<i>Panel number</i>	085
<i>Panel name</i>	Religions and Conspiracy Theories
<i>Date/ Time</i>	Thursday September 2 nd 8.30am-12.00pm
<i>Format</i>	Hybrid
<i>Room</i>	F5/Fürstenberghaus (Domplatz 20-22)
<i>Abstract</i>	<p>The panel investigates the manifold relationship between religions and conspiracy theories in past and present contexts of sociopolitical change, tension and conflict. In this sense, it is aimed not only at illustrating samples of the ways in which religious minorities have been targeted by suspicion, but also at exploring the ways in which religions have been influencing or shaping, even in secular discourses, conspiracy theories by inspiring specific configurations of the relationships, for instance, between: power and secrecy; revelation and transparency; belief and trust; heresy and truth; skepticism and authority. In this regard, the papers will address these kinds of influence: as forms of the explanatory power of religion or/and the inspirational power of religion for political action for marginal groups as well as for hegemonic powers; and by paying peculiar attention to their historical change and dynamics.</p>
<i>Chair</i>	Silvia Cristofori (Link Campus University, Rome, Italy)
<i>Speaker</i>	<p>Session 1: Chair: Silvia Cristofori (Link Campus University, Rome, Italy)</p> <p>Marco Castagnetto (Link Campus University, Rome, Italy): The Pandemic as a Metaphysical Struggle. Italian Anthroposophy and the Challenge to Political and Therapeutic Authority</p> <p>Aaron James Goldman (Lund University, Sweden): QAnon, Donald Trump, and the Kayfabe of U.S. Politics</p> <p>Luca Ferracci (FSCIRE, Bologna, Italy): Reinterpreting the “Conspiracy Theory” related to the Advancing of Conservative Evangelicals in Latin America. The Roman Catholic Church’s delegitimization of Liberation Theology and the Spiritual Disarmament of the Continent.</p> <p>Session 2: Chair: Marco Castagnetto (Link Campus University, Rome, Italy)</p>

	<p>Silvia Cristofori (Link Campus University, Rome, Italy): Nigerian Secret Societies between Conspiracy and Conspiracy Theories. Christian Readings and Practices of a Moral Economy of the Occult.</p> <p>Will Rea (University of Leeds, UK): Conspiracy and the logic of response: Yoruba attitudes to Pandemic healing with reference to Ekiti state in the early 20th C.</p>
<i>Additional information</i>	

<i>Panel number</i>	086
<i>Panel name</i>	Change! Fresh thinking in the question of church ministry
<i>Date/ Time</i>	Monday August 30 th 9.45am-12.00pm Tuesday August 31 st 11.00am-1.15pm Wednesday September 1 st 8.30am-10.45am
<i>Format</i>	Hybrid
<i>Room</i>	Monday: DPL 23.201/Philosophikum (Domplatz 23) Tuesday DPL 23.206/Philosophikum (Domplatz 23) Wednesday DPL23.201/Philosophikum (Domplatz 23)
<i>Abstract</i>	<p>The discussion about ministry in the Catholic Church is deadlocked. All the arguments have been said. There are no changes in sight. Many people are frustrated: Is this church incapable of growing beyond its medieval power structure?</p> <p>This panel will present alternative biblical references, forgotten traditions, innovative systematic designs, ecumenical suggestions and contemporary contextualisations on ministry in the church. Two topics are at focus: Firstly, what are the tasks and perspectives of the ministry when it comes to the church proclaiming the gospel in today's world and making God's grace concrete? Second, how should the ministry be designed to be able to fulfil these tasks?</p>
<i>Chair</i>	Lisa-Marie Kaiser (TU Dortmund, Germany)
<i>Speaker</i>	<p>Thomas Ruster (TU Dortmund, Germany): Prophet, Priest and King. The participation of all the baptised in the threefold ministry of Jesus Christ as basis of a new form of church ministry</p> <p>Isabella Bruckner (KU Linz, Germany): Receptions of the guest. Rethinking ministry and holiness with the gesture of Melchizedek</p> <p>Viera Pirker (Goethe University Frankfurt, Germany): re-constructing church ministry in the conditions of a culture of digitality</p> <p>Ottmar Fuchs (Eberhard Karls University Tübingen, Germany): Church ministry as a "sacrament"? Conception of a reciprocally empowering representation of religious transcendence</p>

	<p>Agnes Pangyanszki (Lutheran Theological University Budapest, Hungary): The wide open door of pastoral callings. A Lutheran response to the challenges of contextual church ministry</p> <p>Judith Müller (Diocese of Munich, Germany): Priestesses aren't the answer - neither are priests. Criteria for reformatting ministries in church.</p> <p>Klaus Vellguth (Philosophical-Theological University of Vallendar, Germany): Approaches from pastoral care and from the universal Church</p> <p>Lisa-Marie Kaiser (TU Dortmund, Germany): "Valid?" - If you want to change the ministry, you first need to change the idea of the sacraments</p>
<i>Additional information</i>	

<i>Panel number</i>	087
<i>Panel name</i>	Books and schools for the education of ministers in Early Modern Era
<i>Date/ Time</i>	Wednesday September 1 st 8.30am-10.45am
<i>Format</i>	Online
<i>Room</i>	/
<i>Abstract</i>	<p>The panel will focus on the role and the impact that books had in the education of the ministers, both Catholics and Protestants, showing the importance of the first mass media – the press – in shaping the model of the perfect pastor, priest, or missionary from the midst of 15th century to the end of the 17th century. In effect, a comparative approach to the way Christian confessions faced the emergence of unlearned ministers still needs to be developed. Therefore, the panel aims to move a step forward in this direction by focusing on the books that were printed, spread, and used to educate ministers and to evangelize the flock both in Europe and in the colonies. Moreover, attention will be also paid to the institutions in which the ministers were educated, with the view to show the (dis)similarities of the catechetical training in different confessions.</p>
<i>Chair</i>	Antonio Gerace (FSCIRE Bologna, Italy/KU Leuven, Belgium)
<i>Speaker</i>	<p>Fulvio Ferrario (Facoltà Teologica Valdese, Italy): Luther's Small Catechism</p> <p>Benito Rial Costas (Universidad Complutense de Madrid, Spain): The Education of Spanish Parish Priests or 'the Dangers of Ignorance' in Fifteenth-Century Synodal Constitution</p> <p>Elisa Frei (Università degli Studi di Macerata, Italy): A Missionary Handbook No Missionary Read: Misi3n a las Indias by Girolamo Pallas SJ (1620 ca.)</p> <p>David Salomoni (Università degli Studi di Roma Tre, Italy): Teaching the Teachers. Books and Education of the Pious Schools' Piarists from the Originis to the Reduction of the Order (1617-1646)</p> <p>Antonio Gerace (FSCIRE Bologna, Italy): Guy de Montrochen and the <i>Manipulus curatorum</i>. The Education of Priests before the Council of Trent</p>
<i>Additional information</i>	

<i>Panel number</i>	088
<i>Panel name</i>	Transformative Leadership in the Interfaith Dialogue Field
<i>Date/ Time</i>	Wednesday September 1 st 2.15pm-4.30pm
<i>Format</i>	Hybrid
<i>Room</i>	DPL 23.205/Philosophikum (Domplatz 23)
<i>Abstract</i>	Interfaith relations and dialogue are a growing process that, on one hand, often calls for an internal reconsideration of the way of living one's own faith in dialogue with people of other faith traditions and, on the other hand, calls for transformations in our societies advocating for a culture of dialogue. In this panel, the John Paul II Center for Interreligious Dialogue Leaders will explore how interfaith encounters might lead to a change and transformative processes at different levels. On this account, religious leadership becomes interfaith leadership and, as a type of transformative leadership, takes into account the diversity of religions and approaches to religious plurality. Challenged by the plurality and diversity of faiths and religious traditions, religious leaders have an important task to safeguard the collective identity of their communities and at the same time be open to transformative experiences that interfaith exchanges offer. In this view, our panelists will offer some theoretical insights into what transformative leadership is and will provide some concrete examples and study-cases of the lived interfaith dialogue.
<i>Chair</i>	Taras B. Dzyubanskyy (John Paul II Center for Interreligious Dialogue, Rome ,Italy)
<i>Speaker</i>	Taras B. Dzyubanskyy (John Paul II Center for Interreligious Dialogue, Rome, Italy): Lay leadership vs ordained leadership in the field of IRD Jan Nowotnik (Mission and National Ecumenical Office at the Catholic Bishops' Conference of England and Wales): IRD in England and Wales, how the Catholic Church engages with its interfaith partners Elena Dini (John Paul II Center for Interreligious Dialogue, Rome, Italy): Between theology and practice: 'Being interfaith' after Abu Dhabi and Fratelli Tutti" Andrew James Boyd (Network of JP II Leaders at the John Paul II Center for Interreligious Dialogue, Rome, Italy): Forming Transformative Leaders: Dialogue, Synodality, and a different kind of 'conversion
<i>Additional information</i>	

<i>Panel number</i>	089
<i>Panel name</i>	Migration of Oriental Catholics to Germany: unchangeable rites in a changing context
<i>Date/ Time</i>	Wednesday September 1 st 9.45am-10.45pm
<i>Format</i>	Online
<i>Room</i>	/
<i>Abstract</i>	Oriental Catholics are a barely noticed, but increasing group of migrants. Their current number in Germany is estimated at 200.000. Of the 22 Eastern

	<p>Catholic churches, 14 are present in Germany. They are characterised by their own rites and canon law. This law, on one hand, aims to protect and preserve their identity, but on the other hand, it facilitates exchange with the Western Catholics domiciled in Germany. It regulates, for example, affiliation to Eastern Catholic churches and the transfer to another Catholic Church, as well as the administration of sacraments among Catholics belonging to different churches. For instance, in case of a wedding between a Western and an Eastern Catholic, the particular sacred rite must be observed. This encounter between East and West creates dynamics on both sides, while migrants have the desire to preserve unchangeable elements as well. The question to be discussed on the panel is: How does canon law protect the Eastern rites as a stable element even in the context of migration, and how does it facilitate adaptations and changes? In an interdisciplinary approach, the canonistic contributions will be followed by a response from a sociological perspective.</p>
<i>Chair</i>	Josa Merkel (Ludwig-Maximilians-University Munich, Germany)
<i>Speaker</i>	<p>Jiří Dvořáček (Catholic University Eichstätt-Ingolstadt, Germany): Admissions to the Church sui iuris with special regard to the conversions according to can. 35 CCEO in Germany</p> <p>Tobias Stümpfl (Ludwig-Maximilians-University Munich, Germany): The Baptism of Faithful from Eastern Catholic Churches in Germany. Opportunities and challenges</p> <p>Burkhard Berkmann (Ludwig-Maximilians-University Munich, Germany): Oriental Catholics in Germany: Between Identity and Integration</p> <p>Alexander-Kenneth Nagel (Georg-August-University Göttingen, Germany): Response from a sociological perspective</p>
<i>Additional information</i>	

<i>Panel number</i>	090
<i>Panel name</i>	Religion and Change: Insights from the Periphery
<i>Date/ Time</i>	Wednesday September 1 st 2.15pm-4.30pm
<i>Format</i>	Online
<i>Room</i>	/
<i>Abstract</i>	<p>This panel discusses the periphery as the privileged place of religious change and reform. Often defined in opposition to the center, the periphery carries connotations of lesser importance and secondary value. At the same time, such a 'marginal' position allows for questioning, innovation, and critique. We understand the periphery both in its geographical and symbolic sense. We thus encourage submissions that explore religious changes arising from the 'subaltern' places, far from the traditional centers of power and influence. The papers can focus on phenomena in and between societies, in and between social institutions. At the same time, we invite works that discuss reformative and/or creative religious practices among socially and culturally marginalized groups. The panel encourages interdisciplinary works that combine insights from Theology and Religious Studies, as well as other academic fields.</p>

<i>Chair</i>	Stipe Odak (Université catholique de Louvain, Belgium)
<i>Speaker</i>	<p>Slavica Jakelić (Christ College - Valparaiso University, USA): On the Advantage of Multiple Peripherality: What the Encounters between Christianities and Nationalisms in the Balkans Tell us about the Meanings of Particularism and Universalism</p> <p>Zoran Grozdanov (University Center for Protestant Theology University in Zagreb, Croatia): The Margin that marginalizes: Theological exploration into the roots and ramifications of fundamentalist movements in the Western Balkans</p> <p>Marko Barisic (School of Anthropology and Conservation, University of Kent, UK): Change amidst the time of absence</p>
<i>Additional information</i>	

<i>Panel number</i>	091
<i>Panel name</i>	Freedom of expression, fake news, and anti-religious hate speech: how language can influence the social perception of religion
<i>Date/ Time</i>	Thursday September 2 nd 9.45am-12.00pm
<i>Format</i>	Hybrid
<i>Room</i>	DPL23.208/Philosophikum (Domplatz 23)
<i>Abstract</i>	<p>Fake news is on the rise, in a large part due to the increasing role that the Internet and social networks play in our society. Most fake news has a notoriously offensive character, explicit or implicit, and often they are indeed open or covert means to disseminate hate speech. Fake news and hate speech, like other less serious types of offensive speech, are oftentimes aimed at attacking religion or specific religions. This interdisciplinary panel includes the perspective of law as well as that of experts in communication and language. It will address: the appropriate responses that the law and civil society can provide to offensive speech so that the expression of people's spirituality is not undermined in practice as a result of harassment or intimidation; how to use a linguistic and communication analysis to distinguish the potential harm of different types of offensive speech; and how the law and civil society can contribute to change the tone of public speech about religion and beliefs.</p>
<i>Chair</i>	Javier Martínez-Torrón (Complutense University Madrid, Spain/Royal Academy of Jurisprudence and Legislation of Spain)
<i>Speaker</i>	<p>Javier Martínez-Torrón (Complutense University Madrid, Spain/Royal Academy of Jurisprudence and Legislation of Spain)</p> <p>Rafael Palomino Lozano (Complutense University Madrid, Spain)</p> <p>Bernd Kortmann (Director of FRIAS (Freiburg Institute for Advanced Studies) at the University of Freiburg, Germany)</p> <p>Massimo Leone (University of Turin, Italy)</p>

<i>Additional information</i>	The panel is sponsored by the Project “Conscience, spirituality and religious freedom” of the Sección de Derecho Canónico y Eclesiástico del Estado de la Real Academia de Jurisprudencia y Legislación of Spain in cooperation with the Fundación para el Desarrollo de la Consciencia (and with the collaboration of FRIAS—Freiburg Institute for Advanced Studies, at the University of Freiburg, and of LIRCE—Instituto para el Análisis de la Libertad y la Identidad Religiosa, Cultural y Ética).
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<i>Panel number</i>	092
<i>Panel name</i>	Spirituality, conscience and religion as factors of personal, social and legal change
<i>Date/ Time</i>	Tuesday August 31 st 3.30pm-5.45pm
<i>Format</i>	Hybrid
<i>Room</i>	DPL23.205/Philosophikum (Domplatz 23)
<i>Abstract</i>	Religion, spirituality, and conscience have always been a factor for personal, social, cultural, and legal change. They still are in contemporary societies, although sometimes they do it in a less visible fashion than in the past, partly because Western secularized societies have grown a certain distrust for the public influence of organized religions in parallel with an overwhelming trust in State institutions and action. This interdisciplinary panel will explore and present some ideas about why and how the development of the spiritual dimension of human beings is essential not only for individuals but also for society and for the organization of social life by State laws—especially when such development includes, at a personal level, an active search for the truth and, at a collective level, an open-minded approach of religious/spiritual institutions to rational arguments and scientific progress.
<i>Chair</i>	Javier Martínez-Torrón (Complutense University Madrid, Spain/Royal Academy of Jurisprudence and Legislation of Spain)
<i>Speaker</i>	Javier Martínez-Torrón (Complutense University Madrid, Spain/Royal Academy of Jurisprudence and Legislation of Spain) Gonzalo Rodríguez-Fraile (Foundation for Consciousness Development) Rafael Domingo Oslé (Center for the Study of Law and Religion at Emory University, USA)
<i>Additional information</i>	The panel is organized and sponsored by the Project “Conscience, spirituality and religious freedom” of the Sección de Derecho Canónico y Eclesiástico del Estado de la Real Academia de Jurisprudencia y Legislación of Spain in cooperation with the Fundación para el Desarrollo de la Consciencia (and with the collaboration of the Emory Center for the Study of Law and Religion).

<i>Panel number</i>	093
<i>Panel name</i>	Conflicts of conscience of health professionals in areas involving respect for human life
<i>Date/ Time</i>	Wednesday September 1 st 2.15pm-4.30pm
<i>Format</i>	Hybrid
<i>Room</i>	F1/Fürstenberghaus (Domplatz 20-22)

Abstract	In the last decades, public health systems have included among ordinary health services practices that, not long ago, were considered criminal offences contrary to human life—such as abortion and euthanasia. Many health professionals face a serious moral dilemma when, as a result of this change in the ethical values that inspire the law and public policies, they are requested to participate in such practices, which their conscience—religious or not—considers to be in violation of the sanctity of human life. In a number of countries, such health professionals are pressured under the threat of demotion or dismissal. This panel will examine this problem from the perspective of freedom of conscience and in the light of other forms of conscientious objection related to the protection of human life, such as the objection to military service and to execute the death penalty. Special emphasis will be placed on the need to approach these tensions in a non-confrontational way.
Chair	Javier Martínez-Torrón (Complutense University Madrid, Spain/Royal Academy of Jurisprudence and Legislation of Spain)
Speaker	Juan Navarro Floria (Catholic University of Argentina) Santiago Cañamares Arribas (Complutense University Madrid, Spain) Javier Oliva (University of Manchester, UK) María J. Valero Estarellas (Villanueva University Madrid, Spain) Helen Hall (Nottingham Trent University, UK)
Additional information	The panel is organized and sponsored by the Research Project HUDISOC of the Spanish Ministry of Science, in collaboration with the Project “Conscience, spirituality and religious freedom” of the Sección de Derecho Canónico y Eclesiástico del Estado de la Real Academia de Jurisprudencia y Legislación of Spain (developed in cooperation with the Fundación para el Desarrollo de la Consciencia) and with LIRCE—Instituto para el Análisis de la Libertad y la Identidad Religiosa, Cultural y Ética.

Panel number	095
Panel name	Christianity and Alterity. Towards more Inclusive Theology—Ecumenical and Interreligious Turn
Date/ Time	Wednesday September 1 st 2.15pm-5.45pm
Format	Hybrid
Room	F072/Fürstenberghaus (Domplatz20-22)
Abstract	It will bring together theologians and scholars in the field of humanities to discuss the change in Christian theological thinking about religious otherness—within (ecumenical approach) and outside of Christianity (theology of religions). Apart from addressing important questions relevant to the European society at large, the panel will also facilitate academic discussion, exchange and networking between Sweden (Lund University) and other European academic centres. It will focus particularly on the developments aiming at more inclusive and comparative approach towards otherness such as seeking new models of theology of religions,

	<p>highlighting the aspects of relationality and diversity. Such an approach draws parallels between the nature of Trinity and relational character of imago Dei in a person, implying intrinsic value of every individual no matter of what religious belonging, as well as universal human fraternity, based on the fact that all people are relational creatures.</p>
<i>Chair</i>	<p>Magdalena Dziackowska (Lund University, Sweden) Adele Valeria Messina (Independent Researcher/Università della Calabria, Italy)</p>
<i>Speaker</i>	<p>Dries Bosschaert (KU Leuven, Belgium): Religious Hybridity in the Study of Twentieth Century Christian Identities: A Case-Study of the Malines Documents Legitimizing the Catholic Charismatic Renewal</p> <p>Magdalena Dziackowska (Lund University, Sweden): God's Preferred Gender Pronoun? Reflections in the Light of Trinitarian and Relational Theology.</p> <p>Adele Valeria Messina (Independent Researcher/Università della Calabria, Italy): Towards a Rethinking of Catholic Identity through the Critical Thinking of Ulrich Beck.</p> <p>Alina Gabriela Pătru (Lucian Blaga University of Sibiu, Romania): Theological premises for the valorization of the other from a Christian-Orthodox perspective. Aspects of Dorin Oancea's model of theology of religions.</p> <p>Klaus von Stosch (University of Paderborn, Germany): Building Bridges between Judaism, Christianity and Islam. Insights from Mary in the Qur'an.</p> <p>André Villeneuve (Sacred Heart Major Seminary Detroit, USA): Between Godly Unity and Devilish Utopia: Seeking Truth in a Pluralistic World with Lewis, Huxley, Orwell, and Soloviev.</p> <p>Jakob Wirén (Church of Sweden/Lund University, Sweden): Making Space for the Other? Towards a Lutheran Theology of Religions.</p> <p>Eckhard Zemrich (Humboldt University Berlin, Germany): Demonic forces or witness to God - theologies of missionary bodies in tension with theologies of missionaries 'in the field</p>
<i>Additional information</i>	

<i>Panel number</i>	096
<i>Panel name</i>	Dynamics of Religious Change: Panel by the EXC "Religion and Politics", WWU: The Local Horizon of Religion in Antiquity
<i>Date/ Time</i>	Wednesday September 1 st 9.45am-1.15pm
<i>Format</i>	Hybrid
<i>Room</i>	F072/Fürstenberghaus (Domplatz 20-22)
<i>Abstract</i>	The twin-panel addresses the exercise of religion in antiquity through the lens of local practice. 'Local' is typically understood as a confined space that is in inferior relation to greater constellations of knowledge and meaning. In

	<p>religion, effectively, the local's role is widely equated with that of idiosyncrasy and divergence from a universal belief system. Inspired by conceptual debates on local-global cross-fertilizations, the notion of 'globalization from below' in particular, the panel turns the conventional taxonomy of local on its head. Contributors explore how the local horizon was both a canvas for the display of divergence, and how it wielded formative impact on the vectors of universal practice and belief. In section 1, presenters will disclose the local encoding of deities and practices of veneration in Egypt and Greece. Papers will flesh out the interplay between local, regional, and global spheres of religious conduct. Doing so, they also reassess the weight of local traditions and their grounded expression in ritual in light of potentially weak religious universalism. In contrast, section 2 turns to the thrust towards exclusive monotheism in Late Antiquity. Supplemented by a state with a universalistic political agenda, the empire-wide organization of the church required wide-ranging control over the local. The papers demonstrate, however, how Christian communities also strove for local distinction, for instance, by building churches, crafting liturgies, and establishing holy places.</p>
<i>Chair</i>	<p>Hans Beck (WWU Münster, Germany) Angelika Lohwasser (WWU Münster, Germany)</p>
<i>Speaker</i>	<p>Session 1: Alexandra von Lieven (WWU Münster, Germany): Local variations of pan-Egyptian myths</p> <p>Marian Helm (WWU Münster, Germany): Tracing Greek religion: ritual rifts in the Saronic region</p> <p>Jan Bremmer (University of Groningen, Netherlands): Hera on Samos: between the local and the global</p> <p>Sophia Nomicos (WWU Münster, Germany): Burial practice in ancient Greece: reconstructing mortuary diversity</p> <p>Session 2: Patrick Sänger (WWU Münster, Germany): Saint Hermione: Local memorial figure of Ephesian Christianity with universal claim</p> <p>Johannes Hahn (WWU Münster, Germany): Strategies of local religious identity within a universal church in Late Antiquity</p> <p>Anna Falke (WWU Münster, Germany): Churches in Jerash after the Islamic conquest</p> <p>Adam Łajtar (Warsaw University, Poland): Local elements in Nubian Christianity</p>
<i>Additional information</i>	
<i>Panel number</i>	097

<i>Panel name</i>	Dynamics of Religious Change: Panel by the EXC "Religion and Politics", WWU: Text and Ritual in the Hebrew Bible and the Ancient Near East
<i>Date/ Time</i>	Tuesday August 31 st 9.45am-1.15pm
<i>Format</i>	Online
<i>Room</i>	/
<i>Abstract</i>	<p>The relations between text and ritual in the Hebrew Bible and Ancient Near Eastern sources are manifold and may be approached from different methodological perspectives. Earlier theories about the relation between myth and ritual, especially those assuming that one is the reflection of the other, have largely shown to be one sided, simplistic and generally invalid. More recent approaches, including both literary criticism, in particular theories related to intertextuality, and anthropological theories, have opened new ways in the perception of the relations between text and ritual. The panel will especially focus on the discursive and reflexive nature of this relationship: texts may be ritualized, while rituals may be textualized. Moreover, both processes are often mutually supportive, thereby generating new relations between text and ritual. For example, in the case of the Book of Leviticus, a religious discourse about clean/unclean, in/out etc. was textualized in the form of ritual. These „ritual“ texts were then again ritualized by being read and used in different religious contexts, which also led to new forms of rewriting and textualization. The analysis of the relation between text and ritual offers important insights into wider processes of religious, social, and political discourses, and can be used as a tool in the reconstruction of the respective history of Ancient Near Eastern Religions. Furthermore, the issue is all the more important for historians of ancient religions because written texts often comprise their main – and sometimes even their sole – sources for interpreting and reconstructing ancient ritual practices. The panel will present case studies dealing this complex relation between text and ritual both from the Hebrew Bible and Ancient Near Eastern Literatures, offering a comparative view on the phenomenon.</p>
<i>Chair</i>	Reinhard Achenbach (WWU Münster, Germany) Christophe Nihan (WWU Münster, Germany)
<i>Speaker</i>	<p>Session 1: Chair: Reinhard Achenbach (WWU Münster, Germany)</p> <p>Rüdiger Schmitt (WWU Münster, Germany): The Significance of the Textualization of Rituals for the History of Ancient Israelite Religions</p> <p>Nils P. Heeßel (University of Marburg, Germany): Ancient Near Eastern Extispicy Texts</p> <p>Christophe Nihan (WWU Münster, Germany): Textualization of the Cult in Leviticus and in the Temple Scroll</p> <p>Session 2: Chair: Christophe Nihan (WWU Münster, Germany)</p> <p>Christian Frevel (University of Bochum, Germany): The Book of Numbers and the Textualization of Rituals</p>

	<p>Reinhard Achenbach (WWU Münster, Germany): Rituals and Cultic Calendars</p> <p>Klaus Zimmermann (WWU Münster, Germany): Rituals and Inscriptions in Ancient Greece and Asia Minor</p>
<i>Additional information</i>	

<i>Panel number</i>	098
<i>Panel name</i>	Dynamics of Religious Change: Panel by the EXC "Religion and Politics", WWU: Apocalyptic Images and Human Agency
<i>Date/ Time</i>	Monday August 30 th 8.30am-10.45am
<i>Format</i>	Hybrid
<i>Room</i>	DPL23.206/Philosophikum (Domplatz 20-22)
<i>Abstract</i>	The panel approaches Apocalypticism from an interdisciplinary perspective in order to clarify the relationship between apocalyptic images and human agency. Apocalyptic discourse, whether ancient or modern, is often stimulated by a sentiment of crisis. As a reaction to this crisis, it sets forth images of cosmic catastrophe ushering in the end of this world. This horrific scenario is contrasted with images of a better world which is yet to come. We will discuss the question of how such contrasting imagery is combined with practical instruction as a rationale to make a community act in a certain way.
<i>Chair</i>	Lutz Doering (University of Münster, Germany)
<i>Speaker</i>	<p>Florian Neitmann (University of Münster, Germany): Jewish Law as the Way to Life after the Downfall: The Case of 4 Ezra and 2 Baruch</p> <p>John Dik (University of Münster, Germany): Images of the Roman Empire and the Call for Resistance in John's Apocalypse</p> <p>Liv Ingeborg Lied (Norwegian School of Theology, Oslo, Norway): "The Time of my Messiah will Come": Recontextualizing the Apocalyptic Imagery of 2 Baruch in Thirteenth-century Egypt</p> <p>Alexander-Kenneth Nagel (University of Göttingen, Germany): Arming for Day of Doom: "Prepping" as an Apocalyptic Lifestyle</p>
<i>Additional information</i>	

<i>Panel number</i>	099
<i>Panel name</i>	Dynamics of Religious Change: Panel by the EXC "Religion and Politics", WWU: Shifting Identities of Christians under Islamic Rule. Religious Affiliation and Cultural Entanglement of 'Mozarabs' in Medieval Spain
<i>Date/ Time</i>	Thursday September 2 nd 2.45pm-6.15pm
<i>Format</i>	Hybrid
<i>Room</i>	F3/Fürstenberghaus (Domplatz 20-22)

Abstract	<p>In retrospect, the year 711 marks a watershed in Spanish history. The Islamic conquest brought Visigothic rule to an end, and from the second half of the eighth century the Umayyad emirate and later caliphate brought al-Andalus into the orbit of the Islamic world. However, it is unclear if Spanish Christians perceived the religion of the conquerors as being much different from Christianity. In historiographical works, they continued to refer to Byzantine emperors for dating purposes; they used Latin for their liturgy and religious writing, as well as the Romance vernacular for everyday communication. In theological literature, the works of the Visigothic fathers, alongside patristic writings, provided the bulk of references. On the other hand, Spanish Christians were increasingly exposed to, and they contributed to, processes of hybridization, cultural transfer and transcultural entanglement. They adopted Arabic as a spoken language, they served as translators and interpreters for Muslim authorities, and some served as officials at the Umayyad court, some of whom are even said to have adapted the Islamic practice of circumcision. Such processes of cultural entanglement were perceived by other Christians as instances of apostasy. Conflicts over cultural identification were linked up with issues of religious affiliation, even with political loyalty. The panellists look at different aspects of 'Mozarabic' religion and culture and at the social situation of Christians from al-Andalus, using literary, artistic and documentary evidence shedding new light on the multicultural situation of Islamic Spain.</p>
Chair	Wolfram Drews (University of Münster, Germany)
Speaker	<p>Session 1: Wolfram Drews (University of Münster, Germany): History, Religion and Cultural Identity. Spanish Christians between the Visigothic Past and Umayyad al-Andalus</p> <p>Alexander Schilling (University of Jena, Germany): Šabrīṭ or Sisebert? Hispano-Gothic Proper Names and the Changing Religious Landscape of al-Andalus</p> <p>Kristin Böse (University of Frankfurt, Germany): Creating their Own Identity? The Toledan Manuscript of Ildefonso's De virginitate and other Artefacts from the 'Mozarabs' in Muslim Spain</p> <p>Session 2: Cyrille Aillet (Université Lumière Lyon 2, France): Between Latinity and Arabicity: Identifying the 'Mozarabs' in Medieval Spain</p> <p>Andrew Sorber (Southern Virginia University, USA): Apocalyptic Rhetoric and the Struggle for Christian Authority and Identity in Ninth-Century al-Andalus</p> <p>Geoffrey Martin (Universidad Nacional de Educación a Distancia, Madrid, Spain): Observations on Writings about the Incarnation among Arabic-Speaking Christians, 9th-12th Centuries</p> <p>Teresa Witcombe (Universidad Autónoma, Madrid / CSIC-CCHS Madrid, Spain): The Slaves of St Clement: Muslim Communities in Twelfth and Thirteenth-Century Toledo</p>

<i>Additional information</i>	
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<i>Panel number</i>	100
<i>Panel name</i>	Dynamics of Religious Change: Panel by the EXC "Religion and Politics", WWU: Author Meets Critique -The Militarization of Saints in Premodern and Modern Period [Die Militarisierung der Heiligen in Vormoderne und Moderne] ed. by Liliya Berezhnaya (Berlin: Duncker & Humblot, 2020).
<i>Date/ Time</i>	Thursday September 2 nd 2.45pm-5.00pm
<i>Format</i>	Online
<i>Room</i>	/
<i>Abstract</i>	The book is devoted to the history of military saints from late antiquity to the mid 20th century. The focus rests upon geographical, typological, interconfessional, and chronological entanglements, as well as on media of dissemination, actors, and symbolic languages of militarization. 12 theologians, historians, and art historians from Germany, Hungary, the Netherlands, and the USA trace major dynamics, differences, and commonalities in the militarization of saints in the eastern and western Christian traditions. This book suggests that situations of danger and instability often result in the “reactivation” of the military saints’ potential, followed by periods of “demilitarization,” when the imitation of nonviolent Jesus gets into the foreground.
<i>Chair</i>	Alfons Brüning (PThU Amsterdam, Netherlands/Radboud University Nijmegen, Netherlands)
<i>Speaker</i>	Discussants: André J. Krischer (University of Münster, Germany) Eva Haustein-Bartsch (former Director of the Icons-Museum Recklinghausen/Dortmund, Germany) Alfons Brüning (PThU Amsterdam, Netherlands/Radboud University Nijmegen, Netherlands) Respondent: Liliya Berezhnaya (University of Amsterdam, Netherlands/KU Leuven, Belgium)
<i>Additional information</i>	

<i>Panel number</i>	101
<i>Panel name</i>	Dynamics of Religious Change: Panel by the EXC "Religion and Politics", WWU: From Eugenio Pacelli to Pius XII – Research Results and New Perspectives on a Controversial Pope
<i>Date/ Time</i>	Thursday September 2 nd 2.45pm-6.15pm
<i>Format</i>	Hybrid
<i>Room</i>	F234/Fürstenberghaus (Domplatz 20-22)
<i>Abstract</i>	Eugenio Pacelli, better known as Pope Pius XII. (1939-1958), is one of the most puzzling and controversial personalities of the 20th century. Was he the Pope that remained silent on the Holocaust or did he do everything to help the persecuted? For decades, this question has been hotly debated in public as well as in historical research on Pope Pacelli. While some consider him “the greatest benefactor of the Jewish people” (Golda Meir), he simply

	<p>is “Hitler’s Pope” (John Cornwell) to others. Ever since 2 March 2020, the debate can finally be led on the basis of archival sources, as Pope Francis made the holdings of the Vatican Archives pertaining to the pontificate of Pius XII accessible to research. This allows previously unanswered questions to be addressed in a scientifically sound way, questions that could only be speculated about until now. The twin panel focusses on these questions and approaches the controversial Pope from different perspectives. The first part will deal with Eugenio Pacelli’s time as nuncio in Germany. The reports he sent to Rome on a daily basis during the twelve years from 1917 to 1929 have been published in an online edition by the organizers. On the one hand they show that Pacelli played a decisive role in determining the Holy See’s policy concerning Germany; on the other, it is not for nothing that people continually speak of a “German imprint” on the Pope. The second part will deal with current research on the newly accessible Vatican holdings from the pontificate of Pius XII. The question of the Pope’s and the Catholic Church’s overall stance on the Holocaust will be raised from the perspective of the victims. Moreover, his conduct of office and inner-Church politics after 1945 will also be examined.</p>
<i>Chair</i>	<p>Hubert Wolf (University of Münster, Germany) Elisabeth-Marie Richter (University of Münster, Germany) Sascha Hinkel (University of Münster, Germany)</p>
<i>Speaker</i>	<p>Session 1: The View from Rome on Interwar Germany II – Research results and perspectives of the critical online edition of Nuncio Eugenio Pacelli (1917-1929) Chair: Hubert Wolf (University of Münster, Germany)</p> <p>Elisabeth-Marie Richter (University of Münster, Germany): The drafts of the Nunciature reports and the Munich “Räterepublik” (1919)</p> <p>Sascha Hinkel (University of Münster, Germany)/Jörg Hoernschemeyer (German Historical Institute, Rome, Italy): Digital Analysis of the Nunciature</p> <p>Session 2: The View from Rome on Interwar Germany II – Research results and perspectives of the critical online edition of Nuncio Eugenio Pacelli (1917-1929) Chair: Sascha Hinkel (University of Münster, Germany)</p> <p>Michael Pfister (University of Münster, Germany): Pacelli and the Bishops’ Conferences (1924-1926)</p> <p>Matthias Dauftratshofer (University of Münster, Germany): Franz Hürth SJ as „holy ghostwriter” of Pius XII</p> <p>Session 3: “The greatest benefactor of the Jewish people” or “Hitler’s Pope”? – Controversies and new perspectives on the Pontificate of Pius XII (1939-1958) Chair: Dr. Elisabeth-Marie Richter (University of Münster, Germany)</p>

	<p>Hubert Wolf (University of Münster, Germany): The Holy See and the victims of the Nazi Regime during the Second World War</p> <p>Sascha Hinkel (University of Münster, Germany) /Michael Pfister (University of Münster): War and Peace in the speeches of Pius</p>
<i>Additional information</i>	

<i>Panel number</i>	102
<i>Panel name</i>	Dynamics of Religious Change: Panel by the EXC "Religion and Politics", WWU: Religion – Emotion – Literature
<i>Date/ Time</i>	Monday August 30 th 8.30am-10.45am
<i>Format</i>	Hybrid
<i>Room</i>	DPL23.102/Philosophikum (Domplatz23)
<i>Abstract</i>	<p>The panel presents research results of the Münster Cluster of Excellence "Religion and Politics" on the relation of religion and emotion. It specifically highlights the role of literature as a medium to reflect on this relation, on the one hand, and to explore the role of language in communicating or even evoking emotions, on the other hand. Hate, Mourning, and Shame are the emotions speakers from Theology, Arab and German Literature will focus on. The presentations will especially look at the rhetorics of emotion and its intended effects on readers and other audiences. As the topics are rooted in different historical settings their specific cultural and philosophical contexts will be taken into consideration. Thus, the question will be discussed in how far (religious) emotions are historically and culturally variable. Furthermore, the question arises whether Judaism, Islam, and Christianity, the religions this panel focusses on, do share the same 'politics of emotion' and, if not, in how far differences influence interreligious discourses.</p>
<i>Chair</i>	Martina Wagner-Egelhaaf (University of Münster, Germany)
<i>Speaker</i>	<p>Johannes Schnocks (University of Münster, Germany): Hate in the Old Testament</p> <p>Jens Fischer (University of Münster, Germany): A Sunni Poet mourning for a Shiite Dynasty. Umara al-Yamani's elegies on the end of the Fatimids</p> <p>Hanna Pulpanek (University of Münster, Germany): Religion – healing or evoking hatred? On the role of hate speech and feelings in Gotthold Ephraim Lessing's Nathan the Wise (1779)</p> <p>Christian Sieg (University of Münster, Germany): The Ambiguity of Shame in Penitential Culture and Early Empirical Psychology</p>
<i>Additional information</i>	

<i>Panel number</i>	103
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<i>Panel name</i>	Dynamics of Religious Change: Panel by the EXC "Religion and Politics", WWU: Sociological Aspects of Muslim Presence in Germany
<i>Date/ Time</i>	Monday August 30 th 11.00am-1.15pm
<i>Format</i>	Online
<i>Room</i>	/
<i>Abstract</i>	Being located at the intersection of security and integration politics, the presence and representation of Muslims in Germany has been debated controversially within social sciences for some time now. The political attitudes of the "Muslim" population alongside the concern about radicalization have built a focus of interest just like issues of communal life and subject formation. The panel addresses these issues from various sociological perspectives. Guiding questions of the presentations are: How is "Muslim" presence negotiated within public life and how is this negotiation framed by the actors involved, especially against the background of the concepts of secularity and diversity? Which role do aesthetics of violence play in the recruitment strategy of the "Islamic State in Iraq and Syria"? By which conceptual means could we make sense of this strategy and its intended effects in regard of countries like Germany? Ultimately, is there a significant nexus between the self-identification as Muslim and regressive attitudinal patterns as it frequently emerges in Anti-Muslim prejudices and stereotypes? Which statements do recent surveys in Germany allow with regard to this nexus?
<i>Chair</i>	Errol Babacan (University of Münster, Germany)
<i>Speaker</i>	Arne Laßen (University of Münster, Germany): Muslim Presence in Educational Establishments. Social Arrangements Manuel Pachurka (University of Münster): Men among the ruins – and the Islamic State Cemal Öztürk (Leuphana University of Lüneburg, Germany)/Gert Pickel (University of Leipzig, Germany)/Susanne Pickel (University of Duisburg-Essen, Germany): Homophobic, misogynistic, anti-Semitic and anti-democratic? An empirical test of popular stereotypes about Muslims in Germany
<i>Additional information</i>	

<i>Panel number</i>	104
<i>Panel name</i>	Dynamics of Religious Change: Panel by the EXC "Religion and Politics", WWU: Politicization of Religion vs. Political Engagement in Islam
<i>Date/ Time</i>	Tuesday August 31 st 11.00am-1.15pm
<i>Format</i>	Online
<i>Room</i>	/
<i>Abstract</i>	Islamist ideologies that reject violence, but follow an ideology of domination and want to reshape society according to undemocratic values, are referred to as "political Islam". However, this designation raises the question of the political contribution of Islam, because Islam sees itself as a political religion, in the sense of a social ethics similar to Christianity. But where should the

	line be drawn between political participation in the name of Islam and political Islam? Why is political Islam seen as a threat to Europe, although its actors usually reject violence? What strategies do political Islamists use to establish their ideology in Europe? How can European societies take actions against these developments? Where are the roots of the politicization of Islam in history? How did these develop and how can they be overcome today?
<i>Chair</i>	Dina El Omari (University of Münster, Germany)
<i>Speaker</i>	Mouhanad Khorchide (University of Münster, Germany): How political can Islam be? Dina El Omari (University of Münster): Difference feminism as a strategy of political Islam? Yassine Yahyaoui (University of Münster, Germany): The imagined Byzantium - the idea of the other in early Islam
<i>Additional information</i>	

<i>Panel number</i>	105
<i>Panel name</i>	Dynamics of Religious Change: Panel by the EXC "Religion and Politics", WWU: Political Islam in Europe (Round Table Talk)
<i>Date/ Time</i>	Thursday September 2 nd 2.45pm-5.00pm
<i>Format</i>	Online
<i>Room</i>	/
<i>Abstract</i>	After the 9/11 attacks, politicians and security agencies focused heavily on the phenomenon of extremism and Salafism. The question that preoccupied many was that of the radicalization of young Muslims who were born and raised here in Europe. Until then, it was assumed that they were well integrated. After the fall of IS and Saudi Arabia distancing itself from Salafism in recent years, this form of radicalization seems to be becoming less and less attractive among young Muslims. However, we are now confronted with another ideology: that of political Islam. This term describes an Islamist ideology that rejects violence but follows an ideology of domination and wants to reshape society according to undemocratic values. Why is political Islam seen as a threat to Europe, although its actors usually reject violence? What strategies do political Islamists use to establish their ideology in Europe? How can European societies take actions against these developments? Where are the roots of the politicization of Islam in history? How did these develop and how can they be overcome today? The panel will be held as a panel discussion.
<i>Chair</i>	Mouhanad Khorchide (University of Münster, Germany)
<i>Speaker</i>	Mouhanad Khorchide (University of Münster, Germany) Volker Beck (Die Grünen – The Green Party, Berlin, Germany) Christoph de Vries (CDU- Christian Democratic Union, Berlin, Germany)

	Lorenzo Vidino (George Washington University Center for Cyber and Homeland Security's Program on Extremism, Washington, USA)
<i>Additional information</i>	

<i>Panel number</i>	106
<i>Panel name</i>	Dynamics of Religious Change: Panel by the EXC "Religion and Politics", WWU: Religion in Contemporary Society
<i>Date/ Time</i>	Wednesday September 1 st 8.30am-12.00pm
<i>Format</i>	Hybrid
<i>Room</i>	DPL23.102/ Philosophikum (Domplatz 23)
<i>Abstract</i>	<p>Religion can be compared to a double-edged sword since it holds the potential of positive as well as negative inherent aspects and outcomes for societies, groups, and individuals. This ambiguous character of religion is often deformed by exclusively emphasizing religions' negative facets especially in the media but also in popular science. With the double panel on 'Religion in Contemporary Society' we want to pay specific attention to both sides of the equivocal nature of religion in today's world from a wide-ranging multidisciplinary social-scientific view (sociology, psychology, political sciences). Hence, the first part of the panel focuses on the bridge-building and inclusive aspects of religion from a micro level (religious identities) and from a macro level perspective (social cohesion). Moreover, this panel will present a mediation between both levels in which different religious identities are analyzed in the context of their contribution to social cohesion but also to prejudice. The latter aspect already heralds the second part of this double panel, which is dedicated to religious fundamentalism, ethnocentrism, and radicalization as these are central social aspects of the dark side of religion and religiosity. This second panel will shed light on the entanglement of religion and politics, influences on the acceptance of religiously-connoted violence, and co-radicalization.</p>
<i>Chair</i>	Sarah Demmrich (University of Münster, Germany) Alexander Yendell (Leipzig University, Germany)
<i>Speaker</i>	<p>Session 1: Religious Identities & Social Cohesion</p> <p>Carolin Hillenbrand (University of Münster, Germany): What holds societies together? An empirical analysis about the role of religion in social cohesion</p> <p>Stefan Huber (University of Bern, Switzerland): Religious identity and attachment to God</p> <p>Gert Pickel (Leipzig University, Germany)/Yvonne Jaeckel (Leipzig University, Germany): Religious identity, prejudice, and the effects on social cohesion</p> <p>Session 2: Religious Fundamentalism, Ethnocentrism & Radicalization</p>

	<p>David Herbert (University of Bergen, Norway): Troublesome entanglements: religion, politics and gender in contemporary Poland</p> <p>Oliver Hidalgo (University of Regensburg/University of Münster, Germany): The illiberal tendencies of (political) religions and their possible effects on processes of radicalization</p> <p>Sarah Demmrich (University of Münster, Germany)/Detlef Pollack (University of Münster, Germany)/ Olaf Müller (University of Münster, Germany): Religious fundamentalism and acceptance of violence: A study among Muslims of Turkish origin in Germany</p> <p>Alexander Yendell (Leipzig University, Germany): The intertwining of religiosity and co-radicalization in the context of ethnocentrism and group-focused enmity</p>
<i>Additional information</i>	

<i>Panel number</i>	107
<i>Panel name</i>	Dynamics of Religious Change: Panel by the EXC "Religion and Politics", WWU: The Transmission of Religion and Non-Religion Across Generations in Hungary and Germany
<i>Date/ Time</i>	Monday August 30 th 4.00pm-6.15pm
<i>Format</i>	Online
<i>Room</i>	/
<i>Abstract</i>	<p>The nature of religious transmission has recently become a topic of increasing interest among scholars dealing with the issue of religion and religious change. In many countries, each successive generation has been on average less religious, which is explained by the fact that fewer people were socialized into religion. More and more people are therefore entering adulthood without strong religious ties or do not belong to any religion. In the midst of this general trend of decline, some religious groups are growing and are also successful in transmitting religion to the next generation; or individuals decide, unlike their parents, to commit themselves religiously. In the proposed session the focus is on (non-)religious socialization and the transmission of (non-) religious practices and beliefs within families. We ask how the passing on or breaking from beliefs, values and world views takes place within families and across generations. In comparison with quantitative and qualitative data from Hungary and Germany, we ask about the main factors for the successful (or unsuccessful) transmission of faith and reconstruct how religiosity changes in the process of transmission.</p>
<i>Chair</i>	Christel Gärtner (University of Münster, Germany)
<i>Speaker</i>	<p>Olaf Müller (University of Münster, Germany)/Gergely Rosta (Pázmány Péter Catholic University of Budapest, Hungary): Familial transmission of religion in Hungary and Germany in comparison: first quantitative results</p> <p>Zsuzsanna Szvetelszky (Pázmány Péter Catholic University of Budapest, Hungary)/Gergely Rosta (Péter Catholic University of Budapest, Hungary): Transmission of religion among generations in Hungary - Results from three-generation family interviews</p>

	Linda Hennig (University of Münster, Germany): The role of religious practices such as going to church, singing, and praying in the transmission of religion across three generations
<i>Additional information</i>	

<i>Panel number</i>	108
<i>Panel name</i>	Dynamics of Religious Change: Panel by the EXC "Religion and Politics", WWU: Religion, Faith, Spirituality, and Sustainability
<i>Date/ Time</i>	Wednesday September 1 st 9.45am-1.15m
<i>Format</i>	Hybrid
<i>Room</i>	F2/Fürstenberghaus (Domplatz 20-22)
<i>Abstract</i>	The expected effects of the anthropogenic climate change clearly show the urgency of sustainable development, which points to the (need of improved) living conditions for present and future generations. Therefore, sustainable lifestyles need to be established. As such, they must consider planetary boundaries, aspects of justice as well as human's basic needs. Religious actors of different faiths are increasingly pursuing ambitious goals in local, national, and international climate action towards more sustainability: they engage in local movements and in international political fora. Moreover, more and more religious references (e.g. quotations from the Bible, the Qur'an, Vedas, and other religious scriptures) are being used in sustainability discourses. Nonetheless, it would be over-simplistic to assign this trend to an overall greening of religions. A well-known example for religious motivated climatic skepticism is US-evangelicals. Based on these observations, we aim to discuss how faith-based actors and religious values promote or hinder sustainability. We want to provide insights and discuss the nexus of religion, faith, and sustainability in different contexts around the globe. The double panel shall offer diverse perspectives (regionally as well as denomination-wise) and therefore lead to a discussion of comparative views on that topic.
<i>Chair</i>	Doris Fuchs (University of Münster)
<i>Speaker</i>	<p>Session 1:</p> <p>Hannah Klinkenborg (University of Münster, Germany): Religion as a Resource in European Climate Policy</p> <p>Christophe Monnot (University of Strasbourg, France)/ Alexandre Grandjean (University of Lausanne, France): A Christian network of ecospirituality: A new mode of militancy?</p> <p>Derk Harmannij (University of Exeter, GB): Accommodating faith-based ideas in the Green Movement</p> <p>Gary Slater (University of Münster, Germany): On our common (bordered) home: sustainability, borders, and the unrealized potential of 'Laudato si'</p> <p>Session 2:</p>

	<p>Anindita Chakrabarti (University of Kanpur, India)/Mujeebu Rahman (University of Kanpur, India): Environmental discourse, sectarian dialogue and the Muslim public sphere of Kerala (India)</p> <p>Juliane Stork (Humboldt University Berlin, Germany)/Marie-Luise Frost (Humboldt University Berlin, Germany)/Philipp Öhlmann (Humboldt University Berlin, Germany): African Initiated Churches and ecological sustainability in Sub-Sahara Africa – an empirical study</p> <p>Jens Köhren (University of Basel, Switzerland)/Fabian Huber (University of Basel, Switzerland): Green religion and eco-epirituality - forms of religious environmentalism</p> <p>Anica Roßmüller (University of Münster, Germany): Faith-based Resources in the localization of the SDGs in India</p>
<i>Additional information</i>	

<i>Panel number</i>	109
<i>Panel name</i>	Dynamics of Religious Change: Panel by the EXC "Religion and Politics", WWU: Interrelations between South Asian Religions and the West
<i>Date/ Time</i>	Wednesday September 1 st 11.00am-1.15pm
<i>Format</i>	Hybrid
<i>Room</i>	DPL23.201/Philosophikum (Domplatz 23)
<i>Abstract</i>	<p>The 20th century has seen a shrinkage of distances between continents and cultures. New means of transport and communication facilitated the exchange of people and information and fostered the creation of new religious movements while growing supra-regional economical networks and political dislocations prompted the settling of entire communities far from their homeland. The papers in this panel will explore different aspects of these interrelations – the reactions to a new Indian religious movement on the rise by members of a Western society, the challenges of different religious communities in Germany and Europe in maintaining their identity while adapting to a new cultural environment and the repercussions of an extended knowledge of Western notions of religion and nation in the construction of a major 20th century Hindu temple in the capital of independent India. By doing so it is expected to delineate some of the structures underlying these ongoing, mutual exchanges and to inspire more future research into this area of more recent interreligious contacts between South Asia and the West.</p>
<i>Chair</i>	Ulf Plessentin (Head, Knowledge Transfer, University of Bochum, Germany)
<i>Speaker</i>	<p>Martin Papenheim (University of Augsburg, Germany/University of Bochum, Germany): The Neo-Sannyas movement in Germany (1972-2000) between provocation and assimilation</p> <p>Patrick Krüger (University of Bochum, Germany/ University of Münster, Germany): Jainism in the West. Jain Diaspora Communities between internal Self-Insurance and strategic Self-Representation</p> <p>Anne Hartig (Independent researcher): How to construct a modern, Hindu, nationalist temple: The Birla Temple in Delhi</p>

	Robert Stephanus (University of Münster): Sikh communities in Germany
<i>Additional information</i>	
<i>Panel number</i>	110
<i>Panel name</i>	Dynamics of Religious Change: Panel by the EXC "Religion and Politics", WWU: Mediations of Religious Authority and Belonging in Zones of Conflict: Case Studies from West Africa
<i>Date/ Time</i>	Wednesday September 1 st 8.30am-10.45am
<i>Format</i>	Hybrid
<i>Room</i>	F3/Fürstenberhaus (Domplatz 20-22)
<i>Abstract</i>	Religious conflict has been an important subject of historical and anthropological research for some time now. In contrast, the exact processes and materials by which religious authority and belonging are mediated, established and contested in zones of heightened social and political instability have received comparatively less attention. As a starting point for the elaboration of a comparative framework to analyze these processes, the panel invites empirical and theoretical contributions that focus on Muslim, Christian, and other religious actors to examine how the ecology of conflict fosters and molds specific materialities and mediations of religious authority and of social and religious belonging. We welcome contributions that discuss religious attitudes, practices and discourses under and in response to conditions of conflict. We are also interested in papers that systematically examine similarities and differences in the particular media and expressive means that inform and circumscribe particular ways of relating to authority figures and of claiming membership in, or difference from, particular religious communities.
<i>Chair</i>	Dorothea Schulz (University of Münster, Germany) Souleymane Diallo (University of Münster, Germany)
<i>Speaker</i>	Session 1: Dorothea Schulz (University of Münster,Germany): Introduction Katrin Langewiesche (University of Mainz, Germany): The politics of mediation. Traditional religious leaders in Burkina Faso and conflict resolution/prevention Lotte Pelckmans (University of Copenhagen, Denmark): The work of religious legitimacy in highly inegalitarian conflict situations: the case of debates over post-slavery in Kayes region, Mali. Session 2: Sara Fretheim (University of Münster, Germany): Contested religion and belonging: exploring aspects of gender and religious authority within the life and oral praises of Madam Afua Kuma of Ghana (1908?–1987)

	<p>Françoise Boudarias (Université de Tours, France): Reconfigurations in the relations between political and religious power in Mali: new forms of constructing religious hegemony in a situation of conflict</p> <p>Souleymane Diallo (University of Münster, Germany): ‘The Saint that protects’: Constructing and contesting religious authority and belonging in the militarized border zone of Mali/Niger.</p>
<i>Additional information</i>	

<i>Panel number</i>	112
<i>Panel name</i>	Religions and Human Rights: Religious Freedom, Congregations, and Citizenship
<i>Date/ Time</i>	Tuesday August 31 st 8.30am-12.00pm
<i>Format</i>	Online
<i>Room</i>	
<i>Abstract</i>	<p>The aim of this panel is to discuss current theoretical and empirical approaches to the analysis of religion and human rights from a social scientific perspective. We encourage contributors to address different ways religious belonging can be theorized, measured, and interpreted by sociologists and anthropologists dealing with human rights, with interdisciplinary regards toward the research that has been done by scholars in political science, international relations, and law. The panel welcomes, in particular, papers focused on three areas in which religious studies intersect human rights: the right to freedom of religion, the impact of congregations on religious minority rights, the interaction between citizenship and religious forms of belonging.</p> <p>This panel is also looking for papers exploring the emerging agenda on human rights from a religious perspective, as well as the intersectionality of religious freedom with policies of human rights application in different socio-political contexts, the negotiation of human rights principles and values within religious groups, the impact of religious experiences on civic society.</p>
<i>Chair</i>	<p>Davide N. Carnevale (University of Padova, Italy) Ilaria Valenzi (Confronti Study Center-FBK, Italy)</p>
<i>Speaker</i>	<p>Monchef Chaibi (University of Padova, Italy): Religious Pluralism through International Human Rights Law</p> <p>Asia Leofreddi (University of Padova, Italy): Religious Freedom and Models of Citizenship: Theoretical and Empirical Perspectives</p> <p>Kareem P.A. McDonald (University of Padova, Italy): A human rights perspective on freedom of religion in asylum centres: challenges and opportunities</p> <p>Martina Mignardi (University of Padova, Italy)/Daiana Menti (University of Padova, Italy): Human Rights and Congregations: Case-Studies on Bologna and Milano</p>

	<p>Teuta Stipišić (University of Padova, Italy): Citizenship and religious freedom in Croatia: a social analysis</p> <p>Joan Hernandez-Serret (University of Madrid, Spain): Understanding the Patterns of changing: Complex Adaptative System and Religions</p>
<i>Additional information</i>	

<i>Panel number</i>	113
<i>Panel name</i>	The evolution of Catholic Social Action and Social Thought between the Americas and Europe from Pius XII to Paul VI
<i>Date/ Time</i>	Wednesday September 1 st 1.15pm-5.45pm
<i>Format</i>	Online
<i>Room</i>	/
<i>Abstract</i>	<p>The end of the 1940s saw the emergence of new and shared models of social action and social ideas within Catholic lay associations, religious orders, movements and groups of theologians - partly a fruit of different national situations, partly of the rediscovery of the universal dimension of the Catholic Church, which during the Second World War had tended to withdraw within national borders. This long process, which reached its height during and after the Second Vatican Council, led at times to the rediscovery of the traditional thought of the Church's social doctrine, reread and reused in new ways, and at times to its being questioned in order to arrive at an innovative "theology of revolution". Over time, a decisive role was played by the cultural, missionary and institutional networks among European, North American and Latin American Catholics that seemed capable of shaping new and shared approaches to Catholic social thought and action in the different national contexts. The objective of this panel is, therefore, to analyze the commonalities and differences between the approaches to social action and social thought on both sides of the Atlantic from the pontificate of Pius XII to that of Paul VI, focusing on prominent figures, magazines, networks, associations, groups of theologians, movements and missionary experiences.</p>
<i>Chair</i>	<p>Marta Busani (UCSC, Milan, Italy)</p> <p>Paolo Valvo (UCSC, Milan, Italy)</p>
<i>Speaker</i>	<p>Rafael Escobedo Romero (Universidad de Navarra, Spain): American Catholics, Spanish Catholics, and freedom of religion (1945-1965)</p> <p>Paulo Fernando de Oliveira Fontes (CEHR-UCP, Lisbon, Portugal): The Catholic social movement in Portugal in the 20th century: continuities and changes in the Estado Novo period (1933-1974)</p> <p>Susanna De Stradis (University of Notre Dame, USA): The Catholic Debate on the "Guilds" in Cold War America</p> <p>Lorena García Mourelle (Universidad de la Republica, Montevideo, Uruguay): The Latin American networks of the Economy and Humanism movement: an approach to its study based on the trajectory of Juan Pablo Terra and the "Equipos del Bien Común" in Uruguay (1947-1957)</p>

	<p>Nuno Estêvão Ferreira (CEHR-UCP, Lisbon, Portugal): Caritas Portugal and the post-war social question: Church, State and international links</p> <p>Yves Solís Nicot (Prepa Ibero, Lerma, Mexico): Between Civitas and Polis: Carlos Alberto Siri Neotomist approach for democracy in Latin America</p> <p>Paolo Valvo (UCSC, Milan, Italy): Jesuit intellectual networks and the Social question in Latin America: the review “Latinoamérica” (1949-1959) Laura Alarcón Menchaca (El Colegio de Jalisco, Zapopan, Mexico): Efraín González Morfín intellectual and promoter of the Social Doctrine of the Church</p> <p>Tania Hernández Vicencio (INAH, Mexico-City, Mexico): A voice out of chorus. Thought and pastoral action of Sergio Méndez Arceo</p> <p>Marta Busani (UCSC, Milan, Italy): The Brazilian Catholic Youth between the “revue de vie” and the Liberation Theology in the 1960s</p> <p>Jaime Pensado (University of Notre Dame, USA): The German Connection: “Adveniat” and the Radicalization of Students in South America during the Global Sixties</p> <p>Massimo De Giuseppe (IULM, Milan, Italy): A case of glocal history. Central American basic ecclesial communities between the 1970s and 1990s</p>
<i>Additional information</i>	

<i>Panel number</i>	118
<i>Panel name</i>	Theologies of Disaster and Hope
<i>Date/ Time</i>	Tuesday August 31 st 12.15pm-1.15pm
<i>Format</i>	Hybrid
<i>Room</i>	DPL23.102/ Philosophikum (Domplatz 23)
<i>Abstract</i>	<p>The literary critic George Steiner has defined the uniqueness of human beings in terms of ‘their capacity to hope, and to formulate the future tense’. This panel will explore the theological implications of this statement. What does it mean, that we are able to think about the future as an alternative to the (disastrous) past and present? Who or what underwrites this hope? And how does hope become ‘political’? We will examine the answers provided by theologians such as Herbert McCabe, and Latin American theologians of liberation. However, the panel will pay especial attention to the legacy of Johann Baptist Metz (1928-2019), who taught at Münster for many years. Central to Metz’s theological achievement is his recognition of the need for honesty and courage in diagnosing our condition. Theology, and the Church generally, needs to refuse strategies of euphemism and evasion which have buffered and insulated us against the suffering of victims. The panel will address the relevance of Metz’s theology for today’s Church, and for thinking through the new crises and challenges which confront it.</p>
<i>Chair</i>	Fáinche Ryan (Trinity College, Dublin, Ireland)

<i>Speaker</i>	<p>Cornelius Casey (Trinity College, Dublin, Ireland): Grounding Political Hope in a Despairing World</p> <p>Michael Kirwan (Trinity College, Dublin, Ireland): Against Theological Euphemism: The Legacy of Johann Baptist Metz</p> <p>Juan Diego Galaz (Trinity College, Dublin, Ireland): Political Deliberation and Ecclesial Synodality: from Differences to Common Hope</p>
<i>Additional information</i>	

<i>Panel number</i>	119
<i>Panel name</i>	Religion, Technology, and Artificial Intelligence
<i>Date/ Time</i>	Monday August 30 th 9.45am-1.15pm
<i>Format</i>	Hybrid
<i>Room</i>	F043/ Fürstenberghaus (Domplatz 20-22)
<i>Abstract</i>	<p>The panel gathers contributions on the affinities, divergences, and consonances between religion and technology, including the (positive and negatives) interactions between the religious sphere (in a broad and multireligious sense) and the advances in Artificial Intelligence. In particular, the panel aims to create a fruitful debate between scholars interested in the various ramifications of the main topic, such as:</p> <ul style="list-style-type: none"> The impact of technology on religious ideas and beliefs Religion and the Internet Augmented reality and religious experience Religion(s) and Artificial Intelligence Theology and Computer Science Religious diffusion and technological advances
<i>Chair</i>	Andrea Vestrucci (Graduate Theological Union, Berkeley, USA/University of Geneva, Switzerland)
<i>Speaker</i>	<p>Lluis Oviedo (Pontifical University Antonianum, Rome, Italy): What are religion and theology learning after recent developments in Artificial Intelligence: A critical assessment</p> <p>Christoph Benzmüller (Freie Universität Berlin, Germany): Analysis and exploration of theistic arguments with theorem provers and model finders: New insights into the Ontological Argument</p> <p>Zachary R. Calo (Hamad Bin Khalifa University, Doha, Qatar): Biotechnology and the Human Future</p> <p>Marius Dorobantu (Vrije Universiteit Amsterdam, Netherlands): Artificial Intelligence: A friend in disguise for Christian anthropology</p> <p>Andrea Vestrucci (Graduate Theological Union, Berkeley, USA/University of Geneva, Switzerland): Computational Theology: An Introduction</p>
<i>Additional information</i>	

<i>Panel number</i>	120
<i>Panel name</i>	Competing Christianities?: The „invention of the family” and Christian national and populist movements
<i>Date/ Time</i>	Monday August 30 th 4.00pm-6.15pm
<i>Format</i>	Hybrid
<i>Room</i>	DPL23.102/Philosophikum (Domplatz 23)
<i>Abstract</i>	On the base of various examples and case studies, panelists will address notions of the "traditional family", which prominently figures on the agenda of various neo-conservative, populist or fundamentalist movements. Can we speak of an "invention of the family", in a process similar to the pattern of an "invention of tradition", well known to historians and social scientists? Another hypothesis to be further examined is, that such models often operate within a theological framework that displays particular favour for notions of "order", with an implicit predilection for "law and order", "order of creation", or "organic" visions of society. If this is true, how can be looked at such concepts from a perspective of theology, religious science, and religious history?
<i>Chair</i>	Alfons Brüning (RU Nijmegen, Netherlands/PThU Amsterdam, Netherlands)
<i>Speaker</i>	<p>Heleen Zorgdrager (PThU Amsterdam, Netherlands): <i>Nashville</i> in the Netherlands: Transnational Translations in Reshaping Reformed Identity and a Theology of Order (An analysis of the group, theology, politics, and strategies behind the website <i>Bijbels Beraad M/V</i> (Biblical Council on Manhood and Womanhood), the continuation of the Nashville Statement (2017/2019) in the Netherlands)</p> <p>Marten van den Toren (PThU Amsterdam, Netherlands): From the Family to the Nation: A Political Theology and Practice of Migrant Pentecostal Communities in Spain</p> <p>Dorottya Nagy (PThU Amsterdam, Netherlands): 'Migration or family and the future of Europe'-implicit theology of anti-migration- and of family policy in present day Hungary</p> <p>Alexei Bodrov (St. Andrew's Institute, Moscow, Russia/VU Amsterdam, Netherlands): Fight for traditional values and 'invention of the family' in Russia</p>
<i>Additional information</i>	

<i>Panel number</i>	122
<i>Panel name</i>	Scholars at the Peripheries - Interreligious Dialogue
<i>Date/ Time</i>	Wednesday September 1 st 12.15pm-4.30pm
<i>Format</i>	Online
<i>Room</i>	/
<i>Abstract</i>	This group of researchers is mainly composed of non-Western scholars located at the peripheries either geographically or by the nature of their expertise. The research of this group will coincide with a publishing project on <i>liberation theologies</i> and the intersection with interfaith dialogue as well

	<p>as a <i>multi-disciplinary approach</i> in the <i>critique of injustice</i> and a critique of a colonial centredness on European thought and the Enlightenment. The areas of research, thought, action and experience are mainly focussing on Asia, Africa, Latin America, the Middle East, and the <i>forgotten peripheries</i> of enclaves and the forgotten of this world.</p>
Chair	<p>Mario I. Aguilar (University of St Andrews, UK) Porsiana Beatrice (University of St Andrews, UK)</p>
Speaker	<p>Arvin Gouw (Cambridge University, UK): Why does Abhimanyu have to die? Liberationist theodicy as a framework for Christian-Hindu dialogue.</p> <p>Emilie Grosvenor (University of St. Andrews, UK): Remembering Sister Dianna Ortiz: Discipleship in the Cultivation of Interfaith Healing Communities</p> <p>Marjorie Gourlay (University of St. Andrews, UK): God in the Eyes of a Refugee</p> <p>Halil Avci (University of St. Andrews, UK): The Role of the Arts in Inter-Religious Dialogue</p> <p>Ángel F. Méndez Montoya (Universidad Iberoamericana, Tijuana, Mexico): Blessed are Those Who Hunger and Thirst for Justice: Overlapping and Indecenting Eucharistic Desire, Now and After the COVID-19 Pandemic</p> <p>James Harry Morris (University of Tsukuba, Japan): Non-Christian Religions and Divine Providence in the Work of Uchimura Kanzō</p> <p>St. John York (Liberia Council of Churches): Inter-faith Mediation and its contribution towards Peace and Democracy in Liberia</p> <p>Victoria Turner (University of Edinburgh, UK): Enabling Dialogue or Diffusing Difference: The Adoption of Inclusive “Spirituality” as a Method of Interfaith Engagement</p> <p>Patricia Guernelli Palazzo Tsai (Universidade Metodista de São Paulo, Brazil): From Outcast To Arhat: The Discussion Of Human Dignity In The Buddhist Jātaka-Mālā</p> <p>Mariam El Masry (League of Arab States): Islam: Constants and Variables Carlo Avilio (University of Northampton, UK): “Idols Behind Altars”: the Persistence of pre-Hispanic religious iconographies in the Guise of Christian Ones in Colonial Latin America</p> <p>Milton Javier Bravo (St. John’s University, Queens, NY, USA): Un Pueblo en salida: migration from a borderland theological perspective</p> <p>Peniel Jesudason Rufus Rajkumar (World Council of Churches): Rethinking Dialogue from the Margins</p> <p>Porsiana Beatrice (University of St. Andrews, UK): Dialogue after Pope Francis’ visit to Iraq</p>

<i>Additional information</i>	
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<i>Panel number</i>	123
<i>Panel name</i>	Religious Studies today: the role of RESILIENCE
<i>Date/ Time</i>	Monday August 30 th 4.00pm-6.15pm
<i>Format</i>	Hybrid
<i>Room</i>	F234/Fürstenberghaus (Domplatz 20-22)
<i>Abstract</i>	<p>RESILIENCE is a unique, interdisciplinary and invigorating research infrastructure that aims at building a high-performance platform, supplying and evolving tools and big data to scholars from all the scientific disciplines across different religions. The goals of the panel are:</p> <ul style="list-style-type: none"> • To provide a general overview of the project; • To present possible physical and digital tools to be used by scholars, academics, and all those interested in Religious Studies • To highlight the special role of the Volos Academy for Theological Studies in the communication and dissemination of RESILIENCE in Balkans, a region where diverse religious traditions exist and thrive.
<i>Chair</i>	Nikolaos Asproulis (Volos Academy for Theological Studies, Greece)
<i>Speaker</i>	<p>Hans-Peter Großhans (University of Münster, Germany): The significance and use of a European research infrastructure for religious studies and the theologies</p> <p>Karla Boersma (Theologische Universiteit Apeldoorn, Netherlands): RESILIENCE, a Sustainable Research Infrastructure for all Religious Studies: How to Benefit and How to Join?</p> <p>Marco Büchler (Institut für Angewandte Informatik (InfAI)): RESILIENCE - Towards a Pan-European Digital Ecosystem</p> <p>Paraskevi Arapoglou (Volos Academy for Theological Studies, Greece): The role of the Volos Academy for Theological Studies in RESILIENCE</p> <p>Ioannis Kaminis (Volos Academy for Theological Studies, Greece): The Current Landscape of Religious Studies in Greece and the relevance of RESILIENCE</p>
<i>Additional information</i>	

<i>Panel number</i>	124
<i>Panel name</i>	Challenging the dichotomy between Freedom of Religion and Protection of Religious Minorities
<i>Date/ Time</i>	Tuesday August 31 st 11.00am-1.15pm
<i>Format</i>	Online
<i>Room</i>	/
<i>Abstract</i>	The debate on religious minority rights has long been stranded in the shallows of a sterile juxtaposition between the politics of the same rights,

	<p>including freedom of religion and belief, for all and the politics of special rights for religious minorities</p> <p>from the perspective of scholars of law and religion and scholars of minority rights.</p> <p>Through the dialogue between scholars of law and religion and scholars of minority rights, the panel seeks to uncover strengths and weaknesses of policies aimed, on the one hand, at ensuring freedom of religion or belief for all on the same footing, and, on the other, at guaranteeing special legal measures intended to protect the identity of religious minorities and ensure their participation in decision-making processes. This panel thus aims to discuss the different aspects of and the relationship(s) between the protection of minority rights grounded on religious identity, on the one hand, and religious freedom, on the other.</p>
<i>Chair</i>	Kerstin Wonisch (Eurac Research, Institute for Minority Rights, Bozen, Italy)
<i>Speaker</i>	<p>Marie-Claire Foblets (Max Planck Institute for Social Anthropology, Halle, Germany): Islam under the rule of law in Europe: how consistent is the human rights test?</p> <p>Kristin Henrard (Institute for European Studies, Brussels, Belgium): EU law's half-hearted protection of religious minorities: minority specific rights and freedom of religion for all</p> <p>Joshua Castellino (Minority Rights Group International): Modelling Equality in the Midst of Religious Diversity: Lessons from Beyond Europe?</p>
<i>Additional information</i>	

<i>Panel number</i>	125
<i>Panel name</i>	Making and unmaking religious experience and community in times of Covid-19
<i>Date/ Time</i>	Wednesday September 1 st 2.15pm-3.15pm
<i>Format</i>	Online
<i>Room</i>	/
<i>Abstract</i>	<p>The panel explores the sociocultural dynamics of making and unmaking religious community and of experiencing the divine in the context of the persisting Covid 19 pandemic. The panel considers these dynamics against the backdrop of diverse state regimes of religious governance by which states across the globe have been (are?) regulating relations among and within different religious groups. These religious groups are conceived of as "communities of practice" that, while internally heterogenous, are constituted and remade through discursive and ritual practices and enable changing modalities of experiencing the divine.</p> <p>Contributions to the panel will explore the various historically and socially embedded, discursive, ritual, and materially and digitally mediated practices by which religious leaders and ordinary believers invoke and seek to experience the divine and make it present in their daily lives, sometimes without conventional physical proximity. Also welcome are contributions that examine how Covid 19-related containment measures affect the practices by religious leaders and "ordinary" believers" to draw the boundaries that delineate inter- as well as intra-religious differences.</p>

<i>Chair</i>	Dorothea Schulz (University of Münster, Germany)
<i>Speaker</i>	<p>Linda Sauer Bredvik (University of Heidelberg, Germany): Digitally Mediated Experiences of the Divine: A case study of discursive practices during Covid 19</p> <p>Heidi A. Campbell (Texas A&M University, College Station, USA): Reflections on Analyzing Church Engagement with Technology during the COVID-19 Pandemic</p> <p>Marco Guglielmi (Fondazione Bruno Kessler, Trento, Italy): Eastern Orthodoxy, COVID-19, and the Virus of Modernity</p> <p>Alessia Passarelli (FSCIRE, Bologna, Italy): Community, belonging and technology among Protestant Churches in Italy during the pandemic</p> <p><i>Discussant:</i> Jocelyne Cesari (University of Birmingham, UK/ Harvard University, USA)</p>
<i>Additional information</i>	

<i>Panel number</i>	126
<i>Panel name</i>	Changing Gender Roles in the Religious Landscape of East Africa
<i>Date/ Time</i>	Tuesday August 31 st 2.15pm-5.45pm
<i>Format</i>	Hybrid
<i>Room</i>	DPL23.102/Philosophikum (Domplatz 23)
<i>Abstract</i>	<p>Kenya's well known philosopher John M'biti states that «Africans are notoriously religious» and that «religion permeates every department of life». In the African traditional society women had a very important role being responsible for the transmission of the community's cultural heritage and system of beliefs. Other women who came from abroad, missionary women, played a pivotal role in the spread of the Gospel in Africa and as John Baur writes, they were «The greatest innovation in the work of evangelization». Despite all this, the contribution of women to the shaping of the African religious landscape as well as their influence on the community's life has not always been fully acknowledged. In our panel we want to reverse this and focus on the relation between gender, religion and change.</p> <p>Over the years East Africa went through many changes that also redefined the role of women in the society. How did religion respond to these changes (and challenges)? Bringing into the discussion different perspectives and research angles, we will explore how the place and status of women in the religious panorama of East Africa as well as their potential for spiritual and religious leadership has changed. We will also address the question of the influence of missionary schools on women's education and empowerment. Finally, starting from the specific case of interreligious dialogue, we will discuss what space can religion offer for women representation and participation.</p>
<i>Chair</i>	Ilaria Macconi Heckner (Fondazione per le Scienze Religiose Giovanni XXIII/FSCIRE, Bologna/Palermo, Italy)

<i>Speaker</i>	<p>Mary N. Getui (Catholic University of Eastern Africa/ CUEA, Nairobi): The Contribution of Selected Women in Shaping the Religious Scene in Kenya.</p> <p>Ilaria Macconi Heckner (Fondazione per le Scienze Religiose Giovanni XXIII/FSCIRE, Bologna/Palermo, Italy): Missionary women in East Africa: Changing Socio-Cultural Patterns and Settings Through Schools.</p> <p>Matthias Eder/ Susann Gihir/Innocent H. Maganya (Institute for Interreligious Dialogue and Islamic Studies/IRDIS, Tangaza University College, Nairobi): Building inclusivity in a fragmented world as a Catholic institution – IRDIS’ role as safe space for gender topics in religions.</p> <p>Philomena Njeri Mwaura (Kenyatta University, Nairobi): Women and Prophetism in Neo-Pentecostal Christianity in Kenya.</p> <p>Joyce Njeri Thiong’o (Institute for Interreligious Dialogue and Islamic Studies/IRDIS, Tangaza University College, Nairobi): A Historical perspective of Gender Roles in the Religious Sphere in East Africa</p>
<i>Additional information</i>	

<i>Panel number</i>	127
<i>Panel name</i>	New Direction in the Study of al-Sulamī
<i>Date/ Time</i>	Thursday September 2 nd 8.30am-12.00pm
<i>Format</i>	Hybrid
<i>Room</i>	F3/Fürstenberghaus (Domplatz 20-22)
<i>Abstract</i>	<p>2021 marks the 1000th anniversary of the death of Abū ‘Abd al-Raḥmān al-Sulamī (d. 1021), a foundational figure in the formative period of Ṣūfism. Not solely due to the publication of new manuscripts, al-Sulamī’s works have enjoyed increasing interest by translators and scholars over the last twenty years. The panel unites a chair who authored a pioneering monograph on al-Sulamī in 1998 with scholars who since then have taken the study of this shaykh in new directions, through the production of Arabic editions of al-Sulamī’s treatises, through their ongoing work as translators, and through their interdisciplinary approaches to this classical literature. Themes addressed in papers by confirmed panelists include the relevance of the current revival in virtue ethics for the study of al-Sulamī, al-Sulamī’s use of poetry in light of new manuscript evidence for a key treatise (Kitāb al-amthāl wa-l-istishhādāt), al-Sulamī’s notion of the refinement of the soul, the reception of al-Sulamī’s corpus in the later Shādhilī tradition, the nature and representation of angels in Muḥammad’s heavenly journey (mi’rāj), tensions running through the concept of sanctity (walāya) in al-Sulamī’s different writings, and the nature and role of emotions in al-Sulamī’s understanding of the spiritual path.</p>
<i>Chair</i>	Lutz Berger (Christian-Albrechts-Universität, Kiel, Germany)
<i>Speaker</i>	Safaruk Chowdury (Cambridge Muslim College, UK): The Makings and Markers of Ṣūfi-Saints: Exploring The Concept of Sanctity (walāya) in the Writings of al-Sulamī

	<p>Louise Gallorini (American University of Beirut, Lebanon): The Angelology of Sulamī through his tafsīr and mi'raj</p> <p>Gavin Picken (Hamad Bin Khalifa University, Qatar): Refinement of the Soul in the Thought of al-Sulamī: A Millennial Concern</p> <p>Jason Welle (Pontifical Institute for Arabic and Islamic Studies, Italy): 'Virtue Ethics' in Medieval Šūfism: Exploring the Usefulness of a Category</p> <p>Riccardo Paredi (American University of Beirut, Lebanon): Some Šūfī 'Emotions' Seen through the Works of al-Sulamī</p> <p>Giuseppe Cecere (Alma Mater-Università di Bologna, Italy): Al-Sulamī and the Early Shādhiliyya: Between khumūl and malāmatiyya</p>
<i>Additional information</i>	

<i>Panel number</i>	128
<i>Panel name</i>	Reconciliation Studies as a New Perspective in Religion and Change in Present Times
<i>Date/ Time</i>	Monday August 30 th 4.00pm-6.15pm
<i>Format</i>	Hybrid
<i>Room</i>	F2/Fürstenberghaus (Domplatz 20-22)
<i>Abstract</i>	<p>Reconciliation Studies is a transdisciplinary and multiscale scientific field that focuses on institutional, political, religious, individual and group/tribal dynamics. In contemporary literature, we can find several definitions of reconciliation, depending on the discipline that provides it: political science, religious studies, theology, etc. One of the most innovative and groundbreaking is the one which is defined as "The Hölderlin Perspective" (Reconciliation is in the middle of strife and everything apart finds each other again, Hölderlin, F., Hyperion, 1797). It aims to develop a scenario, in which reconciliation and conflict are in a constant relationship, therefore you will never have a condition of full conflict, with no room for reconciliation. Conflict resolution, which requires a deep change in the life of people, begins when the conflict is still in full swing. This prepares the foundation for a long term, non-violent settlement of conflicts, but also for the overall restoration of social relations. Religion, of course, plays a prominent role in the process of the deep and sometimes dramatic change conflict and conflict resolution cause. Therefore, this panel aims at analyzing different aspects/features of the relationships between religion and reconciliation in present times, through the lenses of Theology, Refugee Studies, Philosophy of Religion and Islamic Studies.</p>
<i>Chair</i>	Martin Leiner (Friedrich-Schiller-University, Jena/Jena Center for Reconciliation Studies, Germany)
<i>Speaker</i>	Martin Leiner (Friedrich-Schiller-University, Jena/Jena Center for Reconciliation Studies), Germany) (INTRODUCTION): Reconciliation as a factor for change

	<p>Nicolas Mumejian (Hartford Seminary, USA): Beginning from the End: Employing Eschatology and Christological expectancy as a starting point for Iranian and American Evangelical dialogue</p> <p>Francesco Ferrari (Friedrich-Schiller-University, Jena/Jena Center for Reconciliation Studies), Germany): The Irrevocable as Cultural Trauma – and its Impact on Reconciliation</p> <p>Davide Tacchini (Friedrich-Schiller-University, Jena/Jena Center for Reconciliation Studies, Germany): Reconciliation in the Qur’an and the Muslim Tradition, an Underestimated Resource</p>
<i>Additional information</i>	

<i>Panel number</i>	129
<i>Panel name</i>	Interreligious Dialogue, Human Fraternity and Diplomacy
<i>Date/ Time</i>	Thursday September 2 nd 8.30am-12.00pm
<i>Format</i>	Hybrid
<i>Room</i>	F234/Fürstenberghaus (Domplatz 20-22)
<i>Abstract</i>	<p>Interreligious dialogue is increasingly perceived as an important international dynamic which can advance common humanitarian goals, from containing local conflicts, to tackling climate change, to developing new political models and ideals. A number of international institutions and foreign ministries have formalized interreligious engagement strategies as a result. While some scholars are optimistic about these new forms of “diplomatic dialogue,” others are more critical. In his encyclical <i>Fratelli Tutti</i>, for example, Pope Francis wrote that “Dialogue between the followers of different religions does not take place simply for the sake of diplomacy, consideration or tolerance.” Others have observed that interreligious engagement strategies often serve to consolidate the power of nation-states as much as they facilitate multi-religious collaboration. How then do we understand the relationship between interreligious dialogue and international diplomacy? What conditions might make interreligious engagement strategies more or less effective at advancing common interests peacefully? What political ideas and models of development does the specific practice of interreligious engagement advance? What are the political and religious risks of interreligious diplomacy? This panel explores these questions through cases studies and theoretical reflection on new concepts emphasized by recent interreligious initiatives, such as “inclusive citizenship” and “human fraternity.”</p>
<i>Chair</i>	Michael Driessen (John Cabot University, Rome, Italy)
<i>Speaker</i>	<p>Scott Thomas (University of Bath, UK): Pope Francis’ Strategic Vision of Human Fraternity: A Culture of Encounter at Multiple Levels from Argentina to Abu Dhabi and Iraq</p> <p>Melanie Barbato (University of Münster)/Porsiana Beatrice (St. Andrews, UK): Pope Francis in Iraq & the Document on Human Fraternity</p>

	<p>Mario I. Aguilar (St. Andrews, UK): Pope Francis and the Joys of Human Fraternity: From Abu Dhabi to Fratelli Tutti"</p> <p>Georges Fahmi (EUI, Italy): Al-Azhar, Interreligious Dialogue and the Path towards Inclusive Citizenship in Egypt</p> <p>Madlen Krüger (University of Heidelberg): Interreligious Dialogue as Soft Power in Myanmar – Challenges and Political Implications</p> <p>Pasquale Ferrara (LUISS/Sophia Institute, Italy): Social Friendship and Universal Fraternity: Twin Moralities and the Environmental and the Covid Crises</p> <p>Discussant: Michael Driessen (John Cabot University, Rome, Italy)</p>
<i>Additional information</i>	

<i>Panel number</i>	130
<i>Panel name</i>	Religious, unemployed, radical? New ways of interreligious pedagogy as a contribution to integration in a cross-border labour market
<i>Date/ Time</i>	Wednesday September 1 st 3.30pm-5.45pm
<i>Format</i>	Hybrid
<i>Room</i>	DPL23.208/Philosophikum (Domplatz 23)
<i>Abstract</i>	<p>With the implementation of a cross-border European project entitled “RELIEN: enterprise and religion”, we wish to contribute to the Upper Rhine region situated on the borders of France, Germany and Switzerland, as a regional economic area. By raising awareness of different faith identities and promoting interreligious and intercultural dialogue, we wish to give young people a perspective for inclusion in order to gain a foothold in the labour market. We present our approach of an interreligious pedagogy, which addresses based on cross-target groups and different aspects – companies on the one hand and young adults on the other. The latter often define their identities through a strong attachment to (radical) forms of faith. By employing the approach of (inter)-religious-sensitive adult education, the cycle "religious – unemployed – radical" seems necessary to be dissolved. The development of (inter)-religious-sensitive competencies can have a positive impact on business management and cooperation in the corporate world as well as enable access to social and professional participation of young people.</p>
<i>Chair</i>	Francis Messner (Université de Strasbourg, France/RELIEN/CNRS)
<i>Speaker</i>	<p>Francis Messner (Université de Strasbourg, France CNRS/RELIEN/): Religious, unemployed, radical? The RELIEN-Project as a response. General Presentation of RELIEN</p> <p>Susanne Schwarz (University of Koblenz-Landau, Germany): Religious – unemployed – radical? Draft of an (inter-)religious-sensitive pedagogy in the field of cross-border economy and labour market</p> <p>Elhadi Essabah (University of Koblenz-Landau, Germany)/Jörg Röder (University of Basel, Switzerland/RELIEN/ DRES): Religious – unemployed –</p>

	radical? (Inter-)Religious-sensitive pedagogy with a special focus on young Muslims in Europe
<i>Additional information</i>	

<i>Panel number</i>	131
<i>Panel name</i>	EDUC8 Project: Religious education against violence, radicalization and polarization
<i>Date/ Time</i>	Wednesday September 1 st 8.30am-10.45am
<i>Format</i>	Hybrid
<i>Room</i>	F234/Fürstenberghaus (Domplatz 20-22)
<i>Abstract</i>	In the last decades, religion has become an identity marker, working towards polarization rather than unity and cohesion. In times, it has even been (mis)used or (ab)used as an excuse, justification or reason for acts of violence against innocent, or even terrorism. But would a better and deeper understanding of religion be of help to reduce violence and to eliminate phenomena of intolerance, polarization and radicalization, as all major religions include in their core beliefs compassion, reconciliation and acceptance of the 'other'? EDUC8 Project, which has received EU funding and has been actively working towards building resilience against radicalization and polarization since January 2020, brings together Jews, Christians of various denominations, Muslims and non-believers in a common attempt for an intervention in this direction. The intervention is designed to take place throughout secondary level education, since perceptions of religion form in a rather early age. The proposed panel aims to open up the theological discussion on the above topic, to discuss the methodology and results of the project so far, to outline the emerging difficulties but also to explore the possible further actions which can enhance the social resilience against polarization and fragmentation.
<i>Chair</i>	Costis Drygianakis (Volos Academy for Theological Studies, Greece)
<i>Speaker</i>	<p>Costis Drygianakis (Volos Academy for Theological Studies, Greece): Which religions, which societies? Religious education and the implementation of the project Educ8</p> <p>Onur Sultan (Beyond the Horizon ISSG, Belgium): Educ8 Project: Religious education against violence, radicalization and polarization</p> <p>Nikos Tsirevelos (Volos Academy for Theological Studies, Greece): Educ8: Building resilience against religious fanaticism. The Orthodox theological and pedagogical view</p> <p>Christos Fradellos (Volos Academy for Theological Studies, Greece): Aims and prospects of the european project Educ8 in a tranforming religious education in Greece</p> <p>Ekaterini Tsalabouni (Aristotle University of Thessaloniki, Greece): In the Wonderful Garden of Religions/Philosophies: A Short Introduction to the Shallow Module of Educ8</p> <p>Elies Van Noten/Leen Deflem (KU Leuven, Belgium): Educ8: How Religious Education Can Be Cure for Radicalisation and Polarisation</p>

	Brahim Buzarif (Centre of Expertise for Intellectual Reformation, Research and Advice, Belgium): Implementation of the Educ8 project with Muslim students on Belgium
<i>Additional information</i>	

<i>Panel number</i>	132
<i>Panel name</i>	Intercultural perspectives on science and religion
<i>Date/ Time</i>	Thursday September 2 nd 9.45am-12.00pm
<i>Format</i>	Hybrid
<i>Room</i>	DPL23.206/Philosophikum (Domplatz23)
<i>Abstract</i>	<p>The science and religion debate is often conducted in quasi-universal terms, as if science and religion are stable and independent entities that need to be related to each other, for example in conflict, separation, dialogue or integration models. In reality, the way the science and religion encounter unfolds is profoundly shaped by historical, social, cultural and religious contexts. In the words of David Livingstone (2011), we need to “pluralize, localize, hybridize, politicize’ in order to understand these debates, analysing the particular expressions of religion and of science concerned and the social context that shapes their encounter. In this panel, three contributions will look how the science and religion debate is shaped in different contemporary contexts: postcolonial views among students and academics in French-Speaking Africa, Hindu-Christian conversations in India concerning the value of the material world and the relationship between naturalism and the sciences in Western Europe. The intention is, however, not merely to focus on the particularity of the local, but to explore how local insights can contribute to constructive intercultural conversations: intercultural comparisons show the value and limitations of particular cultural perspectives and ways of framing the issues. A final contribution proposes the theological concept of ‘catholicity’ as a model for bringing various cultural perspectives on science and religion in a constructive conversation.</p>
<i>Chair</i>	Dorottya Nagy (Protestant Theological University, Amsterdam, Netherlands)
<i>Speaker</i>	<p>Charles Christian (Protestant Theological University, Groningen, Netherlands): The Nature of Material Reality: Hindu-Christian Conversations at the Cusp of Modern Science in India</p> <p>Rick Peels (Vrije Universiteit, Amsterdam, Netherlands): Opportunities of the current Western debate on science and religion</p> <p>Klaas Bom (Protestant Theological University, Groningen, Netherlands): Towards an intercultural approach of science and religion: Lessons from French-speaking Africa.</p> <p>Benno van den Toren (Protestant Theological University, Groningen, Netherlands): Catholicity as Conceptual Tool for Interculturality in Science and Religion</p>
<i>Additional information</i>	

<i>Panel number</i>	134
<i>Panel name</i>	The Atlas of Religious or Belief Minority Rights in Europe. First results and analysis
<i>Date/ Time</i>	Monday August 30 th 11.00am-1.15pm
<i>Format</i>	Online
<i>Room</i>	/
<i>Abstract</i>	The Atlas is an interdisciplinary project that aims at mapping and measuring the rights of religious or belief minorities (RBMs) in 12 EU countries. What is the situation of religious or belief minorities in Europe today? Which laws are in place and for whom? Are there any differences in treatments of religious or belief minorities across Europe? What is the perception that RBMs have of their position in the different EU countries? Do RBMs feel discriminated against compared to other religious or belief groups? These questions will be addressed taking into consideration 8 policy areas: legal status, education in public schools, denominational schools, religious or belief symbols, spiritual assistance, family law, worship and meeting places, media. Through the results of the ATLAS project, the speakers will analyse: a) the status of each of the 13 RBMs, taken into consideration for this research; and, b) trends and possible gaps between the law and its implementation. The data collected will be presented and discussed through infographics and indexes located on the dedicated newly designed website of the Atlas project.
<i>Chair</i>	Paolo Naso (University of Rome "La Sapienza", Italy)
<i>Speaker</i>	Silvio Ferrari (University of Milan, Italy) Alessia Passarelli (FSCIRE/Confronti Study Center, Italy) Cristiana Cianitto (University of Milan, Italy) Ilaria Valenzi (Confronti Study Center/FBK, Italy)
<i>Additional information</i>	We kindly ask those who would like to attend our panel to send us an email at passarelli@fscire.it in order to receive preparatory materials in advance." This panel is organised by FSCIRE in partnership with Confronti and FBK.

<i>Panel number</i>	135
<i>Panel name</i>	State, Religion, and the Category of Modernity
<i>Date/ Time</i>	Wednesday September 1 st 2.15pm-5.45pm
<i>Format</i>	Hybrid
<i>Room</i>	F2/Fürstenberghaus (Domplatz 20-22)
<i>Abstract</i>	The workshop addresses the topic of modernity from the perspective of Orthodox Christian and Islamic studies. Continuing the work begun at EuARe 2019, the panel would like to propose a second interdisciplinary, critical and dialogical discussion on the category of modernity, focusing on how scholars from different fields and disciplines use modernity as starting point for critical discussion on the categories of state and religion. Like the first workshop, this year's workshop aims at critical examination of the category of modernity when assessing the relationship between state and religion. Regarding the relationship between state and religion, we are keen to examine forms of religious expressions and governance, the impact religious Institutions and/or organizations' role on state policy, and subsequent

	dynamics between political trends and civil society. Other approaches are also welcome. This year we would like each presenter to offer their own working definition of modernity within the context of their work and wider theoretical debates. As part of their paper, we also ask that each paper critically address at least one theory or theorist on modernity (or a work that engages the category of modernity) and address how that theoretical angle applies or fails to apply
<i>Chair</i>	Marianna Napolitano (FSCIRE, Bologna, Italy/Unimore, Modena, Italy) Taraneh Wilkinson (University of Cincinnati, USA)
<i>Speaker</i>	Phil Dorroll (Wofford College, Spartaburg, USA): The Demands of Modernity: Ethical Possibilities in Orthodox Christian and Sunni Muslim Theology in Greece and Turkey Taraneh Wilkinson (University of Cincinnati, USA): Hilmi Ziya on Modernity and Monopluralism Abdul Rahman Mustafa (Universität Paderborn, Germany): Islamic Ecological Ethics in the Anthropocene Regina Elsner (ZOIS Berlin, Germany): Nailing jelly on the wall: Modernity as a category for the theological analysis of the Russian Orthodox Church? Aristotle Papanikolau (Fordham University, New York City, USA): Weathering the Secular: Post-communist Orthodox response to modernity Elina Kahla (University of Helsinki, Finland): Warmongering, Church and Binary Structures Respondents: Kristina Stoeckl (University of Innsbruck, Austria) Margherita Picchi (La Pira Research Library, FSCIRE, Bologna, Italy) Alexander Agadjania (Russian State University for the Humanities, Moscow, Russia) Ekaterina Grishaeva (Ural Federal University, Ekaterinburg, Russia)
<i>Additional information</i>	

<i>Panel number</i>	136
<i>Panel name</i>	Religious Experience and COVID-19: rituality and praxis in Europe after pandemic
<i>Date/ Time</i>	Wednesday September 1 st 8.30am-10.45am
<i>Format</i>	Online
<i>Room</i>	/
<i>Abstract</i>	Due to COVID-19 religious communities have been affected by physical distancing. The pandemic had a strong impact on rituality, giving rise to new forms of participation. An extensive use of digital media has irreversibly changed religious celebrations and practices. This research panel draws how the new models of religious communication have influenced praxis and rituality within the Abrahamic religions. The analysis will start from a hermeneutical approach to examine the consequences of rethinking

	<p>the concept of person and sociability. Experiential, relational and methodological configurations will be analysed, following the considerations of the philosopher Italo Mancini. Research will focus on the Abrahamic religions. It will report the results of consultation of official websites from different European Jewish communities. It will even report experiences and reflections offered by interviewed Orthodox and Reform Rabbis. As for Christianity, we will explore the ritual and eucological changes imposed by the pandemic; special attention will be given to the exequal dimension of the liturgy. For Islam, the attention will be focused on an empirical analysis on the changes that Muslim communities have had to face to celebrate funerals. This research aims to understand how religions are approaching the new forms of communication, and if and how social networks and platforms for video conferencing can link sacred to sense of,community, spirituality to sense of solidarity.</p>
Chair	Bishara Ebeid (Università Ca' Foscari, Venezia, Italy)
Speaker	<p>Leonardo Manna (Faculty of Theology of Lugano, Italy - Joint programme with Università della Vita-Salute San Raffaele, Milano, Italy): Rethinking the phenomenological religious experience after the pandemic: faith and trust inhumanity or in the algorithm?</p> <p>Muriel A. M. Pusterla (Faculty of Theology of Lugano, Italy): Togetherness despite isolation. Jewish communities in the COVID-19 pandemic: experiences and implications for the future</p> <p>Cristiano Calì (Faculty of Theology of Lugano - Joint programme with Università della Vita-Salute San Raffaele, Milano, Italy): Human beings and death. The Christian ritual dimension of living and dying during the COVID-19 pandemic</p> <p>Eleonora Pede (Faculty of Theology of Lugano - Joint programme with Università La Cattolica, Milano, Italy): The European Umma and the Covid-19 pandemic</p>
Additional information	

Panel number	137
Panel name	Religion education and system education during post-communist transition
Date/ Time	Monday August 30 th 8.30am-9.30am
Format	Hybrid
Room	DPL23.201/Philosophikum (Domplatz 23)
Abstract	<p>It is the time to solving the paradox of integration religion in education, by the new balance between religion, philosophy and science, during the post communism transition. In the field of thinking, the process is the transition from ideology to integral thinking. It is realized through the re-evaluation of the topics: Integration of religion, Transitology, integral though, education, inclusiveness, solidarity, new laicity and new secularity.</p> <p>Hypothesis: The decline of totalitarian systems of the 20th cent. enabled the expansion of space for religion, while the politics and the information technology continue to limit it. Theoretical and methodological basis: It the time to</p>

	rebirth of the new relationship between religious, philosophical and scientific truth and the new thinking systems.
<i>Chair</i>	Agim Leka (Aleksandër Xhuvani University, Elbasan, Albania)
<i>Speaker</i>	Zilola Khalilova (The Academy of the Sciences of Uzbekistan, Taschkent, Uzbekistan) Agim Leka (Aleksandër Xhuvani University, Elbasan, Albania)
<i>Additional information</i>	

<i>Panel number</i>	138
<i>Panel name</i>	Author meets Critique - Rémi Caucanas, Jacques Lanfry. Un lion, l’Eglise et l’Islam, PISAI, 2021.
<i>Date/ Time</i>	Monday August 30 th 5.15pm-6.15pm
<i>Format</i>	Hybrid
<i>Room</i>	DPL23.206/Philosophikum (Domplatz 23)
<i>Abstract</i>	White Fathers since 1933, Jacques Lanfry (1910-2000) has been one of the missionary figures whose commitment illustrates that of the Catholic Church in favour of a dialogue with Islam and the Muslims. Passionate about the Kabyle people and the Kabyle language that he frequented for a long time at the end of the colonial period in North Africa, and later in France, Jacques Lanfry participated in the production of a work linguistic which is stilled a reference today. Assistant General within the Society of Missionaries of Africa and architect of the Journées Romaines in the 1960s, he was one of the actors of the conciliar turn in the field of Islamic-Christian relations. And as the secretary of an “Islam Office” in the post-conciliar years, in search of African Muslim scholars and future apostles of dialogue, he was one of the great promoters of a better preparation for the meeting with the Islam. By giving to read a large number of documents from in particular the General Archives of the Missionaries of Africa and the Pontifical Institute of Arab Studies and Islamology, Rémi Caucanas highlights here the trajectory and commitments of an actor central to Islamic-Christian dialogue in the twentieth century.
<i>Chair</i>	
<i>Speaker</i>	Discussant: Ilaria Macconi-Heckner (Fondazione per le Scienze Religiose Giovanni XXIII/FSCIRE, Bologna/Palermo, Italy) Respondent: Rémi Caucanas (Institut de Recherches et d’Études sur le Monde Arabo-Musulman (IREMAM), Aix-en-Provence, France/ Pontifical Institute for Arabic and Islamic Studies (PISAI), Rome, Italy)
<i>Additional information</i>	

<i>Panel number</i>	139
<i>Panel name</i>	Religion, Pandemic and Global Governance (1): Religious Actors and its Moral Responsibility in the COVID-19 Pandemic
<i>Date/ Time</i>	Wednesday September 1 st 3.30pm-5.45pm

<i>Format</i>	Online
<i>Room</i>	/
<i>Abstract</i>	All religious actors worldwide were surprised by the severity and global dimension of the Corona crisis in March 2020. Although involved in humanitarian aid and local pastoral care in many ways, the media and the public often got the impression that the spiritual potential of the Christian churches had become invisible in times of the pandemics, and had forgotten that faith communities in times of pandemics in previous centuries played an important religious and societal role. Nevertheless, the panel takes up this criticism about the invisibility of faith communities during the COVID19-pandemic. It discusses the moral responsibility of religions in the Corona crisis, their commitment and their obligation to care for the public health of people worldwide, by analyzing examples of various theological contributions.
<i>Chair</i>	Katharina Kunter (University of Helsinki, Finland) Leon van den Broeke (University Kampen, Netherlands/Vrije Universiteit Amsterdam, Netherlands)
<i>Speaker</i>	Jocelyne Cesari (University of Birmingham, UK/Georgetown University, USA): Religion and Global Governance: Toward a re-foundation of the social contract? François Mabille (CNRS, France/Secretary General of IFCU): Catholicism: expectations and disillusionment with regard to a welfare church Drew Christiansen (Georgetown University, USA): Churches and Moral responsibility during the COVID19-pandemic Mario Fischer (General Secretary of the Communion of Protestant Churches in Europe, Vienna, Austria): Being Church Together in a Pandemic – Reflections from a Protestant Perspective"
<i>Additional information</i>	

<i>Panel number</i>	140
<i>Panel name</i>	Religion, Pandemic and Global Governance (2): Religion, the COVID-19 Pandemic and Global Modes of Action
<i>Date/ Time</i>	Thursday September 2 nd 5.15pm-6.15pm
<i>Format</i>	Online
<i>Room</i>	/
<i>Abstract</i>	Building on the theological approaches to the moral and societal responsibility of churches and religions discussed in Panel 1, Panel 2 examines global and humanitarian strategies with which different religious actors fight past and current pandemics in the 21st century. On the one hand, different denominational, for example Catholic and Protestant, initiatives will be compared with one another. On the other hand, the panel will analyse, how in the 21st century religious development work and global crisis prevention worked together. Which information channels were used, which theological and political interpretations on the pandemic were shared or even exported? Another focus of the discussion will be the entanglement and connection of the Catholic Church and Global Protestant humanitarian organizations with the United Nations organizations.

<i>Chair</i>	Katharina Kunter (University of Helsinki, Finland) Leon van den Broeke (University Kampen, Netherlands/Vrije Universiteit Amsterdam, Netherlands)
<i>Speaker</i>	Antti Laine (Finnish Church Aid, Helsinki, Finland): Faith based communities, gender based violence and the COVID 19-Pandemic Tobias Cinjee (Utrecht University, Netherlands/Vrije Universiteit Amsterdam, Netherlands)/Hanneke Schaap-Jonker (Vrije Universiteit Amsterdam, Netherlands): Narratives, coping and meaning making in the Dutch reformed pietist community during the COVID19-outbreak
<i>Additional information</i>	

<i>Panel number</i>	141
<i>Panel name</i>	Author meets Critique - Deborah Casewell, Eberhard Jüngel and Existence: Being Before the Cross, Routledge, 2021.
<i>Date/ Time</i>	Tuesday August 31 st 4.45pm-5.45pm
<i>Format</i>	Online
<i>Room</i>	/
<i>Abstract</i>	This book interrogates the contemporary Lutheran theologian Eberhard Jüngel's theological anthropology, arguing that Jüngel's thought can provide a model for theological engagement with philosophical accounts of existence. Focusing on Jüngel's theology of existence, the author explores the thought of philosophers, including Heidegger and Hegel, their influence on and application to his theology, and argues that Jüngel's account of humanity should be seen as a response to atheistic existentialist accounts of existence. In showing how Jüngel's theology is informed by and dependent on philosophical thought, this book provides a new lens on the interplay between philosophy, theology, and religion in twentieth-century German thought.
<i>Chair</i>	King-Ho Leung (University of St. Andrews, UK)
<i>Speaker</i>	Discussant: Johannes Zachhuber (University of Oxford, UK) Michael Thate (Princeton University, USA) Respondent: Deborah Casewell (University of Bonn, Germany)
<i>Additional information</i>	

<i>Panel number</i>	143
<i>Panel name</i>	Critical Ecclesiology: Toward a Renewal of the Episcopacy in the East
<i>Date/ Time</i>	Monday August 30 th 11.00am-1.15pm
<i>Format</i>	Online
<i>Room</i>	/
<i>Abstract</i>	The orthodox churches in the East came out from oppression after more than five hundred years. Without a doubt this has been detrimental in many aspects of the life of the church, including the ministry of the bishops. This

	session is an exploration of potential aspects in renewing the understanding and potentiality of the ministry of the bishops. We welcome papers that deal with the understanding of the ministry of the bishops in Eastern Christianity, or papers related to contemporary problems with the ministry of the bishops in Eastern Christianity, either in the East or in the Diaspora.
<i>Chair</i>	Michael Hjäl m (Sankt Ignatios College, Stockholm School of Theology, Sweden) Cyril Hovorun (Sankt Ignatios College, Stockholm School of Theology, Sweden)
<i>Speaker</i>	Cyril Hovorun (Sankt Ignatios College, Stockholm School of Theology, Sweden): Episcopal office: The Church's Essence or Accident? Augustinos Bairactaris (University Ecclesiastical Academy of Heraklion, Greece): The Ministry of the Ordained Bishop and the Church as People of God Michael Hjäl m (Sankt Ignatios College, Stockholm School of Theology, Sweden): "The Emperor's New Clothes: Towards a Renewal of the Ministry of the Bishop"
<i>Additional information</i>	

<i>Panel number</i>	144
<i>Panel name</i>	Bible Reception in the East (Jewish, Christian, Muslim Exegesis)
<i>Date/ Time</i>	Thursday September 2 nd 9.45am-12.00pm
<i>Format</i>	Online
<i>Room</i>	/
<i>Abstract</i>	The development of biblical studies over the past two hundred years displays how reception history emerges naturally out of the academic discipline of biblical interpretation. The field of biblical studies is no longer only concerned with the emergence and development of the biblical text up to the point of canonization but increasingly also with its post-canonical interpretation. In this way reception criticism takes up the uncompleted task of biblical interpretation. This approach has strengthened the ties between Eastern exegesis (Jewish, Christian, and Muslim) and biblical studies. Scholars are invited to present papers on the meaning and importance of contemporary or historical reception criticism, from both Jewish, Christian, and Muslim perspectives.
<i>Chair</i>	Meira Polliack (Tel Aviv University, Israel) Miriam Lindgren Hjäl m (Sankt Ignatios College, Stockholm School of Theology, Sweden)
<i>Speaker</i>	Meira Polliack (Tel Aviv University, Israel): The Portrayal of King David in Mediaeval Exegesis: An Interreligious Context Robert Turnbull (The University of Melbourne, Australia): Arabic Lectionaries of the Epistles at Sinai Miriam Lindgren Hjäl m (Sankt Ignatios College, Stockholm School of Theology, Sweden): Not Like Any Other Text: The Origin, Authorship, and Categorization of the Psalms according to Christian Arabic Ms London, BL; Arund. Or. 15

<i>Additional information</i>	
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<i>Panel number</i>	145
<i>Panel name</i>	Liturgical Theology: A Reassessment
<i>Date/ Time</i>	Tuesday August 31 st 8.30am-10.45am
<i>Format</i>	Online
<i>Room</i>	/
<i>Abstract</i>	Liturgical Theology, which had its beginnings in the Liturgical Movement, was one of the genuine paradigm shifts in twentieth-century theology. It was developed and made prominent by Orthodox theologians, first by Kiprian Kern as early as the 1920's, but developed and made known through his disciple Alexander Schmemmann. Even though the paradigm of liturgical theology developed by Kern and Schmemmann stands, there are challenges to be met today by liturgical theology that will be discussed by the panelists.
<i>Chair</i>	Michael Hjäl m (Sankt Ignatios College, Stockholm School of Theology, Sweden) Grant White (Sankt Ignatios College, Stockholm School of Theology. Sweden)
<i>Speaker</i>	Grant White (Sankt Ignatios College, Stockholm School of Theology. Sweden): Liturgical Theology: A Reassessment Johannes Pullkkanen (Sankt Ignatios College, Stockholm School of Theology. Sweden): Eucharistic Theology and Liturgical Theology Michael Hjäl m (Sankt Ignatios College, Stockholm School of Theology. Sweden): The Unfulfilled Project of Liturgical Theology
<i>Additional information</i>	

<i>Panel number</i>	146
<i>Panel name</i>	Orthodox Unity: Christology in the Making
<i>Date/ Time</i>	Monday August 30 th 4:00pm-6.15pm
<i>Format</i>	Online
<i>Room</i>	/
<i>Abstract</i>	The Christological divide since 451 has remained the major obstacle between the non-Chalcedonian and Chalcedonian churches, but could the council of 553 unite us with the teaching on the en-hypostasis doctrine
<i>Chair</i>	Samuel Rubenson (University of Lund, Sweden/Stockholm School of Theology, Sweden)
<i>Speaker</i>	Cyril Hovorun (Sankt Ignatios College, Stockholm School of Theology, Sweden): The Reception of Chalcedon in Byzantine Tradition Youhanna Nessim Youssef (Sankt Ignatios College, Stockholm School of Theology, Sweden): The Reception of Chalcedon in Coptic and Syriac Traditions Haileyesus Alebachew Molaw (Sankt Ignatios College, Stockholm School of Theology, Sweden): The Reception of Chalcedon in Tewahedo Tradition

	Samuel Rubenson (University of Lund, Sweden/Stockholm School of Theology, Sweden): Concluding Remarks. Unity or Division? Prospects for the Future
<i>Additional information</i>	

<i>Panel number</i>	147
<i>Panel name</i>	Orthodox Lay Organizations in Coexistence, Conflict, and Cooperation with the Hierarchy
<i>Date/ Time</i>	August 31 st 11.00am-1.15pm
<i>Format</i>	Online
<i>Room</i>	/
<i>Abstract</i>	Lay organizations have been instrumental for the orthodox ecclesiastical development in the twentieth century and beyond in various constellations, coexisting with the hierarchy, both in cooperation and in conflict. The ultimate question is whether these organizations are beneficial for the official church; how they are influencing the church life, and when they become an obstacle for relations with the official church. The panel consists of members from Mehebere Kidusan from Ethiopia, and the Institute for the Study of Culture and Christianity in Belgrade
<i>Chair</i>	Bojana Bursać Džalto (Institute for the Study of Culture and Christianity, Belgrade, Serbia)
<i>Speaker</i>	Youhanna Nessim Youssef (Sankt Ignatios College, Stockholm School of Theology, Sweden): Coptic Lay Organizations, Part 1 Joseph Gobran (Sankt Ignatios College, Stockholm School of Theology, Sweden): Coptic Lay Organizations, Part 2 Nataliya Bezborodova (University of Alberta, Canada): 'Flying Community': Inter-denominational Group in the Turmoil
<i>Additional information</i>	

<i>Panel number</i>	148
<i>Panel name</i>	Author meets Critique - Davor Džalto, Anarchy and the Kingdom of God: From Eschatology to Orthodox Christian Political Theology and Back, Fordham University Press, 2021
<i>Date/ Time</i>	August 30 th 4.00pm-5.00pm
<i>Format</i>	Online
<i>Room</i>	/
<i>Abstract</i>	Anarchy and the Kingdom of God reclaims the concept of “anarchism” both as a political philosophy and a way of thinking of the sociopolitical sphere from a theological perspective. Through a genuinely theological approach to the issues of power, coercion, and oppression, Davor Džalto advances human freedom—one of the most prominent forces in human history—as a foundational theological principle in Christianity. That principle enables a fresh reexamination of the problems of democracy and justice in the age of global (neoliberal) capitalism.
<i>Chair</i>	Michael Hjälms (Sankt Ignatios College, Stockholm School of Theology, Sweden)

<i>Speaker</i>	Discussants: Davor Džalto (Sankt Ignatios College, Stockholm School of Theology, Sweden) Michael Hjäl m (Sankt Ignatios College, Stockholm School of Theology, Sweden) Aristotle Papanikolaou (Fordham University, New York City, USA)
<i>Additional information</i>	

<i>Panel number</i>	149
<i>Panel name</i>	Universal Authority in Flux: Primacy, Catholicity and World Governance
<i>Date/ Time</i>	Wednesday September 1 st 8.30am-10.45am
<i>Format</i>	Hybrid
<i>Room</i>	DPL23.208/Philosophikum (Domplatz 23)
<i>Abstract</i>	On March 27, 2020, Pope Francis appeared alone in a completely empty St. Peter's Square to pray for the end of the pandemic. The event, described as Statio Orbis (the gathering of the world), was a moment in which the Pope appeared to be the only one who could speak on behalf of all humanity, asserting an authority that aspired to be totally universal. This panel aims to explore the question of universal authority—ecclesial and political—in the new context of technological development, ecological crisis, globalisation and 'post-truth'. We approach this from a variety of angles. Several questions arise from the ecclesiological perspective. How this new context impacts the relationship between primacy and synodality, universality and particularity, the One and the Many? How does the fading of ecclesial mediation in the age of the internet reinforce the authority of the highest-ranking religious leaders? From the perspective of ecumenical theology, the question is of how the evolution of the universal and regional primacies affects their reception within and beyond their churches, and what reforms would enable such a reception? From the perspective of political theology, the question concerns the analogy between an articulation of universal leadership: Can primacy serve as a model in the discussion of changes in world governance, and vice-versa? What are the conditions of truth-telling in the age of fake news, from the perspective of universal leadership?
<i>Chair</i>	Peter De Mey (KU Leuven, Belgium)
<i>Speaker</i>	Fáinche Ryan (Trinity College Dublin, Ireland): Prudentia, Parrhesia and Decision-making Amphilochios Miltos (Theological Academy of Volos, Greece): Primacy and Territoriality Luc Forestier (Catholic Institute of Paris, France): Catholicity or Universality? Towards an Ecumenical Form of Governance for the Global Church” Pavlo Smytsnyuk (Ukrainian Catholic University, Lviv, Ukraine): The Uneasy Business of Universality: Western and Eastern Struggles with Catholicity
<i>Additional information</i>	

<i>Panel number</i>	150
<i>Panel name</i>	What Can(not) Be Known? Theology, Quantum Physics and Neuroscience in Dialogue
<i>Date/ Time</i>	Tuesday August 31 st 11.00am-1.15pm
<i>Format</i>	Online
<i>Room</i>	/
<i>Abstract</i>	We are in the “world” but the “world” we are in is also a representation that our brain creates for us. What is “out there” (outside of our minds/bodies) and what can we know about it? How do we know what we (think we) know and how does that knowledge relate to “reality”? This panel will discuss the question of human knowledge in its relationship to the “world” and “reality” from a variety of perspectives, bringing neuroscience, information/quantum physics and religion/theology in dialogue.
<i>Chair</i>	Gayle Woloschak (Northwestern University, Evanston, USA)
<i>Speaker</i>	Davor Džalto (Sankt Ignatius College, Stockholm School of Theology, Sweden): Theology and beyond Chris Fields (Independent scholar): Physics and beyond Philip Goff (Durham University, GB): Consciousness, reality, and beyond
<i>Additional information</i>	

<i>Panel number</i>	153
<i>Panel name</i>	Ecclesiastical authority and academic freedom: An uneasy relationship
<i>Date/ Time</i>	Tuesday August 31 st 2.15pm-5.45pm
<i>Format</i>	Hybrid
<i>Room</i>	DPL23.201/ Philosophikum (Domplatz 23)
<i>Abstract</i>	In recent years there is an increasing attempt in many traditional Orthodox lands to suppress academic freedom. Against eminent scholars and theologians who express what might be considered by the traditionalists as controversial opinions on critical issues, the ecclesiastical authorities are searching for ways to silence academic freedom. The dialectical relationship between authority and freedom constitutes a timeless theological problem that has recently been transferred to the field of academia. This situation calls for vigilance and theological reflection in order to bring to the fore the causes that lead to this reality, to describe the background of this situation, as well as to explore possible venues for overcoming the controversy for the benefit of both the theological research and the further development of the body of Christ. Over the centuries the great Fathers of the Church have set the example of a balanced coexistence of ecclesiastical authority and faith with theological research and reflection, especially in times (see the encounter of the Church with Hellenism) when critical and necessary syntheses were required for the effective witness of the Gospel. Any restriction of academic freedom in the name of fidelity to the ecclesiastical tradition is a betrayal of the tradition itself but also of the Christian spirit.
<i>Chair</i>	Assad Elias Kattan (University of Münster, Germany)
<i>Speaker</i>	Pantelis Kalaitzidis (Volos Academy for Theological Studies, Greece)

	<p>Aristotle Papanikolaou (Orthodox Christian Studies Center, Fordham University, New York City, USA)</p> <p>Sveto Riboloff (Sofia University St. Kliment Ohridski, Bulgaria)</p> <p>Marco Vilotic (University of Belgrade, Serbia)</p> <p>Inga Leonova (Editor in Chief, The Wheel Journal, USA)</p> <p>Ionut Biliuta ('Gheorghe Sincai' Institute for Social Sciences and the Humanities Romanian Academy, Romania)</p>
<i>Additional information</i>	

<i>Panel number</i>	155
<i>Panel name</i>	The Legacy of Nikolaj Velimirović
<i>Date/ Time</i>	Wednesday September 1 st 2.15pm-5.45pm
<i>Format</i>	Hybrid
<i>Room</i>	DPL23.201/Philosophikum (Domplatz 23)
<i>Abstract</i>	<p>The panel aims to scrutinize the intellectual legacy of the modern Orthodox theologian Nikolaj Velimirović (1881-1956). Despite the unanimous recognition of his intellectual and spiritual calibre, Velimirović remains a largely under-researched author both in a Serbian national and an international context. Moreover, apart from being scantily studied, his writings are usually subject to excessive misinterpretation. This is particularly the case with one of the constants of Velimirović's work, namely his criticism of certain European ideas. Perhaps, more than any other aspect of his work, Velimirović's views on Europe have been approached in a biased way and instrumentalized in highly charged political disputes. By commemorating the hundred-fortieth anniversary of Velimirović's birth and sixty-fifth anniversary of his death, this panel intends to shed light on: i) his formative period before and during WWI, he spent in Germany, Switzerland, UK and USA and his ecumenical endeavours; ii) the interwar period, while he served first as bishop of Žiča and later as bishop of Ohrid, and his relationship with the Yugoslav government and political parties, Roman-Catholic Church, Jewish communities, as well as with the ideologies of fascism and communism; iii) his imprisonment during the WWII in Dachau, immigration in the USA, and the life in immigration, including his rectorate at St Tikhon Orthodox Seminary in South Canan (PA) his ecumenical engagements with American Christians.</p>
<i>Chair</i>	<p>Vladimir Cvetković (University of Belgrade, Serbia)</p> <p>Rastko Lompar (Serbian Academy of Sciences and Arts, Belgrade, Serbia)</p>
<i>Speaker</i>	<p>Milan Kostrešević (University of Bern, Switzerland): Nicholai Velimirović's Scientific Activity in Bern: Doctorates in Theology and Philosophy</p> <p>Srećko Petrović (University of Belgrade, Serbia): A Review of Early Ecumenical Engagement of Nicholai Velimirovich: 1908–1921</p> <p>Phillip Calington (St Sergius Orthodox Academy, Paris, France): St Nikolaj Velimirović and pre-Christian philosophers</p>

	<p>Rastko Lompar (Serbian Academy of Sciences and Arts, Belgrade, Serbia): Reassessing Bishop Nikolaj Velimirović's Stances on Fascism and the Yugoslav National Movement Zbor</p> <p>Nemanja Andrijašević (University of Munich, Germany): Instructions of Bishop Dr Nikolaj Velimirović Addressed to the Archpriest Aleksa Todorović regarding the Arrangement of Religious-national edition 'Svetachnik'</p> <p>Vladimir Cvetković (University of Belgrade, Serbia): Bishop Nikolaj Velimirović's View on the Relationship between Politics and Religion</p> <p>Dragan Šljivić (University of Erfurt, Germany): The Orthodox Nevercoming Land: St. Nikolaj of Ohrid and Žiča on Democracy</p> <p>Srećko Petrović (University of Belgrade, Serbia): Ecumenical Engagement of Nicholai Velimirovich after the World War II</p>
<i>Additional information</i>	

<i>Panel number</i>	156
<i>Panel name</i>	Author meets Critique - José Ramón Rodríguez Lago/Natalia Núñez-Bargueño (Eds.). Beyond National Catholicisms: Transnational Networks Of Hispanic Catholicisms. Sílex, Universidad, 2021
<i>Date/ Time</i>	Thursday September 2 nd 2.45pm-3.45pm
<i>Format</i>	Hybrid
<i>Room</i>	F2/Fürstenberghaus (Domplatz 20-22)
<i>Abstract</i>	
<i>Chair</i>	
<i>Speaker</i>	<p>Discussant: Francisco Javier Ramon Solans (Universidad de Zaragoza, Spain)</p> <p>Respondent: José Ramón Rodríguez Lago (Universidad de Vigo, Spain) Natalia Núñez-Bargueño (Sorbonne Université, Paris, France/Asociación Española de Historia Religiosa Contemporánea, Spain)</p>
<i>Additional information</i>	

<i>Panel number</i>	158
<i>Panel name</i>	Author meets Critique - Francisco Javier Ramón Solans. Más allá de los Andes. Los orígenes ultramontanos de la Iglesia latinoamericana (1851-1910). Universidad del País Vasco, 2020
<i>Date/ Time</i>	Wednesday September 1 st 8.30am-9.30am
<i>Format</i>	Hybrid
<i>Room</i>	F1/Fürstenberghaus (Domplatz 20-22)
<i>Abstract</i>	<i>Más allá de los Andes. Los orígenes ultramontanos de una Iglesia latinoamericana (1851-1910)</i> the result of the research I have been carrying out for more than three years within the project C2-26 "Der

	<p>Ultramontanismus als transnationales und transatlantisches Phänomen 1819-1918" led by Professor Olaf Blaschke at the Exzellenzcluster "Religion und Politik" of the University of Münster (Germany). <i>Más allá de los Andes</i> is a transnational history of Latin American Catholicism in the second half of the 19th century. This book aims to go beyond the traditional national approaches to the question of religion and thus contribute to a better understanding of the dynamics between the centre and the peripheries within Catholicism. In this sense, <i>Más allá de los Andes</i> helps to explain the growing role of the Latin American Church in contemporary Catholicism, a development that has culminated in the appointment of the first American pope in history, Francis I. The Catholic Church in Latin America went from being on the brink of schism in the early 19th century to occupying a central place in Vatican geo-strategy.</p>
Chair	
Speaker	<p>Discussant: N.N.</p> <p>Respondent: Francisco Javier Ramon Solans (Universidad de Zaragoza, Spain)</p>
Additional information	

Panel number	160
Panel name	Spirituality between Religion and the Secular
Date/ Time	Tuesday August 31 st 11.00am-1.15pm
Format	Hybrid
Room	DPL23.208/Philosophikum (Domplatz 23)
Abstract	<p>Today's literature about spirituality is deeply divided about its relationships with both religion and the secular. Albeit more typically asserted than informed by systematic empirical research, spirituality is alternatively understood as profoundly different from, or even incompatible with, Christian religion; as a mystical type of religion in and of itself; as not ('really') religious at all; as basically secular rather than religious; or as neither religious nor secular. This panel addresses this persistent source of disagreement, controversy, and confusion by opening up spirituality's relationships with religion and the secular for critical empirical scrutiny.</p>
Chair	Dick Houtman (KU Leuven, Belgium)
Speaker	<p>Pavlo Smytsnyuk (Ukrainian Catholic University, Lviv, Ukraine): Spirituality and the Overcoming of the Religious/Secular Divide: Toward a Comparative Spiritual Theology</p> <p>Sophie Izoard-Allaux (UCLouvain, Belgium): Spirituality's Breath in Organizations: Post-Industrial Gnosis or Sign of the Times?</p> <p>Polina Vrublevskaya (Åbo Akademi University, Turku, Finland/ St. Tikhon's Orthodox University, Moscow, Russia): Vocabularies of Spiritual Seekers</p>

	<p>across Christian Traditions: A Comparative Study of Young Adults from Finland, Poland, and Russia</p> <p>Anneke Pons (KU Leuven, Belgium), Spirituality and Community among Spiritually Minded Church Members</p> <p>Francesco Cerchiaro (KU Leuven, Belgium): “Finding Your Own Spiritual Way”: A Case Study of a French Association of Christian-Muslim Families</p>
<i>Additional information</i>	

<i>Panel number</i>	161
<i>Panel name</i>	Spirituality in the West Today
<i>Date/ Time</i>	Tuesday August 31 st 2.15pm-5.45pm
<i>Format</i>	Hybrid
<i>Room</i>	F234/Fürstenberghaus (Domplatz20-22)
<i>Abstract</i>	<p>One of the most striking changes in the religious landscapes of the West in the past half century has been the turn towards spirituality, both within established religions and as a ‘stand-alone’ mystical type of religion. This panel brings together young researchers from Italy, the Netherlands and Canada, who study this spiritual turn in different national settings and by means of different methodologies. The panel’s aim is to establish connections between them and trigger a constructive and mutually beneficial debate about the vicissitudes of spirituality in the West today.</p>
<i>Chair</i>	Dick Houtman (KU Leuven, Belgium)
<i>Speaker</i>	<p>Olga Breskaya (Università di Padova, Italy): Religious Freedom between Religion and Spirituality</p> <p>Stefania Palmisano (Università di Torino, Italy), Multiple Spiritualities: Epistemological and Terminological Questions from Italian Fieldwork</p> <p>Stefano Sbalchiero (Università di Padova, Italy): Spirituality in Words Paul Tromp (KU Leuven, Belgium): How Does Post-Christian Spirituality Relate to Traditional Christian Religiosity?</p> <p>Galen Watts (Queen’s University, Kingston, Canada): The Religion of the Heart: ‘Spirituality’ in Late Modernity</p>
<i>Additional information</i>	

<i>Panel number</i>	162
<i>Panel name</i>	Transformation of Teleologies of History
<i>Date/ Time</i>	Tuesday August 31 st 11.00am-1.15pm
<i>Format</i>	Hybrid
<i>Room</i>	DPL23.205/Philosophikum (Domplatz 23)

Abstract	<p>Teleologies of history conceive the meaning of history on the basis of a final point of ultimate meaning, which is able to provide history with inner cohesion and direction. Religions have an ambivalent position vis-à-vis those teleologies of history. On the one hand, they envision a goal of history in their images and symbols (and their secular derivatives) and can thus be understood as the driving force for teleological conceptions of history. On the other hand, they undermine them by overriding symbols of representation of the totality of history and therefore form a barrier against attempts to appropriate history. In this sense, the biblical tradition is also an important reference point for philosophical designs of teleologies of history, their critique and transformation.</p> <p>The lectures of this panel, which emerge from the work of the research centre "Religion and Transformation in Contemporary Society" (University of Vienna), discuss selected questions of the teleology of history: a poetic view of history, the tension between mysticism and historiography, forms of anachronistic conception of time and the question of how to deal with nihilism.</p>
Chair	Jakob Helmut Deibl (University of Vienna, Austria)
Speaker	<p>Isabella Bruckner (KU Linz, Austria): Faire de l’histoire. On the Mystical Practice of Writing History between Fact and Fiction in Michel de Certeau</p> <p>Isabella Bosoky (University of Vienna, Austria): Beyond time and allegory: Walter Benjamin's "Denkbilder"</p> <p>Marian Weingartshofer (University of Vienna, Austria): Against Nihilism: Gilles Deleuze’s Critique of the "Unhappy Consciousness"</p> <p>Jakob Helmut Deibl (University of Vienna, Austria): Hölderlin’s poetic view of history</p> <p>Katharina Limacher (University of Vienna, Austria): Presentation of the Research Centre “Religion and Transformation in Contemporary Society” and the “Vienna Doctoral School for Theology and Research on Religion (VDTR)”</p>
Additional information	

Panel number	163
Panel name	An Introduction to the SOAR ‘Strengthening the security and resilience of at-risk religious sites and communities’ program
Date/ Time	Tuesday August 31 st 12.15pm-1.15pm
Format	Hybrid
Room	F234/Fürstenberghaus (Domplatz 20-22)
Abstract	The SOAR (‘Strengthening the security and resilience of at-risk religious sites and communities’) programme is a project that is supported by the European Commission to contribute to advancing the protection and safeguarding of places of worship. The project is currently working across 7 pilot member states of the European Union (EU); Germany, France, Belgium, Denmark, Hungary, Austria & the Netherlands. A key component of this

	<p>programme is to advance the protection of religious sites by implementing a 'security by design' (SBD) concept and providing free training and support to faith leaders and institutions. The project's training and outreach is interfaith in nature; the network of the partnership is extensive and includes representatives from all majority and minority faiths practicing within the EU. Enhancing Faith Institutions (EFI), are the lead partner of this EU-funded project, supported by Finn Church Aid, Architects Council of Europe & the UN Alliance of Civilisations.</p>
<i>Chair</i>	Atefeh Sadeghi (EFI- Enhancing Faith Institutions)
<i>Speaker</i>	<p>Kaashif Awan (EFI- Enhancing Faith Institutions) Paul Smith (EFI- Enhancing Faith Institutions) Dalia Gawish (EFI- Enhancing Faith Institutions) Saif Kayani (EFI- Enhancing Faith Institutions)</p>
<i>Additional information</i>	