

**European Academy of Religion  
First Annual Conference  
5-8 March, 2018**

**Full Program**

**Monday 5**

	Orario	#	Panel details
●	09.00-09.45 Biblioteca dell'Archiginnasio, Stabat Mater	5/1	<p><u>High Level Panel</u></p> <ul style="list-style-type: none"> <li>• Alberto <b>Melloni</b> (Fscire)</li> <li>• Ahmad <b>Addous</b> (Università di Bologna)</li> <li>• Armando <b>Barucco</b> (Italian Ministry of Foreign Affairs and International Cooperation)</li> <li>• Jan <b>Tombiński</b> (Delegation of the European Union to the Holy See, to the Order of Malta, to the United Nations Organisations in Rome and to the Republic of San Marino)</li> <li>• Louis Lawrence <b>Bono</b> (US Embassy to the Holy See)</li> <li>• Mariam <b>El Masry</b> (Arab League Permanent Mission to Italy)</li> <li>• Salvatore <b>Martinez</b> (OSCE Office on Combatting Racism, Xenophobia and Discrimination)</li> </ul> <p>Language: English / Italian</p>
●	09.45-10.45 Biblioteca dell'Archiginnasio, Stabat Mater	5/2	<p><u>Debate:</u></p> <ul style="list-style-type: none"> <li>• Rajiv <b>Bhargava</b> (University of New Delhi), <i>Modern Secularism in India and Europe</i></li> <li>• Enzo <b>Pace</b> (Università di Padova), <i>Europe on the verge of a nervous breakdown: Secular state before the super-religious diversity</i></li> </ul> <p>Language: English</p>
	12.30-13.30		Lunch
●	13.30-15.30 Fscire, Sala Lettura	5/20	<p><i>The emergence of the Qur'an in late antiquity</i> Alba <b>Fedeli</b>, Fscire</p> <p>The aim of this panel is to address the variety of interconnected issues that arise when questions concerning the Qur'an's text at the beginning of Islam are explored in the late-antique context from an historical-philosophical perspective. The panel deals with a today widely studied paradigm, but many issues have to be explored, especially in relation to the parallel development of Christianity. We invite papers that deal with the Qur'an's manuscript tradition as well as the variety of palaeographic, art historical, codicological, philological, philosophical-historical and textual criticism issues one encounters in this discipline.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Massimo <b>Campanini</b> (Università di Trento), <i>The problem of the Qur'an in late antiquity: reflection on a historiographical paradigm</i></li> <li>• Beate Ulrike <b>La Sala</b> (Freie Universität Berlin), <i>The topos of the "preserved tablet" (al-lauh al-mahfūz) in Al-Ghazālī's psychology</i></li> <li>• Alba <b>Fedeli</b> (Fscire), <i>Digital Encoding of Qur'anic manuscripts: understanding the preserved artefacts</i></li> </ul> <p>Language: English</p>

	Orario	#	Panel details
●	13.30-15.30 Fscire, Sala Riviste	5/23.1	<p><i>Sacred Spaces and Visual History: Sacred Art as a Historical Source</i> Davide <b>Dainese</b>, Università di Bologna</p> <p>The panel's main purpose is to discuss several case studies in which works of art or even treaties on the esthetics of the so-called "Age of the Confessionalization" can be read and used as historical sources. Also theoretical issues will be taken into account.</p> <p><u>Chair</u>: Alessandra <b>Squizzato</b> (Università Cattolica del Sacro Cuore)</p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Marzia <b>Giuliani</b> (Università Cattolica del Sacro Cuore), <i>Scritti d'arte di Federico Borromeo. Nuove considerazioni</i></li> <li>• Davide <b>Dainese</b> (Università di Bologna), <i>Il De Presbyterio di Federico Borromeo: presentazione e contestualizzazione dell'opera</i></li> <li>• Laura <b>Facchin</b> (Università dell'Insubria), <i>"Tre arti manuali, ma nobili, e piene d'ingegno". Botero tra architettura e arti figurative</i></li> </ul> <p><u>Language</u>: English / Italian / French</p>
●	13.30-15.30 Fscire, Sala Archivio	5/42	<p><i>Joseph Ratzinger et le problème théologico-politique</i> Davide <b>De Caprio</b>, Université de Strasbourg</p> <p>The view of Joseph Ratzinger, according to which the right political action depends on the capacity not to forget its rooting in a metaphysical dimension irreducible to the mere establishment of institutions and legal instruments, can only prove to be of high value with regard to recent discussion about the "return of religion" and the crisis of modern society. Through an interdisciplinary approach that combine several scientific areas (from international relations to moral philosophy), the panel's aim will be to understand if and to what extent the theological discourse of the Pope Emeritus can provide a resource for the renewal of the vocabulary of political thought. From this angle, both the Ratzinger's relationship with the major events of the XXth and XXIst century and that with some leading figures of the contemporary discussion about the best social order will represent a reference point for our investigation.</p> <p><u>Chair</u>: Davide <b>De Caprio</b> (Université de Strasbourg)</p> <p><u>Discussant</u>: Bernard <b>Ardura</b> (Pontificio Comitato di Scienze Storiche)</p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Elena <b>Torri</b> (Independent Researcher), <i>La raison en Europe. Le combat culturel de Joseph Ratzinger</i></li> <li>• Pierre <b>Baudry</b> (École Pratique des Hautes Études), <i>L'Église catholique et les enjeux de mémoire: l'islam et l'identité européenne au lendemain du 11 Septembre 2001</i></li> <li>• Davide <b>De Caprio</b> (Université de Strasbourg), <i>Leo Strauss, Joseph Ratzinger et le problème théologico-politique</i></li> </ul> <p><u>Language</u>: French</p>

	Orario	#	Panel details
●	13.30-15.30 Aemilia Hotel, Salottino Pascoli	5/57	<p><i>Digital Faith? Youth, Social Media and Religion</i> Miriam <b>Diez Bosch</b>, Observatori Blanquerna de Comunicació, Religió i Cultura / Elisabetta <b>Ruspini</b>, Università Milano-Bicocca</p> <p>Blanquerna Observatory on Media, Religion and Culture coordinates a panel – together with Prof. Elisabetta Ruspini, University of Milano-Bicocca, coordinator of the Framework Convention “Genere e Religioni” – on the relationship among young people, social media and religion. The panel will explore how social media use affects young people’s identity formation and the role played by religion in this process: is religion and answer, a problem or a resource for young people? The panel welcomes papers that analyse the intersection among technology, youth and religious diversity. Comparative researches and case-studies are particularly welcome.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>Alba <b>Sabaté Gauxachs</b> (Observatori Blanquerna de Comunicació, Religió i Cultura), <i>Stars shining online: celebrities and divinities that millennials believe in</i></li> <li>Miriam <b>Diez Bosch</b> (Observatori Blanquerna de Comunicació, Religió i Cultura), <i>Where spirituality, leadership and yoghurt meet</i></li> </ul> <p><u>Language:</u> English</p>
●	13.30-15.30 Fscire, Second Floor, Sala 2	5/60.1	<p><i>Between religion and philosophy – History of ancient egyptian thought</i> Paweł <b>Karpiński</b>, Jagiellonian University in Krakow</p> <p>Ancient Egyptian literature contains many works that touch topics important for both European philosophy and major religions of Old World (Judaism, Christianity, Islam). Although many researchers are sceptical about seeking Egyptian roots of European thought, ancient texts show us many striking similarities between teachings and stories from Land of Pharaohs and later texts from cultures of Mediterranean, including early christian tradition. This study group wishes to show a part of that ancient legacy of thought, based on egyptian stories, didactic literature and mythological texts. The speakers will consider such fields as metaphysics, aesthetics and ethics raised in these texts. The aim of this panel is to investigate which tropes could have been transmitted into later philosophical concepts and religious doctrines of such cultures as Greek, Roman and Judeo-Christian.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>Filip <b>Wozniak</b> (Jagiellonian University in Krakow), <i>One should not boast of the words of the ancestors. Critical thought in Ancient Egypt</i></li> <li>Aleksandra <b>Zbucka</b> (Jagiellonian University in Krakow), <i>Beautiful good and good beauty? Relation between “good” and “beauty” in Ancient Egyptian thought</i></li> <li>Paweł <b>Karpiński</b> (Jagiellonian University in Krakow), <i>Heroes they needed. The role of narratives in process of shaping ideal citizen</i></li> </ul> <p><u>Language:</u> English</p>

	Orario	#	Panel details
●	13.30-15.30 Aemilia Hotel, Sala Felsina	5/64	<p><i>The Bounds Between the Catholic Church, her Theology and Sports: Yesterday, Today and Tomorrow</i> Dries <b>Vanysacker</b>, KU Leuven</p> <p>In the Anglo-Saxon world the bounds between the Protestant and Anglican Churches with sports are well-known. Several scientific initiatives and pastoral engagements underline this relationship. Muscular Christianity is everywhere. But what about the Catholic Church? Is there any interest in sports? Is it true that sports was regarded negatively since the body was perceived as a burden for the spirit and the soul? In this panel several contributors (historians, theologians and psychologists) will show that the Catholic Church and the Catholics from the start have been and still are – and more than ever – interested in sports and play.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Dries <b>Bosschaert</b> (KU Leuven), <i>The French Philosophy and Theology of the Body (1920-1930's)</i></li> <li>• Mark <b>Nesti</b> (Liverpool John Moores University), <i>Is a Catholic psychology for Sport possible? Encounters from the English Premier League</i></li> <li>• Dries <b>Vanysacker</b> (KU Leuven), <i>A forerunner of Catholic Apostolate in the World of professional Sport: the Belgian Norbertine Antoon Van Clé (1891-1955)</i></li> <li>• Santiago <b>Perez de Camino</b> (Dicastero per i laici, la famiglia e la vita), <i>The Section Sport and Church within the Roman Dicastery for Laity, Family and Life</i></li> </ul> <p><u>Language:</u> English</p>
●	13.30-15.30 Fscire, Second Floor, Sala 1	5/73	<p><i>Towards the creation of an Online Atlas of Religious Minorities Rights in the Council of Europe Countries</i> Silvio <b>Ferrari</b>, Università di Milano</p> <p>Rights of religious minorities are like the miner's canary, their violation provides an early warning of a malaise affecting democratic societies. For these reason it is important to equip ourselves with tools that offer (a) an accurate picture of how these rights are respected and (b) a reliable system of measuring their real implementation. This workshop gives the opportunity to discuss the project of an Atlas that will provide these tools, mapping the different levels of minorities rights protection granted by each State and providing a general overview of the religious minorities social and legal status in the CoE countries. The workshop aims at collecting proposals that can improve the project and manifestations of interest for cooperating to it.</p> <p><u>Language:</u> English</p>

	Orario	#	Panel details
●	13.30-15.30 Fscire, Sala Arancio	5/82.1	<p><i>Coscienza e Libertà (1978-2018). Quarant'anni di impegno, tra diritto, religione e politica, con uno sguardo internazionale</i> Davide <b>Romano</b>, AIDLR (Associazione Internazionale per la Difesa della Libertà Religiosa)</p> <p>In the 2018 the cultural magazine <i>Coscienza e Libertà</i>, press organ of the AIDLR (Associazione Internazionale per la Difesa della libertà Religiosa), will celebrate 40 years of existence. The theme of the panel organized by the <i>Coscienza e Libertà</i> magazine will have as a purpose the battles of which herself has traditionally took in charge until now and the current issues about certain religious and political rights, citizenship and the adjacent civil rights, which we thought they have been acquired for always but considering what is happening in Europe, there is still a lot of work to do. At the same time we would also like to take a small eulogy of the role played in this country by the cultural magazines.</p> <p>Session 1: "<i>Coscienza e Libertà</i>", tra libertà religiosa e diritti delle minoranze con uno sguardo internazionale</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Dora <b>Bognandi</b> (AIDLR Italia)</li> <li>• Davide <b>Romano</b> (Coscienza e Libertà)</li> <li>• Tiziano <b>Rimoldi</b> (Facoltà Avventista di Teologia di Firenze)</li> </ul> <p><u>Language:</u> Italian</p>
●	13.30-15.30 Aemilia Hotel, Sala Bibiena	5/83.1	<p><i>Exodus – An Investigation of Vocabulary and Concepts from Ancient Greek Literature to Early Christian Writings</i> Eberhard <b>Bons</b>, Université de Strasbourg</p> <p>The aim of this panel is to study the terminology used to speak of the Exodus and the concepts conveyed by the various terms and expressions. In particular, the following issues will be addressed:</p> <ol style="list-style-type: none"> <li>1. Why is the Exodus of the Israelites leaving Egypt called "Exodus"?</li> <li>2. Can the history of this noun in Greek language explain this choice?</li> <li>3. To what degree did the choice of this noun influence the reception of the idea of Exodus?</li> </ol> <p><u>Chair:</u> Giulia <b>Casadei</b> (Fscire)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Eberhard <b>Bons</b> (Université de Strasbourg), <i>HTLS. The Lexicography As a Means of Understanding Biblical Concepts. Historical Background, Ancient Use and Subsequent Implications</i></li> <li>• Laura <b>Bigoni</b> (Università di Bologna), <i>Exodus in Classical and Hellenistic Greek Literature</i></li> <li>• Antonella <b>Bellantuono</b> (Université de Strasbourg), <i>Exodus in Papyri and Inscriptions from III Century BCE to II CE</i></li> </ul> <p><u>Language:</u> Italian</p>

	Orario	#	Panel details
●	13.30-15.30 Aemilia Hotel, Sala Bononia	5/87	<p><i>Ukrainian religious present and its euro-integration perspective</i> Yevhen <b>Kharkovshchenko</b>, University of Kyiv</p> <p>Ukraine is passing through challenging times nowadays: revolution of dignity, armed conflicts on the east of Ukraine and economic crisis. But religious institution and churches are taking active part in solving all these problems. Ukraine is policonfessional state. Generally Ukrainian religious legislation fully satisfies the international democratic requirements and standards. This democratic religious policy has developed sustainable progress in sphere of religious life in Ukraine within last 10 years. Today religious study in Ukraine is extremely interested in European experience in order to adopt it for solving ethnic religious conflicts. Progress of Ukrainian eurointegration has established additional task for the Church. It is obvious that religious organizations are able to provide understanding and cooperation between Ukraine and the EU. The visit of the representatives of the Union of Ukrainian Churches to Europe could be considered as very significant in this respect.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Yevhen <b>Kharkovshchenko</b> (University of Kyiv), <i>Eurointegration as an opportunity to solution the conflict in the Ukrainian Orthodox Church</i></li> <li>• Liudmyla <b>Melnyk</b> (Bila Tserkva National Agrarian University), <i>Ukrainian Greek-Catholic Church in the context of European integration process</i></li> <li>• Mykola <b>Ryk</b> (University of Kyiv), <i>Religious situation in Ukraine in nowadays</i></li> <li>• Iryna <b>Starovoit</b> (University of Kyiv), <i>500th anniversary of Reformation in Ukraine</i></li> <li>• Mariia <b>Bardyn</b> (University of Kyiv), <i>The relationship between Church and Politics in contemporary Ukraine</i></li> </ul> <p><u>Language:</u> English</p>
●	13.30-15.30 Fscire, 116, Sala 2	5/93.1	<p><i>Models of Contemporary Atheism</i> Giovanni <b>Cogliandro</b>, Pontificia Università Gregoriana / Andrea <b>Aguti</b>, Università di Urbino</p> <p>This Panel aims to discuss the different Paradigms of Contemporary Philosophical Atheism, comparing the practice of Religion and its connections with some political, sociological and metaphysical issues.</p> <p><u>This panel is promoted by the <b>Italian Association for Philosophy of Religion (AIFR)</b></u></p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Francesco Valerio <b>Tommasi</b> (Sapienza-Università di Roma), <i>Atheism for the Greater Glory of God in Contemporary Religion</i></li> <li>• Omar <b>Brino</b> (Università di Chieti-Pescara), <i>Giuseppe Rensi's "Apology of Atheism" and the Italian Philosophy of Religion of Its Time</i></li> </ul> <p><u>Language:</u> Italian</p>

	Orario	#	Panel details
●	13.30-15.30 Aemilia Hotel, Sala Rubicone	5/108.1	<p><i>Epistemology of mysticism</i> Anthony <b>Feneuil</b>, Université de Lorraine</p> <p>Mysticism is an object of literary, historical or sociological studies. But some philosophers as different as Henri Bergson or William Alston have suggested that the empirical study of mysticism could be a way of testing religious beliefs. What should be done with this claim today? There is an ongoing debate concerning the epistemological value of mysticism and and this panel wants to contribute to this debate. We will investigate mysticism from the epistemological point of view: how can mysticism be a valuable source of knowledge, and of what kind of knowledge? About God, about religion, about the human mind or about society?</p> <p><u>This panel is sponsored by the <b>Institut Romand de Systématique et d'Éthique</b> (Université de Genève) and the journal <b>ThéoRèmes</b></u></p> <p><u>Chair:</u> Anthony <b>Feneuil</b> (Université de Lorraine)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Anthony <b>Feneuil</b> (Université de Lorraine), <i>Epistemology of Mysticism without Apologetics</i></li> <li>• Dana <b>Shem-Ur</b> (Université de Genève), «<i>Infinite judgement</i>», <i>Infinite Possibilities: Kant and the Mystical Discourse</i></li> <li>• Claudia <b>Melica</b> (Sapienza-Università di Roma), <i>Hegel's Interpretation of Eckhart's Mysticism and its Epistemological Value</i></li> <li>• Ghislain <b>Waterlot</b> (Université de Genève), <i>Mystical Experience as an Unveiling of the Social</i></li> </ul> <p><u>Language:</u> English</p>
●	13.30-15.30 Aemilia Hotel, Sala Marconi	5/111	<p><i>Religione, una categoria contestata: il caso di Scientology in Ungheria e Russia</i> Massimo <b>Introvigne</b>, CESNUR</p> <p>The definition of religion is one of the most contested topics in the Sociology of religion. It is also hotly contested in courts of law, as the religious label may grant certain tax and other benefits. In the last thirty years, Scientology has been a test case for the definition of religion in many countries. Today, the question surfaces again in Russia and Hungary, two countries where different public authorities declared that Scientology is not a religion but a mere business, and even tried to ban it as an "extremist" or fraudulent organization. The panel, including scholars of new religious movements and of law, aims at discussing Scientology as a difficult but important case for a legal definition of religion, and exploring the specific contexts of Hungary and Russia.</p> <p><u>Discussant:</u> Eric <b>Roux</b> (European Interreligious Forum for Religious Freedom)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Luigi <b>Berzano</b> (Università di Torino), <i>Religione, una categoria contestata: il caso di Scientology</i></li> <li>• Massimo <b>Introvigne</b> (CESNUR), <i>La libertà religiosa come problema in Russia e Ungheria. Il caso della Chiesa di Scientology</i></li> <li>• Germana <b>Carobene</b> (Università di Napoli Federico II), <i>Diritto, "estremismo" e religioni in Russia. Dai Testimoni di Geova alla Chiesa di Scientology</i></li> </ul> <p><u>Language:</u> Italian</p>

	Orario	#	Panel details
●	13.30-15.30 Teatro San Leonardo	5/112.1	<p><i>Islam and Gender between Europe and the Middle East: Transnational Perspectives/Primary Sources of Islamic Theological Thought</i> <b>[starts at 13.00]</b></p> <p>Hande A. <b>Birkalan-Gedik</b>, Goethe Universität / Alexander <b>Boehmler</b>, Université de Fribourg</p> <p>This panel looks at gender and Islam from a transnational perspective and focuses on transnational space between Europe and the Middle East. Transnational space is not a simple transformation of concepts, discourses and practices from one place to the other. It is a space that presents us with a complex set of relations. It can enable the production of new meanings, complex discourses, and conflicting, complementing, or negotiated identities and actors, places, and practices. The panel considers such interactions transformations in the context of gender and Islam in Europe. In the first slot, the organisational aspects of building the new discipline will be discussed. In the second slot, we want to discuss historical and hermeneutical approaches on primary sources, especially the role of Hadith vs. Qur'an only approaches. In the third slot, we want to discuss Islamic theological perspectives on gender questions.</p> <p>Session 1: <i>Islam and Gender: Transnational Perspectives</i></p> <p><u>Chair:</u> Alexander <b>Boehmler</b> (Université de Fribourg)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Ruggero <b>Vimercati Sanseverino</b> (Universität Tübingen), <i>Opening remarks</i></li> <li>• Stefano <b>Martelli</b> (Università di Bologna), <i>Muslim girls' social integration in European countries. Is it facilitated by sports and physical activities?</i></li> <li>• Adelaide <b>Madera</b> (Università di Messina), <i>Juridical Bonds of Marriage for Islamic women</i></li> <li>• Sara <b>Hejazi</b> (ISR, Fondazione Bruno Kessler), <i>Silent Revolutions, Iranian Islamic feminism and the contemporary national female ideal type: An anthropological perspective</i></li> <li>• Hande <b>Birkalan-Gedik</b> (Goethe Universität), <i>Alevi Women's Negotiations for Religious Leadership: Implications in Germany and in Transnational Space</i></li> <li>• Barbara <b>Lorenz</b> (Universität Graz), <i>The 2017 Anti-Face-Veiling Act and its legal, political impact as well as Feminist implications</i></li> </ul> <p><u>Language:</u> English</p>

	Orario	#	Panel details
●	13.30-15.30 Fscire, 116, Sala 1	5/119.1	<p><i>Eastern Christianity and Interreligious Dialogue: the Road Not taken?</i> Thomas <b>Cattoi</b>, Santa Clara University / Brandon <b>Gallaher</b>, University of Exeter</p> <p>Contemporary developments in comparative theology and interreligious dialogue have been characterized by an almost exclusive emphasis on Western forms of Christianity- both Roman Catholic and Protestant- with relatively fewer voices from the traditions of Eastern Christianity (a broad term that includes Eastern Orthodox Christians, non-Chalcedonian Christians and Eastern Christian churches in communion with Rome). This study group wishes to counter this tendency and open up a space for interreligious conversation between Eastern Christian theology/spirituality/practices and non-Christian religious traditions. The group welcomes proposals from scholars of any religious tradition or none, working from the perspective of theology or religious studies.</p> <p><u>Chair:</u> Thomas <b>Cattoi</b> (Jesuit School of Theology at Santa Clara University/Graduate Theological Union)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Thomas <b>Cattoi</b> (Jesuit School of Theology at Santa Clara University/ Graduate Theological Union), <i>Degrees of ultimacy: Gregory Palamas' essence-energies distinction and the de lugs teaching on the four bodies of the Buddha</i></li> <li>• Bishara <b>Ebeid</b> (Pontificio Istituto Orientale), <i>Arab Christian Heritage and the dialogue with Islam: the contribution of some classical text of Melkite authors</i></li> <li>• Brandon <b>Gallaher</b> (University of Exeter), <i>A Spiritual Senses Tradition in Chan Buddhism? Possible Analogues between the Philokalia and Chinese Buddhism</i></li> <li>• Dimitrios <b>Keramidas</b> (Pontificia Pontificia Università Gregoriana/ Hellenic Open University), <i>Orthodoxy and Inter-Faith Dialogue in light of the Holy and Great Council of Crete (2016)</i></li> </ul> <p><u>Language:</u> English</p>
●	13.30-15.30 Aemilia Hotel, Sala Canossa	5/129.1	<p><i>Theology</i></p> <p><u>Co-Chair:</u> Sandra <b>Schaub</b> (Selma Stern Zentrum für jüdische Studien Berlin-Brandenburg), Tomas <b>Bokedal</b> (University of Aberdeen)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Sanna <b>Urvas</b> (University of Helsinki), <i>Witchdemonology and the contextualized constitution of human being</i></li> <li>• Bernhard <b>Dolna</b> (International Theological Institute Truamau), <i>Religion in a free society («The Glory of God is man being fully alive», St. Irenaeus of Lyons)</i></li> <li>• Martin <b>Jakobsen</b> (University of Agder), <i>Divine Command Theory: A Christological Critique</i></li> <li>• Tomas <b>Bokedal</b> (University of Aberdeen), <i>“Next to the New Testament Luther is the Truest Figure”: Kierkegaard on Luther, Luther in Kierkegaard</i></li> </ul> <p><u>Language:</u> English / Italian</p>

	Orario	#	Panel details
●	13.30-15.30 Aemilia Hotel, Salottino Carducci	5/140	<p><i>Gender Perspectives</i></p> <p><u>Chair:</u> Eleonora <b>Cappuccilli</b> (Fondazione Filippo Burzio/Edith Saurer Fund)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Eleonora <b>Cappuccilli</b> (Fondazione Filippo Burzio/Edith Saurer Fund), <i>Prophecy as History in Renaissance Italy</i></li> <li>• Regina <b>Heyder</b> (Universität Bonn), <i>Anticipation, Participation, Reception: Women as protagonists of the Second Vatican Council</i></li> <li>• Katie <b>Gaddini</b> (University of Cambridge), <i>A Glimpse of Heaven. Examining Evangelical Women's Religious and Gender Identities in London</i></li> </ul> <p><u>Language:</u> English</p>
	15.30-15.45		Break
●	15.45-17.45 Fscire, Sala Lettura	5/9.1	<p><i>Translation in the interreligious communication</i> Gerardo <b>Cunico</b> (Università di Genova)</p> <p>The aim is to reflect on the processes and effects of translation linked with the possibility to connect different religious traditions. Translation can be an exemplary model for various options of relating to others and to otherness in the pluralist context characterising the 3d millennium. Practice and theory of translation have developed flexible and non-conflicting patterns which helped to build a constructive relationship among different cultural systems. A common perspective for the debate is provided by a hermeneutic approach in each domain concerned.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Gianfranco <b>Bonola</b> (Università Roma Tre), <i>Ermeneutica dei testi sacri: esempi tratti dalla tradizione ebraica e da quella buddhista</i></li> <li>• Francesco <b>Camera</b> (Università di Genova), <i>Interpretare e tradurre: il contributo di Schleiermacher</i></li> <li>• Roberto <b>Celada Ballanti</b> (Università di Genova), <i>Metafisica delle cifre ed ermeneutica della traduzione interreligiosa in Karl Jaspers</i></li> <li>• Elisabetta <b>Colagrossi</b> (Università di Genova), <i>L'ermeneutica della traduzione dei nomi divini: momenti e figure</i></li> </ul> <p><u>Language:</u> Italian</p>
●	15.45-17.45 Fscire, Sala Riviste	5/23.2	<p><i>Sacred Spaces and Visual History: Sacred Art as a Historical Source</i> Davide <b>Dainese</b>, Università di Bologna</p> <p>The panel's main purpose is to discuss several case studies in which works of art or even treaties on the esthetics of the so-called "Age of the Confessionalization" can be read and used as historical sources. Also theoretical issues will be taken into account.</p> <p><u>Chair:</u> Alessandra <b>Squizzato</b> (Università Cattolica del Sacro Cuore)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Francesca <b>Sbardella</b> (Università di Bologna), <i>Costruzioni di sacralità: localizzazioni e percorsi di senso</i></li> <li>• Irene <b>Sozzi</b> (Università di Milano), <i>«Giubilo pubblico et religioso apparato»: Sacralization of the City Space of Milano under Carlo Borromeo</i></li> <li>• Ahsan <b>Qureshi</b> (University of Tampere/University of Helsinki), <i>Mosques in a Transcultural Europe: An Enterprise of Compromises</i></li> </ul> <p><u>Language:</u> English / Italian / French</p>

	Orario	#	Panel details
	15.45-17.45 Aemilia Hotel, Salottino Carducci	5/27	<p><i>Religion and urban devotions: devotees in the city</i> François-Xavier <b>Carlotti</b>, Laboratoire de Recherche Historique Rhône-Alpes</p> <p>The goal of this panel is a study of the religious life of the elites in the early modern era (17th and 18th century), seen from the point of view of urban devout networks. A certain number of men and women got involved so as to improve their inner lives while addressing others throughout the century. In doing so, they could earn their salvation. This panel goes along with major religious history works, similar to Louis Châtellier's, Michel Cassan's, Jean-Pierre Gutton's works concerning France. More specifically, we will investigate the role of pious women through their social and spiritual involvement in cities. We will also deal with the urban spaces and social structures within which these men and women lived and worshipped together, at a time when religious practice focused on the individual.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• François-Xavier <b>Carlotti</b> (Laboratoire de Recherche Historique Rhône-Alpes), <i>Les dévotes du Saint-Enfant Jésus de Rouen (XVIIe-XVIIIe siècles)</i></li> <li>• Estelle <b>Martinazzo</b> (Université Paul-Valéry Montpellier III), <i>Les pénitentes: jalons d'une enquête (France méridionale, XVIIe-XVIIIe siècles)</i></li> <li>• Roberto <b>Caterino</b> (Independent Scholar), <i>Entre dévotion et compétition: la construction des oratoires des confréries laïques dans le Piémont des XVIIe-XVIIIe siècles</i></li> <li>• Elisabetta-Giuseppina <b>Lurgo</b> (Université Savoie Mont-Blanc), <i>Femmes fondatrices et réseaux de patronage de femmes: la fondation des monastères féminins dans l'État de Savoie à l'époque moderne (XVIIe-XVIIIe siècles)</i></li> <li>• Sandra <b>La Rocca</b> (Université Toulouse-Jean-Jaurès), <i>Les femmes et la dévotion à l'Enfance (XVIIe siècle)</i></li> </ul> <p><u>Language:</u> French</p>

	Orario	#	Panel details
●	15.45-17.45 Aemilia Hotel, Sala Marconi	5/40	<p><i>Interreligious Dialogue and Global Politics</i> Melanie <b>Barbato</b>, Universität Münster / Michael D. <b>Driessen</b>, John Cabot University / Sarah <b>Markiewicz</b>, Universität Münster</p> <p>Using historical and contemporary examples, the panel focuses on the intersection of interreligious dialogue and global politics and examines the role interreligious dialogue can play in fostering peaceful coexistence in diverse political contexts. Scott Thomas will begin by examining St. Francis' encounter with the Sultan in 1219 and consider its relevance for contemporary international relations. Then, drawing on her research on the open letter, <i>A Common Word between Us and You</i> (2007), Sarah Markiewicz will discuss Christian-Muslim dialogue as a first step on the path to intercivilizational understanding. Melanie Barbato will use the example of the Vatican's involvement in Hindu-Christian relations to show how the communication of religious organisations bridges the categories of politics and religion. Finally, Pasquale Ferrara will reflect on the role of interreligious dialogue in contemporary Italian diplomacy. Michael D. Driessen will conclude the panel by articulating several of the broad themes that the papers collectively pose for the future study of interreligious dialogue and global politics.</p> <p><u>Chair:</u> Perry <b>Schmidt-Leukel</b> (Universität Münster) <u>Discussant:</u> Michael D. <b>Driessen</b> (John Cabot University)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Sarah <b>Markiewicz</b> (Universität Münster), <i>Christian-Muslim dialogue as a first step on the path to intercivilizational understanding</i></li> <li>• Melanie <b>Barbato</b> (Universität Münster), <i>Religion and politics in the Vatican's involvement in Hindu-Christian relations</i></li> <li>• Pasquale <b>Ferrara</b> (Sophia University), <i>The role of interreligious dialogue in Italian diplomacy</i></li> </ul> <p><u>Language:</u> English</p>

	Orario	#	Panel details
●	15.45-17.45 Fscire, Sala Archivio	5/44	<p><i>Luther as a Global Link. Recalling the 500th Anniversary of the Reformation</i> Federica <b>Meloni</b>, Fscire</p> <p>At the end of 2017, the year dedicated to the 5th centenary of the Reformation, the panel aims to reflect on Luther's role as a global link, an extraordinary connector for scientific works promoted all over the world and brought together in various national and international initiatives. The three main topics of the discussion will be: the advance of historiographical reflection and its bibliographic production from the first editions of Luther's writings to the latest studies; the institutional approach to the celebrations (i.e. the cases of Refo500, EKD and Mibact); and finally how in the global and digital era the aforementioned aspects have been able to create opportunities for a fruitful debate on an open issue: the challenge of overcoming divisions that remains as topical as ever.</p> <p><u>Chair:</u> Federica <b>Meloni</b> (Fscire)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Fulvio <b>Ferrario</b> (Facoltà Valdese di Teologia di Roma), <i>Celebrating Luther in the Protestant World</i></li> <li>• Marcello <b>Verga</b> (CNR/Università di Firenze), <i>The Institutional Promotion of the Anniversary by the Mibact. The National Committee for the Commemorations of the Fifth Centenary of the Reformation</i></li> <li>• Herman <b>Selderhuis</b> (REFO Research Consortium), <i>Luther as a Network</i></li> <li>• Silvana <b>Nitti</b> (Università di Napoli Federico II), <i>Luther's Biographies</i></li> <li>• Matteo <b>Al Kalak</b> (Università di Modena e Reggio Emilia), <i>Luther in the Global and Digital Age. About «Luther. A Christian and His Legacy»</i></li> </ul> <p><u>Language:</u> English / Italian</p>
●	15.45-17.45 Fscire, Second Floor, Sala 2	5/60.2	<p><i>Between religion and philosophy – History of ancient egyptian thought</i> Paweł <b>Karpiński</b>, Jagiellonian University in Krakow</p> <p>Ancient Egyptian literature contains many works that touch topics important for both European philosophy and major religions of Old World (Judaism, Christianity, Islam). Although many researchers are sceptical about seeking Egyptian roots of European thought, ancient texts show us many striking similarities between teachings and stories from Land of Pharaos and later texts from cultures of Mediterranean, including early christian tradition. This study group wishes to show a part of that ancient legacy of thought, based on egyptian stories, didactic literature and mythological texts. The speakers will consider such fields as metaphysics, aesthetics and ethics rised in these texts. The aim of this panel is to investigate which tropes could have been transmitted into later philosophical concepts and religious doctrines of such cultures as Greek, Roman and Judeo-Christian.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Michał <b>Bizoń</b> (Jagiellonian University in Krakow), <i>Origins of the creatio ex nihilo doctrine</i></li> <li>• Alicja <b>Neumann</b> (Jagiellonian University in Krakow), <i>Philo(sophy) of Alexandria. Echoes of Egyptian creation stories</i></li> </ul> <p><u>Language:</u> English</p>

	Orario	#	Panel details
●	15.45-17.45 Aemilia Hotel, Sala Bononia	5/76	<p data-bbox="655 219 1374 275"><i>Resisting the Politics of Exclusion - Expanding Dialogical Horizons</i> Gerard <b>Mannion</b>, Georgetown University/Ecclesiological Investigations</p> <p data-bbox="655 309 1394 712">A roundtable conversation about promoting Religious Pluralism and facilitating Ecumenical and Interreligious Dialogue for the 21st Century. Our world has never been in greater need of dialogue both within and between faith communities and of initiatives to promote religious literacy and religious pluralism. What are some examples of successful ventures toward such ends in recent times and what opportunities might there be for new types of initiatives along these lines in the future? This panel explores the origins and outcomes of a series of initiatives that have been developed at Georgetown University, Washington, DC, in recent years to promote Ecumenical and Interreligious Dialogue, and particularly religious pluralism. It will take the form of a roundtable discussion – each speaker will talk for up to 15 minutes initially, and then the conversation will be opened up to explore questions and interaction between the panelists and with the audience.</p> <p data-bbox="655 745 1394 1301">Jocelyne Cesari, who specializes in bridging religious studies and the social sciences, will speak about her extensive work on Islam and world politics, as well as her wider work on both sides of the Atlantic in relation to religion, peace, and conflict resolution. Leo Lefebure will speak about his work with the Parliament of the World's Religions and his work on Buddhist-Christian dialogue as well as in relation to comparative theology in general; Sam Wagner will speak about his many years working in the Office of the Georgetown University President and the key collaborations, events and initiatives developed to promote ecumenical and interreligious dialogue. Finally, Gerard Mannion will speak about some experiences from his work with fostering ecumenical and interreligious dialogue through the Ecclesiological Investigations International Research Network and with the Berkley Center for Religion, Peace and World Affairs, as well as discussing collaboration to promote inclusion and dialogue between different entities of Georgetown across campus. Together the speakers will offer reflections on the highs and lows of seeking to foster dialogue in today's world and why it is important that church-linked universities do all they can to promote dialogue and religious pluralism today.</p> <p data-bbox="655 1335 751 1357"><u>Speakers:</u></p> <ul data-bbox="655 1361 1358 1507" style="list-style-type: none"> <li>• Jocelyne <b>Cesari</b> (University of Birmingham/Georgetown University)</li> <li>• Leo <b>Lefebure</b> (Georgetown University)</li> <li>• Gerard <b>Mannion</b> (Georgetown University/Ecclesiological Investigations)</li> <li>• Samuel <b>Wagner</b> (Georgetown University)</li> </ul> <p data-bbox="655 1541 836 1563"><u>Language:</u> English</p>

	Orario	#	Panel details
●	15.45-17.45 Fscire, Sala Arancio	5/82.2	<p><i>Coscienza e Libertà (1978-2018). Quarant'anni di impegno, tra diritto, religione e politica, con uno sguardo internazionale</i> Davide <b>Romano</b>, AIDLR (Associazione Internazionale per la Difesa della Libertà Religiosa)</p> <p>In the 2018 the cultural magazine <i>Coscienza e Libertà</i>, press organ of the AIDLR (Associazione Internazionale per la Difesa della libertà Religiosa), will celebrate 40 years of existence. The theme of the panel organized by the <i>Coscienza e Libertà</i> magazine will have as a purpose the battles of which herself has traditionally took in charge until now and the current issues about certain religious and political rights, citizenship and the adjacent civil rights, which we thought they have been acquired for always but considering what is happening in Europe, there is still a lot of work to do. At the same time we would also like to take a small eulogy of the role played in this country by the cultural magazines.</p> <p>Session 2: <i>Il ruolo delle riviste di cultura nel panorama italiano</i></p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Silvio <b>Ferrari</b> (Università di Milano)</li> <li>• Valdo <b>Spini</b> (Coordinamento delle riviste culturali in Italia)</li> <li>• Stella <b>Coglievina</b> (Osservatorio delle libertà ed istituzioni religiose)</li> <li>• Claudio <b>Paravati</b> (Centro Studi Confronti)</li> <li>• Severino <b>Saccardi</b> (Testimonianze)</li> <li>• Paolo <b>Borioni</b> (Sapienza-Università di Roma)</li> </ul> <p><u>Language:</u> Italian</p>
●	15.45-17.45 Aemilia Hotel, Sala Bibiena	5/83.2	<p><i>Exodus – An Investigation of Vocabulary and Concepts from Ancient Greek Literature to Early Christian Writings</i> Eberhard <b>Bons</b>, Université de Strasbourg</p> <p>The aim of this panel is to study the terminology used to speak of the Exodus and the concepts conveyed by the various terms and expressions. In particular, the following issues will be addressed:</p> <ol style="list-style-type: none"> <li>1. Why is the Exodus of the Israelites leaving Egypt called “Exodus”?</li> <li>2. Can the history of this noun in Greek language explain this choice?</li> <li>3. To what degree did the choice of this noun influence the reception of the idea of Exodus?</li> </ol> <p><u>Chair:</u> Giulia <b>Casadei</b> (Fscire)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Giulia <b>Leonardi</b> (Università di Padova), <i>Exodus in the Septuagint. Data Presentation and Hebrew Equivalents</i></li> <li>• Daniela <b>Scialabba</b> (Université de Strasbourg), <i>Specific Usage of Exodus in the Septuagint: Israel's Exodus from Egypt</i></li> <li>• Cristina <b>Buffa</b> (Université de Strasbourg), <i>Exodus in the Jewish Literature in Greek: Philo and Flavius Josephus</i></li> <li>• Anna <b>Mambelli</b> (Fscire), <i>Exodus in the New Testament and Early Christian Literature</i></li> </ul> <p><u>Language:</u> Italian</p>

	Orario	#	Panel details
●	15.45-17.45 Fscire, 116, Sala 2	5/93.2	<p><i>Models of Contemporary Atheism</i> Giovanni <b>Cogliandro</b>, Pontificia Università Gregoriana / Andrea <b>Aguti</b>, Università di Urbino</p> <p>This Panel aims to discuss the different Paradigms of Contemporary Philosophical Atheism, comparing the practice of Religion and its connections with some political, sociological and metaphysical issues.</p> <p><u>This panel is promoted by the <b>Italian Association for Philosophy of Religion (AIFR)</b></u></p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Andrea <b>Loffi</b> (Università di Trento), <i>More than dead. Slavoj Žižek and the Christian atheism</i></li> <li>• Alessio <b>Ruggiero</b> (Università di Salerno), <i>Religious ergo Relative. Phenomenological Inquires on Ronald Dworkin's Religious Atheism</i></li> </ul> <p><u>Language:</u> Italian</p>
●	15.45-17.45 Aemilia Hotel, Sala Felsina	5/105	<p><i>Globalization, Religions and Political Power: Interrogating the Non-Liberal Aspects of the Post-Secular Age</i> Gregorio <b>Bettiza</b>, University of Exeter</p> <p>The relationship between globalization, religious resurgence and political power remain poorly understood. For instance, post-secular writings often portray religious ethics, beliefs and actors as useful resources for challenging the excesses of neo-liberal economics, or promoting new forms of reconciliation and justice. Yet there is often a more complex and problematic side to these encounters. This panel seeks to explore how social forces linked to globalization, religion, and political power come together to, for example, foster multiple forms of religious fundamentalism and terrorism; revive old (and constitute new) religious, ethnic, and political cleavages; sustain the growth of far-right parties and populist movements; give rise to culture wars and narratives of civilizational clashes; or participate in novel forms of religious geopolitics internationally. In broader terms, the panel interrogates whether a post-secular age is likely to be a post-liberal one as well.</p> <p><u>Chair:</u> Gregorio <b>Bettiza</b> (University of Exeter) <u>Discussant:</u> Fabio <b>Petito</b> (University of Sussex)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Kristina <b>Stoeckl</b> and Caroline <b>Hill</b> (Universität Innsbruck), <i>Illiberal human rights: Russia's traditional values discourse at the Council of Europe</i></li> <li>• Luca <b>Ozzano</b> (Università di Torino), <i>Religion, Globalization and Right-Wing Populism: Some Reflections on the Recent evolution of the Religious Cleavage</i></li> <li>• Gregorio <b>Bettiza</b> (University of Exeter), <i>State Might and the Almighty: Theorizing State Power Through Religion</i></li> <li>• Mariano <b>Barbato</b> (Universität Münster), <i>Is the Post-secular Post-liberal? The Role and Influence of the Papacy</i></li> <li>• Petr <b>Kratochvíl</b> (Institute of International Relations, Prague), <i>Christianity as a Weapon: Religion in the public sphere of highly secularized societies</i></li> </ul> <p><u>Language:</u> English</p>

	Orario	#	Panel details
●	15.45-17.45 Aemilia Hotel, Sala Rubicone	5/108.2	<p><i>Epistemology of mysticism</i> Anthony <b>Feneuil</b>, Université de Lorraine</p> <p>Mysticism is an object of literary, historical or sociological studies. But some philosophers as different as Henri Bergson or William Alston have suggested that the empirical study of mysticism could be a way of testing religious beliefs. What should be done with this claim today? There is an ongoing debate concerning the epistemological value of mysticism and and this panel wants to contribute to this debate. We will investigate mysticism from the epistemological point of view: how can mysticism be a valuable source of knowledge, and of what kind of knowledge? About God, about religion, about the human mind or about society?</p> <p><u>This panel is sponsored by the <b>Institut Romand de Systématique et d'Éthique</b> (Université de Genève) and the journal <b>ThéoRèmes</b></u></p> <p><u>Chair:</u> Anthony <b>Feneuil</b> (Université de Lorraine)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Thomas <b>Cattoi</b> (Jesuit School of Theology at Santa Clara University/ Graduate Theological Union), <i>Kant or tantra? How a dharmic approach to mystical phenomena may circumvent the strictures of Kantian epistemology</i></li> <li>• Mariel <b>Mazzocco</b> (Université de Genève), <i>Language, Mysticism and Politics</i></li> <li>• Laurence <b>Wuidar</b> (Université de Genève), <i>Mysticism, Language and Music: How to Express the Unspeakable</i></li> </ul> <p><u>Language:</u> English</p>
●	15.45-17.45 Teatro San Leonardo	5/112.2	<p><i>Islam and Gender between Europe and the Middle East: Transnational Perspectives/Primary Sources of Islamic Theological Thought</i> Hande A. <b>Birkalan-Gedik</b>, Goethe Universität / Alexander <b>Boehmler</b>, Université de Fribourg</p> <p>This panel looks at gender and Islam from a transnational perspective and focuses on transnational space between Europe and the Middle East. Transnational space is not a simple transformation of concepts, discourses and practices from one place to the other. It is a space that presents us with a complex set of relations. It can enable the production of new meanings, complex discourses, and conflicting, complementing, or negotiated identities and actors, places, and practices. The panel considers such interactions transformations in the context of gender and Islam in Europe. In the first slot, the organisational aspects of building the new discipline will be discussed. In the second slot, we want to discuss historical and hermeneutical approaches on primary sources, especially the role of Hadith vs. Qur'an only approaches. In the third slot, we want to discuss Islamic theological perspectives on gender questions.</p> <p><u>Session 2: <i>Islam and Gender: Theological Perspectives</i></u></p> <p><u>Chair:</u> Alexander <b>Boehmler</b> (Université de Fribourg)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Iman <b>Hajji</b> (Université Lumière-Lyon II), <i>Thinking the Status of Women and Islam in Tunisia, Past and Present</i></li> <li>• Anne-Sophie <b>Gloor</b> (Université de Lausanne), <i>Khaled Bentounes' Theology of the Circle as the base of a Sufi approach to Gender in Islam</i></li> <li>• Elena <b>Dini</b> (Università Roma Tre), <i>Women in Scriptures: comparative insights through female characters in the Bible and the Qur'an</i></li> <li>• Hande <b>Birkalan-Gedik</b> (Goethe Universität), <i>Closing remarks</i></li> </ul> <p><u>Language:</u> English</p>

	Orario	#	Panel details
●	15.45-17.45 Aemilia Hotel, Salottino Pascoli	5/118	<p><i>Sinodalità nelle chiese locali: questioni aperte</i> Francesco <b>Scanziani</b></p> <p>Nel discorso per la Commemorazione del 50 anniversario dell'istituzione del Sinodo dei Vescovi, papa Francesco ha con decisione ribadito che la sinodalità è dimensione costitutiva della chiesa. Diventa essenziale riflettere su quali siano le strutture e le istituzioni da promuovere perché possa essere attuata, in modo significativo ed efficace, la forma sinodale nell'attuale stagione ecclesiale.</p> <p><u>Panel organized in partnership with <b>ATI</b> (Associazione Teologica Italiana)</u></p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Joachim <b>Schmiedl</b> (Philosophisch-Theologische Hochschule Vallendar), <i>Synodality - Achievements and Perspectives</i></li> <li>• Roberto <b>Repole</b>, <i>Sinodo diocesano: tra pastoraltà e regolamentazione canonica</i></li> <li>• Serena <b>Noceti</b>, <i>Empowerment, entitlement, co-power: soggettualità per i christi fideles laici nei processi sinodali?</i></li> <li>• Prokop <b>Broz</b>, <i>Rappresentatività e rappresentanza nelle dinamiche sinodali</i></li> </ul> <p><u>Language:</u> Italian</p>
●	15.45-17.45 Fscire, 116, Sala 1	5/119.2	<p><i>Eastern Christianity and Interreligious Dialogue: the Road Not taken?</i> Thomas <b>Cattoi</b>, Santa Clara University / Brandon <b>Gallaher</b>, University of Exeter</p> <p>Contemporary developments in comparative theology and interreligious dialogue have been characterized by an almost exclusive emphasis on Western forms of Christianity- both Roman Catholic and Protestant- with relatively fewer voices from the traditions of Eastern Christianity (a broad term that includes Eastern Orthodox Christians, non-Chalcedonian Christians and Eastern Christian churches in communion with Rome). This study group wishes to counter this tendency and open up a space for interreligious conversation between Eastern Christian theology/spirituality/practices and non-Christian religious traditions. The group welcomes proposals from scholars of any religious tradition or none, working from the perspective of theology or religious studies.</p> <p><u>Chair:</u> Brandon <b>Gallaher</b> (University of Exeter)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Stylianos <b>Papalexandropoulos</b> (National and Kapodistrian University of Athens), <i>Many Orthodoxies, Many Dialogues</i></li> <li>• Athanasios N. <b>Papathanasiou</b> (Higher Ecclesiastical Academy of Athens), <i>Comparative Theology and the Orthodox: An inquiry into the tension between faith and the religious other, differences and dichotomies</i></li> <li>• Angeliki <b>Ziaka</b> (Aristotle University of Thessaloniki), <i>In search of Interreligious dialogue between South-Eastern European Christians and Muslims</i></li> </ul> <p><u>Language:</u> English</p>

	Orario	#	Panel details
●	15.45-17.45 Aemilia Hotel, Sala Canossa	5/129.2	<p><i>Theology</i></p> <p><u>Co-Chair</u>: Sandra <b>Schaub</b> (Selma Stern Zentrum für jüdische Studien Berlin-Brandenburg), Tomas <b>Bokedal</b> (University of Aberdeen)</p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Petre <b>Maican</b> (Independent Researcher), <i>Eastern Orthodoxy and Human Rights: A Christological Approach</i></li> <li>• Sandra <b>Schaub</b> (Selma Stern Zentrum für jüdische Studien Berlin-Brandenburg), <i>“Interreligious Symbol-Signs” in Judaism, Christianity and Islam – (Religious) Readings from a semiotic perspective</i></li> <li>• Michael <b>Borowski</b> (Martin Bucer Seminary), <i>Are We Saved? Evangelical Christianity, Theological Method and Violence</i></li> <li>• Elisa <b>Bellucci</b> (Universität Halle-Wittenberg), <i>Eschatological views in Johann Wilhelm and Johanna Eleonora Petersen: the apokatastasis and the reconciliation of Christian confessions</i></li> <li>• Alessandro <b>Piccirillo</b> (Istituto di Formazione Evangelica e Documentazione), <i>Animalia. La questione animale tra etica delle prospettive e antropocentrismo relazionale</i></li> </ul> <p><u>Language</u>: English / Italian</p>
●	15.45-17.45 Fscire, Second Floor, Sala 1	5/139	<p><i>Old Testament, New Interpretations</i></p> <p><u>Chair</u>: Tapio <b>Leinonen</b> (University of Helsinki)</p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Nikoletta <b>Glyka</b> (Aristotle University of Thessaloniki), <i>From the tree of knowledge of good and evil to the tree of life. An interpretive approach</i></li> <li>• Tapio <b>Leinonen</b> (University of Helsinki), <i>Martin Luther’s approach to Moses as a leader in Lectures on Deuteronomy</i></li> </ul> <p><u>Language</u>: English</p>
	17.45-18.00		Break
●	18.00-19.30 Teatro San Leonardo	5/33	<p><u>Round Table</u>: <i>Religion and Social Change</i></p> <p><u>Chair</u>: Jocelyne <b>Cesari</b> (University of Birmingham/Georgetown University)</p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Nicholas <b>Adams</b> (University of Birmingham)</li> <li>• Ahmet <b>Alibasic</b> (University of Sarajevo)</li> <li>• Rajeev <b>Bhargava</b> (University of New Delhi)</li> <li>• Miri <b>Freud-Kandel</b> (University of Oxford)</li> <li>• Mona <b>Siddiqui</b> (University of Edinburgh)</li> </ul> <p><u>Language</u>: English</p>
●	18.00-19.30 Fscire, Sala Arancio	5/46	<p><u>Round Table</u>: <i>Moses in Jewish, Christian and Islamic Tradition</i></p> <p><u>Chair</u>: Herman <b>Selderhuis</b> (REFO Research Consortium)</p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Lieve <b>Teugels</b> (Protestantse Theologische Universiteit, Amsterdam-Groningen)</li> <li>• Kalina <b>Wojciechowska</b> (Christian Theological Academy in Warsaw)</li> <li>• Thomas <b>Hoffmann</b> (University of Copenhagen)</li> </ul> <p><u>Language</u>: English</p>

**European Academy of Religion  
First Annual Conference  
5-8 March, 2018**

**Full Program**

**Tuesday 6**

	Orario	#	Panel details
●	09.00-10.00 Fscire, Sala Lettura	6/62	<u>Keynote lecture</u> : Mona <b>Siddiqui</b> (University of Edinburgh)  <u>Language</u> : English
●	09.00-10.00 Ateliersi, Sala 1	6/70	<u>Keynote lecture</u> : Risto <b>Saarinen</b> (University of Helsinki) <i>Mutual Recognition in Theology and Modern Society</i>  <u>Language</u> : English
●	10.00-18.00 Accademia delle Scienze	6/MC	<u>International Moot Court Competition</u>  <u>Language</u> : English
	10.00-10.30		Break
●	10.30-18.00 Teatro San Leonardo	6/142	<u>International Workshop</u> : <i>The role of interreligious engagement (dialogue and collaboration) in sustaining peace and combatting intolerance and discriminations based on religion: mapping international initiatives and best practices</i> <b>[by invitation only]</b>
●	11.30-12.30 Aemilia Hotel, Piazza	6/8	<u>Author Meets Critique</u> : <i>What is Political Islam?</i> Jocelyne <b>Cesari</b> , University of Birmingham/Georgetown University  The debate continues unabated: Is political Islam decipherable through the tenets of the Islamic tradition—or is it a tool of secular actors who shrewdly misuse religious references? Is it an expression of modernity, or a return to the past? Eschewing these dichotomies, Jocelyne Cesari’s book, <i>What Is Political Islam?</i> demystifies the continuous process of interaction between secular and religious actors and institutions that is at the core of political mobilization in the name of Islam. Through the following questions: <ol style="list-style-type: none"> <li>1. In what ways is Political Islam a reflection of the tradition of Islam?</li> <li>2. To what degree is it an expression of secular actors using religion for their own ends?</li> <li>3. How is the religious tradition on political violence taught today in Islamic Universities?</li> </ol> <u>Speakers</u> : <ul style="list-style-type: none"> <li>• Nicholas <b>Adams</b> (University of Birmingham)</li> <li>• Ibrahim Khaled Mohamed <b>El Houdaiby</b> (Columbia University)</li> <li>• Hisham <b>Hellyer</b> (Atlantic Council’s RH Centre For The Middle East)</li> <li>• Angeliki <b>Ziaka</b> (Aristotle University of Thessaloniki)</li> </ul> <u>Language</u> : English

	Orario	#	Panel details
●	10.30-12.30 Aemilia Hotel, Salottino Carducci	6/19	<p><i>“Digital Religion” in Russia. Faith, language and culture of the Russian Orthodoxy in the New Media Communication Era</i> Marianna <b>Napolitano</b>, Fscire</p> <p>The Russian Orthodox Church’s long journey in understanding the digital can be defined as a story about tradition and modernity, the encounter of a specific sub-culture with a global culture. These developments have affected both the ROC and the society, having an impact on both the liturgical Orthodox tradition and the spiritual individualism’s actuality. This raises the question about the way the Church’s relation with society and the State is changing in the digital era and moreover the way the ROC is trying to frame the new media. This panel’s main aim is a critical discussion on the relation between the new media’s language and the Orthodox religion in the contemporary Russia. It considers how it is changing the expression of faith and dissent toward the Church as institution; It also considers whether the “digitization of Orthodoxy” makes the Church closer to people, and affect the “believing without belonging” attitude that seems to be typical of contemporary Russian Orthodoxy.</p> <p><u>Chair</u>: Marianna <b>Napolitano</b> (Fscire) <u>Discussant</u>: Davor <b>Dzalto</b> (American University of Rome)</p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Anastasia <b>Mitrofanova</b> (Financial University/Russian Orthodox University), <i>Everyday Rituals in the Age of their Digitalization</i></li> <li>• Victor <b>Khroul</b> (Moscow State University), <i>(Re)mapping religious identity in Russia: public opinion polls vs spontaneous mass communication</i></li> <li>• Alexander <b>Ponomariov</b> (Universität Passau), <i>Digital, Geotheological, Post-Religious: The Global Online Map and the “Effective Presence in the Media”</i>; <i>Commandment of the Russian Orthodox Church</i></li> <li>• Ekaterina <b>Grishaeva</b> (Ural Federal University), <i>Internet as a Site for Expressing Dissent Identities. Orthodox Bloggers’ Critique of Russian Orthodox Church de-Secular Politic</i></li> <li>• Milhail <b>Suslov</b> (Uppsala Universitet), <i>A Cross and a Cosmodrome: Mediation of Religious Ideas in Contemporary Russian Fantastic Literature</i></li> </ul> <p><u>Language</u>: English</p>

	Orario	#	Panel details
●	10.30-12.30 Fscire, 116, Sala 1	6/30	<p><i>Ecumenism in Transition: A Paradigm Shift from the Vision of Christian Unity to the Realism of Christian Cooperation</i> Pantelis <b>Kalaitzidis</b>, Volos Academy for Theological Studies</p> <p>Almost 30 years after the publication of Konrad Raiser’s groundbreaking book “Ecumenism in Transition. A Paradigm Shift in the Ecumenical Movement?” the panel aims at critically reviewing the recent history of the ecumenical movement with its achievements and shortcomings, by examining the uncertainty of the goals of ecumenism, its methods and membership. In the context of a radically changing world in terms of globalization, secularism, religious radicalization, and climate change this uncertainty is interpreted as a sign of both decline and growth or hope. In view of religious pluralism and diversity, and the rapid change of religious landscape in Europe, it seems that a paradigm shift is emerging from the model of visible unity to a model of co-existence and cooperation between church families beyond strictly theological and moral divides. The panel will challenge current conceptions of ecumenism and discuss how unity is relevant for the churches today.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Gerard <b>Mannion</b> (Georgetown University)</li> <li>• George <b>Vlantis</b> (Volos Academy for Theological Studies)</li> <li>• Aila Marjatta <b>Lauha</b> (University of Helsinki/CEC)</li> <li>• Anders <b>Gaadegaard</b> (Copenhagen Cathedral/Danish National Council of Churches)</li> <li>• Julija <b>Vidovic</b> (Institut Catholique de Paris/CEC)</li> </ul> <p><u>Language:</u> English</p>
●	10.30-12.30 Aemilia Hotel, Sala Bibiena	6/34	<p><i>Radical theories about theology and religion: the critical contribution of early modern philosophy</i> Antonella <b>Del Prete</b>, Università della Tuscia</p> <p>Scholars have often highlighted the close connection between science, philosophy and religion that characterizes the culture of the Sixth and Eighteenth centuries. Our starting point is to show that even when there are apologetic intentions, this phenomenon calls into question the traditional relationship of subordination of philosophy to theology. The development of historical and textual criticism allows the elaboration of new theories on religion that significantly change the status quo and undermine the orthodoxies of all confessions. The purpose of the panel is to explore the contribution of early modern philosophy to a radical concept of religion.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Jacopo <b>Agnesina</b> (Sapienza-Università di Roma), <i>Anthony Collins, il libero pensiero che erode alle fondamenta le Scritture e la teologia razionale</i></li> <li>• Stefano <b>Brogi</b> (Università di Siena), <i>Ateismo e religione in Bayle</i></li> <li>• Antonella <b>Del Prete</b> (Università della Tuscia), <i>Filosofia e teologia, pietà e ragione: l’interpretazione della Scrittura in Spinoza</i></li> <li>• Mariangela <b>Priarolo</b> (Liceo scientifico statale “Filippo Buonarroti”, Pisa), <i>Deus sive Natura? L’azione divina in Malebranche</i></li> <li>• Anna Lisa <b>Schino</b> (Sapienza-Università di Roma), <i>Il profeta Gesù: la cristologia hobbesiana</i></li> <li>• Luisa <b>Simonutti</b> (CNR-ISPF), <i>John Locke, religione civile ed ermeneutica biblica</i></li> </ul> <p><u>Language:</u> Italian</p>

	Orario	#	Panel details
●	10.30-12.30 Ateliersi, Sala 1	6/35.1	<p><i>What is «Theology of Evangelization»?</i> Maurizio <b>Marcheselli</b>, Facoltà Teologica dell'Emilia Romagna</p> <p>This panel aims to promote a discussion about the topic «Theology of Evangelization», in order to clarify its epistemological status and focus its specific contents. Starting point will be a selected production issued by the Theological Faculty of Emilia-Romagna. Professors affiliated to four different theological Institutions are invited for a critical appraisal of what in Bologna has been produced since the foundation in 1997 of our review <i>Rivista di Teologia dell'Evangelizzazione</i>.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Paolo <b>Boschini</b> (Facoltà Teologica dell'Emilia Romagna)</li> <li>• Luca <b>Bressan</b> (Facoltà Teologica dell'Italia Settentrionale)</li> <li>• Enzo <b>Biemmi</b> (Facoltà Teologica del Triveneto)</li> <li>• Basilio <b>Petrà</b> (Facoltà Teologica dell'Italia Centrale)</li> <li>• Giovanni <b>Mazzillo</b> (Pontificia Facoltà Teologica Italia Meridionale/ Istituto Teologico Calabro)</li> </ul> <p><u>Language:</u> Italian</p>
●	10.30-12.30 Palazzo Poggi, Sala Magna Charta	6/39	<p><i>Time and God. Contemporary Openings starting from Hegel and Schelling</i> Kurt <b>Appel</b>, Universität Wien</p> <p>In his new book <i>Tempo e Dio</i> (Queriniana 2018), Kurt Appel works out a theory of time, starting from Leibniz, Kant, Schelling's late philosophy and Hegel. He demonstrates the central role of the concept of time in their philosophical and theological concepts. Time, as we usually consider it, is the linear and mechanical one of the chronometer. It expands ad infinitum, always in the same way. It is a continuum without quality, neutral and aseptic.</p> <p>The panel discusses the relationship between the secular time and the biblical time questioning the presuppositions of the first. Appel's book tries to show that the biblical concept of time abrogates (<i>aufheben</i>) the secular concept of historiography based on the chronological time and leads to the name of God whose dignity lies in the vulnerability and the openness of being.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Marcello <b>Neri</b> (Universität Flensburg)</li> <li>• Paolo <b>Costa</b> (Fondazione Bruno Kessler)</li> <li>• Maurizio <b>Rossi</b> (Università di Bologna)</li> <li>• Maurizio <b>Pagano</b> (Università di Vercelli)</li> <li>• Lucia <b>Vantini</b> (ISSR/STSZ, Verona)</li> <li>• Jakob Helmut <b>Deibl</b> (Universität Wien)</li> <li>• Massimo <b>Epis</b> (Facoltà Teologica dell'Italia Settentrionale)</li> </ul> <p><u>Language:</u> Italian</p>

	Orario	#	Panel details
●	10.30-12.30 Aemilia Hotel, Sala Marconi	6/45.1	<p><i>Interreligious Studies Education. A Tool to Counter Religious Radicalisation</i> Francis <b>Messner</b>, Université de Strasbourg/UMR DRES</p> <p>At the time of the contemporary society concern about the way to counter the violent erupt of radicalization trends connected to terrorism, it is important for academic researchers to engage into reflection. Hence this panel aims to assess the significance of education in theology and religion as a tool to counter radicalization, with a focus on a rationalistic approach of the founding texts of the religions, and on the development of the academic theology. Here the members of the Inter-Religio project intend to delve into these topics and present their late researches on this matter. Inter-Religio is an interuniversity and cross-border project (France, Germany and Switzerland). It is beneficiary of the INTERREG program and is co-financed by the European Union on the European Regional Development Funds (ERDF). EUCOR – The European Campus granted INTER-RELIGIO project its label.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Francis <b>Messner</b> (Université de Strasbourg/UMR DRES)</li> <li>• Philip <b>Stoellger</b> (Universität Heidelberg)</li> <li>• Reinhold <b>Bernhardt</b> (Universität Basel)</li> <li>• Ruggero <b>Vimercati Sanseverino</b> (Universität Tübingen)</li> </ul> <p><u>Language:</u> English</p>
●	10.30-12.30 Fscire, Second Floor, Sala 1	6/56	<p><i>The future of European Theological discourse</i> Gianluca <b>Montaldi</b>, Concilium</p> <p>Theology has played an important role in the cultural history of Europe. Today it faces new challenges, built on the almost paradoxical coexistence of secularization and religious pluralism. Faced with the current situation, under what conditions does European theology have a future? The international journal of theology Concilium wants to make a contribution to better elaborate this question, presenting itself to the European public as a platform of operational dialogue since more than 50 years ago.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Leonardo <b>Paris</b> (Facoltà Teologica del Triveneto), <i>Doing theology in Italy today</i></li> <li>• Enrico <b>Galavotti</b> (Fscire), <i>Instances for the renewal of the theological discourse from the Vatican II</i></li> <li>• Margareta <b>Gruber</b> (Philosophisch-Theologische Hochschule Vallendar), <i>The future of the theology in ecumenical and interreligious perspective</i></li> <li>• Felix <b>Wilfred</b> (University of Madras), <i>The future of european theological discourse: an asian postcolonial perspective</i></li> </ul> <p><u>Language:</u> English / Italian</p>

	Orario	#	Panel details
●	10.30-12.30 Fscire, Sala Archivio	6/59	<p><i>Jewish Conscience of The Church: Jules Isaac and the Second Vatican Council</i> Norman <b>Tobias</b>, University of Toronto</p> <p>The fourth article of Nostra aetate is understood by most to have been an autonomous, unprovoked post-Holocaust Church initiative. In fact, it was a last-minute addition at the behest of, and provoked by, eminent French Jewish historian Jules Isaac, further to his private audience with Pope Saint John XXIII on 13 June 1960. This fact is attested to in writing by Loris Cardinal Capovilla, who at the time of the papal audience was the pope's long time, trusted personal secretary. Each of the four panelists will present on a particular aspect, historical or theological, of the life of humanitarian and visionary Jules Isaac, and the backstory of how it came to be that the official Church would be influenced by, and pay heed to, a Jewish conscience.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Alberto <b>Melloni</b> (Fscire)</li> <li>• Norman <b>Tobias</b> (University of Toronto)</li> <li>• Claire <b>Maligot</b> (École Pratique des Hautes Études/Université de Savoie Mont-Blanc)</li> <li>• Therese <b>Andrevon Gottstein</b> (Institute Catholique de Paris/ DOMUNI)</li> <li>• Emma <b>O'Donnell Polyakov</b> (Boston College), <i>Mythologizing the Jew: Constructions of "Israel" in Recent Vatican Documents</i></li> </ul> <p><u>Language:</u> English / French / Italian</p>
●	10.30-12.30 Aemilia Hotel, Sala Canossa	6/61.1	<p><i>The EuARe Music Study Group: "Fixity, Variability, Creativity in Religious Music"</i> Olivier <b>Tourny</b>, CNRS/Aix-Marseille Université</p> <p>Like silence, music is inseparable from religious (sacred, mystical, spiritual) experience. Whether magnified, tolerated or forbidden, it is there, in one form or another. In other words, we are dealing with the nature of the special relationships of men and cultures with transcendence through music.</p> <p>Dealing with the elements of fixity, variability and creativity in religious music raises these first questions (though they are not limited to these): What are the conditions for these features to emerge – or (perhaps) not? What are the limits (if any) to the religious musical work/expression, and to its potential variations? What about the impact on listeners (auralities)? How does variability fit with fixity? In what way may creativity be exercised in the face of either fixity or variability? In which ways does the concept of "religious music" interfere with or reinforce creativity, and how do the ideas of fixity and variability intersect with this? How the contingencies of the performance influence the process of creation, (and/or) re-creation, variation, adaptation?</p> <p><u>Chair:</u> Julien <b>Ferrando</b> (Aix-Marseille Université)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Olivier <b>Tourny</b> (CNRS/Aix-Marseille Université)</li> <li>• Ivan <b>Moody</b> (Universidade NOVA de Lisboa), <i>Fixity and Creativity in Orthodox Church Music</i></li> <li>• Serena <b>Facci</b>, Alessandro <b>Cosentino</b>, Vanna Viola <b>Crupi</b> (Università di Roma "Tor Vergata"), <i>Fixity, variations and re-creations in immigrant Christian communities in Rome (Collective Presentation)</i></li> <li>• Fulvia <b>Caruso</b> (Università di Pavia), <i>The role of music in imagining and creating African francophone Christian Churches in Cremona</i></li> </ul> <p><u>Language:</u> English</p>

	Orario	#	Panel details
●	10.30-12.30 Fscire, Sala Riviste	6/63	<p><i>The Ahmadiyya Muslim Movement: "Love for all, Hatred for none". An Islam of peace suppressed and persecuted in the Islamic World</i> Raffaella <b>Di Marzio</b>, LIREC</p> <p>The panel aims to indicate some aspects that distinguish the history, the doctrine and the practice of the Ahmadiyya Muslim Movement, in relation to its peculiar way of placing itself within the Islamic World, which, mostly, considers it "heretical". This attitude, in the countries where the blasphemy law is in force, has caused the persecution of the members of the movement, which has reached extreme consequences, such as the murder of some of them by the mere fact of being Ahmadi. The experiences of two scholars, who have researched this field, will show how the movement has assumed a significant role in the resolution of conflicts and in the diffusion of a respectful and peaceful Islam.</p> <p><u>Chair:</u> Raffaella <b>Di Marzio</b> (LIREC)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Raffaella <b>Di Marzio</b> (LIREC), <i>Discrimination and intrareligious persecution: a widespread and undervalued problem. The emblematic case of the Ahmadiyya Community</i></li> <li>• Manuel <b>Olivares</b> (Viverealtrimenti), <i>A personal account of experiences with the Ahmadiyya Community</i></li> <li>• Ataul Wasih <b>Tariq</b> (Ahmadiyya Muslim Jama'at), <i>Profetism in the Ahmadiyya movement</i></li> <li>• Emanuela <b>Del Re</b> (AIS/EPOS), <i>The role of the Ahmadiyya Community in the resolution of conflicts. A field study</i></li> </ul> <p><u>Language:</u> Italian</p>
●	10.30-12.30 Fscire, Second Floor, Sala 2	6/71	<p><i>Heroic Saints or Holy Heroes: the Blending of Epic and Hagiography between Orality and Literacy in the Popular Religion of Eastern Christianity</i> Enrique <b>Santos Marinas</b>, Universidad Complutense de Madrid</p> <p>The study of Medieval epics and hagiographies shows how the limits of genres are more fluid than they could seem to be. This way, there can be found both elements of hagiography in heroic poems, and vice versa epic characteristics attributed to Christian saints. This was very clear in Eastern Christianity, where popular religion developed in a very special way, combining elements belonging to the folklore that entered the literary compositions through the oral tradition. Like this, in the way between orality and literacy even some hybrid genres were created, such as the spiritual chants of the Orthodox pilgrims or some legendary narrations devoted to the saints that were very close to the folk tales. And it was during the oral transmission of the stories or poems before their written versions when the popular and folkloric elements were incorporated. In this panel, we will analyse several examples of the mutual relationship between epic and hagiography in the Eastern Christianity.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Matilde <b>Casas Olea</b> (Universidad de Granada), <i>Literacy and Orality in Traditions and Cults of Saint George</i></li> <li>• Maila <b>García Amorós</b> (Universidad de Granada), <i>Elements of hagiography in the Byzantine hero: Digenes Akritas</i></li> <li>• Álvaro <b>Ibáñez Chacón</b> (Universidad de Granada), <i>El ayudante monstruoso: san Mercurio y los cinocéfalos</i></li> <li>• Enrique <b>Santos Marinas</b> (Universidad Complutense de Madrid), <i>Clash of the Titans: the Conflict between St. Elijah and St. Nicholas in Slavic Spiritual Chants and Legends</i></li> </ul> <p><u>Language:</u> Spanish</p>

	Orario	#	Panel details
●	10.30-12.30 Palazzo Poggi, Sala Carducci	6/72.1	<p><i>Modern Philosophy of Religion: Concepts - Approaches - Methods</i> Hans-Peter <b>Grosshans</b>, European Society for the Philosophy of Religion (ESPR)</p> <p>The two days panel is organised by the European Society for the Philosophy of Religion (ESPR) and is about concepts, approaches and methods in modern philosophy of religion.</p> <p>The papers discuss the empirical turn in research on religion and its implications and limits, challenged by a new emphasis on metaphysics and on transcendental arguments in philosophy of religion. But as well papers may discuss, for example, new forms of critique of religion after the end of general abstract critique of religion, which help to evaluate critically concrete doctrines and practices of religions. But as well papers are welcome, which discuss aspects of important conceptions in philosophy of religion.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Hans-Peter <b>Grosshans</b> (Universität Münster), <i>Contingency, Religion and God. On the relation of science, metaphysics and religion</i></li> <li>• Hamidreza <b>Ayatollahy</b> (Iranian Association for Philosophy of Religion), <i>Divine Activity as the Most Important Presupposition Underlying the Problems of Philosophy of Religion</i></li> <li>• Jörg <b>Disse</b> (Hochschule Fulda), <i>Theism and Complementarity</i></li> </ul> <p><u>Language:</u> English</p>
●	10.30-12.30 Aemilia Hotel, Sala Bononia	6/75.1	<p><i>God(s): a “work-in-progress concept”: transformations and changes in God(s)’s image</i> David <b>Villar Vegas</b>, Universidad Complutense de Madrid</p> <p>One of the most spread problems in Religious Studies is referred to concepts. We can have the temptation of analysing religious realities without thinking about research categories. God/divinity is one of these cases. We have a myriad of works about believers, piety, creation... but the notion of God could be presupposed. The aim of this panel is to debate not only about the changes in God(s)’s images and concepts, but also the continuity of several features that pass through one culture to another.</p> <p>This panel, organized by the members of <b>Instituto de Ciencias de las Religiones</b> (Universidad Complutense de Madrid) wants to be a tribute to Karen Armstrong’s work, one of the pioneers researchers in this field.</p> <p><u>Chair:</u> David <b>Villar Vegas</b> (Universidad Complutense de Madrid)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Vanessa <b>Del Prete Mainer</b> (Universidad Complutense de Madrid), <i>The Image of the Gods in the Antiquity: Survival of the Near East Identity in Mediterranean Cultures</i></li> <li>• David <b>Villar Vegas</b> (Universidad Complutense de Madrid), <i>YHWH of yahvism: a working progress concept</i></li> <li>• Cristina <b>Expósito</b> (Instituto de Ciencias de las Religiones), <i>From color to rite: symbolic and esthetical use of pigments. Approaching the town of Magdala</i></li> <li>• Belén <b>Cuenca Abellán</b> (Universidad Pablo de Olavide de Sevilla), <i>The idea of God in ‘Asharism: Allah and Creation through Muqqarna’s Dome</i></li> </ul> <p><u>Language:</u> English</p>

	Orario	#	Panel details
●	10.30-12.30 Aemilia Hotel, Salottino Pascoli	6/92	<p><i>A Korean "Rush Hour of the Gods"? The Success of New Religions in Korea, from Donghak to Daesoon Jinrihoe</i> Massimo <b>Introvigne</b>, CESNUR</p> <p>Between World War I and II, Korean new religions had more members than traditional religions. Today, they still count their numbers in the millions. Although Taiwan and Japan, where the expression "rush hour of the Gods" was originally introduced, come closer, in no other country in the world have new religions been so successful. How was this possible? The session will trace the roots of contemporary new religions in Joseon Korea's 19th-century social and religious crisis and show how Donghak was at the roots of all the subsequent religious effervescence. The failure of the bloody Donghak revolution of 1894, however, changed forever the attitude of new religions, and most switched from political activism to social welfare and charity. Through the Korean War and beyond, new religions such as Daesoon Jinrihoe gained credibility both as providers of social and educational services and as alternatives to traditional religions and mainline Christianity.</p> <p><u>Chair:</u> Pierluigi <b>Zoccatelli</b> (Pontificia Università Salesiana) <u>Respondent:</u> Jinyoung <b>Kim</b> (Daejin University)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Massimo <b>Introvigne</b> (CESNUR), <i>A Korean "Rush Hour of the Gods"? The Phenomenal Success of Korean New Religions, from Donghak to Daesoon Jinrihoe</i></li> <li>• Donku <b>Kang</b> (The Academy of Korean Studies), <i>Cultural Identity and New Religions in Korea</i></li> <li>• Yongbok <b>Yoon</b> (Daejin University), <i>New Religions in Korea and Daesoon Jinrihoe</i></li> <li>• Sangkyu <b>Park</b> (Daejin University), <i>The Principle of Organization in Daesoon Jinrihoe: Focusing on Personal Lineage</i></li> </ul> <p><u>Language:</u> English</p>
●	10.30-12.30 Fscire, 116, Sala 2	6/93.3	<p><i>Models of Contemporary Atheism</i> Giovanni <b>Cogliandro</b>, Pontificia Università Gregoriana / Andrea <b>Aguti</b>, Università di Urbino</p> <p>This Panel aims to discuss the different Paradigms of Contemporary Philosophical Atheism, comparing the practice of Religion and its connections with some political, sociological and metaphysical issues.</p> <p><u>This panel is promoted by the <b>Italian Association for Philosophy of Religion (AIFR)</b></u></p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Hamidreza <b>Ayatollahy</b> (Iranian Association for Philosophy of Religion), <i>The Mistake Presuppositions of Atheists Based on the Mistake Explanations of Theists</i></li> <li>• Lubos <b>Rojka</b> (Pontificia Università Gregoriana), <i>Contemporary Challenges to the Problem of Horrendous Evil</i></li> </ul> <p><u>Language:</u> English</p>

	Orario	#	Panel details
●	10.30-12.30 Ateliersi, Sala 2	6/102.1	<p><i>World Religions and Change in a Global Era</i> Silvia <b>Cristofori</b>, Link Campus University</p> <p>This panel is aimed at investigating the relationship between religion and change in a globalised world. The papers will deal with the following broad questions: how do world religions enable people to bring about change? And how do they allow them to express the desire for change or the impossibility of it? How has religion been changed throughout an increasing process of the deterritorialization and circulation of ideas, cultural objects and people?</p> <p>The papers will analyse case studies in order to illustrate how world religions take root in and transform the local religious contexts. This dynamic will be shown also taking into consideration the <i>longue durée</i> of the world religions as «great vehicles of trans-historical memory, ceaselessly re-activated» by their adherents (J. D. Y. Peel, <i>Religious Encounter and the making of the Yoruba</i>, 2003, p. 9).</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Joy <b>Alumkal</b> (CITeS-Universidad de la Mística), <i>Buddhist Meditation and Hindu Yoga: Marketing of the Eastern “skills” in the Modern Western Culture</i></li> <li>• Janis <b>Priede</b> (University of Latvia) and Anita <b>Stasulane</b> (Daugavpils University), <i>Eastern Religions in Latvia: from the First Interest to the Hindu-related groups</i></li> <li>• Guido Nicolás <b>Zingari</b> (Università di Torino), <i>The Cult of the Saints and the Invention of Everyday Life in the Holy City of Touba (Senegal)</i></li> </ul> <p><u>Language:</u> English</p>
●	10.30-12.30 Fscire, Sala Lettura	6/109.1	<p><i>Ecumenism and religious violence in zones of conflict</i> <b>[starts at 10.00]</b> Bruno <b>Cherubini</b> and Luca <b>Ferracci</b>, Fscire</p> <p>Since its very beginning, the ecumenical movement was strictly associated with the struggle for peace: just a few years after its “official” birth in 1910 the World War I posed a serious challenge (and a serious threat) for the newborn movement and its leaders, first of all Nathan Söderblom. Since then, religious leaders and movements of different confessions often banded together to oppose new and diverse kind of challenges that new contexts of violence posed to them. This panel propose to examine a number of case studies from different continents, to understand the historical roots of religion-driven conflicts and how they are still, if at all, influencing the contemporary setting. Moreover, the panel is going to interrogate the efficacy, in those same settings, of ecumenical and inter-confessional initiatives to enforce and promote peace, both from a historical and theological perspective.</p> <p>Session 1: <i>Wars as Turning Points</i></p> <p><u>Chair:</u> Markus <b>Thurau</b> (Center for Military History and Social Sciences of the Bundeswehr)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Frieder <b>Ludwig</b> (Fachhochschule für Interkulturelle Theologie Hermannsburg), <i>The First World War as a Turning Point in Ecumenical Relations</i></li> <li>• Mark <b>Ruff</b> (Saint Louis University), <i>Confessional Tensions and Coming to Terms with the Catholic Church’s Past from the NaziEra, 1945-1980</i></li> <li>• Paul <b>Mojzes</b> (Rosemont College), <i>Mutual Impact of the Cold War and the North American Churches</i></li> </ul> <p><u>Language:</u> English</p>

	Orario	#	Panel details
	10.30-12.30 Aemilia Hotel, Sala Felsina	6/112.3	<p><i>Islam and Gender between Europe and the Middle East: Transnational Perspectives/Primary Sources of Islamic Theological Thought</i> Hande A. <b>Birkalan-Gedik</b>, Goethe Universität / Alexander <b>Boehmler</b>, Université de Fribourg</p> <p>This panel looks at gender and Islam from a transnational perspective and focuses on transnational space between Europe and the Middle East. Transnational space is not a simple transformation of concepts, discourses and practices from one place to the other. It is a space that presents us with a complex set of relations. It can enable the production of new meanings, complex discourses, and conflicting, complementing, or negotiated identities and actors, places, and practices. The panel considers such interactions transformations in the context of gender and Islam in Europe. In the first slot, the organisational aspects of building the new discipline will be discussed. In the second slot, we want to discuss historical and hermeneutical approaches on primary sources, especially the role of Hadith vs. Qur'an only approaches. In the third slot, we want to discuss Islamic theological perspectives on gender questions.</p> <p>Session 3: <i>Approaching Primary Sources in Islamic theological Studies</i></p> <p><u>Chair:</u> Ruggero <b>Vimercati Sanseverino</b> (Universität Tübingen)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Hossam <b>Ouf</b> (Universität Tübingen), <i>The Authenticity and Authority of Hadith, Modern Intellectuals and Ash-Shafii</i></li> <li>• Maroussia <b>Bednarkiewicz</b> (University of Oxford), <i>Fact and Fiction in Hadith literature</i></li> <li>• Alexander <b>Boehmler</b> (Université de Fribourg), <i>Let's include an experiential approach into the study of Primary Sources</i></li> </ul> <p><u>Language:</u> English</p>

	Orario	#	Panel details
●	10.30-12.30 Fscire, Sala Arancio	6/114.1	<p><i>Theological-Political Realignments</i> Massimo <b>Faggioli</b>, Villanova University / Bryan <b>Froehle</b>, St. Thomas University</p> <p>The election to the presidency of Donald Trump is a watershed not just for American politics, but also for American Christianity and its political projections and culture. The impact of the present moment deserves to be studied from a variety of points of view: the chronological dimensions of the issue of the relationship between “Christian politics” and secular modernity in America; the long-term debate within American ecclesiology and American political theologies; the recent developments of the latest decade with the shifts from the religious politics of the presidencies of George W. Bush, Barack Obama, and Donald Trump; the political-theological tensions between the presidency of Donald Trump and the pontificate of pope Francis. In this context one example of the effects of the Trump presidency has been the article published by the Vatican-vetted Jesuit magazine <i>La Civiltà Cattolica</i> in July 2017 about the peculiar “ecumenical” convergences in the political theology of conservative Christians in the USA.</p> <p>Session 1 <u>Chair</u>: Massimo <b>Faggioli</b> (Villanova University) <u>Discussant</u>: Bryan <b>Froehle</b> (St. Thomas University)</p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Adelaide <b>Madera</b> (Università di Messina), <i>The interaction between religion and political strategies during the presidencies of George W. Bush, Barack Obama, and Donald Trump</i></li> <li>• Steve <b>Millies</b> (Catholic Theological Union), <i>“Great Advantage”: The Roots of “Strange Ecumenism” in the Bush 2004 “Catholic Outreach”</i></li> <li>• Michele <b>Dillon</b> (University of New Hampshire), <i>Contextualizing the ‘Ecumenism of Hate’</i></li> </ul> <p><u>Language</u>: English</p>
●	10.30-12.30 Aemilia Hotel, Sala Rubicone	6/134.1	<p><i>Buddhist-Christian Dual Belonging: a Contested Phenomenon</i> European Network of Buddhist-Christian Studies (Perry <b>Schmidt-Leukel</b>, Universität Münster)</p> <p>The contributions to this panel offer new perspectives and theoretical approaches to the new and contested phenomenon of multiple religious belonging, in particular Buddhist-Christian belonging.</p> <p><u>Chair</u>: Sybille <b>Fritsch-Oppermann</b> (Technische Universität Clausthal)</p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Martin <b>Rötting</b> (OCCURSO Institut für interreligiöse und interkulturelle Begegnung, Munich), <i>Multiple religious belonging, path of life-navigation and spiritual identity</i></li> <li>• Martin <b>Repp</b> (Centre for Ecumenical and Interreligious Relations), <i>Dual religious belonging in Japan. A historical inquiry</i></li> <li>• André <b>van der Braak</b> (Vrije Universiteit Amsterdam), <i>Various conceptual approaches to Buddhist-Christian Belonging</i></li> <li>• Achim <b>Riggert</b> (Universität Münster), <i>Buddhist-Christian union: Paul F. Knitters theory and practice of dual-belonging</i></li> </ul> <p><u>Language</u>: English</p>
	12.30-13.30		Lunch

	Orario	#	Panel details
●	13.30-15.30 Fscire, Sala Archivio	6/4.1	<p><i>New hope of the sacred space between social renewal and intercultural inclusion. Toward an Intercultural Space: what good practices for the abandoned and underused sacred space?</i> Fiorella <b>Dallari</b>, Università di Bologna</p> <p>According to WHC [PRI-SM], the religious heritage has characteristics that distinguish it from other forms of heritage. The religious areas are the oldest protected places of the planet, and «have a vital importance for safeguarding cultural and biological diversity for present and future generations».</p> <p>This call aims to promote a reflection on the status and on the future of religious heritage through an interdisciplinary comparison of good practices for the abandoned and underused sacred space, and for the interreligious, and intercultural dialogue on sacred landscapes. Study cases, and concrete experiences of development are welcome from different disciplinary fields, like the religious and cultural memory of sacred buildings. Defining methods to the identification of Properties of Religious Interest and the need for sustainable management guidance should be the main aims for the future.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Luigi <b>Bartolomei</b> (Università di Bologna)</li> <li>• Massimo <b>Bottini</b></li> <li>• Johnny <b>Farabegoli</b></li> <li>• Fiorella <b>Dallari</b> (Università di Bologna)</li> </ul> <p><u>Language:</u> English</p>
●	13.30-15.30 Aemilia Hotel, Sala Bibiena	6/17.1	<p><i>Religious universities and professional education: Positive Influence or Prejudicial effect?</i> Jessica <b>Giles</b>, The Open University</p> <p>This panel will consider issues arising from the appeal in <i>Law Society of British Columbia v. Trinity Western University, et al.</i> and related cases: (OJLR [2017] 6(1), pp 207–210, 210-213, 213-215). In those cases, the Canadian bar associations refused to approve TWU as a recognized law school because of a community covenant, including a chastity clause, signed by students upon admission to the university. The case has implications in relation to the autonomous existence of religious communities and how far religiously-affiliated academic institutions can establish voluntary religious codes of conduct; the extent to which the right to freedom of religion and belief is linked to the ability of individuals to manifest their beliefs within communities and; the extent of the right to freedom of association. The panel will also discuss the implications of TWU for the study and teaching of professional ethics.</p> <p><u>Chair:</u> Elizabeth <b>Clark</b> (International Center for Law and Religion Studies, Brigham Young University)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Joseph <b>Davis</b> (Becket Law)</li> <li>• Simon <b>Lee</b> (Citizenship &amp; Governance Research, The Open University)</li> <li>• Zachary <b>Calo</b> (Hamad bin Khalifa University College of Law and Public Policy)</li> <li>• Rik <b>Torfs</b> (KU Leuven)</li> </ul> <p><u>Language:</u> English</p>

	Orario	#	Panel details
●	13.30-15.30 Fscire, Sala Arancio	6/18.1	<p><i>An Arabist per accidens: In memoriam Sergio Noja (1931-2008)</i> Alba <b>Fedeli</b>, Fscire</p> <p>The aim of this panel is to address the variety of interconnected issues that arise when questions concerning the Qur'an's text at the beginning of Islam are explored in the late-antique context from an historical-philosophical perspective. The panel deals with a today widely studied paradigm, but many issues have to be explored, especially in relation to the parallel development of Christianity.</p> <p>We invite papers that deal with the Qur'an's manuscript tradition as well as the variety of palaeographic, art historical, codicological, philological, philosophical-historical and textual criticism issues one encounters in this discipline.</p> <p><u>Chair:</u> Alba <b>Fedeli</b> (Fscire)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Alba <b>Fedeli</b> (Fscire), <i>An Arabist per accidens: In memoriam Sergio Noja (1931-2008). Introduction and welcome remarks</i></li> <li>• Fabrizio A. <b>Pennacchietti</b> (Università di Torino), <i>Sergio Noja e gli studi samaritani</i></li> <li>• Giovanni <b>Canova</b> (Università di Napoli "L'Orientale"), <i>Sguardi dell'Alto Egitto (1978-1982). Un percorso fotografico</i></li> <li>• Asma <b>Hilali</b> (Université Lille-III), <i>The Sanaa Palimpsest. Approaching Religious Texts in Early Islam</i></li> </ul> <p><u>Language:</u> English</p>
●	13.30-15.30 Fscire, Sala Riviste	6/24.1	<p><i>1618-2018: The Wars of Religion as a Historical Issue in the 4th Centenary of the Thirty Years War</i> Davide <b>Dainese</b>, Università di Bologna</p> <p>The panel's main purpose is mostly to tackle the issue of the nature of the Thirty Years War: can we define it as a 'war of religion'? If we look at it under a certain perspective, we may say that it actually was. Indeed, after all the main wars of the XVI-XVII centuries were considered wars of religion at that time. Moreover, the Thirty Years War broke out one century after the first 100 year anniversary of Luther's Reformation – and in this perhaps we can glimpse the substantial difference between the XVI century wars of religion and the Thirty Years War. Nevertheless, this war has resulted in the building process of the Modern European States – and this might be considered as a feature which is irreducible to the bare religious element.</p> <p><u>Chair:</u> Angela <b>De Benedictis</b> (Università di Bologna)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Christoph <b>Kampmann</b> (Universität Marburg), <i>Fundamentalism-Holy War? Remarks to the Religious Character of the Thirty Years War</i></li> <li>• Ronald G. <b>Asch</b> (Universität Freiburg), <i>The Pax Hispanica before 1618/21. A Failed Settlement? Reason of State, Dissimulation and the Problem of Trust before the Outbreak of the Thirty Years War</i></li> <li>• Damien <b>Tricoire</b> (Universität Halle-Wittenberg), <i>With God and "Heretics" against Fellow Catholics: Can it be that the war of France against Spain Was Religious?</i></li> </ul> <p><u>Language:</u> English / German</p>

	Orario	#	Panel details
●	13.30-15.30 Fscire, Second Floor, Sala 2	6/29.1	<p><i>The Future of the Grand European Narratives. Political, Theological and Philosophical Considerations</i> Kurt <b>Appel</b>, Universität Wien</p> <p>Europe recently has witnessed the rise and fall of its grand narratives with their universal, often even imperialistic scope that have uniquely provided historical developments (enlightenment, socialism, secularization, liberalism etc.). Some of these narratives and imaginaries (e.g. human dignity or common public spaces) have also shaped the project of the European Community. Recently not only the European project but also political, humanistic and religious narratives seem to have succumbed to a profound crisis. This thus raises the question which new (religious) narratives can support a non-hegemonic European project and help develop an agora including both secular and religious traditions.</p> <p>The panel investigates:</p> <ol style="list-style-type: none"> <li>1. The affective and intellectual potential of new religious narratives for a vision shared by Christianity, Islam and the secular world;</li> <li>2. The challenge of nihilism which implies the end of every human narrative;</li> <li>3. Religion and new ecological narratives and imaginaries.</li> </ol> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Lisa <b>Achathaler</b> (Universität Wien), <i>Narratives from the Past for the Day after Tomorrow? Talking "Future" in Times of Ecological Crisis</i></li> <li>• Jakob Helmut <b>Deibl</b> (Universität Wien), <i>Between Letter and Manifest: Ways of shaping Future-Narratives of Europe</i></li> <li>• Ernst van den <b>Hemel</b> (Meertens Institute, Royal Netherlands Academy of Arts and Sciences), <i>"Judeo-Christianity" and the New Right: Studying (post)secularization narratives in online nationalist discourse in Germany and the Netherlands</i></li> </ul> <p><u>Language:</u> English</p>
●	13.30-15.30 Ateliersi, Sala 1	6/35.2	<p><i>What is «Theology of Evangelization»?</i> Maurizio <b>Marcheselli</b>, Facoltà Teologica dell'Emilia Romagna</p> <p>This panel aims to promote a discussion about the topic «Theology of Evangelization», in order to clarify its epistemological status and focus its specific contents. Starting point will a selected production issued by the Theological Faculty of Emilia-Romagna. Professors affiliated to four different theological Institutions are invited for a critical appraisal of what in Bologna has been produced since the foundation in 1997 of our review <i>Rivista di Teologia dell'Evangelizzazione</i>.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Paolo <b>Boschini</b> (Facoltà Teologica dell'Emilia Romagna)</li> <li>• Luca <b>Bressan</b> (Facoltà Teologica dell'Italia Settentrionale)</li> <li>• Enzo <b>Biemmi</b> (Facoltà Teologica del Triveneto)</li> <li>• Basilio <b>Petrà</b> (Facoltà Teologica dell'Italia Centrale)</li> <li>• Giovanni <b>Mazzillo</b> (Pontificia Facoltà Teologica Italia Meridionale/ Istituto Teologico Calabro)</li> </ul> <p><u>Language:</u> Italian</p>

	Orario	#	Panel details
●	13.30-15.30 Fscire, Second Floor, Sala 1	6/36	<p><i>Between Roman Curia and World Curia</i> Enrico <b>Galavotti</b>, Fscire/Università di Chieti-Pescara</p> <p>The panel aims to offer some insights on the evolution of the Roman Curia in the passage from the nineteenth to the twentieth century. This is a crucial period for the redefinition of the functions of the Roman Curia, caused both by the loss of temporal power and by the opening of a historical phase that commits the Church to adopt a structure able of managing the dimensions of a Catholicism increasingly less European and, as a consequence, less Roman.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Roberto <b>Regoli</b> (Pontificia Pontificia Università Gregoriana), <i>Fare e disfare. Le proposte di riforma della Curia tra XIX e XX secolo</i></li> <li>• Diego <b>Pinna</b> (Pontificia Facoltà Teologica della Sardegna/Istituto Superiore Scienze Religiose Euromediterraneo), <i>Laboratorio di strategie: la Congregazione degli Affari Ecclesiastici Straordinari ai tempi di Leone XIII (1878-1903)</i></li> <li>• Nicholas <b>Doublet</b> (University of Malta), <i>The relationship of the Congregation for Extraordinary Ecclesiastical Affairs to the other Roman Congregations during the pontificate of Benedict XV (1914-1922)</i></li> <li>• Francesco <b>Castelli</b> (Facoltà Teologica Pugliese), <i>Controllare il Sant'Uffizio. I difficili equilibri tra papi e cardinali nel primo Novecento</i></li> <li>• Enrico <b>Galavotti</b> (Fscire/Università di Chieti-Pescara), <i>Il regista della Curia: Sant'Uffizio o segreteria di Stato?</i></li> </ul> <p><u>Language:</u> English / Italian</p>
●	13.30-15.30 Aemilia Hotel, Sala Marconi	6/45.2	<p><i>Interreligious Studies Education. A Tool to Counter Religious Radicalisation</i> Francis <b>Messner</b>, Université de Strasbourg/UMR DRES</p> <p>At the time of the contemporary society concern about the way to counter the violent erupt of radicalization trends connected to terrorism, it is important for academic researchers to engage into reflection. Hence this panel aims to assess the significance of education in theology and religion as a tool to counter radicalization, with a focus on a rationalistic approach of the founding texts of the religions, and on the development of the academic theology. Here the members of the Inter-Religio project intend to delve into these topics and present their late researches on this matter. Inter-Religio is an interuniversity and cross-border project (France, Germany and Switzerland). It is beneficiary of the INTERREG program and is co-financed by the European Union on the European Regional Development Funds (ERDF). EUCOR – The European Campus granted INTER-RELIGIO project its label.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Kyong Kon <b>Kim</b> (Université de Strasbourg)</li> <li>• Beate <b>Bengard</b> (Universität Basel)</li> <li>• Sophie-Hélène <b>Trigeaud</b> (CNRS/Université de Strasbourg)</li> </ul> <p><u>Language:</u> English</p>

	Orario	#	Panel details
●	13.30-15.30 Aemilia Hotel, Sala Canossa	6/61.2	<p><i>The EuARe Music Study Group: "Fixity, Variability, Creativity in Religious Music"</i> Olivier <b>Tourny</b>, CNRS/Aix-Marseille Université</p> <p>Like silence, music is inseparable from religious (sacred, mystical, spiritual) experience. Whether magnified, tolerated or forbidden, it is there, in one form or another. In other words, we are dealing with the nature of the special relationships of men and cultures with transcendence through music.</p> <p>Dealing with the elements of fixity, variability and creativity in religious music raises these first questions (though they are not limited to these): What are the conditions for these features to emerge – or (perhaps) not? What are the limits (if any) to the religious musical work/expression, and to its potential variations? What about the impact on listeners (auralities)? How does variability fit with fixity? In what way may creativity be exercised in the face of either fixity or variability? In which ways does the concept of "religious music" interfere with or reinforce creativity, and how do the ideas of fixity and variability intersect with this? How the contingencies of the performance influence the process of creation, (and/or) re-creation, variation, adaptation?</p> <p><u>Chair:</u> Ivan <b>Moody</b> (Universidade NOVA de Lisboa)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Maria <b>Rizzuto</b> (Sapienza-Università di Roma), <i>"The Chant of the 150 Psalm" in Rome. Variability codified in the Coptic Liturgical Music Tradition</i></li> <li>• Julien <b>Ferrando</b> (Aix-Marseille Université), <i>The art of compositio and inventio in papal music during the 14th Century in Avignon; The case of the Kyrie Rex Angelorum</i></li> <li>• Tiago <b>Simas-Freire</b> (Universidade de Coimbra), <i>De peña en peña las ondas: a case study of compositional creativity, formal variability and liturgical flexibility in one 17th century Portuguese vilancico</i></li> <li>• Tom <b>Mébarki</b> (Aix-Marseille Université), <i>Sacred Music: Palimpsest or Variation? When Rossini profanes sacred music</i></li> </ul> <p><u>Language:</u> English</p>
●	13.30-15.30 Palazzo Poggi, Sala Carducci	6/72.2	<p><i>Modern Philosophy of Religion: Concepts - Approaches - Methods</i> Hans-Peter <b>Grosshans</b>, European Society for the Philosophy of Religion (ESPR)</p> <p>The two days panel is organised by the European Society for the Philosophy of Religion (ESPR) and is about concepts, approaches and methods in modern philosophy of religion.</p> <p>The papers discuss the empirical turn in research on religion and its implications and limits, challenged by a new emphasis on metaphysics and on transcendental arguments in philosophy of religion. But as well papers may discuss, for example, new forms of critique of religion after the end of general abstract critique of religion, which help to evaluate critically concrete doctrines and practices of religions. But as well papers are welcome, which discuss aspects of important conceptions in philosophy of religion.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Joshua <b>Cockayne</b> (University of St. Andrews), <i>Analytic Spirituality: A new methodology in philosophy of religion?</i></li> <li>• Marcus <b>Held</b> (Universität Mainz), <i>Silence can be the new paradigm of the philosophy of religion. Speech phenomenological reflections on sigetics</i></li> </ul> <p><u>Language:</u> English</p>

	Orario	#	Panel details
	13.30-15-30 Aemilia Hotel, Sala Bononia	6/75.2	<p><i>God(s): a “work-in-progress concept”: transformations and changes in God(s)’s image</i> David <b>Villar Vegas</b>, Universidad Complutense de Madrid</p> <p>One of the most spread problems in Religious Studies is referred to concepts. We can have the temptation of analysing religious realities without thinking about research categories. God/divinity is one of these cases. We have a myriad of works about believers, piety, creation... but the notion of God could be presupposed. The aim of this panel is to debate not only about the changes in God(s)’s images and concepts, but also the continuity of several features that pass through one culture to another.</p> <p>This panel, organized by the members of <b>Instituto de Ciencias de las Religiones</b> (Universidad Complutense de Madrid) wants to be a tribute to Karen Armstrong’s work, one of the pioneers researchers in this field.</p> <p><u>Chair</u>: David <b>Villar Vegas</b> (Universidad Complutense de Madrid)</p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Rafael A. <b>Flores Paz</b> (Universidad Ricardo Palma/Centro de Estudios Orientales de la Pontificia Universidad Católica del Perú/Universidad Complutense de Madrid), <i>The presence of divinity in the chinese commentary of the Samkhya Karika</i></li> <li>• Marta Inés <b>Rodríguez-Estévez</b> (Universidad Complutense de Madrid), <i>Meister Eckhart: Image, concepts and names of God</i></li> <li>• Ramón <b>Soneira Martínez</b> (Universidad Complutense de Madrid), <i>History of unbelief. A brief introduction to the methodological study of atheism</i></li> <li>• Rafael <b>Ruiz Andrés</b> (Universidad Complutense de Madrid), <i>A secular God? Focusing secularization in beliefs and not in believers</i></li> <li>• Francisco Javier <b>Fernández Vallina</b> (Universidad Complutense de Madrid), <i>God also changes in the global village: symbolic alterity and sense of mystery in the postsecular era</i></li> </ul> <p><u>Language</u>: English</p>

	Orario	#	Panel details
●	13.30-15.30 Fscire, 116, Sala 1	6/77.1	<p><i>The Future of Ecumenism: Shaping Method and Practice for Today's Times</i> Gerard <b>Mannion</b>, Georgetown University</p> <p>The perceived 'golden age' of ecumenism in the mid-late twentieth century was marked by an increasing bureaucratization of ecumenical engagement, dialogue and practice, helping to contribute to the decline of ecumenical endeavor as many organizations and entities engaged in dialogue slipped into a form of 'industrial-scale' ecumenism. The old-style approaches taken by bi-lateral and multi-lateral dialogues have reaped fewer and fewer results in recent times and have frequently been peopled by the same professional class of ecumenists, speaking about the same old issues and employing the same old methods. These two sessions will explore what new ways and means for advancing and promoting ecumenism for today's world are emerging today. Questions considered will include: what new methods and forms of ecumenical engagement and practice might be developed in the near future? What are the reasons for the decline in the effectiveness of the old-style forms of ecumenical method and practice? What lessons can be learned from other forms of dialogue both throughout history and in differing forms beyond the ecumenical movement? Which institutions and organizations are best suited and best equipped toward being able to help facilitate the advancement of ecumenism today and into the future? What will tomorrow's forms of dialogue look like and who can and should be involved in them? How can official church bodies and ecumenical organizations alike be persuaded to bring in differing voices and to listen to those voices? To what ends should ecumenical dialogue be pursued today?</p> <p><u>Chair:</u> Gerard <b>Mannion</b> (Georgetown University)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Peter <b>De Mey</b> (KU Leuven), <i>A Joint Declaration On Church, Eucharist, and Ministry? The Reformation Commemorations as Starting Point</i></li> <li>• Claudia <b>Giampietro</b> (Pontificia Università S. Tommaso d'Aquino), <i>Towards the age when Christian Unity is No Longer a Chimera</i></li> <li>• Karen <b>Petersen Finch</b> (Whitworth University), <i>Local Ecumenism: Precedents, Method and Questions</i></li> <li>• Andrew <b>Pierce</b> (Trinity College Dublin), <i>The Place of the Church: Where we Are Impacts Who We Are</i></li> </ul> <p><u>Language:</u> English</p>
●	13.30-15.30 Fscire, 116, Sala 2	6/93.4	<p><i>Models of Contemporary Atheism</i> Giovanni <b>Cogliandro</b>, Pontificia Università Gregoriana / Andrea <b>Aguti</b>, Università di Urbino</p> <p>This Panel aims to discuss the different Paradigms of Contemporary Philosophical Atheism, comparing the practice of Religion and its connections with some political, sociological and metaphysical issues.</p> <p><u>This panel is promoted by the <b>Italian Association for Philosophy of Religion (AIFR)</b></u></p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Emilio <b>Di Somma</b> (University of Aberdeen), <i>Atheism as a "rival faith" to monotheism: Richard's Niebuhr and the problem of "non-monotheistic faith"</i></li> <li>• Shahid <b>Mobeen</b> (Pontificia Università Urbaniana), <i>Religious Experience and atheism</i></li> <li>• Sofia <b>Vescovelli</b> (Università di Genova), <i>Ateismo e diversità religiosa. Le critiche al pluralismo di Hick da una prospettiva atea</i></li> </ul> <p><u>Language:</u> English</p>

	Orario	#	Panel details
●	13.30-15.30 Aemilia Hotel, Salottino Pascoli	6/97.1	<p><i>Religion and Social Transformation in Africa: Rethinking the Role of European Theology for African Theology</i> Stephan <b>van Erp</b>, KU Leuven</p> <p>This panel will address debates on the role of religion in social transformations in Africa. In recent years, African scholars have responded to the consequences for Africa of globalization, war and conflict, and migration. The changing cultural context demands new approaches from scholars of religion, and there are significant methodological changes to be noted in their work. Studies about religion in Africa used to be marked by a distinctive European perspective. Nowadays, the chosen sources and hermeneutics in the study of religion in Africa can be characterized by a dialogical approach. This raises questions about the authority and cultural background of theological sources, and about the possibilities and limits of the interchangeability of concepts. This panel explores these methodological questions through the discussions of research projects on the role of religion in social transformations in Africa.</p> <p><u>Chair:</u> Stephan <b>van Erp</b> (KU Leuven)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Anthony <b>Atansi</b> (KU Leuven), <i>Theological Methods for Transformative Theology in African Context: Implications and Lessons</i></li> <li>• John Bosco <b>Kamoga</b> (KU Leuven)</li> <li>• Morris Ibiko <b>Minisare</b> (Radboud Universiteit Nijmegen), <i>The Life and Dignity of the Human Person as the Interpretative Framework of Christianity in Africa: A Synthesis of Contemporary African Theology</i></li> </ul> <p><u>Language:</u> English</p>
●	13.30-15.30 Aemilia Hotel, Salottino Carducci	6/100	<p><i>At the Gate of Byzantium: Literature as Network of Religious Contamination in the Premodern Christian East</i> Nicolò <b>Sassi</b>, Indiana University</p> <p>Byzantium represented a crossroads of cultures. Through the way of the desert, the way of the steppe, and the Silk road, and incredible amount of biens culturels (Fernand Braudel) made their way to Byzantium. This panel aims to bring to light these ways of syncretism, métissage, and cross-cultural contamination through the mirror of literature and textuality. We invite papers which investigate the potentialities of literary objects in the constitution of religious discourses, identities, theories, and practices, in the Byzantine empire and in the premodern Christian East. Shedding light on these phenomena can be relevant for byzantinists, since it can contribute to write larger and more accurate histories of the Byzantine world, and for scholars of premodern literary cultures more broadly, as it underscores the potentialities of literature in the making of cultures.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Francesco <b>Monticini</b> (Università Roma Tre/École des Hautes Études en Sciences Sociales), <i>The Descent of the Soul: Some Chaldean Echoes in the Byzantine Commentaries on Synesius' On Dreams'</i></li> <li>• Nicolò <b>Sassi</b> (Indiana University), <i>The Migration of a Manichaen Myth in the Book of the Holy Hierotheos</i></li> <li>• Sergio <b>Basso</b> (Università Roma Tre), <i>The Barlaam and Joasaph novel and the religions along the Silk Road</i></li> </ul> <p><u>Language:</u> English</p>

	Orario	#	Panel details
●	13.30-15.30 Aemilia Hotel, Sala Felsina	6/101.1	<p><i>Law and religion: recent cases on neutrality and freedom of religion</i> Vincente <b>Fortier</b>, Université de Strasbourg</p> <p>This panel will focus on several recent court cases which have in common to deal with the visibility of religion in various types of shared public and private spaces. These cases are a starting point for assessing how the European Court of Human Rights, the Court of Justice of the European Union and national courts handle and resolve the relations and tensions between the displaying of religious signs and symbols on the one hand and the increasing aspiration and demand for neutrality towards religion on the other. Be it for Muslim dress code in private companies, the wearing of the niqab or Christian signs in France, these cases are likely to put in light resonances from one court to another.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Vincente <b>Fortier</b> (Université de Strasbourg), <i>Introduction</i></li> <li>• Anne <b>Fornerod</b> (Université de Strasbourg), <i>Recent French courts' cases on religious symbols</i></li> <li>• Gérard <b>Gonzalez</b> (Université de Montpellier), <i>The autonomy of the churches and the European Convention of human rights</i></li> <li>• Mustapha <b>Afroukh</b> (Université de Montpellier), <i>Overview of the cases about religious freedom and article 9 of the European Convention of human rights</i></li> </ul> <p><u>Language:</u> English / French</p>
●	13.30-15.30 Ateliersì, Sala 2	6/102.2	<p><i>World Religions and Change in a Global Era</i> Silvia <b>Cristofori</b>, Link Campus University</p> <p>This panel is aimed at investigating the relationship between religion and change in a globalised world. The papers will deal with the following broad questions: how do world religions enable people to bring about change? And how do they allow them to express the desire for change or the impossibility of it? How has religion been changed throughout an increasing process of the deterritorialization and circulation of ideas, cultural objects and people?</p> <p>The papers will analyse case studies in order to illustrate how world religions take root in and transform the local religious contexts. This dynamic will be shown also taking into consideration the <i>longue durée</i> of the world religions as «great vehicles of trans-historical memory, ceaselessly re-activated» by their adherents (J. D. Y. Peel, <i>Religious Encounter and the making of the Yoruba</i>, 2003, p. 9).</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Davide <b>Casciano</b> (Sapienza-Università di Roma), <i>If Wealth Doesn't Come: Pentecostalism and Prosperity in the Oil-rich Region of the Niger Delta, Nigeria</i></li> <li>• Osvaldo <b>Costantini</b> (Fondazione Bruno Kessler), <i>"Our Identity is Jesus Christ". Eritrean and Ethiopian Pentecostals in Rome between Nationalism and Religion</i></li> <li>• Silvia <b>Cristofori</b> (Link Campus University), <i>Victoria Eto: Confessions of a Former Witch</i></li> </ul> <p><u>Language:</u> English</p>

	Orario	#	Panel details
●	13.30-15.30 Fscire, Sala Lettura	6/109.2	<p><i>Ecumenism and religious violence in zones of conflict</i> <b>[starts at 14.00]</b> Bruno <b>Cherubini</b> and Luca <b>Ferracci</b>, Fscire</p> <p>Since its very beginning, the ecumenical movement was strictly associated with the struggle for peace: just a few years after its “official” birth in 1910 the World War I posed a serious challenge (and a serious threat) for the newborn movement and its leaders, first of all Nathan Söderblom. Since then, religious leaders and movements of different confessions often banded together to oppose new and diverse kind of challenges that new contexts of violence posed to them. This panel propose to examine a number of case studies from different continents, to understand the historical roots of religion-driven conflicts and how they are still, if at all, influencing the contemporary setting. Moreover, the panel is going to interrogate the efficacy, in those same settings, of ecumenical and inter-confessional initiatives to enforce and promote peace, both from a historical and theological perspective.</p> <p>Session 2: <i>United in Martyrdom</i></p> <p><u>Chair:</u> Michael <b>Borowski</b> (Martin Bucer Seminary)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Paul <b>Metzlaff</b> (Independent Researcher), <i>The Example of Max Josef Metzger</i></li> <li>• Daniela <b>Kalkandjieva</b> (Sofia University), <i>The Bulgarian Orthodox Church and Ecumenism (1920-1948)</i></li> <li>• Ephrem About <b>Ishac</b> (Fscire), <i>Living in Trauma: Syriac Christians After Sayfo Genocides</i></li> </ul> <p><u>Language:</u> English</p>
●	13.30-15.30 Palazzo Poggi, Sala Magna Charta	6/127	<p><i>Community and identity</i></p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Francesca <b>Peruzzotti</b> (Fondazione Collegio San Carlo/Institut Catholique de Paris), <i>Esperienza liturgica e comunità politica: implicazioni vicendevoli a partire da G. Agamben, J.-L. Nancy e J.-Y. Lacoste</i></li> <li>• Francesca <b>De Simone</b> (Fondazione Collegio San Carlo), <i>L'immagine-Apocalisse nella contemporaneità: Günther Anders e la fine della storia</i></li> <li>• Raul-Ovidiu <b>Bodea</b> (KU Leuven), <i>'Imago Dei' as the Basis of Nikolai Berdyaev`s Critique of Capitalism and Marxism</i></li> </ul> <p><u>Language:</u> English / Italian / French</p>

	Orario	#	Panel details
●	13.30-15.30 Aemilia Hotel, Sala Rubicone	6/134.2	<p><i>Buddhism and Its Others</i> European Network of Buddhist-Christian Studies (Perry <b>Schmidt-Leukel</b>, Universität Münster)</p> <p>The contributions to this double-panel will discuss systematic and historical aspects of Buddhism's relation to the religious, cultural and political others. As will become evident, such relations are (and have been) far more problematic than romanticized presentations of Buddhism usually assume.</p> <p>Session 1 <u>Chair:</u> André <b>van der Braak</b> (Vrije Universiteit Amsterdam)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Sybille <b>Fritsch-Oppermann</b> (Technische Universität Clausthal), <i>Mysticism and poetry in Buddhist-Christian encounter</i></li> <li>• Karl <b>Baier</b> (Universität Wien), <i>Christianity, Nazi-mysticism and Zen</i></li> <li>• Perry <b>Schmidt-Leukel</b> (Universität Münster), <i>The demonization of the other through Buddhist iconography</i></li> </ul> <p><u>Language:</u> English</p>
	15.30-15.45		Break
●	15.45-17.45 Fscire, Sala Archivio	6/4.2	<p><i>New hope of the sacred space between social renewal and intercultural inclusion. Toward an Intercultural Space: what good practices for the abandoned and underused sacred space?</i> Fiorella <b>Dallari</b>, Università di Bologna</p> <p>According to WHC [PRI-SM], the religious heritage has characteristics that distinguish it from other forms of heritage. The religious areas are the oldest protected places of the planet, and «have a vital importance for safeguarding cultural and biological diversity for present and future generations».</p> <p>This call aims to promote a reflection on the status and on the future of religious heritage through an interdisciplinary comparison of good practices for the abandoned and underused sacred space, and for the interreligious, and intercultural dialogue on sacred landscapes. Study cases, and concrete experiences of development are welcome from different disciplinary fields, like the religious and cultural memory of sacred buildings. Defining methods to the identification of Properties of Religious Interest and the need for sustainable management guidance should be the main aims for the future.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Elisabetta <b>Marchetti</b> (Università di Bologna)</li> <li>• Olimpia <b>Niglio</b> (Pontificia Facoltà Teologica "Marianum" ISSR)</li> <li>• Gloria <b>Pungetti</b> (University of Cambridge)</li> <li>• Thais <b>Rodés Sarrablo</b> (Universidad de Navarra)</li> </ul> <p><u>Language:</u> English</p>

	Orario	#	Panel details
●	15.45-17.45 Fscire, Second Floor, Sala 1	6/5	<p><i>La riforma della musica sacra da Gregorio VII al Cecilianesimo, con riferimenti alle vicende bolognesi</i> Mauro Casadei <b>Turroni Monti</b>, Università di Bologna</p> <p>The panel focuses on the meaningful role of the Bolognese archdiocese in regard to the main liturgical-musical changes both in Italy and beyond the Alps, from Middle Ages to the 19<sup>th</sup> century. At first devoted to the post-carolingian Bolognese church's sacred-cultural events, afterwards the panel highlights some symbolic ritual-musical codices from the Dominican convents in late medieval Bologna. The other sections of the panel touch upon subjects from the active post-Tridentine Felsinean tradition to the cardinal Domenico Svampa's European gaze on the Cecilian Reformation, during his bolognese archiepiscopate (1894-1907).</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Cesarino <b>Ruini</b> (Università di Bologna), <i>Trasformazioni politiche e mutamenti di scrittura musicale a Bologna nel secolo XI</i></li> <li>• Stefania <b>Roncroffi</b> (Istituto Superiore di Studi Musicali "Achille Peri"), <i>Musica e liturgia nei monasteri domenicani femminili bolognesi tra i secoli XIII e XIV</i></li> <li>• Mauro Casadei <b>Turroni Monti</b> (Università di Modena e Reggio Emilia), <i>Il tormento della Riforma musicale sacra dal Concilio di Trento ai Cecilianesimi del sec. XIX</i></li> <li>• Daniela <b>Galesi</b> (Università di Bologna), <i>La riforma della musica sacra a fine Ottocento. Dispute e controversie bolognesi</i></li> </ul> <p><u>Language:</u> Italian</p>
●	15.45-17.45 Aemilia Hotel, Sala Marconi	6/13	<p><i>Religious education from different perspectives</i> Antje <b>Roggenkamp</b>, Universität Münster</p> <p>How can we be sure, that religious education works on the best of our european societies? In which conditions can we work in common, when do have to work on and in our own religion? Is there a gap between dialogue and "Konvivenz" (Feldtkeller, Sundermeyer) or should it be possible to bring both direction together? Discussing about those questions should be the aim of a panel which invites all those who are interested in any forms of common interreligious education.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Haifaa <b>Jawad</b> (University of Birmingham), <i>De-radicalization through Conversion to Traditional Islam: Hamza Yusuf's attempt to revive sacred knowledge within a North Atlantic Context</i></li> <li>• Amal <b>Hazeen</b> (Pontificia Università Urbaniana), <i>Giovani e Dialogo Interreligioso: educare attraverso le religioni monoteistiche</i></li> <li>• Pauline <b>Dimech</b> (University of Malta), <i>The Migrant and Migration as Loci Theologici: Religious Education and Theology in contemporary Europe</i></li> <li>• Graeme <b>Nixon</b> (University of Aberdeen), Jo <b>Pearce</b> (University College London) and David <b>Smith</b> (University of Aberdeen), <i>Good and bad religion: resisting essentialist discourse</i></li> <li>• Loretta <b>De Franceschi</b> (Università di Urbino), <i>Books to teach about Religions in some Bibliographies of the early 1900s</i></li> <li>• Antje <b>Roggenkamp</b> (Universität Münster), <i>Interreligious perspectives in the studies of former teacher of religious education (interreligious education laboratory)</i></li> </ul> <p><u>Language:</u> English / French / German</p>

	Orario	#	Panel details
●	15.45-17.45 Fscire, Sala Arancio	6/18.2	<p><i>An Arabist per accidens: In memoriam Sergio Noja (1931-2008)</i> Alba <b>Fedeli</b>, Fscire</p> <p>The aim of this panel is to address the variety of interconnected issues that arise when questions concerning the Qur'an's text at the beginning of Islam are explored in the late-antique context from an historical-philosophical perspective. The panel deals with a today widely studied paradigm, but many issues have to be explored, especially in relation to the parallel development of Christianity.</p> <p>We invite papers that deal with the Qur'an's manuscript tradition as well as the variety of palaeographic, art historical, codicological, philological, philosophical-historical and textual criticism issues one encounters in this discipline.</p> <p><u>Chair</u>: Marco <b>Moriggi</b> (Università di Catania)</p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Dino <b>Buzzetti</b> (Fscire), <i>Filologia e computazione nell'epoca del mainframe</i></li> <li>• Alba <b>Fedeli</b> (Fscire), <i>Qur'anic Manuscript Studies: The Vision and Legacy of Sergio Noja</i></li> <li>• Giovanni <b>Parigi</b> (Università di Milano), <i>Iraq: Customary Law between Tribalism, Modernity and Islam</i></li> </ul> <p><u>Language</u>: English</p>
●	15.45-17.45 Fscire, Sala Riviste	6/24.2	<p><i>1618-2018: The Wars of Religion as a Historical Issue in the 4th Centenary of the Thirty Years War</i> Davide <b>Dainese</b>, Università di Bologna</p> <p>The panel's main purpose is mostly to tackle the issue of the nature of the Thirty Years War: can we define it as a 'war of religion'? If we look at it under a certain perspective, we may say that it actually was. Indeed, after all the main wars of the XVI-XVII centuries were considered wars of religion at that time. Moreover, the Thirty Years War broke out one century after the first 100 yearth anniversary of Luther's Reformation – and in this perhaps we can glimpse the substantial difference between the XVI century wars of religion and and the Thirty Years War. Nevertheless, this war has resulted in the building process of the Modern European States – and this might be considered as a feature which is irreducible to the bare religious element.</p> <p><u>Chair</u>: Angela <b>De Benedictis</b> (Università di Bologna)</p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Ulrich <b>Niggermann</b> (Universität Augsburg), <i>The Revolutionary Moment of 1618 and the Religious Dimension of Early Modern Revolutions</i></li> <li>• Gianmarco <b>Braghi</b> (Fscire), <i>Between Cateau-Cambrésis and the Treaty of the Pyrenees, 1559-1659: A Century of Religious Accommodation and raison d'état in the Kingdom of France</i></li> </ul> <p><u>Language</u>: English / German</p>

	Orario	#	Panel details
	15.45-17.45 Fscire, Second Floor, Sala 2	6/29.2	<p><i>The Future of the Grand European Narratives. Political, Theological and Philosophical Considerations</i> Kurt <b>Appel</b>, Universität Wien</p> <p>Europe recently has witnessed the rise and fall of its grand narratives with their universal, often even imperialistic scope that have uniquely provided historical developments (enlightenment, socialism, secularization, liberalism etc.). Some of these narratives and imaginaries (e.g. human dignity or common public spaces) have also shaped the project of the European Community. Recently not only the European project but also political, humanistic and religious narratives seem to have succumbed to a profound crisis. This thus raises the question which new (religious) narratives can support a non-hegemonic European project and help develop an agora including both secular and religious traditions.</p> <p>The panel investigates:</p> <ol style="list-style-type: none"> <li>1. The affective and intellectual potential of new religious narratives for a vision shared by Christianity, Islam and the secular world;</li> <li>2. The challenge of nihilism which implies the end of every human narrative;</li> <li>3. Religion and new ecological narratives and imaginaries.</li> </ol> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Kurt <b>Appel</b> (Universität Wien), <i>The Apocalyptic Dimension of Europe – from the Bible to Musil</i></li> <li>• Daniel <b>Kuran</b> (Universität Wien), <i>Aesthetics of the dead. The narrative of terror and religious contributions to the public space</i></li> <li>• Marlene <b>Deibl</b> (Universität Wien), <i>“As if the shame of it should outlive him”. Possibilities of language after the end of grand narratives. An adventure with Kafka and Agamben</i></li> </ul>

	Orario	#	Panel details
●	15.45-17.45 Aemilia Hotel, Sala Canossa	6/61.3	<p><i>The EuARe Music Study Group: "Fixity, Variability, Creativity in Religious Music"</i> Olivier <b>Tourny</b>, CNRS/Aix-Marseille Université</p> <p>Like silence, music is inseparable from religious (sacred, mystical, spiritual) experience. Whether magnified, tolerated or forbidden, it is there, in one form or another. In other words, we are dealing with the nature of the special relationships of men and cultures with transcendence through music.</p> <p>Dealing with the elements of fixity, variability and creativity in religious music raises these first questions (though they are not limited to these): What are the conditions for these features to emerge – or (perhaps) not? What are the limits (if any) to the religious musical work/expression, and to its potential variations? What about the impact on listeners (auralities)? How does variability fit with fixity? In what way may creativity be exercised in the face of either fixity or variability? In which ways does the concept of "religious music" interfere with or reinforce creativity, and how do the ideas of fixity and variability intersect with this? How the contingencies of the performance influence the process of creation, (and/or) re-creation, variation, adaptation?</p> <p><u>Chair</u>: Serena <b>Facci</b>, Università di Roma "Tor Vergata"</p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Christine <b>Esclapez</b> (Aix-Marseille Université), <i>The Mass (1977) of Maurice Ohana (1913-1992). Mobility and Stillness</i></li> <li>• Jonathan <b>Bell</b> (Aix-Marseille Université), <i>The Work of Art in the Age of Mechanical Reproduction</i></li> <li>• Renée Hanna <b>Hattar</b> (Royal Institute for Inter-Faith Studies), <i>Spiritual music and interfaith dialogue in the Levant</i></li> <li>• Olivier <b>Tourny</b> (CNRS/Aix-Marseille Université), <i>Tell me what you sing and I will tell you who you are. Fixity, Variability, Creativity in Church Liturgical Music after Vatican II: a case study</i></li> </ul> <p><u>Language</u>: English</p>
●	15.45-17.45 Aemilia Hotel, Salottino Carducci	6/67	<p><i>Theo-bloggers? Talking about God on Web</i> Rita <b>Torti</b>, Coordinamento Teologhe Italiane</p> <p>Comment and critical reflection, readiness and depth belong to a blog/ethics that doesn't ignore the most sensitive themes of our time. Two blogs of the revue <i>Il Regno</i> on line develop these dimensions: <i>Moralia</i>, edited by the Italian Theological Association for Moral Studies (ATISM) and <i>Il Regno delle Donne</i>, edited by the Italian Women Theologians Network (CTI). This panel Intends to reflect on the potentials, limits and challenges of this kind of communication.</p> <p><u>Chair</u>: Maria Elisabetta <b>Gandolfi</b> (Il Regno)</p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Paola <b>Springhetti</b> (Pontificia Università Salesiana), <i>Divulgation is a Virtue. Connecting research to community life</i></li> <li>• Simone <b>Morandini</b> (Fondazione Lanza, Centro Studi in Etica), <i>Ethics in cyberspace</i></li> <li>• Rita <b>Torti</b> (Coordinamento Teologhe Italiane), <i>Making a blog 'in gender'</i></li> <li>• Pierdavide <b>Guenzi</b> (Facoltà Teologica dell'Italia Settentrionale), <i>From de quodlibet to blog. Evolution of a communication pattern</i></li> </ul> <p><u>Language</u>: Italian (with English abstracts)</p>

	Orario	#	Panel details
	15.45-17.45 Palazzo Poggi, Sala Carducci	6/72.3	<p><i>Modern Philosophy of Religion: Concepts - Approaches - Methods</i> Hans-Peter <b>Grosshans</b>, European Society for the Philosophy of Religion (ESPR)</p> <p>The two days panel is organised by the European Society for the Philosophy of Religion (ESPR) and is about concepts, approaches and methods in modern philosophy of religion.</p> <p>The papers discuss the empirical turn in research on religion and its implications and limits, challenged by a new emphasis on metaphysics and on transcendental arguments in philosophy of religion. But as well papers may discuss, for example, new forms of critique of religion after the end of general abstract critique of religion, which help to evaluate critically concrete doctrines and practices of religions. But as well papers are welcome, which discuss aspects of important conceptions in philosophy of religion.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Burkhard <b>Nonnenmacher</b> (Universität Tübingen), <i>Philosophy of Religion after Kant - Discursive, Existential and Non-cognitivist Concepts</i></li> <li>• Roe <b>Fremstedal</b> (The Arctic University of Norway), <i>Religion Reduced to Ethics? Kant and the Traditional Reading of Kierkegaard Revisited</i></li> <li>• Tomas <b>Bokedal</b> (University of Aberdeen), <i>Kierkegaard, Revelatory Experience and the Self</i></li> </ul> <p><u>Language:</u> English</p>

	Orario	#	Panel details
●	15.45-17.45 Fscire, 116, Sala 1	6/77.2	<p><i>The Future of Ecumenism: Shaping Method and Practice for Today's Times</i> Gerard <b>Mannion</b>, Georgetown University</p> <p>The perceived 'golden age' of ecumenism in the mid-late twentieth century was marked by an increasing bureaucratization of ecumenical engagement, dialogue and practice, helping to contribute to the decline of ecumenical endeavor as many organizations and entities engaged in dialogue slipped into a form of 'industrial-scale' ecumenism. The old-style approaches taken by bi-lateral and multi-lateral dialogues have reaped fewer and fewer results in recent times and have frequently been peopled by the same professional class of ecumenists, speaking about the same old issues and employing the same old methods. These two sessions will explore what new ways and means for advancing and promoting ecumenism for today's world are emerging today. Questions considered will include: what new methods and forms of ecumenical engagement and practice might be developed in the near future? What are the reasons for the decline in the effectiveness of the old-style forms of ecumenical method and practice? What lessons can be learned from other forms of dialogue both throughout history and in differing forms beyond the ecumenical movement? Which institutions and organizations are best suited and best equipped toward being able to help facilitate the advancement of ecumenism today and into the future? What will tomorrow's forms of dialogue look like and who can and should be involved in them? How can official church bodies and ecumenical organizations alike be persuaded to bring in differing voices and to listen to those voices? To what ends should ecumenical dialogue be pursued today?</p> <p><u>Chair:</u> Gerard <b>Mannion</b> (Georgetown University)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Petre <b>Maican</b> (Independent Researcher), <i>The Hermeneutics of Togetherness: Dumitru Staniloae's Principles for Interpreting the Fathers in an Ecumenical Context</i></li> <li>• Andre <b>Bressane</b> (Pontificio Istituto Orientale), <i>Lessons for the Future from Ecumenical History: the First Vienna Dialogue and Christological Consensus</i></li> <li>• Vladimir <b>Shmaliy</b> (Sts. Cyril and Methodius Postgraduate School), <i>From Ecclesiology to Ethics: Discerning the Trajectory of the WCC Faith and Order Commission</i></li> <li>• Martino <b>Mortola</b> (Pontificio Istituto Orientale), <i>Praying Together, Working Together, Walking Together: Pope Francis and the Future of Ecumenism</i></li> </ul> <p><u>Language:</u> English</p>

	Orario	#	Panel details
●	15.45-17.45 Museo Ebraico (via Valdonica, 1/5)	6/81	<p><i>Le Comunità ebraiche, la diffusione dell'ebraismo e il proselitismo</i> Vincenza <b>Maugeri</b>, Museo Ebraico di Bologna</p> <p>The desire to convert the whole world to one's religion has always been completely foreign to Judaism, both modern and contemporary. There is not preselytism in Judaism religion such as Christianity and Islam. And yet Judaism is a universal religion in the sense that the Hebrew God guides the history of all mankind and proposes to all men universal human values. Judaism does not have a claim of universal truth inferior to that of Christianity or Islam and yet has had a conversionistic attitude substantially different.</p> <p>The Panel wants to understand this substantially different attitude of Judaism in all its ancient history, and will examine little known cases such as the spread of Judaism between the Khazars and among the Berber tribes.</p> <p>The Conference also wants to highlight how the Jews spread their religion, without resorting to systems of coercion, intolerance and without proposing a universal conversion of others to their faith.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Guido <b>Ottolenghi</b> (Fondazione MEB) and Mauro <b>Pesce</b> (Università di Bologna), <i>Saluti</i></li> <li>• Piero <b>Capelli</b> (Università di Venezia), <i>Il proselitismo ebraico nell'antichità</i></li> <li>• Mauro <b>Pesce</b> (Università di Bologna), <i>L'importanza culturale delle sinagoghe in Italia in età tardo antica</i></li> <li>• Cristiana <b>Facchini</b> (Università di Bologna), <i>Il fascino discreto dell'ebraismo. Giudeizzanti, conversioni segrete, cripto-ebrei in età moderna</i></li> </ul> <p><u>Language:</u> Italian</p>

	Orario	#	Panel details
●	15.45-17.45 Aemilia Hotel, Sala Bononia	6/89	<p><i>WestWorld. Il contributo della cultura occidentale al dialogo interculturale e interreligioso nel pensiero di Denis de Rougemont</i> Damiano <b>Bondi</b>, Facoltà Teologica dell'Italia Centrale</p> <p>The name of Denis de Rougemont is uniquely associated to one of the most famous works of the twentieth century on the erotic phenomenon, <i>L'Amour et l'Occident</i> (Love in the Western World, 1939). Few people know that in 1948 Rougemont was the rapporteur of the Cultural Commission of the Congress of The Hague, that in 1952 he presided the first Round Table of the Council of Europe, and that from 1950 until his death (1985) he headed the European Centre of Culture.</p> <p>Very recently, two books by Rougemont has been translated in Italian: one is dedicated to the theme of Love before and after "<i>L'Amour et l'Occident</i>" ("<i>La Persona e l'Amore</i>", Morcelliana, Brescia, January 2018), and the other one to the Christian roots of the Western Culture in an intercultural and interreligious perspective ("<i>L'avventura occidentale dell'Uomo</i>", Campostrini, Verona, January 2018). The aim of the panel is to discuss the relevance of Rougemont's thought in our contemporary social framework.</p> <p><u>Chair:</u> Damiano <b>Bondi</b> (Facoltà Teologica dell'Italia Centrale)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Nunzio <b>Bombaci</b> (Associazione Italiana Filosofia della Religione), <i>Pensare con le mani. Denis de Rougemont filosofo della cultura</i></li> <li>• Silvio <b>Morigi</b> (Università Siena/Università di Milano), <i>La fede cristiana come "negazione radicale di ogni specie di religione" in Denis de Rougemont</i></li> <li>• Charlotte <b>Errighi</b> (Università di Siena), <i>Denis de Rougemont e la passione come antitesi dell'Avventura Occidentale</i></li> <li>• Giangiacomo <b>Vale</b> (Università Niccolò Cusano), <i>Federalismo ed europeismo nel pensiero di Denis de Rougemont</i></li> </ul> <p><u>Language:</u> English / Italian</p>
●	15.45-17.45 Ateliersi, Sala 1	6/90	<p><i>Greek Philosophy and Christian Mysticism</i> Guglielmo <b>Forni Rosa</b>, Università di Bologna</p> <p>In 1925 arose a discussion about mysticism focused on the figure of St John of the Cross; it was set up by a book of Jean Baruzi (<i>Saint Jean de la Croix et le problème de l'expérience mystique</i>, 1924). The proposal aims at paying attention to the main key topics of that discussion and to some issues thereby evidenced. It also would call to reflect upon the inherent points of marked divergences which separated the field of the engaged scholars.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Guglielmo <b>Forni Rosa</b> (Università di Bologna)</li> <li>• Massimo <b>Pampaloni</b> (Pontificio Istituto Orientale)</li> </ul> <p><u>Language:</u> Italian / French</p>

	Orario	#	Panel details
	15.45-17.45 Aemilia Hotel, Salottino Pascoli	6/97.2	<p><i>Religion and Social Transformation in Africa: Rethinking the Role of European Theology for African Theology</i> Stephan <b>van Erp</b>, KU Leuven</p> <p>This panel will address debates on the role of religion in social transformations in Africa. In recent years, African scholars have responded to the consequences for Africa of globalization, war and conflict, and migration. The changing cultural context demands new approaches from scholars of religion, and there are significant methodological changes to be noted in their work. Studies about religion in Africa used to be marked by a distinctive European perspective. Nowadays, the chosen sources and hermeneutics in the study of religion in Africa can be characterized by a dialogical approach. This raises questions about the authority and cultural background of theological sources, and about the possibilities and limits of the interchangeability of concepts. This panel explores these methodological questions through the discussions of research projects on the role of religion in social transformations in Africa.</p> <p><u>Chair:</u> Stephan <b>van Erp</b> (KU Leuven)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Ikenna <b>Okafor</b> (Universität Wien)</li> <li>• Maria Olisaemeka Rosemary <b>Okwara</b> (KU Leuven), <i>Contextualisation of the Gospel as Transformative Power for African Christianity: The Case of Interreligious Dialogue in Nigeria</i></li> </ul> <p><u>Language:</u> English</p>

	Orario	#	Panel details
●	15.45-17.45 Aemilia Hotel, Sala Bibiena	6/99	<p><i>Pneumatology Beyond Polemics: XX Century Eastern and Western Doctrines of the Holy Spirit in Dialogue</i> Carlotta <b>Giametta</b>, Fscire / Viorel <b>Coman</b>, KU Leuven</p> <p>One of the most exciting recent developments in 20th-century Christian theology has been an unprecedented interest in the person and work of the Holy Spirit. After being for centuries the 'Cinderella' of Christian theology, over the last decades the study of pneumatology has acquired a central position in the agenda of the ecumenical movement and in the works of various Eastern and Western theologians. The purpose of this panel is therefore twofold: first, it aims to both assess the level of ecumenical consensus reached so far on pneumatology and detect possible steps to be taken further in the dialogue between East and West on the doctrine of the Holy Spirit; second, this panel intends to explore the relevance of pneumatology today, when Christianity lives and carries out its mission in a globalized, multicultural and multi-religious world.</p> <p><u>Chair:</u> Brandon <b>Gallaher</b> (University of Exeter)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Pablo <b>Arteaga</b> (Pontificia Pontificia Università Gregoriana), <i>How an orthodox accusation became a source of inspiration for Congar's pneumatology</i></li> <li>• Nikolaos <b>Asproulis</b> (Volos Academy for Theological Studies), <i>Pneumatology and Politics: The Role of the Holy Spirit in the formulation of an Orthodox political theology anthropomorphic? An Orthodox contribution</i></li> <li>• Demetrios <b>Bathrellos</b> (University of Cambridge), <i>Church, Liturgy, and the Holy Spirit: The Pneumatology of the Orthodox Divine Liturgy in Ecumenical Perspective</i></li> <li>• Viorel <b>Coman</b> (KU Leuven), <i>The Holy Spirit as the Loving Bond between the Father and the Son: A Case of Receptive Ecumenism in Orthodox Theology</i></li> <li>• Jos <b>Moons</b> (Tilburg University), <i>Promising Yet Unintentional? The Bold Pneumatology of Lumen gentium, nos. 4 and 12.</i></li> </ul> <p><u>Language:</u> English</p>
●	15.45-17.45 Aemilia Hotel, Sala Felsina	6/101.2	<p><i>Law and religion: recent cases on neutrality and freedom of religion</i> Vincente <b>Fortier</b>, Université de Strasbourg</p> <p>This panel will focus on several recent court cases which have in common to deal with the visibility of religion in various types of shared public and private spaces. These cases are a starting point for assessing how the European Court of Human Rights, the Court of Justice of the European Union and national courts handle and resolve the relations and tensions between the displaying of religious signs and symbols on the one hand and the increasing aspiration and demand for neutrality towards religion on the other. Be it for Muslim dress code in private companies, the wearing of the niqab or Christian signs in France, these cases are likely to put in light resonances from one court to another.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Maria Cristina <b>Ivaldi</b> (Università della Campania Luigi Vanvitelli), <i>Religious signs and symbols in public institutions through Italian cases</i></li> <li>• Mariëtta D.C. <b>van der Tol</b> (University of Cambridge), <i>Toleration and visibility of religion in the public space</i></li> <li>• Emir <b>Kovačević</b> (Commission for the Freedom of Religion- Islamic Community in BiH), <i>Freedom of religion at work place in Bosnia and Herzegovina, Achievements and challenges</i></li> </ul>

	Orario	#	Panel details
●	15.45-17.45 Ateliersi, Sala 2	6/102.3	<p><i>World Religions and Change in a Global Era</i> Silvia <b>Cristofori</b>, Link Campus University</p> <p>This panel is aimed at investigating the relationship between religion and change in a globalised world. The papers will deal with the following broad questions: how do world religions enable people to bring about change? And how do they allow them to express the desire for change or the impossibility of it? How has religion been changed throughout an increasing process of the deterritorialization and circulation of ideas, cultural objects and people?</p> <p>The papers will analyse case studies in order to illustrate how world religions take root in and transform the local religious contexts. This dynamic will be shown also taking into consideration the <i>longue durée</i> of the world religions as «great vehicles of trans-historical memory, ceaselessly re-activated» by their adherents (J. D. Y. Peel, <i>Religious Encounter and the making of the Yoruba</i>, 2003, p. 9).</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Adam <b>Anczyk</b> (Jesuit University Ignatianum in Kraków) / Anna M. <b>Mackowiak</b> (Jagiellonian University in Krakow), <i>Perceiving Religious Others in Poland</i></li> <li>• Viktória <b>Kóczyán</b> (Vrije Universiteit Amsterdam), <i>Challenges to the Catholicity and Unity of the Church. The Reformed Church of Hungary in the Light of the Current European Migrant Influx</i></li> <li>• Antje <b>Roggenkamp</b> (Universität Münster), <i>Interreligious Perspectives in the Studies of Former Teacher of Religious Education (interreligious education laboratory)</i></li> </ul> <p><u>Language:</u> English</p>

	Orario	#	Panel details
	15.45-17.45 Fscire, Sala Lettura	6/109.3	<p><i>Ecumenism and religious violence in zones of conflict</i> <b>[starts at 16.00]</b> Bruno <b>Cherubini</b> and Luca <b>Ferracci</b>, Fscire</p> <p>Since its very beginning, the ecumenical movement was strictly associated with the struggle for peace: just a few years after its “official” birth in 1910 the World War I posed a serious challenge (and a serious threat) for the newborn movement and its leaders, first of all Nathan Söderblom. Since then, religious leaders and movements of different confessions often banded together to oppose new and diverse kind of challenges that new contexts of violence posed to them. This panel propose to examine a number of case studies from different continents, to understand the historical roots of religion-driven conflicts and how they are still, if at all, influencing the contemporary setting. Moreover, the panel is going to interrogate the efficacy, in those same settings, of ecumenical and inter-confessional initiatives to enforce and promote peace, both from a historical and theological perspective.</p> <p>Session 3: <i>Minorities and Churches: Living Together in Peace and Tolerance</i></p> <p><u>Chair</u>: Annaleena <b>Sevillano</b> (University of Helsinki)</p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Donato <b>Di Sanzo</b> (Istituto Italiano per gli Studi Storici), <i>A Discussion Document: the publication of “Sectarianism” and the role of Christian Churches during the peace process in Northern Ireland</i></li> <li>• Andreas <b>Schmoller</b> (Universität Salzburg), <i>Ecumenical Engagement with Minority Churches in the Middle East. The Relations of Pro Oriente with the Syriac and Coptic Orthodox Church</i></li> <li>• Helena <b>Zorgdrager</b> (Protestantse Theologische Universiteit, Amsterdam-Groningen), <i>The War, the Churches, the People: Promoting a Culture of Dialogue in Ukraine</i></li> <li>• José Antonio <b>Rodríguez</b> and Joan <b>Hernández-Serret</b> (Universitat de Barcelona), <i>How Ecumenism has promoted interreligious dialogue and its impact in our society</i></li> </ul> <p><u>Language</u>: English</p>
	15.45-17.45 Palazzo Poggi, Sala Magna Charta	6/128	<p><i>Community Cohesion</i></p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Graham <b>Hill</b> (Universität Bern), <i>The Narrative Dissipation of Identity: Blurring Categorical Bounds of Selfhood in Christian Testimonial Practice</i></li> <li>• Niccolò Fiorentino <b>Polipo</b> (Università di Bologna), <i>Attachment and psychological well-being in a group of lay and consecrated catholics: between contemplative vocation and active apostolate</i></li> <li>• Rose <b>Luminiello</b> (University of Aberdeen), <i>Rerum Novarum and the People: Justifying Catholic Protest in Ulster and Poznan, 1890-1914</i></li> </ul> <p><u>Language</u>: English</p>

	Orario	#	Panel details
●	15.45-17.45 Aemilia Hotel, Sala Rubicone	6/134.3	<p><i>Buddhism and Its Others</i> European Network of Buddhist-Christian Studies (Perry <b>Schmidt-Leukel</b>, Universität Münster)</p> <p>The contributions to this double-panel will discuss systematic and historical aspects of Buddhism's relation to the religious, cultural and political others. As will become evident, such relations are (and have been) far more problematic than romanticized presentations of Buddhism usually assume.</p> <p>Session 2 <u>Chair</u>: Karl <b>Baier</b> (Universität Wien)</p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Mathias <b>Schneider</b> (Universität Münster), <i>Theravāda-Buddhist Interpretations of Jesus</i></li> <li>• Madlen <b>Krüger</b> (Universität Münster), <i>Buddhist Narratives of the Muslim Other in Myanmar</i></li> <li>• Fabian <b>Völker</b> (Universität Münster), <i>The Buddhist Critique of Advaita Vedānta</i></li> </ul> <p><u>Language</u>: English</p>
●	15.45-16.45 Aemilia Hotel, Piazza	6/135	<p><i>International Journal of Asian Christianity</i> Felix <b>Wilfred</b>, University of Madras</p> <p>The International Journal of Asian Christianity is a peer- reviewed journal dedicated to the scholarly examination of Christianity in Asia and of Asian Christian diaspora in the West and elsewhere. While other major Asian religions such as Buddhism, Hinduism and Islam have received great deal of international scholarly attention, Christianity is relatively neglected as a subject of study. This journal intends to rectify this neglect by providing a multidisciplinary forum for the examination of Asian Christianity from sociological, anthropological, comparative religion, religious studies, theological, historical and similar perspectives and link such studies to emerging trends in the social sciences such as migration studies, identities, minorities, secularization, fundamentalism, development, and the political roles of religion.</p> <p><u>Language</u>: English</p>
●	16.45-17.45 Aemilia Hotel, Piazza	6/141	<p><i>Rivista di Teologia dell'Evangelizzazione</i> Maurizio <b>Marcheselli</b>, Facoltà Teologica dell'Emilia Romagna</p> <p>La Rivista di Teologia dell'Evangelizzazione, semestrale (primo numero 1997), nasce dal Dipartimento di Teologia dell'Evangelizzazione della Facoltà Teologica dell'Emilia- Romagna. Si caratterizza per la sua riflessione biblica, teologica, ecclesiale, antropologica e filosofica. RTE ospita: l'editoriale, articoli, interventi, note, profili, recensioni. Il n° 41 è un glossario: riprende i temi più significativi della rivista, ricostruendo il contributo prodotto da RTE in questi vent'anni. Il n° 42 presenta un classico indice: gli articoli sono di esegesi, di filosofia, e di ecclesiologia; gli interventi spaziano dall'umanizzazione dell'Europa fino alla spiritualità; le note toccano la patristica e il rapporto tra Eucarestia e città. Il n° 43 ha un dossier sulla teologia di Papa Francesco: dal metodo e dall'orizzonte di Bergoglio si indaga sulle modalità con cui si utilizzano fonti e correnti di pensiero della sua biografia. Tale prospettiva mette in risalto l'originalità di Francesco.</p> <p><u>Language</u>: Italian</p>
	18.00-19.30 Aemilia Hotel, Sale Rubicone-Canossa		<p><u>General Assembly</u></p> <p><b>This session is reserved to European Academy of Religion Members</b></p>

**European Academy of Religion  
First Annual Conference  
5-8 March, 2018**

**Full Program**

**Wednesday 7**

	Orario	#	Panel details
●	09.00-10.00 Fscire, Sala Lettura	7/78	<u>Keynote lecture</u> : Anders <b>Winroth</b> (Yale University) <i>Gratian and His Book: How a Medieval Teacher Changed European Law and Religion</i>  <u>Language</u> : English
●	09.00-10.00 Ateliersi, Sala 1	7/98	<u>Keynote lecture</u> : Else Marie <b>Wiberg-Pedersen</b> (Aarhus University) <i>Martin Luther – The Eleutherius: The Freedom of Intended Ambiguity of Theology and Gender</i>  <u>Language</u> : English
●	10.00-18.00 Accademia delle Scienze	7/MC	<u>International Moot Court Competition</u>  <u>Language</u> : English
	10.00-10.30		Break
●	10.30-12.30 Aemilia Hotel, Salottino Carducci	7/6	<i>Yawmo Suryoyo d-Bologna (Bologna Syriac Day): I. Syriac as the Third Lung of Christianity</i> Ephrem Aboud <b>Ishac</b> , Fscire  The idea behind creating "Yawmo Suryoyo" (The Syriac Day), is to introduce the importance of Syriac Christian heritage in past and present to all participants in the international arena of Bologna European Academy of Religion. In this context we are fulfilling the mission of Beth Suryoye (House of Syriac Studies in Salzburg) in fostering knowledge of Syriac spirituality in Europe, with the Master of Arts Programme of Syriac Theology in Salzburg University. The first panel will present the significance of Syriac heritage as an important source of Christianity and as a key witness to Islam. This panel will include papers on this history of Syriac Christianity in the Middle East and India. Moreover, it will discuss the influence of Syriac culture and liturgy on Late Antiquity and early Islam.  <u>Speakers</u> : <ul style="list-style-type: none"> <li>• Vilson <b>Markovic</b> (VESTIGIA Manuscript Research Centre, Universität Graz), <i>Some Original Manuscripts from State Archive of Albania and Their Significance for Studying Eastern Christianity</i></li> <li>• Jakub Czeslaw <b>Zbrzezny</b> (Universität Salzburg), <i>Anomalous Abjad numerals in selected Koranic manuscripts: the problem and a solution</i></li> <li>• Said <b>Hayati</b> (Universität Salzburg), <i>Mar Aba I A unique converted as Catholicos</i></li> <li>• Gabriel <b>Rabo</b> (Universität Salzburg), <i>Dionysius bar Salibi as a Milestone in the Syriac Renaissance</i></li> </ul> <u>Language</u> : English

	Orario	#	Panel details
●	10.30-12.30 Palazzo Poggi, Sala Magna Charta	7/9.2	<p><i>Translation in the interreligious communication</i> Gerardo <b>Cunico</b> (Università di Genova)</p> <p>The aim is to reflect on the processes and effects of translation linked with the possibility to connect different religious traditions. Translation can be an exemplary model for various options of relating to others and to otherness in the pluralist context characterising the 3d millennium. Practice and theory of translation have developed flexible and non-conflicting patterns which helped to build a constructive relationship among different cultural systems. A common perspective for the debate is provided by a hermeneutic approach in each domain concerned.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Gerardo <b>Cunico</b> (Università di Genova), <i>Il problema della traduzione di concetti religiosi in linguaggio profano</i></li> <li>• Sofia <b>Vescovelli</b> (Università di Genova), <i>John Hick incontra Kant. Un'interpretazione universalistico-pluralistica delle tradizioni religiose</i></li> <li>• Gianmaria <b>Zamagni</b> (Goethe-Universität), <i>Pier Cesare Bori e l'universalismo della traduzione. Un caso pratico e una riflessione teorica</i></li> <li>• Ida <b>Zilio Grandi</b> (Università Ca' Foscari, Venezia), <i>Problemi di ermeneutica nella tradizione islamica</i></li> </ul> <p><u>Language:</u> Italian</p>
●	10.30-12.30 Aemilia Hotel, Sala Canossa	7/12	<p><i>Diverse Issues in Inter-Religious Dialogue</i> Mario I <b>Aguilar</b>, Centre for the Study of Religion and Politics (CSRP), University of St Andrews</p> <p>For the intrinsic complexity of inter-religious dialogue, this panel will focus on intersectional perspectives regarding the past, present and future of IRD. Starting from a topological perspective, this panel will be divided into three sessions devoted to Europe, Africa &amp; the Middle East, and Asia.</p> <p>Session 1: <i>The Asian Reflections</i></p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Mario I <b>Aguilar</b> (CSRP, University of St Andrews), <i>Intrareligious Dialogue and Silence in Raimon Panikkar</i></li> <li>• James <b>Morris</b> (CSRP, University of St Andrews), <i>Christian Conversion and Religious Practice in 16<sup>th</sup> and 17<sup>th</sup> Century Japan</i></li> <li>• Eve R <b>Parker</b> (CSRP, University of St Andrews), <i>Queering Interreligious Dialogue: Embracing the Multiplicity of Religious (Un)belonging</i></li> </ul> <p><u>Language:</u> English</p>

	Orario	#	Panel details
●	10.30-12.30 Aemilia Hotel, Sala Bibiena	7/21.1	<p><i>Tradition: a Russian Orthodox perspective. Understanding conservatism and modernity in Russian history and society</i> Marianna <b>Napolitano</b>, Fscire / Marcello <b>Garzaniti</b>, Università di Firenze</p> <p>In the Russian common feeling of the concept tradition refers both to national/ cultural and to spiritual/ethical elements. The ongoing debate about the role of tradition in religion and policy is connected to the redefinition of the Russian activity in the national and international arena in terms of moral duty and in order to defend its national pride in opposition to the West. Referring to Russian tradition, it is therefore possible to distinguish the Christian values, that come from the Orthodox heritage, from the traditional values, that go beyond the Christian core and are strictly connected to the conservative perspective of the political culture. The main aims of this panel are the discussion of the specific character of the Russian tradition, by analysing the concept's historical roots and its sociological and political manifestation, and by analysing the definition of the Russian tradition vis-à-vis the orthodox connections (pax orthodoxa) and the Western (modern) world.</p> <p><u>Chair:</u> Olga <b>Kazmina</b> (Moscow State University) <u>Discussant:</u> Elena <b>Miroshnikova</b> (Pushkin State Leningrad University)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Marcello <b>Garzaniti</b> (Università di Firenze), <i>At the roots of the concept of tradition in Muscovite Russia: The controversial figure of Maksim the Greek</i></li> <li>• Olga <b>Kazmina</b> (Moscow State University), <i>Interconnections of religion and ethnicity in Russia</i></li> <li>• Anastasia <b>Mitrofanova</b> (Financial University/Russian Orthodox University), <i>Traditional values in the Context of nation building in Russia</i></li> </ul> <p><u>Language:</u> English</p>
●	10.30-12.30 Aemilia Hotel, Salottino Pascoli	7/26	<p><i>1968: The year of upheaval in church and society</i> Stephen <b>Brown</b>, Ecumenical Review/World Council of Churches</p> <p>1968 was a year of upheaval and protest; the Uppsala assembly of the World Council of Churches marked a turning point in the ecumenical movement, embedded in wider global events in church and society; the assassination of Martin Luther King, Jr., who was to have preached at the opening worship; protests against the Vietnam War; the "Prague Spring," Christian-Marxist dialogue, and the Soviet invasion of Czechoslovakia; the founding of the South African Council of Churches; the Latin American Episcopal Conference (CELAM) in Medellin, and the emergence of liberation theology; a time of renewal, hope and impatience for ecumenical progress following Vatican II; and movements for protest melding with church renewal, as in France during May 1968, and West Germany with the Politisches Nachtgebet in Cologne. Papers are invited for any aspect of the interrelation of church, ecumenism, and society in 1968; from case studies of particular events to placing developments in a global context.</p> <p><u>Language:</u> English</p>

	Orario	#	Panel details
●	10.30-12.30 Aemilia Hotel, Sala Felsina	7/47	<p><i>Is the Christian understanding of the personhood of God too anthropomorphic? An Eastern Orthodox contribution</i> Nikolaos <b>Asproulis</b>, Volos Academy for Theological Studies</p> <p>The panel proposes to critically examine some key aspects of traditional doctrines of Christian (Orthodox) theism and theology related to divine and human personhood in the light of contemporary analytic theology and philosophy. At the same time it aims at promoting a first endeavor of deep and serious interdisciplinary engagement and cooperation among analytic philosophers and Orthodox theologians, a reality that was unforeseen in earlier times. Christian theory of personhood as it has been developed during especially the 20th century by eminent thinkers both on the level of ontology-theology and anthropology provides the modern discussion with the necessary resources in order to critically reflect on the possible value and limits of these theological views of divine and human personhood. At the same time it calls for a consideration of the value of complementary analytical philosophical approaches to the subject.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Nikolaos <b>Asproulis</b> (Volos Academy for Theological Studies), <i>Orthodox theology and analytic philosophy: An uneasy relationship?</i></li> <li>• Stelios <b>Virvidakis</b> (National and Kapodistrian University of Athens), <i>Analytic accounts of personhood. An ethical perspective</i></li> <li>• Brandon <b>Gallaher</b> (University of Exeter), <i>An Orthodox theological account of analytic philosophy</i></li> </ul> <p><u>Language:</u> English</p>
●	10.30-12.30 Aemilia Hotel, Sala Bononia	7/52	<p><i>Jewish Philosophy: a Controversial Issue between Judaism and Christianity (17th-18th centuries)</i> Libera <b>Pisano</b>, Maimonides Centre for Advanced Studies (Universität Hamburg)</p> <p>The meaning of Jewish Philosophy has been, is, and continues to be a controversial issue within the broad field of Jewish Studies. Drawing the boundaries of this category is a paradoxical attempt, since it is at the same time a conjunction and a disjunction of two different perspectives. In fact, the concept of Jewish Philosophy addresses, on the one hand, the secular tendencies of Jewish thinking and its critical approach to religion, on the other hand, it necessarily involves the results of the dialogue between Jewish and Christian traditions. In this regards, the panel aims to explore the blurred boundaries of such a significant subject by presenting the point of view of some Christian and Jewish authors, such as F. Budde, S. Luzzatto, and M. Mendelssohn, and how from this they have developed a philosophical interpretation of Judaism.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Guido <b>Bartolucci</b> (Università della Calabria/Maimonides Centre for Advanced Studies), <i>Jewish Philosophy in Christian eyes: the case of Jacob Friedrich Reimann (1668-1743)</i></li> <li>• Michela <b>Torbidoni</b> (Maimonides Centre for Advanced Studies), <i>Simone Luzzatto's pursuit of Secular Learning: an Italian precursor to Berlin Haskalah</i></li> <li>• Libera <b>Pisano</b> (Maimonides Centre for Advanced Studies), <i>The Encounter between Judaism and Aufklärung: Moses Mendelssohn and the Beginning of German-Jewish Philosophy</i></li> <li>• Claudia <b>Milani</b> (Facoltà Teologica dell'Italia Settentrionale/Veneranda Biblioteca Ambrosiana), <i>Taccuino antropologico: an unpublished manuscript of Samuel David Luzzatto</i></li> </ul> <p><u>Language:</u> English</p>

	Orario	#	Panel details
●	10.30-12.30 Fscire, Sala Archivio	7/54	<p><i>The Figures of Elijah in Ancient Judaism and Early Christianity</i> David <b>Hamidovic</b>, Université de Lausanne</p> <p>The panel aims to identify the different figures of Elijah as they appeared in the texts relating to Ancien Judaism (OT, Qumran, Rabbinism, Qaraism) and Early Christianity (NT, Fathers of Church), and to characterize the transmission of the Elijah pattern(s) across the texts and traditions.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Teresa <b>Scarso</b> (Institut romand des sciences bibliques, Université de Lausanne), <i>Il Profeta Elia nei testi di Qumran</i></li> <li>• David <b>Hamidovic</b> (Université de Lausanne), <i>Remarques préliminaires sur le couple Elie et Moïse dans les écrits rabbiniques et musulmans</i></li> <li>• Eleonora <b>Serra</b> (Université de Lausanne), <i>La notte di Elia e Lilith</i></li> </ul> <p><u>Language:</u> English</p>
●	10.30-12.30 Aemilia Hotel, Sala Marconi	7/55	<p><i>Being "The Other": the role of the religion on the attitudes towards "strangers"</i> Bekir Zakir <b>Çoban</b>, Dokuz Eylul University</p> <p>Religions are not just theories. It exists with humans and shows itself on the earth. Nevertheless, there is always a difference between theory and practice. Though in the discourses of world religions belief, love, and tolerance are often in the foreground, these have not shown itself completely in history and today. Of course there are different reasons. This panel aims draw attention to contradictions in real life with sacred texts especially in the case of Judaism, Christianity and Islam, and also to deal with to try to show -in some cases- whether the main effect is religion or other factors.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Esmâ <b>Çakır</b> (Dokuz Eylul University), <i>Being "the other" in Torah, Gospels and Koran</i></li> <li>• Hatice <b>Doğan</b> (Nevsehir University), <i>Being Black Hebrews in Israel</i></li> <li>• Bekir Zakir <b>Çoban</b> (Dokuz Eylul University), <i>Being a Christian in Turkey: from Ottoman Empire to Turkish Republic</i></li> <li>• Işıl <b>Acehan</b> (Fscire), <i>Islam and Christianity among Ottoman Immigrants in the U.S.</i></li> <li>• Todd <b>Fine</b> (City University of New York), <i>Rihani and Gibran's writings on Islam and on their universalist/syncretic view on religion</i></li> </ul> <p><u>Language:</u> English</p>

	Orario	#	Panel details
	10.30-12.30 Ateliersi, Sala 2	7/61.4	<p><i>The EuARe Music Study Group: "Fixity, Variability, Creativity in Religious Music"</i> Olivier <b>Tourny</b>, CNRS/Aix-Marseille Université</p> <p>Like silence, music is inseparable from religious (sacred, mystical, spiritual) experience. Whether magnified, tolerated or forbidden, it is there, in one form or another. In other words, we are dealing with the nature of the special relationships of men and cultures with transcendence through music.</p> <p>Dealing with the elements of fixity, variability and creativity in religious music raises these first questions (though they are not limited to these): What are the conditions for these features to emerge – or (perhaps) not? What are the limits (if any) to the religious musical work/expression, and to its potential variations? What about the impact on listeners (auralities)? How does variability fit with fixity? In what way may creativity be exercised in the face of either fixity or variability? In which ways does the concept of "religious music" interfere with or reinforce creativity, and how do the ideas of fixity and variability intersect with this? How the contingencies of the performance influence the process of creation, (and/or) re-creation, variation, adaptation?</p> <p><u>Chair</u>: Renee Hanna <b>Hattar</b> (Royal Institute for Inter-Faith Studies)</p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Gabriela <b>Petrovic</b> (Universität Wien), <i>Music and Islam: Religious Vocal music through the example of Muslims in Bosnia and Herzegovina</i></li> <li>• Nico <b>Mangifesta</b> (Università di Roma "Tor Vergata"), <i>Musical Changes and Continuity in the Performative Arts within Balinese Hinduism Context</i></li> <li>• Thea <b>Tiramani</b> (Università di Pavia), <i>Fixity and variability in Sikh kirtan performances</i></li> <li>• Francesca <b>Cassio</b> (Hofstra University of New York), <i>New sounds to ancient words? Sikh liturgical chants between orthopraxy and innovation</i></li> </ul> <p><u>Language</u>: English</p>

	Orario	#	Panel details
●	10.30-12.30 Fscire, Sala Arancio	7/69.1	<p><i>Teaching Islam to Young Muslims</i> Ignazio <b>De Francesco</b>, Piccola Famiglia dell'Annunziata</p> <p>The panel aims at launching an international interdisciplinary study group on the teaching of Islam to young Muslims and is willing to explore the role of Islam and its teaching within three learning environments: 1) at school, exploring the way Islam is taught during the hours of religious education; 2) at the mosque and in the prayer rooms; 3) on the web. Studies concerning the teaching of Islamic religion within history, language, literature and civic education classes are also welcome, because these four subjects contribute as well to the identity development of the youth. The research method could be synchronic, diachronic, interdisciplinary, transnational. It might work either on didactics materials (books, videos, etc.) or directly document the experience of the subjects involved in the religious education of youth.</p> <p><u>Chair</u>: Francesca <b>Cadeddu</b> (Fscire)</p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Asmae <b>Belfakir</b> (Comunità Islamica di Bologna), <i>Islamic Education and Islamic Schools in Europe</i></li> <li>• Gabriel <b>Iungo</b> (Moschea Mohammed VI, Torino), <i>Rooting against radicalization: the translation of the traditional Islamic teachings in the contemporary European contexts</i></li> <li>• Antonio <b>Cuciniello</b> (Università Cattolica del Sacro Cuore), <i>Muslims Image in (some) Religion Textbooks in Italy</i></li> <li>• Francesca <b>Bocca</b> (Istituto Italiano degli Studi Islamici), <i>Systematizing the curriculum of Muslim Sunday schools: a case study</i></li> </ul> <p><u>Language</u>: English / Italian (simultaneous translation provided: ITA/ENG)</p>
●	10.30-12.30 Ateliersi, Sala 1	7/72.4	<p><i>Modern Philosophy of Religion: Concepts - Approaches - Methods</i> Hans-Peter <b>Grosshans</b>, European Society for the Philosophy of Religion (ESPR)</p> <p>The two days panel is organised by the European Society for the Philosophy of Religion (ESPR) and is about concepts, approaches and methods in modern philosophy of religion.</p> <p>The papers discuss the empirical turn in research on religion and its implications and limits, challenged by a new emphasis on metaphysics and on transcendental arguments in philosophy of religion. But as well papers may discuss, for example, new forms of critique of religion after the end of general abstract critique of religion, which help to evaluate critically concrete doctrines and practices of religions. But as well papers are welcome, which discuss aspects of important conceptions in philosophy of religion.</p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Victoria Theodora <b>Achillef Gaitana</b> (Aristotle University of Thessaloniki), <i>Christianity and Philosophy. The case of Saint John of Damascus</i></li> <li>• Valerie <b>Fickert</b> (Universität Tübingen), <i>The Unique and the Ultimate: An Unorthodox Approach</i></li> <li>• Anna <b>Varga-Jani</b> (Pázmány Péter Catholic University), <i>Guilt, Confession, and Forgiveness. From Methodology to Religious Experience in Paul Ricoeur's Phenomenology</i></li> </ul> <p><u>Language</u>: English</p>

	Orario	#	Panel details
●	10.30-12.30 Palazzo Poggi, Sala Carducci	7/95	<p><i>Atheist-Theist Dialogues: Obstacles and Ways Forward</i> Peter <b>Admirand</b>, Dublin City University</p> <p>The atheist-theist dialogue will become ever more important as the number of atheist and humanist thinkers continue to increase in many parts of the world, and as younger generations profess less attachment to any one religion. While theists in the West often disparaged atheist positions, many New Atheist texts only seemed to embody another extreme. It was as if there is only conflict where atheists and theists cannot spiritually and intellectually enrich and challenge one another. More recently (see Ruse, Kitcher, Steadman, Crane, Bullivant, and Ryan), there have been sobering and compassionate attempts to understand the Other, and where possible, seek greater connections and partnership among theists and atheists. We welcome papers examining the tensions, aims, key texts (in philosophy, theology, literature, history, and science), interactions, interfaith groups, and crucial questions discussing and analyzing the past, present, and future of atheist-theist dialogue and encounters.</p> <p><u>Chair:</u> Peter <b>Admirand</b> (Dublin City University)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Marek <b>Sullivan</b> (University of Oxford), <i>Secular Rage in a Secular Age: New Atheism and the Post-secular</i></li> <li>• David <b>Colomer Bea</b> (Fundació Joan Maragall - Cristianisme i Cultura), <i>Crimes against Religion in Secular Europe: Legal Perspective</i></li> <li>• Benjamin <b>Schewel</b> (University of Virginia/University of Groningen), <i>The History of the Axial Age Debate</i></li> <li>• Peter <b>Admirand</b> (Dublin City University), <i>Atheist Critiques of the New Atheists</i></li> </ul> <p><u>Language:</u> English / Italian</p>
●	11.30-12.30 Aemilia Hotel, Piazza	7/96	<p><i>The Church in Ireland: the field hospital, after the tsunami, is here</i> Francesca <b>Lozito</b>, Vatican Insider/Avvenire/Radio Inblu</p> <p>The Tsunami is the past pedophilia scandal. The field hospital is the Church today, as Eamon Martin, Primate of Ireland, used to say. The hardest times are passed and despite the Church is smaller than in the past, it is growing inside seeds of rebirth. Even when it has to face the growing of secularism, at the moment represented by the upcoming abortion referendum. Yet the radicalism in Ireland is always existed and is not a question of anger against the Church nowadays, but something in the Dna of the Irish people: revolutionary against the Crown, Catholicism was a reply to the British. And now? It seems that the Republic of Ireland has no economy rules and that kind of deregulation is trying to attack ethical issues. Meanwhile the Church is rebirthing with new parishes, youth people, new pastoral models. In my panel I will show the work done reporting in the last two years from Ireland focusing on Roman Catholic Church, even in the dialogue with the Protestant in Northern Ireland.</p> <p><u>Language:</u> English / Italian</p>

	Orario	#	Panel details
●	10.30-12.30 Fscire, 116, Sala 1	7/104	<p><i>Les Dominicains au XXeme siècle. Histoire et théologie</i> Carlotta <b>Giametta</b>, Fscire</p> <p>The dominican Order, with its theologians, historians, philologists, has somewhat guided the Church through the Xxème siècle religieux, along the road from intransigence to Vatican II. This panel wants to examine the role of the Order in spreading historical and philological knowledge, and its complex relationship with theology.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Etienne <b>Fouilloux</b> (Université Lumière-Lyon II), <i>Trois familles dominicaines</i></li> <li>• Claire <b>Maligot</b> (École Pratique des Hautes Études/Université de Savoie Mont-Blanc), <i>Trajectoires sociales et carrières théologiques de quelques dominicains engagés dans le dialogue interreligieux au Proche-Orient (années 1940-années 1960)</i></li> <li>• Riccardo <b>Saccenti</b> (Fscire), <i>Decouvrir Thomas à travers ses texts. Theologies, histories et philologie à la Commission Leonine</i></li> </ul> <p><u>Language:</u> English / French</p>
●	10.30-12.30 Fscire, Sala Lettura	7/109.4	<p><i>Ecumenism and religious violence in zones of conflict</i> <b>[starts at 10.00]</b> Bruno <b>Cherubini</b> and Luca <b>Ferracci</b>, Fscire</p> <p>Since its very beginning, the ecumenical movement was strictly associated with the struggle for peace: just a few years after its “official” birth in 1910 the World War I posed a serious challenge (and a serious threat) for the newborn movement and its leaders, first of all Nathan Söderblom. Since then, religious leaders and movements of different confessions often banded together to oppose new and diverse kind of challenges that new contexts of violence posed to them. This panel propose to examine a number of case studies from different continents, to understand the historical roots of religion-driven conflicts and how they are still, if at all, influencing the contemporary setting. Moreover, the panel is going to interrogate the efficacy, in those same settings, of ecumenical and inter-confessional initiatives to enforce and promote peace, both from a historical and theological perspective.</p> <p>Session 4: <i>Ecumenism and Totalitarian Regimes: from Resilience to Dissent</i></p> <p><u>Chair:</u> Paul <b>Mojzes</b> (Rosemont College)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Katarina <b>Kunter</b> (University of Helsinki), <i>Protestant migrations from East to West-Germany during and after World War II</i></li> <li>• Bastiaan <b>Bouwman</b> (London School of Economics and Political Science), <i>Aiding Protestants Living under a 'Totalitarian Regime'</i></li> <li>• Robert <b>Matikiti</b> (Christ College of Zimbabwe), <i>The Role Played by the Church in the Fall of Robert Mugabe of Zimbabwe</i></li> <li>• Stephan <b>Ruderer</b> (Universität Münster), <i>The Struggle about Human Rights in the Chilean Dictatorship</i></li> </ul> <p><u>Language:</u> English</p>

	Orario	#	Panel details
●	10.30-12.30 Fscire, Second Floor, Sala 2	7/114.2	<p><i>Theological-Political Realignments</i> Massimo <b>Faggioli</b>, Villanova University / Bryan <b>Froehle</b>, St. Thomas University</p> <p>The election to the presidency of Donald Trump is a watershed not just for American politics, but also for American Christianity and its political projections and culture. The impact of the present moment deserves to be studied from a variety of points of view: the chronological dimensions of the issue of the relationship between “Christian politics” and secular modernity in America; the long-term debate within American ecclesiology and American political theologies; the recent developments of the latest decade with the shifts from the religious politics of the presidencies of George W. Bush, Barack Obama, and Donald Trump; the political-theological tensions between the presidency of Donald Trump and the pontificate of pope Francis. In this context one example of the effects of the Trump presidency has been the article published by the Vatican-vetted Jesuit magazine <i>La Civiltà Cattolica</i> in July 2017 about the peculiar “ecumenical” convergences in the political theology of conservative Christians in the USA.</p> <p>Session 2 <u>Chair</u>: Bryan <b>Froehle</b> (St. Thomas University) <u>Discussant</u>: Massimo <b>Faggioli</b> (Villanova University)</p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Matthew <b>Eggemeier</b> (College of the Holy Cross), <i>Trump or Francis? Political-Theological Tensions and Divergent Populisms</i></li> <li>• Fáiinche <b>Ryan</b> (Loyola Institute, Trinity College Dublin), <i>Trump, Pope Francis and Post-truth</i></li> <li>• Carlo <b>Aldrovandi</b> (Irish School of Ecumenics, Trinity College Dublin), <i>Trump, Religion and the Peace Process in the Middle East</i></li> </ul> <p><u>Language</u>: English</p>
●	10.30-12.30 Fscire, Second Floor, Sala 1	7/116	<p><i>The Future of Freedom of Religion: International Perspectives</i> Ana Maria <b>Celis</b> (Pontificia Universidad Católica, Chile)</p> <p>Religious liberty has found expression in various ways over time and across continents. It is now seen as an essential component of the inalienable birthright of citizens of the world, both in its individual and collective forms. In the second half of the last century, and the first decades of the present century, frequent recourse has been had to freedom of religion in socio- political terms on national, regional and global levels. The focus for this panel, however, will not be on the achievements of history but the challenges for the future. A distinguished array of speakers will seek to address the direction and speed of travel for freedom of religion from their individual perspectives.</p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Ana Maria <b>Celis</b> (Pontificia Universidad Católica, Chile)</li> <li>• Mark <b>Hill</b> (Centre for Law and Religion, Cardiff University)</li> <li>• Asher <b>Maoz</b> (Peres Academic Center, Tel Aviv)</li> <li>• Juan <b>Navarro Floria</b> (Pontificia Universidad Católica, Buenos Aires)</li> <li>• Elizabeth <b>Clark</b> (Brigham Young University, Provo)</li> </ul> <p><u>Language</u>: English</p>

	Orario	#	Panel details
●	10.30-12.30 Aemilia Hotel, Sala Rubicone	7/130.1	<p><i>Church History and Canon Law</i></p> <p><u>Co-Chair</u>: Edgar <b>Rops</b> (Independent Researcher), Ian <b>Campbell</b> (Queen's University Belfast)</p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Kamil Cyprian <b>Choda</b> (Universität Tübingen), <i>Potestas clericorum. The Christian influence on Roman emperors in the works of Rufinus of Aquileia and Sulpicius Severus</i></li> <li>• Shawn <b>Ragan</b> (University of California, Riverside), <i>Roman Aquileia: A Case Study in the Religious Legitimation of Power in Periods of Crisis</i></li> <li>• Sener <b>Akturk</b> (Koç University), <i>Cuius Regio, Eius Religio: Political Origins of Religious Homogeneity in Western Europe</i></li> <li>• Ian <b>Campbell</b> (Queen's University Belfast), <i>The Prince and the Family: Franciscan Political Theory and the Sacralisation of the State in the Seventeenth Century</i></li> <li>• Giulia <b>Marconi</b> (Università di Perugia), <i>Roman-Nicene and barbarian Arian clergy in Ostrogothic Italy: (re)considering the evidence</i></li> </ul> <p><u>Language</u>: English / Italian</p>
●	10.30-12.30 Fscire, Sala Riviste	7/131	<p><i>The Mystical Experience: Individual Paths</i></p> <p><u>Chair</u>: Brett <b>Wilson</b> (Central European University)</p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Ionut Daniel <b>Bancila</b> (Universität Erfurt), <i>Eastern Christian Monastic Supernatural Powers and Esoteric Discourse</i></li> <li>• Jaroslaw <b>Zapart</b> (Jagiellonian University in Krakow), <i>What Knowledge is There to Gain From a Yogic Experience?</i></li> <li>• Mohsen <b>Shabani Yazdeli</b> (Qom University, Iran), <i>Selflessness and Compassion: Selflessness as a way of universal compassion in Islamic mysticism</i></li> </ul> <p><u>Language</u>: English</p>
●	10.30-11.30 Aemilia Hotel, Piazza	7/133	<p><i>St George and the Dragons – Book Presentation</i> Michael <b>Collins</b></p> <p><u>Language</u>: English</p>

	Orario	#	Panel details
	10.30-12.30 Teatro San Leonardo	7/136	<p><i>Interreligious Dialogue and Foreign Policy: Wishful thinking or visionary realism?</i></p> <p>Joint panel: <b>ISPI, EuARe, Italian Ministry of Foreign Affairs</b></p> <p>This public roundtable hosted together with the European Academy of Religion concludes the closed-door policy dialogue of the 'Religions in International Relations' Initiative of the Italian Ministry of Foreign Affairs and ISPI convened this year to discuss the growing international policy attention on interreligious dialogue and collaboration as tools to combat intolerance and discriminations and to strengthen peace building. The roundtable offers the opportunity to reflect, in dialogue with the broader community of scholars convened by the conference, on how and why we got to the point where a policy-oriented discussion on interreligious dialogue and foreign policy become possible and, some would contend, even necessary? Is not interreligious dialogue a matter only for religious leaders and theologians? Is perhaps the nature of interreligious engagement changing in the 21st century? Should religious and interreligious actors be welcome at the leading global policy tables? Is interreligious dialogue only wishful thinking, a feel-good rhetoric completely inadequate to face the many challenges, tensions and conflicts of our global era? Is there not a risk of instrumentalising religion beyond its legitimate and authentic role? Or, perhaps, is this new postsecular orientation crucial to a new visionary realism capable of finding innovative ways out of the current crises?</p> <p><u>Co-Chair:</u> Alberto <b>Melloni</b> (Fscire) / Fabio <b>Petito</b> (Italian MFA-ISPI initiative on <i>Religions and International Relations</i>/University of Sussex)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Armando <b>Barucco</b> (Italian Ministry of Foreign Affairs and International Cooperation), <i>Introductory Greetings</i></li> <li>• Mauro <b>Garofalo</b> (Comunità di Sant'Egidio)</li> <li>• Yahya Y. <b>Pallavicini</b> (Comunità Religiosa Islamica Italiana)</li> <li>• Jean Christophe <b>Peaucelle</b> (French Ministry of Foreign Affairs)</li> <li>• Sharon <b>Rosen</b> (Religious Engagement, Search for Common Ground)</li> <li>• Monica <b>Toft</b> (Tufts University)</li> <li>• Michael <b>Wiener</b> (Office of the UN High Commissioner for Human Rights)</li> </ul> <p><u>Language:</u> English / Italian</p>
	12.30-13.30		Lunch

	Orario	#	Panel details
●	13.30-15.30 Aemilia Hotel, Salottino Carducci	7/7	<p><i>Yawmo Suryoyo d-Bologna (Bologna Syriac Day): II. Syriac Presence Today in Europe</i> Ephrem Aboud <b>Ishac</b>, Fscire</p> <p>The second panel of "Yawmo Suryoyo", addresses the preservation and transformation of Syriac heritage in a diaspora context. Case studies from European countries will focus on particular communities and particular aspects of Syriac identity. It will discuss the life of the Syriac communities nowadays in the Middle East, India and in diaspora. The focus of this session will be given as well to the Sayfo genocide in 1915, which has been shaping the modern Syriac identity. The speakers will speak about the liturgical developments of the Syriac tradition and how it is necessary to speak about a liturgical reform, to fulfill the needs of a new reality especially in diaspora. The current wars in the Middle East led many of the Syriac people to leave their homelands with a lot of questions. Academic education can be one of the solutions to protect the ancient Syriac identity, which is the main goal for the Master of Arts Programme of Syriac Theology in Salzburg University.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Andreas <b>Schmoller</b> (Universität Salzburg), <i>"Sayfo continues today" – On the ambiguity of genocide discourses</i></li> <li>• Jobins <b>Antony</b> (Universität Salzburg), <i>The Syro Malabar presence in Europe</i></li> <li>• Oic <b>Sleeba</b> (Universität Salzburg), <i>St. Thomas Christians in Europe: A Malankara Perspective</i></li> <li>• V.M. <b>Josh</b>y (Universität Salzburg), <i>The relevance of Prayer in transforming faith in a context of Migration and life in Diaspora. An Evaluation of 'The Book of Common Prayer (Shimo)' of the Syrian Orthodox Church</i></li> </ul> <p><u>Language:</u> English</p>
●	13.30-15.30 Aemilia Hotel, Sala Canossa	7/11	<p><i>Diverse Issues in Inter-Religious Dialogue</i> Mario I <b>Aguiar</b>, Centre for the Study of Religion and Politics (CSRP), University of St Andrews</p> <p>For the intrinsic complexity of inter-religious dialogue, this panel will focus on intersectional perspectives regarding the past, present and future of IRD. Starting from a topological perspective, this panel will be divided into three sessions devoted to Europe, Africa &amp; the Middle East, and Asia.</p> <p>Session 2: <i>The African and Middle-Eastern Reflections</i></p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Jake <b>Cowpland</b> (CSRP, University of St Andrews), <i>God and the Gendered Politics of Shame: Theological Reflections on Emasculation in a Case Study of Somaliland</i></li> <li>• Marjorie <b>Gourlay</b> (CSRP, University of St Andrews), <i>In Search of Belonging: Syrian Refugee Narratives of Relocation</i></li> <li>• Matyas <b>Bodi</b> (CSRP, University of St Andrews), <i>Soomaali Masiixi: How do Somalis living in the U.K. convert to Christianity?</i></li> </ul> <p><u>Language:</u> English</p>

	Orario	#	Panel details
●	13.30-15.30 Aemilia Hotel, Sala Bibiena	7/21.2	<p><i>Tradition: a Russian Orthodox perspective. Understanding conservatism and modernity in Russian history and society</i> Marianna <b>Napolitano</b>, Fscire / Marcello <b>Garzaniti</b>, Università di Firenze</p> <p>In the Russian common feeling of the concept tradition refers both to national/ cultural and to spiritual/ethical elements. The ongoing debate about the role of tradition in religion and policy is connected to the redefinition of the Russian activity in the national and international arena in terms of moral duty and in order to defend its national pride in opposition to the West. Referring to Russian tradition, it is therefore possible to distinguish the Christian values, that come from the Orthodox heritage, from the traditional values, that go beyond the Christian core and are strictly connected to the conservative perspective of the political culture. The main aims of this panel are the discussion of the specific character of the Russian tradition, by analysing the concept's historical roots and its sociological and political manifestation, and by analysing the definition of the Russian tradition vis-à-vis the orthodox connections (pax orthodoxa) and the Western (modern) world.</p> <p><u>Chair:</u> Marianna <b>Napolitano</b> (Fscire) <u>Discussant:</u> Adriano <b>Roccucci</b> (Università Roma Tre)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Kristina <b>Stoeckl</b> (Universität Innsbruck/Central European University), <i>Traditional values in practice: moral conservative civil society mobilization in Russia</i></li> <li>• Regina <b>Elsner</b> (Centre for East European and International Studies, Berlin), <i>“Living tradition”? Changing and conserving tradition in current Russian Orthodox social ethics</i></li> <li>• Mikhail <b>Suslov</b> (Uppsala Universitet), <i>Russian Grossraum: Conservative Communitarianism in the Russian Discourses on Foreign Policy</i></li> <li>• Davor <b>Dzalto</b> (American University of Rome), <i>Our (Post)Modern Orthodoxy: “Anything Goes” (as Long as the Power Structures Remain)</i></li> </ul> <p><u>Language:</u> English</p>
●	13.30-15.30 Fscire, Second Floor, Sala 1	7/22.1	<p><i>The Primacy of the Bishop of Rome. Deep Roots and Historical Legacy</i> Davide <b>Dainese</b>, Università di Bologna</p> <p>The issue of the Primacy of the Bishop of Rome during the Late Antiquity is a well-researched topic in the fields of both History of Christianity and Roman History. Nevertheless, the researches of the last two decades – exp. those related to the figure and the legacy of the emperor Constantine the Great – still requires a bibliographical update in the perspective of a multidisciplinary approach. As a consequence, the main aim of this panel is to gather historians, jurists and theologians to discuss the main features of this historiographical problem between the III and the VI century.</p> <p><u>Chair:</u> Davide <b>Dainese</b> (Università di Bologna)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Tommaso <b>Gnoli</b> (Università di Bologna), <i>Considerazioni sul primato di Roma: il III secolo</i></li> <li>• Ramon <b>Teja</b> (Universidad de Cantabria), <i>La rivendicazione del primato romano nel contesto delle divisioni dell'episcopato fra Oriente e Occidente (sec. IV-V)</i></li> <li>• Philippe <b>Blaudeau</b> (Université d'Angers), <i>Rome et les sièges pétriniens (IV-VIIe s.): élaboration et réception d'un modèle géo-ecclésiologique</i></li> </ul> <p><u>Language:</u> English / Italian / Spanish</p>

	Orario	#	Panel details
●	13.30-15.30 Palazzo Poggi, Sala Magna Charta	7/32.1	<p><i>Use of websites and social networks to monitor religious cultural heritage at risk</i> Giuseppe <b>Maino</b>, Cities of Memory</p> <p>Introduction of the social networking platform helped to enhance communication: World has become a smaller place thanks to these software applications. However, little attention has been paid up to now to use of social networks for supporting knowledge and above all preservation of cultural heritage. In this panel, we propose to apply the communication skills and techniques made available through dedicated websites and social network platforms to the diffusion of information relevant to religious cultural heritage at risk. It is then possible, through an international collaboration based on social networking architecture, to identify the most appropriate methods to deepen the knowledge of the cultural religious heritage (movable, immovable and intangible) and the technical and operational criteria for adequate enhancement of this heritage that is more and more exposed to dangerous events.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Mitko <b>Panov</b></li> <li>• Donatella <b>Biagi</b> (Università di Bologna)</li> <li>• Rubin <b>Zemon</b></li> </ul> <p><u>Language:</u> English</p>
●	13.30-15.30 Aemilia Hotel, Salottino Pascoli	7/43	<p><i>The military, force and religion – current research on an ambivalent phenomenon</i> Markus <b>Thurau</b>, Center for Military History and Social Sciences of the Bundeswehr</p> <p>The panel broaches the tense relationship between religion and the military in history and the world of today. Despite the long period of peace in Europe, the world is not peaceful and we encounter in many parts of it wars and belligerent conflicts whose global consequences are also shaking the European states. The ideal of non-violence and the criticism of the just war theory collide with the international responsibility to protect. How do religious communities interpret the use of military force? What do they say about military ethics? What attitude do soldiers themselves have towards religion and ethics?</p> <p>A look into history is important in these contexts, since the relationship between religion and the military has undergone profound changes in the 20th century. How was the influence of religious communities on the civil-military relationship? What consequences had the interactions between religious beliefs and the military culture? How have chaplains interpreted war crimes?</p> <p><u>Chair:</u> Markus <b>Thurau</b>, Center for Military History and Social Sciences of the Bundeswehr</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Felix <b>Bohr</b> (Universität Göttingen), <i>“A confusing time without Christ...”. The fight of former military chaplains for the release of convicted Nazi criminals in post-war Europe</i></li> <li>• Nico <b>Ditscher</b> (Humboldt-Universität Berlin), <i>Missionaries in Uniform. Evangelicals and the U.S. Military during the Cold War</i></li> <li>• Meike <b>Wanner</b> (Center for Military History and Social Sciences of the Bundeswehr), <i>Empirical findings about religious issues in the German armed forces</i></li> <li>• Friedrich <b>Lohmann</b> (Bundeswehr University Munich), <i>Just Policing. A valuable alternative to the Just War theory?</i></li> </ul> <p><u>Language:</u> English</p>

	Orario	#	Panel details
●	13.30-14.30 Aemilia Hotel, Piazza	7/53	<p><i>Donne ed evangelizzazione in Europa. Da Gregorio Magno a Bonifacio di Fulda</i> Caterina <b>Ciriello</b>, Pontificia Università Urbaniana</p> <p>The panel would like to present my new book about the significant role of women from the fifth to the eighth century in the Christianization of Europe.</p> <p><u>Discussants</u>: Riccardo <b>Saccenti</b> (Fscire), Piero <b>Doria</b> (Archivio Segreto Vaticano), Serena <b>Noceti</b> [to be confirmed]</p> <p><u>Language</u>: Italian</p>
●	13.30-15.30 Ateliersi, Sala 2	7/61.5	<p><i>The EuARe Music Study Group – Extra Conference</i> Olivier <b>Tourny</b>, CNRS/Aix-Marseille Université</p> <p><u>Chair</u>: Olivier <b>Tourny</b> (CNRS/Aix-Marseille Université)</p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Marie-Emmanuelle <b>Torres</b> (Aix-Marseille Université), <i>Singing without Pleasure: to Chant to Control the Senses in Byzantine Monasteries (6th-15th c.)</i></li> <li>• Joan Maria <b>Martí Mendoza</b> (Institut de Ciències de l'Educació, Universitat Autònoma de Barcelona), <i>Singing the epistle: The Saint Stephen forced epistle's origins</i></li> <li>• Maria <b>Borghesi</b> (Hochschule für Musik "Carl Maria von Weber"/ Istituto Storico Germanico di Roma), <i>A Lutheran Composer in a Catholic Country: The Reception of J. S. Bach's Sacred Works in Italy</i></li> <li>• Chiara <b>Bertoglio</b> (Facoltà Teologica dell'Italia Settentrionale), <i>Music editions as interpretation: confessional traditions and the "holy texts"</i></li> </ul> <p><u>Language</u>: English</p>
●	13.30-15.30 Teatro San Leonardo	7/66	<p><i>Commonwealth as Crossroads: Freedom of Religion or Belief (FoRB) in the Commonwealth of Nations</i> M. Christian <b>Green</b>, Commonwealth Initiative for Freedom of Religion or Belief (CIFO RB)</p> <p>Since 2015, the Commonwealth Initiative for Freedom of Religion or Belief (CIFO RB) has studied the status of FoRB in the Commonwealth. Encompassing nations across a wide swath of the globe—from the Americas and Caribbean, to Africa, to Asia and the Pacific—the Commonwealth is a laboratory for understanding global developments in FoRB rights and restrictions. Papers on this panel will address the status of FoRB rights across the Commonwealth, from debates in the UK, Australia, &amp; Canada over the place of FoRB in national and foreign policy; to aspirational efforts to secure religious pluralism, harmony, and tolerance in South and Southeast Asia amid the reality of rising restrictions, particularly on religious minorities; to debates over religious freedom, secularism, and the state in the large a populous African nation of Nigeria. These Commonwealth developments will also be situated in the context of European and global norms and trends.</p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Monica <b>Toft</b> (Tufts University)</li> <li>• Erin <b>Wilson</b> (University of Groningen)</li> <li>• Fabio <b>Petito</b> (University of Sussex)</li> <li>• Ahmed <b>Garba</b> (Bauchi State University, Gadau)</li> <li>• M. Christian <b>Green</b> (CIFO RB)</li> </ul> <p><u>Language</u>: English</p>

	Orario	#	Panel details
●	13.30-15.30 Fscire, Sala Arancio	7/68.1 / 7/69.2	<p>69. <i>Teaching Islam to Young Muslims</i> Ignazio <b>De Francesco</b>, Piccola Famiglia dell'Annunziata</p> <p>The panel aims at launching an international interdisciplinary study group on the teaching of Islam to young Muslims and is willing to explore the role of Islam and its teaching within three learning environments: 1) at school, exploring the way Islam is taught during the hours of religious education; 2) at the mosque and in the prayer rooms; 3) on the web. Studies concerning the teaching of Islamic religion within history, language, literature and civic education classes are also welcome, because these four subjects contribute as well to the identity development of the youth. The research method could be synchronic, diachronic, interdisciplinary, transnational. It might work either on didactics materials (books, videos, etc.) or directly document the experience of the subjects involved in the religious education of youth.</p> <p><u>Chair</u>: Francesca <b>Cadeddu</b> (Fscire)</p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Ignazio <b>De Francesco</b> (Piccola Famiglia dell'Annunziata), <i>Teaching Islam in Times of Emergency: Tradition and/or Innovation? New Jordanian Textbooks as a major Case Study</i></li> <li>• Giulia <b>Castegnaro</b> (Università di Bologna), <i>Religious teaching and human rights in Jordan: the new religion textbook</i></li> <li>• Fatima Zahra <b>Dounasser</b> (Università di Modena e Reggio Emilia), <i>Islamic full Immersion for muslim Children</i></li> </ul> <p><u>Language</u>: English / Italian (simultaneous translation provided: ITA/ENG)</p> <p>68. <i>Religious education and Muslim detainees in Italy and Europe</i> Ignazio <b>De Francesco</b>, Piccola Famiglia dell'Annunziata</p> <p>The panel aims at exploring the issue of religious education of Muslim detainees in detention institutes in Italy and Europe. The high percentage of Muslims among the detainee population requires both to find new ways to guarantee the right to exercise their religion and to involve religion in the educational projects dedicated to them. What could educators do to make of Islam an asset for re-socialization and not a threat which needs to be neutralized? Are there alternatives to the search for a "moderate Islam"? How do educators work on Islamic religious education while also promoting pluralistic values, gender equality, individual freedoms and solidarity?</p> <p><u>Chair</u>: Francesca <b>Cadeddu</b> (Fscire)</p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Abu Abderrahman Wagih Saad <b>Hassan</b> (Associazione Islamica Italiana degli Imam e delle Guide Religiose), <i>Detenuti nelle carceri italiane</i></li> <li>• Ignazio <b>De Francesco</b> (Piccola Famiglia dell'Annunziata), <i>Arab/Muslim cultural heritage as a partner in re-education of Muslim inmates</i></li> <li>• Daniela <b>Milani</b> (Università di Milano), <i>Together in difference: Simurgh's challenge</i></li> </ul> <p><u>Language</u>: English / Italian (simultaneous translation provided: ITA/ENG; ARAB/ITA)</p>

	Orario	#	Panel details
●	13.30-15.30 Ateliersi, Sala 1	7/72.5	<p><i>Modern Philosophy of Religion: Concepts - Approaches - Methods</i> Hans-Peter <b>Grosshans</b>, European Society for the Philosophy of Religion (ESPR)</p> <p>The two days panel is organised by the European Society for the Philosophy of Religion (ESPR) and is about concepts, approaches and methods in modern philosophy of religion.</p> <p>The papers discuss the empirical turn in research on religion and its implications and limits, challenged by a new emphasis on metaphysics and on transcendental arguments in philosophy of religion. But as well papers may discuss, for example, new forms of critique of religion after the end of general abstract critique of religion, which help to evaluate critically concrete doctrines and practices of religions. But as well papers are welcome, which discuss aspects of important conceptions in philosophy of religion.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Anna <b>Lemańska</b> (Cardinal Stefan Wyszyński University in Warsaw), <i>Can sciences prove the existence of God?</i></li> <li>• Johnson Uchenna <b>Ozioko</b> (Pontificia Università Urbaniana), <i>Richard Swinburne's 'Cumulative' Approach in Defence of Theism: A Critical Appraisal</i></li> </ul> <p><u>Language:</u> English</p>
●	13.30-15.30 Aemilia Hotel, Sala Felsina	7/74.1	<p><i>How to teach religion in interdisciplinary context</i> Jocelyne <b>Cesari</b>, University of Birmingham/Georgetown University</p> <p>Even before 9/1, we have witnessed a significant increase in scholarship about religion and its influence on international conflicts and domestic politics. Research into religion and politics typically suffers from a familiar problem, whether it is a 'theological' topic within political sciences or a 'political' topic within theology and the study of religion: theologians often lack an adequate grounding in political science, and scholars of political science have not received formal training in theologies. In this respect, informed theological research (broadly conceived to include empirical inquiry) can play an important role in shaping the political international agendas that touch on religion such as conflict, the rule of law and human rights or sustainable development. To this purpose, creating the conditions for a truly interdisciplinary training of the new generation of scholars is key. This panel will present ongoing innovative experiences of such training currently happening either in political science or theology departments in Europe by discussing the challenges of designing curriculum, of teaching the same topic from a dual disciplinary point of view and expanding students experience without diluting their disciplinary credentials.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Nicholas <b>Adams</b> / Jocelyne <b>Cesari</b> (University of Birmingham), <i>Teaching religion and global politics from a dual perspective</i></li> <li>• Pasquale <b>Ferrara</b> / Paolo <b>Frizzi</b> (Sophia University), <i>Religion and epistemic pluralism: discursive and empirical learning</i></li> <li>• Fabio <b>Petito</b> (University of Sussex), <i>What's the link between teaching religions in global politics and decolonising the curriculum in an interdisciplinary context?</i></li> </ul> <p><u>Language:</u> English</p>

	Orario	#	Panel details
	13.30-15.30 Fscire, Second Floor, Sala 2	7/79.1	<p><i>The Francis Factor Five Years On: Taking Stock, Looking Forward</i> Gerard <b>Mannion</b>, Georgetown University</p> <p>These two sessions explore the papacy of Pope Francis as he nears the fifth anniversary of his election as pontiff. We invite submissions of papers of 20 mins length from multiple disciplinary angles, including but not limited to theological, historical, political, social, media, liturgical, economic, etc. etc. What have been the most significant achievements of the papacy so far? What have been the most important changes he has introduced across the church? What are the areas where there is work to do and where challenges remain? What features best epitomize his ecclesiological vision for the church and its mission? What have been his most astute appointments both in curial terms and in terms of the global episcopate? Among other areas of focus, the speakers will explore the ecclesiological, ecumenical and interreligious dialogue aspects of the pontificate as well as comparing Francis' papacy with other historical periods of church history.</p> <p><u>Chair:</u> Gerard <b>Mannion</b> (Georgetown University)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Margit <b>Eckholt</b> (Universität Osnabrück), <i>Pope Francis – Intercultural Dynamics in a 'Church in Motion'</i></li> <li>• Monica D. <b>Merutiu</b> (Babes-Bolyai University), <i>Pope Francis and the Ecumenical Quest for Justice for Migrants and Refugees</i></li> <li>• Maria Rosaria <b>Piccinni</b> (Università di Bari "Aldo Moro"), <i>Pope Francis and the Environmental Challenges of Our Times</i></li> <li>• Porsiana <b>Beatrice</b> (CSRP, University of St Andrews), <i>From Maritain's "Integral Humanism" to Pope Francis' "Integral Ecology": Reconnecting Reason with the Integrality of Humanity, and Humanity with the Integrality of Creation</i></li> </ul> <p><u>Language:</u> English</p>

	Orario	#	Panel details
●	13.30-15.30 Aemilia Hotel, Sala Bononia	7/80.1	<p><i>Religion and Human Rights: A Social Scientific Approach</i> Giuseppe <b>Giordan</b>, Università di Padova</p> <p>Being grounded in legal and philosophical discourses, human rights came into the focus of political scientists, anthropologists, and sociologists when the growing variance in implementation of human rights standards became more evident in different socio-political and cultural contexts. Within this frame, the relationship between Religion and Human rights attracts ever-increasing interest. Study of Religion and human rights is an interdisciplinary challenge for the social scientists as it appeals to understand the mechanisms of governing religion, schemes of religious agency differentiation, questioning by that what religion is and what can be considered as religious. This scientific enterprise forces to reconsider the disciplinary boundaries within social sciences and law, theology, and philosophy.</p> <p><u>Chair:</u> Giuseppe <b>Giordan</b> (Università di Padova)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Giuseppe <b>Giordan</b> (Università di Padova), <i>Religion and Human Rights: an Introduction</i></li> <li>• Olga <b>Breskaya</b> (Università di Padova), <i>Operationalizing Religious Freedom: Challengers and Opportunities for Empirical Sociology</i></li> <li>• Davide N. <b>Carnevale</b> (Università di Padova), <i>Moldovan Orthodoxies. Social Insecurity, Political Borders and the Debate about Religious Freedom</i></li> <li>• Alessandra <b>Cecolin</b> (University of Aberdeen), <i>From Silence To Be Silenced: The Case of Judaism in Iran</i></li> <li>• Mario <b>Ferrante</b> (Università di Palermo), <i>Migratory Phenomena, Human Rights and religious Freedom</i></li> <li>• Rosa <b>Geraci</b> (Università di Palermo), <i>In the confines of freedom of religion: Proselytism between law and crime</i></li> <li>• Marco <b>Guglielmi</b> (Università di Padova), <i>Surfing Modernity. Orthodox Christianity and the Question of Human Rights</i></li> </ul> <p><u>Language:</u> English</p>
●	13.30-15.30 Palazzo Poggi, Sala Carducci	7/88.1	<p><i>Women in ministry. Protestants and Catholics in dialogue</i> Elizabeth <b>Green</b>, Pastora battista / Letizia <b>Tomassone</b>, Facoltà Valdese di Teologia</p> <p>The acceptance of women into ordained ministry in Protestant churches has changed the shape of communication, government and membership within the church. It poses important ecumenical questions, also encouraging men in the churches to develop a greater awareness of their own partiality. In this panel we will analyze the results gained thus far in the context of the Protestant churches in Italy and their impact on the ecumenical dialogue with Catholic women theologians.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Letizia <b>Tomassone</b> (Facoltà Valdese di Teologia), <i>Ministre per matrimonio o ministre in proprio? il ruolo delle mogli di pastori nel protestantesimo</i></li> <li>• Elizabeth <b>Green</b> (Pastora battista), <i>Pastorato femminile, teologia, femminismo</i></li> <li>• Maria <b>Bonafede</b> (Pastora valdese), <i>Pastorato femminile e istituzione (governo della chiesa, a livello locale e nazionale, autorità)</i></li> </ul> <p><u>Language:</u> Italian (with English abstracts)</p>

	Orario	#	Panel details
●	13.30-15.30 Fscire, 116, Sala 1	7/103.1	<p><i>Teologia e Diritto canonico: attualità, sviluppi e problemi aperti dal contributo scientifico di Eugenio Corecco</i> Vincenzo <b>Pacillo</b>, Università di Modena e Reggio Emilia</p> <p>The figure of Eugenio Corecco is nodal for the current processes of scientific approach to religious laws: his peculiar vision of the relationship between theology and canon law is still fundamental for a deep understanding of the peculiarities that distinguish the legal systems based on religious beliefs.</p> <p>In particular, through the figure of Eugenio Corecco, our panel aims at reflecting on the relationship between theology and canon law. While some scholars emphasized that the scientific autonomy of canon law could to be admitted only by postulating his familiarity with the juridical experience of secular systems, Corecco stated that it is impossible to apply to canon law the proper methodology of secular juridical sciences; He was also convinced that canon law, as derived from the supernatural nature of the Church, should be considered a legal system derived from faith and not exclusively from reason.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Romeo <b>Astorri</b> (Università Cattolica del Sacro Cuore), <i>Teologia e diritto canonico: per una riflessione sul pensiero di Eugenio Corecco</i></li> <li>• Carlo <b>Fantappiè</b> (Università Roma Tre), <i>Ecclesiologia e canonistica (a partire da Eugenio Corecco)</i></li> <li>• Burkhard <b>Berkmann</b> (Katholisch-Theologischen Fakultät, Universität München), <i>Teologia e diritto canonico: l'approccio di Mörsdorf, l'eredità di Corecco e il suo impatto in Germania ed Austria con particolare attenzione ai diritti religiosi</i></li> </ul> <p><u>Language:</u> Italian</p>
●	14.30-15.30 Aemilia Hotel, Piazza	7/115	<p><i>The Holy Sepulchre in Jerusalem - Book Presentation</i> Renata <b>Salvarani</b>, European University of Rome</p> <p>Renata Salvarani's <i>The Holy Sepulchre in Jerusalem</i> (Hollister Verlag, 2018) is an historical guide book to the most important memorial place in the Christendom, focused the ecumanical context of the City. Spatial, architectural and urbanistic relationships between the Shrine and the context are also underlined.</p> <p><u>Language:</u> English</p>
●	13.30-15.30 Fscire, Sala Archivio	7/117	<p><i>Benedict XV. Pope Giacomo Della Chiesa in the world of the useless slaughter</i></p> <p><u>Co-chair:</u> Giulia <b>Grossi</b> and Alberto <b>Melloni</b> (Fscire)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Claus <b>Arnold</b> (Universität Mainz)</li> <li>• Patrick <b>Houlihan</b> (University of Oxford)</li> <li>• René <b>Schlott</b> (Zentrum für Zeithistorische Forschung, Potsdam)</li> </ul> <p><u>Language:</u> English</p>

	Orario	#	Panel details
●	13.30-15.30 Fscire, Sala Lettura	7/120.1	<p><i>Innovation and Religion</i></p> <p>Centro Studi Confronti / Fondazione Bruno Kessler / Fscire / Università di Verona / European Consortium for Church and State Research</p> <p>Session 1. <i>Il Dio dei migranti</i> (Centro Studi Confronti)</p> <p><u>Chair</u>: Alessia <b>Passarelli</b> (Centro Studi Confronti)</p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Paolo <b>Naso</b> (Sapienza-Università di Roma/Centro Studi Confronti)</li> <li>• Maurizio <b>Ambrosini</b> (Università di Milano)</li> <li>• Stefano <b>Allievi</b> (Università di Padova)</li> </ul> <p><u>Language</u>: Italian</p>
●	13.30-15.30 Aemilia Hotel, Sala Marconi	7/125.1	<p><i>Public space and religion, public space v. religion?</i></p> <p><u>Co-Chair</u>: Fabrizio <b>Barbon Di Marco</b> (College of Europe, Alumnus), Hannes <b>Mayer</b> (Universität Graz)</p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Fabrizio <b>Barbon Di Marco</b> (College of Europe, Alumnus), <i>Religion and Secularism in the EU: two sides of the same coin</i></li> <li>• Maria Helena <b>Guerra Pratas</b> (Sociedade Científica Universidade Católica Portuguesa), <i>Religious Freedom Violations In A Global World</i></li> <li>• Hannes <b>Mayer</b> (Universität Graz), <i>Military chaplaincy in the secular state</i></li> </ul> <p><u>Language</u>: English</p>
●	13.30-15.30 Aemilia Hotel, Sala Rubicone	7/130.2	<p><i>Church History and Canon Law</i></p> <p><u>Chair</u>: Edgar <b>Rops</b> (Independent Researcher)</p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Duco <b>Vollebregt</b> (KU Leuven), <i>Nox ut dies inluminabitur. The symbolic and ritual meaning of the night – and light in the night – in the Easter Vigil of Rome, Milan and Gaul</i></li> <li>• Daniel <b>Heide</b> (McGill University-Montreal), <i>The Origenism of Maximus Confessor: Critic or True Exegete?</i></li> <li>• Mateusz <b>Kusio</b> (University of Oxford), <i>The Beast on the Seven Hills – The Antichrist in the Political Imagination</i></li> <li>• Anastasios <b>Kantaros</b> (Aristotle University of Thessaloniki), <i>Il potere della Croce nell' epigramma bizantino; il caso di Eirini Doukena</i></li> <li>• Giulia <b>Cò</b> (Istituto Italiano per gli Studi Storici), <i>Causa utilitatis vel necessitatis: deposizione, condanna e trasferimento dei vescovi secondo il De episcoporum transmigratione</i></li> </ul> <p><u>Language</u>: English / Italian</p>
●	13.30-15.30 Fscire, Sala Riviste	7/132	<p><i>The Mystical Experience: Community Paths</i></p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Stanisław <b>Rabiej</b> (University of Warsaw), <i>Monasticism for integration nature and culture</i></li> <li>• Brett <b>Wilson</b> (Central European University), <i>Investigating a Late Ottoman Sufi Manual and its Legacy</i></li> </ul> <p><u>Language</u>: English</p>
	15.30-15.45		Break

	Orario	#	Panel details
●	15.45-17.45 Aemilia Hotel, Sala Canossa	7/10	<p><i>Diverse Issues in Inter-Religious Dialogue</i> Mario I <b>Aguiar</b>, Centre for the Study of Religion and Politics (CSRP), University of St Andrews</p> <p>For the intrinsic complexity of inter-religious dialogue, this panel will focus on intersectional perspectives regarding the past, present and future of IRD. Starting from a topological perspective, this panel will be divided into three sessions devoted to Europe, Africa &amp; the Middle East, and Asia.</p> <p>Session 3: <i>The European Reflections</i></p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Porsiana <b>Beatrice</b> (CSRP, University of St Andrews), <i>Promoting Integral Human Development: Pope Francis on Migrants and Refugees</i></li> <li>• Stefanie <b>Turkanik</b> (CSRP, University of St Andrews), <i>Dialogues in Political and Religious History: the massacres in Volhynia and Eastern Galicia (1943-1944)</i></li> <li>• Milja <b>Radovic</b> (CSRP, University of St Andrews), <i>'Talking Citizenship' – The Importance of Inter-Religious Dialogue in Shaping and Understanding Citizenship</i></li> </ul> <p><u>Language:</u> English</p>
●	15.45-17.45 Fscire, Second Floor, Sala 1	7/22.2	<p><i>The Primacy of the Bishop of Rome. Deep Roots and Historical Legacy</i> Davide <b>Dainese</b>, Università di Bologna</p> <p>The issue of the Primacy of the Bishop of Rome during the Late Antiquity is a well-researched topic in the fields of both History of Christianity and Roman History. Nevertheless, the researches of the last two decades – exp. those related to the figure and the legacy of the emperor Constantine the Great – still requires a bibliographical update in the perspective of a multidisciplinary approach. As a consequence, the main aim of this panel is to gather historians, jurists and theologians to discuss the main features of this historiographical problem between the III and the VI century.</p> <p><u>Chair:</u> Davide <b>Dainese</b> (Università di Bologna)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Tessa <b>Canella</b> (Sapienza-Università di Roma), <i>The Actus Silvestri as a support for Roma Primacy between V and VI centuries</i></li> <li>• Stefania <b>Pietrini</b> (Università di Siena), <i>Simplicio, Acacio e l'imperatore Zenone: i tentativi di affermazione del primato e il ruolo del princeps di Costantinopoli</i></li> <li>• Ulrico <b>Agnati</b> (Università di Parma), <i>Il primato petrino nel Sermo 4 (PL) di Leone Magno. Profili Giuridici</i></li> </ul> <p><u>Language:</u> English / Italian / Spanish</p>

	Orario	#	Panel details
●	15.45-17.45 Fscire, Sala Riviste	7/28	<p><i>Vers la fin du centenaire de la Grande Guerre: à propos du volume Diocèses en guerre. L'Église déchirée entre "Gott mit uns" et le "Dieu des armées, (Dir. X. Boniface - J. Heuclin), Septentrion Presses Universitaires, 2018</i></p> <p>Maria <b>Paiano</b>, Università di Firenze</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Maria <b>Paiano</b> (Università di Firenze), <i>Religion et Grande guerre à la fin du centenaire: état des études, pistes de recherche ouvertes</i></li> <li>• Xavier <b>Boniface</b> (Société d'histoire religieuse de la France), <i>Les Diocèses en guerre 1914-1918: un thème de recherche, un colloque, un livre</i></li> <li>• Giovanni <b>Cavagnini</b> (ISS Carlo Livi, Prato), <i>Un cas séparé. Le diocèse de Paris</i></li> <li>• Matteo <b>Caponi</b> (Università di Firenze/Università di Pisa), <i>Local/global: vers une histoire religieuse transnationale de la Grande Guerre</i></li> <li>• Marcello <b>Malpensa</b> (Independent Researcher), <i>L'épiscopat italien et la guerre</i></li> <li>• Umberto <b>Mazzone</b> (Università di Bologna), <i>Notes de lecture</i></li> </ul> <p><u>Language:</u> Italian and French</p>
●	15.45-17.45 Palazzo Poggi, Sala Magna Charta	7/32.2	<p><i>Use of websites and social networks to monitor religious cultural heritage at risk</i></p> <p>Giuseppe <b>Maino</b>, Cities of Memory</p> <p>Introduction of the social networking platform helped to enhance communication: World has become a smaller place thanks to these software applications. However, little attention has been paid up to now to use of social networks for supporting knowledge and above all preservation of cultural heritage. In this panel, we propose to apply the communication skills and techniques made available through dedicated websites and social network platforms to the diffusion of information relevant to religious cultural heritage at risk. It is then possible, through an international collaboration based on social networking architecture, to identify the most appropriate methods to deepen the knowledge of the cultural religious heritage (movable, immovable and intangible) and the technical and operational criteria for adequate enhancement of this heritage that is more and more exposed to dangerous events.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Isber <b>Sabrine</b></li> <li>• Eliyahu Eduardo <b>Muñoz C Peretz</b></li> </ul> <p><u>Language:</u> English</p>

	Orario	#	Panel details
●	15.45-17.45 Ateliersi, Sala 2	7/61.6	<p><i>The EuARe Music Study Group – Extra Conference</i> Olivier <b>Tourny</b>, CNRS/Aix-Marseille Université</p> <p><u>Chair</u>: Sander <b>Van Maas</b> (Universiteit van Amsterdam) <u>Discussants</u>: Serena <b>Facci</b> (Università di Roma “Tor Vergata”), Renée <b>Hattar</b> (Royal Institute for Inter-Faith Studies), Julien <b>Ferrando</b> (Aix-Marseille Université), Ivan <b>Moody</b> (Universidade NOVA de Lisboa), Sander <b>Van Maas</b> (Universiteit van Amsterdam), Olivier <b>Tourny</b> (CNRS/Aix-Marseille Université)</p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Maria <b>Gelpí</b> (ISCREB, Barcelona), <i>La iconoclasia en la abstracción y el atonalismo. Kandinsky y Schönberg</i></li> <li>• Rosa M. <b>Díaz Mayo</b> (Universidad Autónoma de Madrid, Centro Superior de Promoción e Investigación de la Música), <i>Religion as an enclave for cultural identity, through XXI century music</i></li> <li>• Jacob <b>McCarthy</b> (Università di Bologna), <i>The Apocryphon of Kanye West: Gnostic Spirituality and Hip-Hop in the Decade of Black Lives Matter</i></li> </ul> <p><u>Language</u>: English / Spanish</p>
●	15.45-17.45 Fscire, Sala Arancio	7/68.2	<p><i>Religious education and Muslim detainees in Italy and Europe</i> Ignazio <b>De Francesco</b>, Piccola Famiglia dell’Annunziata</p> <p>The panel aims at exploring the issue of religious education of Muslim detainees in detention institutes in Italy and Europe. The high percentage of Muslims among the detainee population requires both to find new ways to guarantee the right to exercise their religion and to involve religion in the educational projects dedicated to them. What could educators do to make of Islam an asset for re-socialization and not a threat which needs to be neutralized? Are there alternatives to the search for a “moderate Islam”? How do educators work on Islamic religious education while also promoting pluralistic values, gender equality, individual freedoms and solidarity?</p> <p><u>Chair</u>: Francesca <b>Cadeddu</b> (Fscire)</p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Fatma Zohra <b>Bouabid</b>, <i>Cultural mediation with Muslims inmates, and experience</i></li> <li>• Maurizio <b>Serofilli</b>, with Giorgia <b>Gariboldi</b> and Giulia <b>Cella</b> (Diathesis), <i>Immigrant cultural and religious heritage and education projects</i></li> <li>• Davide <b>Tacchini</b> (Friedrich-Schiller-Universität, Jena Center for Reconciliation Studies, Jena, Germany), <i>Muslim Leaders’ Training and Muslim Inmates in Italy and the USA. Any possible Comparison?</i></li> </ul> <p><u>Language</u>: English / Italian (simultaneous translation provided: ITA/ENG; ARAB/ITA)</p>

	Orario	#	Panel details
●	15.45-17.45 Ateliersi, Sala 1	7/72.6	<p><i>Modern Philosophy of Religion: Concepts - Approaches - Methods</i> Hans-Peter <b>Grosshans</b>, European Society for the Philosophy of Religion (ESPR)</p> <p>The two days panel is organised by the European Society for the Philosophy of Religion (ESPR) and is about concepts, approaches and methods in modern philosophy of religion.</p> <p>The papers discuss the empirical turn in research on religion and its implications and limits, challenged by a new emphasis on metaphysics and on transcendental arguments in philosophy of religion. But as well papers may discuss, for example, new forms of critique of religion after the end of general abstract critique of religion, which help to evaluate critically concrete doctrines and practices of religions. But as well papers are welcome, which discuss aspects of important conceptions in philosophy of religion.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• David <b>Worsley</b> (University of York), <i>Methodological Bedfellows? Analytic Theology and Modern Philosophy of Religion</i></li> <li>• Juuso <b>Loikkanen</b> (University of Eastern Finland), <i>A Crisis of Theology? Divine Action in the Age of Modern Science</i></li> <li>• Ignasi <b>Boada</b> (Observatori Blanquerna de Comunicació, Religió i Cultura, Universitat Ramon Llull), <i>What is Philosophy of Religion?</i></li> </ul> <p><u>Language:</u> English</p>
●	15.45-17.45 Aemilia Hotel, Sala Felsina	7/74.2	<p><i>How to teach religion in interdisciplinary context</i> Jocelyne <b>Cesari</b>, University of Birmingham/Georgetown University</p> <p>Even before 9/1, we have witnessed a significant increase in scholarship about religion and its influence on international conflicts and domestic politics. Research into religion and politics typically suffers from a familiar problem, whether it is a 'theological' topic within political sciences or a 'political' topic within theology and the study of religion: theologians often lack an adequate grounding in political science, and scholars of political science have not received formal training in theologies. In this respect, informed theological research (broadly conceived to include empirical inquiry) can play an important role in shaping the political international agendas that touch on religion such as conflict, the rule of law and human rights or sustainable development. To this purpose, creating the conditions for a truly interdisciplinary training of the new generation of scholars is key. This panel will present ongoing innovative experiences of such training currently happening either in political science or theology departments in Europe by discussing the challenges of designing curriculum, of teaching the same topic from a dual disciplinary point of view and expanding students experience without diluting their disciplinary credentials.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Joshua <b>Roose</b> (Australian Catholic University), <i>Overcoming Secular Bias in the teaching of Religion and Politics: Challenges and Opportunities</i></li> <li>• Elina <b>Vuola</b> (University of Helsinki), <i>Gender and religion: mutual challenges in interdisciplinary contexts</i></li> <li>• Erin <b>Wilson</b> (University of Groningen), <i>Multidisciplinary and multi-scalar approaches to teaching religion and politics?</i></li> <li>• Bryan <b>Turner</b> (Australian Catholic University), <i>The problems of teaching a comparative sociology of religion: de-constructing and re-constructing "world religions"</i></li> </ul> <p><u>Language:</u> English</p>

	Orario	#	Panel details
●	15.45-17.45 Fscire, Second Floor, Sala 2	7/79.2	<p><i>The Francis Factor Five Years On: Taking Stock, Looking Forward</i> Gerard <b>Mannion</b>, Georgetown University</p> <p>These two sessions explore the papacy of Pope Francis as he nears the fifth anniversary of his election as pontiff. We invite submissions of papers of 20 mins length from multiple disciplinary angles, including but not limited to theological, historical, political, social, media, liturgical, economic, etc. etc. What have been the most significant achievements of the papacy so far? What have been the most important changes he has introduced across the church? What are the areas where there is work to do and where challenges remain? What features best epitomize his ecclesiological vision for the church and its mission? What have been his most astute appointments both in curial terms and in terms of the global episcopate? Among other areas of focus, the speakers will explore the ecclesiological, ecumenical and interreligious dialogue aspects of the pontificate as well as comparing Francis' papacy with other historical periods of church history.</p> <p><u>Chair:</u> Peter <b>De Mey</b> (KU Leuven)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Mikko <b>Ketola</b> (University of Helsinki), <i>The Pope and Finland - The 'Francis Effect' in a Protestant Country</i></li> <li>• Ikenna Paschale <b>Okpaleke</b> (KU Leuven), <i>Pope Francis, Interreligious Encounter and Social Justice: What Africa Stands to Gain</i></li> <li>• Petra <b>Kuivala</b> (University of Helsinki), <i>The Policy of Empowerment: Pope Francis and Cuba</i></li> <li>• Gerard <b>Mannion</b> (Georgetown University), <i>Pope Francis and his American Discontents: Towards a Social and Political Revolution of Tenderness</i></li> </ul> <p><u>Language:</u> English</p>

	Orario	#	Panel details
●	15.45-17.45 Aemilia Hotel, Sala Bononia	7/80.2	<p><i>Religion and Human Rights: A Social Scientific Approach</i> Giuseppe <b>Giordan</b>, Università di Padova</p> <p>Being grounded in legal and philosophical discourses, human rights came into the focus of political scientists, anthropologists, and sociologists when the growing variance in implementation of human rights standards became more evident in different socio-political and cultural contexts. Within this frame, the relationship between Religion and Human rights attracts ever-increasing interest. Study of Religion and human rights is an interdisciplinary challenge for the social scientists as it appeals to understand the mechanisms of governing religion, schemes of religious agency differentiation, questioning by that what religion is and what can be considered as religious. This scientific enterprise forces to reconsider the disciplinary boundaries within social sciences and law, theology, and philosophy.</p> <p><u>Chair:</u> Giuseppe <b>Giordan</b> (Università di Padova)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Marco <b>Guglielmi</b> (Università di Padova), <i>Surfing Modernity. Orthodox Christianity and the Question of Human Rights</i></li> <li>• Lap Yan <b>Kung</b> (Chinese University of Hong Kong), <i>Human Dignity as Right and Virtue in Practice: Reflections from and on the Cross Removal Event in China</i></li> <li>• Yelena <b>Mazour-Matusevich</b> (École Pratique des Hautes Études), <i>Religion: a Sacred Order Within the Desacralized Universe</i></li> <li>• Adriana <b>Michilli</b> (Università di Padova), <i>Inter-religious Dialogue and Religious Freedom: A Case Study on the Education System in Post-Conflict Bosnia</i></li> <li>• Elena <b>Miroshnikova</b> (Pushkin State Leningrad University), <i>Change and Religion in Europe</i></li> <li>• Marco <b>Provenzano</b> (Université de Strasbourg), <i>Christians' rights during the Principate of Hadrian: tolerated or persecuted? A focus on Hadrian's policy in ancient Christian sources (II-IV)</i></li> <li>• Dorian <b>Saracino</b> (DISFOR/Università di Genova), <i>Religions in Prison. Ties, Identities and Ecological Analysis</i></li> </ul>
●	15.45-17.45 Palazzo Poggi, Sala Carducci	7/88.2	<p><i>Women in ministry. Protestants and Catholics in dialogue</i> Elizabeth <b>Green</b>, Pastora battista / Letizia <b>Tomassone</b>, Facoltà Valdese di Teologia</p> <p>The acceptance of women into ordained ministry in Protestant churches has changed the shape of communication, government and membership within the church. It poses important ecumenical questions, also encouraging men in the churches to develop a greater awareness of their own partiality. In this panel we will analyze the results gained thus far in the context of the Protestant churches in Italy and their impact on the ecumenical dialogue with Catholic women theologians.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Alessandra <b>Trotta</b> (Diacona valdese), <i>Diacone</i></li> <li>• Erika <b>Tomassone</b> (Pastora valdese), <i>Storia del pastorato femminile in Italia</i></li> <li>• Lidia <b>Maggi</b> (Pastora battista), <i>Ministero femminile e Scrittura</i></li> </ul> <p><u>Language:</u> Italian (with English abstracts)</p>

	Orario	#	Panel details
●	15.45-17.45 Fscire, 116, Sala 1	7/103.2	<p><i>Teologia e Diritto canonico: attualità, sviluppi e problemi aperti dal contributo scientifico di Eugenio Corecco</i> Vincenzo <b>Pacillo</b>, Università di Modena e Reggio Emilia</p> <p>The figure of Eugenio Corecco is nodal for the current processes of scientific approach to religious laws: his peculiar vision of the relationship between theology and canon law is still fundamental for a deep understanding of the peculiarities that distinguish the legal systems based on religious beliefs.</p> <p>In particular, through the figure of Eugenio Corecco, our panel aims at reflecting on the relationship between theology and canon law. While some scholars emphasized that the scientific autonomy of canon law could to be admitted only by postulating his familiarity with the juridical experience of secular systems, Corecco stated that it is impossible to apply to canon law the proper methodology of secular juridical sciences; He was also convinced that canon law, as derived from the supernatural nature of the Church, should be considered a legal system derived from faith and not exclusively from reason.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Vincenzo <b>Pacillo</b> (Università di Modena e Reggio Emilia), <i>Democrazia e partecipazione dei laici al governo della Chiesa: riflessioni a partire dal pensiero di Eugenio Corecco, con particolare riferimento al rapporto tra diritto canonico e teologia pastorale delle migrazioni</i></li> <li>• Daniela <b>Tarantino</b> (Università di Genova), <i>“Gratia perficit, non destruit naturam”. L’apporto di Corecco alla teologia post-conciliare del matrimonio</i></li> </ul> <p><u>Language:</u> Italian</p>
●	15.45-17.45 Fscire, Sala Lettura	7/120.2	<p><i>Innovation and Religion</i> Centro Studi Confronti / Fondazione Bruno Kessler / Fscire / Università di Verona / European Consortium for Church and State Research</p> <p>Session 2. <i>Co-creation and Religions</i> (Centro Studi Confronti / Fondazione Bruno Kessler / Università di Verona)</p> <p><u>Chair:</u> Claudio <b>Paravati</b> (Centro Studi Confronti)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Riccardo <b>Pozzo</b> (Università di Verona), <i>Social and cultural innovation</i></li> <li>• Andrea <b>Filippetti</b> (CNR), <i>Innovation Economics</i></li> <li>• Vania <b>Virgili</b> (Istituto Nazionale di Fisica Nucleare), <i>Cultural diversity and reflective societies: European initiatives and funding opportunities</i></li> <li>• Boris <b>Raehme</b> (Fondazione Bruno Kessler), <i>Digital Religion, the Supermarket, and the Commons</i></li> <li>• Ilaria <b>Valenzi</b> (Centro Studi Confronti), <i>The concept of co-creation in religion: legislative challenges</i></li> </ul> <p><u>Language:</u> Italian</p>

	Orario	#	Panel details
●	15.45-17.45 Fscire, Sala Archivio	7/121	<p><i>Citizenship, gender, religious identity</i> Forum per i Problemi della Pace e della Guerra</p> <p>This panel aims at exploring how the two dimensions of gender and religious identity interact in the construction of innovative models of citizenship, in the context of pluralist democracies. As European democracies are becoming increasingly multi-cultural and multi-religious, women's access to the public sphere is confronted with a new set of challenges as it may be denied both in the name of gender as well as in the name of "cultural diversity". Women's "rights" often ends up being a pawn in identity conflict that have little or nothing to do with a genuine commitment to gender justice. Adopting an intersectionality approach, the panel will discuss theoretical patterns as well as best practices that may empower and promote full agency and participation for women in post secular democratic societies.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Debora <b>Spini</b> (Syracuse University)</li> <li>• Anna <b>Loretoni</b> (Scuola Superiore Sant'Anna/Forum per i Problemi della Pace e della Guerra)</li> <li>• Alessia <b>Belli</b></li> </ul> <p><u>Language:</u> English</p>
●	15.45-17.45 Aemilia Hotel, Sala Marconi	7/125.2	<p><i>Public space and religion, public space v. religion?</i></p> <p><u>Co-Chair:</u> Fabrizio <b>Barbon Di Marco</b> (College of Europe, Alumnus), Hannes <b>Mayer</b> (Universität Graz)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Elena <b>Markova</b> (Lomonosov Moscow State University), <i>Is it really im(possible) to limit internal freedom of religion? Review of modern examples of interference with forum internum</i></li> <li>• Spyros <b>Kaltsas</b> (University of Thessaly/National and Kapodistrian University of Athens), <i>Pluralism and the Public Sphere in Post-Secular Society</i></li> <li>• Thomas <b>Bentley</b> (University of Aberdeen), <i>The confession and state forgiveness: Challenges and difficulties in the aftermath of colonial wrongdoing</i></li> <li>• José Ramón <b>Rodríguez Lago</b> (Universidad de Vigo), <i>Invoking the Spirit. The Religious Factor in the Life and Work of Salvador de Madariaga (1927-1957)</i></li> </ul> <p><u>Language:</u> English</p>

	Orario	#	Panel details
●	15.45-17.45 Aemilia Hotel, Salottino Carducci	7/126	<p><i>Tradition, Reform, Reformation</i></p> <p><u>Co-chair</u>: Marco <b>Giardini</b> (Independent Scholar) / Vera <b>Pozzi</b> (National Research University Higher School of Economics, Moscow)</p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Christine <b>Kooi</b> (Louisiana State University), <i>Calvinism and Pluralism in the Reformation of the Netherlands</i></li> <li>• Sabine <b>Hiebsch</b> (Theological University Kampen), <i>What is Dutch Lutheranism?</i></li> <li>• Aram <b>Shahin</b> (James Madison University), <i>Whoever Casts Off Obedience Has Committed an Act of Infidelity and Followed in the Path of Satan: Conformity and Rebellion in Early Islamic History</i></li> <li>• Marco <b>Giardini</b> (Independent Scholar), <i>Reception of “traditionalism” in Europe between universalism and religious exclusivism</i></li> <li>• Sherri <b>Johnson</b> (Louisiana State University), <i>Monastic Reform in Late Medieval Italy</i></li> <li>• Vera <b>Pozzi</b> (National Research University Higher School of Economics, Moscow), <i>The “Translation” of Christian Tradition in Olga Sedakova’s Contemporary Orthodox Perspective</i></li> </ul> <p><u>Language</u>: English</p>
●	15.45-17.45 Aemilia Hotel, Sala Rubicone	7/130.3	<p><i>Church History and Canon Law</i></p> <p><u>Chair</u>: Edgar <b>Rops</b> (Independent Researcher)</p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Edgar <b>Rops</b> (Independent Researcher), <i>Canon law in medieval Livonia: tradition and adaptation</i></li> <li>• Frederick <b>Lauritzen</b> (Scuola Grande di San Marco, Venezia), <i>Byzantine Anathemas</i></li> <li>• Annaleena <b>Sevillano</b> (University of Helsinki), <i>The Spanish Civil War as a Crusade in the pastoral letters of Spanish Bishops 1936–1939</i></li> <li>• Melanie <b>Barbato</b> (Universität Münster), <i>Immagini e retorica nei discorsi papali della serie televisiva The Young Pope</i></li> </ul>
●	16.45-17.45 Aemilia Hotel, Piazza	7/137	<p><i>Postsecular Catholicism – Book Presentation</i> Michele <b>Dillon</b>, University of New Hampshire</p> <p>The Catholic Church faces the challenge of maintaining its relevance in an increasingly secularized society. On issues ranging from sexuality and gender equality to economic policy and social welfare, the church hierarchy is frequently out-of-step with Catholics and non-Catholics alike. In <i>Postsecular Catholicism</i>, Michele Dillon argues that the Church’s relevance is increasingly contingent on its ability to incorporate secular experiences and expectations into the articulation of the Church’s teachings.</p> <p><u>Language</u>: English</p>

	Orario	#	Panel details
	18.00-19.30 Fscire, Sala Lettura	7/120.3	<p><i>Innovation and Religion</i> Centro Studi Confronti / Fondazione Bruno Kessler / Fscire / Università di Verona / European Consortium for Church and State Research</p> <p>Session 3. 2017, <i>l'annus mirabilis della Riforma</i> (Centro Studi Confronti / Fscire)</p> <p><u>Chair</u>: Paolo <b>Naso</b> (Sapienza-Università di Roma/Centro Studi Confronti)</p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Alberto <b>Melloni</b> (Fscire)</li> <li>• Daniele <b>Garrone</b> (Facoltà Valdese di teologia)</li> <li>• Silvana <b>Nitti</b> (Università di Napoli Federico II)</li> </ul> <p><u>Language</u>: Italian</p>
	20.30 Palazzo Re Enzo, Salone del Podestà		<u>Gala Dinner</u> (Gate opens at 19.30. Appetizers will be served)

**European Academy of Religion  
First Annual Conference  
5-8 March, 2018**

**Full Program**

**Thursday 8**

	Orario	#	Panel details
	09.00-10.00 Fscire, Sala Lettura	8/110	<p><u>Keynote lecture</u>: Philip <b>Reynolds</b> (Emory University) <i>Continuity and Change in the Story of Marriage as a Sacrament</i></p> <p><u>Language</u>: English</p>
	10.00-10.30		Break
	10.30-12.30 Fscire, Sala Arancio	8/16.1	<p><i>De-radicalizing and Preventing Religiously Motivated Terrorism</i> Laura Sabrina <b>Martucci</b>, Università di Bari "Aldo Moro"</p> <p>What is the real relationship between the existing forms of (religious) terrorism and Islam? And how do the constitutional democracies react in times of emergency and threats of so-called Islamic terrorism? The European Parliament Resolution on "Prevention of radicalisation and recruitment of European citizens by terrorist organisations" (no. 2015/2063) as well as the 2016 Italian draft law (A.C. 3558-A) have highlighted the need to combine repressive rules with preventive actions. This also means that, in order to prevent terrorist acts, the intercultural integration should be supported by measures of de-radicalisation. This approach will require a culture of tolerance and pluralism, which is able to discern the positive signals coming from the more moderate Muslims. The panel focuses the attention on these issues, while referring to the first program in Italy on de-radicalization, which is currently taking place in Bari under the supervision of the local Public Prosecutor.</p> <p><u>Chair</u>: Giuliano <b>Foschini</b> (Repubblica)</p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Francesco <b>Alicino</b> (Libera Università Mediterranea-Jean Monnet), <i>Radicalizzazione e emergenza del terrorismo</i></li> <li>• Yahya Y. <b>Pallavicini</b> (Comunità Religiosa Islamica Italiana), <i>Educazione e formazione come antidoto all'abuso violento della religione. Buone pratiche dell'Islam Italiano</i></li> <li>• Elzir <b>Izzeddin</b> (Unione Comunità Islamiche d'Italia), <i>La radicalizzazione e la prevenzione nelle Comunità islamiche</i></li> <li>• Nader <b>Akkad</b> (Centro Culturale Islamico di Trieste), <i>La radicalizzazione e la prevenzione nelle Comunità islamiche specifiche: l'esperienza della comunità di Trieste</i></li> </ul> <p><u>Language</u>: Italian</p>

	Orario	#	Panel details
	10.30-12.30 Fscire, Sala Riviste	8/22.3	<p><i>The Primacy of the Bishop of Rome. Deep Roots and Historical Legacy</i> Davide <b>Dainese</b>, Università di Bologna</p> <p>The issue of the Primacy of the Bishop of Rome during the Late Antiquity is a well-researched topic in the fields of both History of Christianity and Roman History. Nevertheless, the researches of the last two decades – exp. those related to the figure and the legacy of the emperor Constantine the Great – still requires a bibliographical update in the perspective of a multidisciplinary approach. As a consequence, the main aim of this panel is to gather historians, jurists and theologians to discuss the main features of this historiographical problem between the III and the VI century.</p> <p><u>Chair</u>: Philippe <b>Blaudeau</b> (Université d'Angers)</p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Beatrice <b>Girotti</b> (Università di Bologna), <i>Sidonio Apollinare e Ruricio di Limoges, Lettere di poeti e vescovi a confronto</i></li> <li>• Davide <b>Dainese</b> (Università di Bologna), <i>Episcopal Elections as a Religious-Historical Issue</i></li> <li>• Pablo <b>Argarate</b> (Universität Graz), <i>The Presentation of Primacy (and Synodality) during the First Millennium in the Documents of Ravenna (2007) and Chieti (2016) of the Joint International Commission for Theological Dialogue between the Roman Catholic Church and the Orthodox Church</i></li> <li>• Enrico <b>Morini</b> (Università di Bologna), <i>Il canone 34 degli Apostoli nell'interpretazione delle Chiese e nel dialogo tra le Chiese</i></li> </ul> <p><u>Language</u>: English / Italian / Spanish</p>

	Orario	#	Panel details
	10.30-12.30 Aemilia Hotel, Salottino Pascoli	8/25	<p><i>Religions, Spiritualities and Gender in Europe: where are we?</i> Anna <b>Fedele</b> (Centro em Rede de Investigação em Antropologia, Instituto Universitário de Lisboa) / Stefania <b>Palmisano</b> (Università di Torino)</p> <p>From the mid-1990s in Europe there has been an increasing scholarly interest in the intersections of gender and religion. The analysis of the transformations of religious expression within traditional religions as well as the study of contemporary forms of spirituality demonstrate a gendered specificity and suggest the necessity to introduce gender as a basic analytical category for the social scientific study of religion. This panel invites contributions using a gender lens to explore religious phenomena. These are some of the main topics we aim to address: - Female/Male/LGBTQ religious agency - The relationship between body and (public and private) space - Sexuality - Changing gender roles in a social context of hybridization processes - The (often ambivalent) role and status of women and members of the LGBTQ community in the administration of the sacred. Envisaging an interdisciplinary panel, we welcome contributions from different disciplines based on empirical research.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Stefania <b>Palmisano</b> (Università di Torino), <i>The red tent movement in Italy. Insights into female spirituality</i></li> <li>• Erika <b>Bernacchi</b> (University College of Dublin), <i>Goddess spirituality in the Italian context. Between women's empowerment and essentialisation</i></li> <li>• Anna <b>Fedele</b> (Centro em Rede de Investigação em Antropologia, Instituto Universitário de Lisboa), <i>Is popular Catholic devotion "a woman's thing"? Ethnographic reflections on male pilgrims to the Marian shrine of Fatima</i></li> <li>• Giuliana <b>Arnone</b> (Università di Padova), <i>"I love the Church too much to let it go that easily": Some ethnographic reflections on being gay and Catholic in Italy</i></li> <li>• Luciano <b>Kovacs</b> (Independent Researcher), <i>Coming out in Ecumenical Spaces for Queer Liberation</i></li> </ul> <p><u>Language:</u> English</p>

	Orario	#	Panel details
	10.30-12.30 Teatro San Leonardo	8/31.1	<p><i>Mondoreligioni/World of Religions. Meet Religions Face to Face</i> Emanuela Claudia <b>Del Re</b>, AIS/EPOS</p> <p>Mondoreligioni/World of Religions: a workshop by Emanuela Del Re [Coordinator of Sociology of Religion - Italian Sociological Association; President of EPOS] with Roberta Ricucci [Univ. of Turin; Coordinator of Research Network of Sociology of Religion - European Sociological Association]. A continuation of Mondoreligioni - a format that allows citizens to meet religious communities and religious communities to meet each other in a wide interactive and varied context - the workshop is organized in 2 parts: 1) presentations by Del Re and Ricucci on religions, migrations and citizenship, followed by the introduction of representatives of religious communities in Italy (Sikh, Muslim, Christian Orthodox et al.); 2) group discussions: participants split in groups to discuss issues related to the life of religions in Italy face to face with representatives of religious groups. The workshop aims at increasing knowledge on religions in Italy and awareness on citizenship and integration.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Emanuela <b>Del Re</b> (AIS/EPOS)</li> <li>• Roberta <b>Ricucci</b> (Università di Torino/Research Network of Sociology of Religion/European Sociological Association), <i>Discussing religious belonging in a migratory context: comparing and contrasting experiences among second generations in Italy</i></li> </ul> <p>With the participation of the representatives of the following religious communities: Ahmadiyya; GMI - Giovani Musulmani d'Italia; Sikh Sewa Society; Movimento dei Focolari</p> <p><u>Language:</u> English / Italian</p>

	Orario	#	Panel details
●	10.30-12.30 Aemilia Hotel, Sala Marconi	8/37.1	<p><i>Religious laws in progress. Dealing with the challenges proposed by religious laws reformability</i> Maria Luisa <b>Lo Giacco</b>, Università di Bari "Aldo Moro"</p> <p>Religious laws are at the center of complex dynamics involving individuals, communities and secular powers. In the context of the secularization process these laws seems to be subject to conflicting pressures. If on one hand their rootedness in immutable holy books implies the risk of the perception of their distance from everyday needs and the consequent distancing of the faithful, on the other the adoption of a modern approach causes resistances due to the concern for irredeemable rifts with the tradition and the theological framework This internal crisis is accompanied by a new contestualization of religion in the social arena which affects also the definition of the "distinction of orders" in law. Researching a balance between tradition and reformability, between law and theology, between past, present and future is a challenge for law and religion scholars. The aim of the Panel is to investigate the changes in religious laws and also their effects on secular legislations.</p> <p><u>Under the Patronage of: <b>Associazione dei docenti universitari della disciplina giuridica del fenomeno religioso (ADEC)</b></u></p> <p>Session 1: <i>The Comparative Perspective</i></p> <p><u>Chair:</u> Pierluigi <b>Consorti</b> (ADEC)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Giovanni <b>Blando</b> (Università di Napoli Federico II), <i>The Loss of "Axiomatic Nature" of Belief. Religious Rights Between Secularization and Pluralism</i></li> <li>• Federica <b>Botti</b> (Università di Bologna), <i>The 'gattopardesca' (ir) reformability of religious law in matters of end of life</i></li> <li>• Luigi Mariano <b>Guzzo</b> (Università Magna Graecia di Catanzaro), <i>May divine law change? Comparing ordained women in Christianities</i></li> <li>• Chiara <b>Lapi</b> (Università di Pisa), <i>Assets and Religious Marriage. The Mahr in Muslim Law, the Dowry in Hindu Law. The Civil Law in Canon Marriage. Reflections in the Light of Old and New Reforms</i></li> </ul> <p><u>Language:</u> English / Italian</p>

	Orario	#	Panel details
●	10.30-12.30 Aemilia Hotel, Sala Felsina	8/38.1	<p><i>The Orthodox Tradition and the Imperative of Reform</i> Pantelis <b>Kalaitzidis</b>, Volos Academy for Theological Studies</p> <p>The Orthodox Church defines itself as the church of the tradition that preserves the fullness of faith. In this line, the ecclesial tradition is presented by some contemporary Orthodox theologians as what is novel in history and comes from the depths of the eschaton, in order to restore everything. However, such an overemphasis on tradition in Orthodoxy, combined with historical factors (e.g. Ottoman yoke), often led to an understanding of any reform and even renewal as a betrayal of Orthodox tradition and spirituality. In this context the Orthodox Church finds itself trapped and stuck in a “fundamentalism of tradition.” This situation prevents the Orthodox Church from participating creatively and actively in today’s rapidly changing world. The present panel seeks to highlight the imperative and possibility to make room for reforms in Orthodoxy when its theology and experience be considered in the light of a robust theology of the Holy Spirit and an eschatological outlook.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Pantelis <b>Kalaitzidis</b> (Volos Academy for Theological Studies/Hellenic Open University/KU Leuven)</li> <li>• Michael <b>Hjäl</b>m (Sankt Ignatius Orthodox Academy, Stockholm/Stockholm School of Theology)</li> </ul> <p><u>Language:</u> English</p>
●	10.30-12.30 Fscire, Sala Archivio	8/50	<p><i>New perspectives on Jesus and the Gospels: Sources, Datation, Critical Text-Theories</i> Mauro <b>Pesce</b>, Centro Italiano di Studi Superiori sulle Religioni</p> <p>This panel offers innovative proposals on the historical Jesus, on the sources and datation of the non-canonical and canonical Gospels on the basis of new methodologies, social sciences, history of religions and critical theories of the texts.</p> <p><u>This panel is organized in partnership with: <b>Centro Italiano di Studi Superiori sulle Religioni (CISSR)</b></u></p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Adriana <b>Destro</b> / Mauro <b>Pesce</b> (Centro Italiano di Studi Superiori sulle Religioni), <i>How many Jesus’ followers in Jerusalem? Fractionation and divergencies (30-70 C.E.)</i></li> <li>• Claudio <b>Gianotto</b> (Università di Torino), <i>Il Vangelo degli Ebrei, Marcione e la formazione dei quattro vangeli canonici</i></li> <li>• Andrea <b>Annese</b> (Sapienza-Università di Roma), <i>The Sources of the Gospel of Thomas: New Research Trends. From the Synoptics to Paul</i></li> </ul> <p><u>Language:</u> English / Italian</p>

	Orario	#	Panel details
●	10.30-12.30 Aemilia Hotel, Sala Rubicone	8/85.1	<p><i>Religion - Tradition and Change</i> Andrzej <b>Mrozek</b>, Jagiellonian University in Krakow</p> <p>Religious ideas and institutions have been shaped through ages. However, social and cultural changes entail certain alterations within the religious cult and institutions, as well as new ways of producing and transferring religious ideas. The aim of the panel is to present the changes in religions of Europe, Middle East and Latin America over three epochs: antiquity, Middle Ages and present day. The panel is divided in three sessions with different topics:</p> <ol style="list-style-type: none"> <li>1. <u>Antiquity</u>: ancient Greek religion, philosophy and iconography; metempsychosis; religious vegetarianism;</li> <li>2. <u>Middle Ages</u>: Christian calendar; religious inscriptions on tombstones; religions of Balkans;</li> <li>3. <u>Present Day</u>: theories on religion and civilisation; religion in 20th and 21st century Europe; contemporary Mayan religion.</li> </ol> <p>Session 1: <i>Antiquity</i></p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Katarzyna <b>Kleczkowska</b> (Jagiellonian University in Kraków), <i>The Idea of Metempsychosis and its Influence on Traditional Greek Religion</i></li> <li>• Wawrzyniec <b>Miścicki</b> (Jagiellonian University in Krakow), <i>Across the scene. The syntagmatic changeability of figure of deities in Archaic Greek vase-painting</i></li> <li>• Damian <b>Miszczyński</b> (Jagiellonian University in Kraków), <i>Vegetarianism in Neoplatonism according to Porhyry - new condition of being a philosopher</i></li> <li>• Silvia <b>De Iudicibus</b> (ISSR Brescia/IC Pisogne/IC Sale Marasino), <i>Giustino e il cambiamento filosofico-religioso/ St. Justin Martyr - a new way of transferring religious ideas</i></li> </ul> <p><u>Language</u>: English / Italian / Polish</p>
●	10.30-12.30 Aemilia Hotel, Salottino Carducci	8/86.1	<p><i>Criticism of Transhumanism</i> Vladimir <b>Katasonov</b>, SS Cyrill and Methodius Institute of Advanced Studies (Moscow)</p> <p>On a wave of rapid development of modern technologies the problem of creation of artificial person, a cyborg, is more and more persistently put. Man endowed from God by the creative ability, aspires to compete to his Creator, aspires to create a more perfect being. It was formulated transhumanism program. On this way many technological victories have been gained: the mechanical analogues of human walking, problem of the pattern recognition was partly solved. The problem of creation of artificial intelligence rises before researchers more persistently. However, in a problem of electronic modelling of person two opposite traditions face: Christian anthropology and the nature of information technics.</p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Vladimir <b>Katasonov</b> (SS Cyrill and Methodius Institute of Advanced Studies), <i>Christian anthropology and the transhumanism problem</i></li> <li>• Luis Miguel <b>Torró Ferrero</b> (Pontificia Università Gregoriana), <i>Transhumanism and religion: an approach</i></li> <li>• Marius <b>Dorobantu</b> (Université de Strasbourg), <i>Problems posed by strong Artificial Intelligence to the theological concept of imago Dei</i></li> </ul> <p><u>Language</u>: English / Italian / Polish</p>

	Orario	#	Panel details
●	10.30-12.30 Fscire, Sala Lettura	8/91	<p data-bbox="651 217 1054 275"><i>Issues concerning plurality of Religions</i> Sergio <b>Sorrentino</b>, Università di Salerno</p> <p data-bbox="651 306 1394 887">In today conditions of a globalization and overlapping cultures religion (whatever it may mean) gets in a very difficult situation; one that makes it very hard to get off with suitable understanding of religious world. Religion is almost all over in our contemporary world either brought back to a relativism of beliefs (whatever belief is fitting for setting up a religious faith) or to a fundamentalism of a unique true religious faith. This way religion occurs mostly as a variety of human beliefs and practices that are based upon our striving for making a sense of our (known, imagined or desired) world or giving it a meaningful order. This very mobile universe of unfathomable plurality of religious beliefs (and practices) is constantly oscillating between the poles of irrelevance or meaningless matter (getting into relativism or irreligion) or of utmost and unique value (with the implied risk of integralism or fundamentalism) of human existence. Therefrom arise the necessity of better comprehending religion and her differring into a plurality. That might lead us (i.e. philosophy of religion, theology, and even peoples striving to understand religious universe) to better think of the nature and essence of religion, of the criteria of her authenticity or inauthenticity, of the reasons of her plurality on the level of individuals, groups and societies. In this panel we will try to discuss about the following issues:</p> <ol data-bbox="651 891 1394 1267" style="list-style-type: none"> <li>1. What is religion and what does distinguish religions from each other?</li> <li>2. What does make difference between religions or between religion and (not-, un-) a-religion?</li> <li>3. What does discriminate religion from a-religion and why? Indeed on the level of individual attitude in relation to God, to world (Universe), to our own cultural set; on the level of community or social group that makes up a belonging; on the level of membership of a human group or of a political society</li> <li>4. Religion against relativism (without religion): are all religions equally legitimate or are there criteria that legitimate a religious group (or individuals), or on the opposite de-legitimate them?</li> <li>5. Individuals, human groups, social sets or cultures on the background of religion.</li> </ol> <p data-bbox="651 1301 751 1328"><u>Speakers:</u></p> <ul data-bbox="651 1332 1358 1532" style="list-style-type: none"> <li>• Elisabetta <b>Ribet</b> (Université de Strasbourg), <i>Sacralisation of Technics and the notion of "nouveau sacré" by Jacques Ellul</i></li> <li>• Joy <b>Alumkal</b> (CITeS-Universidad de la Mística / Philosophy College, New Delhi), <i>Fundamentalism and Relativism in the Context of the Plurality of Religions: An Indian Analysis</i></li> <li>• Roberta <b>Cappellini</b> (Centro Interculturale Raimon Panikkar Italia), <i>Uniqueness and Plurality of Religions</i></li> </ul> <p data-bbox="651 1565 836 1592"><u>Language:</u> English</p>

	Orario	#	Panel details
●	10.30-12.30 Aemilia Hotel, Sala Canossa	8/94.1	<p><i>Litany in the Arts and Culture</i> Magdalena <b>Kowalska</b>, Witold <b>Sadowski</b> and Magdalena Maria <b>Kubas</b>, University of Warsaw</p> <p>The litany derives from ancient religious rites. Throughout the ages, however, it spread across many countries and became much more than a mere form of prayer. In our research on litanic verse we have traced the contribution to the litanic tradition of poetry of various European nations: <a href="http://www.wiersz.uw.edu.pl/gb/">http://www.wiersz.uw.edu.pl/gb/</a>. We propose to extend the scope of our research regarding the fact that the litany may be of interest to scholars specializing in areas such the emergence of national identities and religious minorities, the crossover between art and religion and the cultural exchanges between various nations. Scholars participating in our panel focus on litanies and their forms and representations in liturgy, literature, music, and the visual arts.</p> <p><u>Chair</u>: Witold <b>Sadowski</b> (University of Warsaw)</p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Uri <b>Gabbay</b> (Hebrew University of Jerusalem), <i>Litanies in the Sumerian Liturgy of Ancient Mesopotamia: A Mechanism of a 2000-Year Transmission History</i></li> <li>• Ioannis Ant. <b>Panagiotopoulos</b> (National and Kapodistrian University of Athens), <i>A Great Litany in Constantinople. The biggening and the history of the Litany from the Church of St. Mary of Blachernai to Hagia Sophia</i></li> <li>• Francesco <b>Galofaro</b> (Centro Universitario Bolognese di Etnosemiotica), <i>An Ethno-semiotic Glance at the Origins of Litanies</i></li> </ul> <p><u>Language</u>: English</p>

	Orario	#	Panel details
●	10.30-12.30 Aemilia Hotel, Sala Bononia	8/107.1	<p><i>New Frontiers of Technology and the Study of Religion: the Emerging and Transformative Role of Libraries, Universities, and Cultural Heritage Institutions</i> Amy <b>Phillips</b>, Georgetown University</p> <p>This will be a panel which showcases the work of libraries, academic or intellectual centers related to existing or ongoing projects that are born-digital or are digital representations of physical collections, or a hybrid of both. Attention will be give to philosophical and theoretical underpinnings which drive projects. Looking within the context of centers and libraries devoted to theological or religious studies collections, special attention will be paid to the impact these disciplines influence and shape burgeoning technologies or utilize already existing ones.</p> <p><u>Chair</u>: Amy <b>Phillips</b> (Georgetown University) / Christopher <b>Morse</b> (Université du Luxembourg)</p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Antonio <b>Gerace</b> (KU Leuven), <i>Codex Eyckensis: an Significant Evangelarium from the Eight Century. Textual Scholarship and Electronic Editing</i></li> <li>• Christopher <b>Morse</b> (Université du Luxembourg), <i>Designing for Rich-Prospect Browsing</i></li> <li>• Maura <b>Seale</b> (University of Michigan), <i>Historicizing the Library: Rethinking Library Pedagogy and Practice</i></li> <li>• Marianna <b>Shakhnovich</b> (St. Petersburg State University), <i>The Open Access Database: The Study of Religion in Social and Cultural Context of Russia in the 19th to First Half the of the 20th century and the Representation of Archival Materials on the History of Religions Studies in Russia</i></li> </ul> <p><u>Language</u>: English</p>
●	10.30-12.30 Fscire, 116, Sala 1	8/123.1	<p><i>Constructing communities, building identities</i></p> <p><u>Co-Chair</u>: Naomi <b>Hunt</b> (Kaïiciid) / Lukasz <b>Fajfer</b> (Universität Halle-Wittenberg)</p> <ul style="list-style-type: none"> <li>• Kerstin <b>Wonisch</b> and Roberta <b>Medda-Windischer</b> (EURAC Bolzano), <i>Old And New Minorities In The Middle East: Squaring The Circle Through Common Solutions</i></li> <li>• Daniel Felipe <b>Niño López</b> (Bethlehem University), <i>Religious identity and violence</i></li> <li>• Carlo <b>Aldrovandi</b> (Irish School of Ecumenics, Trinity College Dublin), <i>The Inclusion of the Excluded: Radical Jewish &amp; Islamic Actors and the Temple Mount/Haram al-Sharif Dispute</i></li> </ul> <p><u>Language</u>: English</p>
●	10.30-12.30 Aemilia Hotel, Sala Bibiena	8/124	<p><i>Courts and Religion. Approaches and Perspectives</i></p> <p><u>Chair</u>: Hans-Martien <b>ten Napel</b> (Leiden Law School)</p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Mason <b>Taylor</b> (The Open University), <i>The European Court of Human Rights: Substantive and Institutional Shifts Towards Religious Symbols</i></li> <li>• Hans-Martien <b>ten Napel</b> (Leiden Law School), <i>Comparative Constitutional Law and Natural Law</i></li> </ul> <p><u>Language</u>: English</p>

	Orario	#	Panel details
●	10.30-12.30 Fscire, Second Floor, Sala 1	8/138	<p><u>Round Table: History of Christianity Journals</u></p> <p><u>Chair</u> : Silvia <b>Scatena</b> (Cristianesimo nella storia)</p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Federico <b>Ruozzi</b> (Cristianesimo nella storia)</li> <li>• Giovanna <b>Sarti</b> (Il Mulino)</li> <li>• Mathijs <b>Lamberigts</b> (Revue d'Histoire Ecclésiastique)</li> <li>• Chris <b>VandenBorre</b> (Brepols Publishers)</li> <li>• Xavier <b>Boniface</b> (Revue d'histoire de l'Église de France)</li> <li>• Maria <b>Lupi</b> (Rivista di Storia della Chiesa in Italia)</li> <li>• Denis <b>Pelletier</b> (Archives de Sciences Sociales de Religions) [to be confirmed]</li> </ul> <p><u>Language</u>: English / Italian / French</p>
	12.30-13.30		Lunch
●	13.30-15.30 Fscire, Sala Arancio	8/16.2	<p><i>De-radicalizing and Preventing Religiously Motivated Terrorism</i> Laura Sabrina <b>Martucci</b>, Università di Bari "Aldo Moro"</p> <p>What is the real relationship between the existing forms of (religious) terrorism and Islam? And how do the constitutional democracies react in times of emergency and threats of so-called Islamic terrorism? The European Parliament Resolution on "Prevention of radicalisation and recruitment of European citizens by terrorist organisations" (no. 2015/2063) as well as the 2016 Italian draft law (A.C. 3558-A) have highlighted the need to combine repressive rules with preventive actions. This also means that, in order to prevent terrorist acts, the intercultural integration should be supported by measures of de-radicalisation. This approach will require a culture of tolerance and pluralism, which is able to discern the positive signals coming from the more moderate Muslims. The panel focuses the attention on these issues, while referring to the first program in Italy on de-radicalization, which is currently taking place in Bari under the supervision of the local Public Prosecutor.</p> <p><u>Chair</u>: Giuliano <b>Foschini</b> (Repubblica)</p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Antonio Felice <b>Uricchio</b> (Università di Bari "Aldo Moro"), <i>Il ruolo delle Istituzioni universitarie nella prevenzione della radicalizzazione e nei percorsi di deradicalizzazione</i></li> <li>• Antonio <b>Balsamo</b> (Procura generale presso la Corte di Cassazione), <i>Gli strumenti normativi anti-terrorismo</i></li> <li>• Stefano <b>Dambruoso</b> (Camera dei Deputati), <i>Misure per la prevenzione della radicalizzazione e dell'estremismo jihadista</i></li> <li>• Francesca <b>La Malfa</b> (Corte d'Appello Bari), <i>Misure di prevenzione e deradicalizzazione: case studies</i></li> <li>• Laura Sabrina <b>Martucci</b> (Università di Bari "Aldo Moro"), <i>I percorsi di deradicalizzazione e l'attività di contro-narrativa fondata sulla Costituzione</i></li> </ul> <p><u>Language</u>: Italian</p>

	Orario	#	Panel details
●	13.30-15.30 Fscire, Second Floor, Sala 1	8/17.2	<p><i>Religious universities and professional education: Positive Influence or Prejudicial effect?</i> Jessica <b>Giles</b>, The Open University</p> <p>This panel will consider issues arising from the appeal in <i>Law Society of British Columbia v. Trinity Western University, et al.</i> and related cases: (OJLR [2017] 6(1), pp 207–210, 210-213, 213-215). In those cases, the Canadian bar associations refused to approve TWU as a recognized law school because of a community covenant, including a chastity clause, signed by students upon admission to the university. The case has implications in relation to the autonomous existence of religious communities and how far religiously-affiliated academic institutions can establish voluntary religious codes of conduct; the extent to which the right to freedom of religion and belief is linked to the ability of individuals to manifest their beliefs within communities and; the extent of the right to freedom of association. The panel will also discuss the implications of TWU for the study and teaching of professional ethics.</p> <p><u>Chair:</u> Jessica <b>Giles</b> (The Open University)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Michael P. <b>Moreland</b> (Eleanor H. McCullen Center for Law, Religion and Public Policy, Villanova University)</li> <li>• Asher <b>Maoz</b> (Peres Academic Center Law School)</li> <li>• Elizabeth <b>Clark</b> (International Center for Law and Religion Studies, Brigham Young University)</li> <li>• Mark <b>Hill</b> (Centre for Law and Religion, Cardiff University) [to be confirmed]</li> </ul> <p><u>Language:</u> English</p>
●	13.30-15.30 Teatro San Leonardo	8/31.2	<p><i>Mondoreligioni/World of Religions. Meet Religions Face to Face</i> Emanuela Claudia <b>Del Re</b>, AIS/EPOS</p> <p>Mondoreligioni/World of Religions: a workshop by Emanuela Del Re [Coordinator of Sociology of Religion - Italian Sociological Association; President of EPOS] with Roberta Ricucci [Univ. of Turin; Coordinator of Research Network of Sociology of Religion - European Sociological Association]. A continuation of Mondoreligioni - a format that allows citizens to meet religious communities and religious communities to meet each other in a wide interactive and varied context - the workshop is organized in 2 parts: 1) presentations by Del Re and Ricucci on religions, migrations and citizenship, followed by the introduction of representatives of religious communities in Italy (Sikh, Muslim, Christian Orthodox et al.); 2) group discussions: participants split in groups to discuss issues related to the life of religions in Italy face to face with representatives of religious groups. The workshop aims at increasing knowledge on religions in Italy and awareness on citizenship and integration.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Emanuela <b>Del Re</b> (AIS/EPOS)</li> <li>• Roberta <b>Ricucci</b> (Università di Torino/Research Network of Sociology of Religion/European Sociological Association), <i>Discussing religious belonging in a migratory context: comparing and contrasting experiences among second generations in Italy</i></li> </ul> <p>With the participation of the representatives of the following religious communities: Ahmadiyya; GMI - Giovani Musulmani d'Italia; Sikh Sewa Society; Movimento dei Focolari</p> <p><u>Language:</u> English / Italian</p>

	Orario	#	Panel details
●	13.30-15.30 Aemilia Hotel, Sala Marconi	8/37.2	<p><i>Religious laws in progress. Dealing with the challenges proposed by religious laws reformability</i>  <b>Maria Luisa Lo Giacco</b>, Università di Bari "Aldo Moro"</p> <p>Religious laws are at the center of complex dynamics involving individuals, communities and secular powers. In the context of the secularization process these laws seems to be subject to conflicting pressures. If on one hand their rootedness in immutable holy books implies the risk of the perception of their distance from everyday needs and the consequent distancing of the faithful, on the other the adoption of a modern approach causes resistances due to the concern for irredeemable rifts with the tradition and the theological framework This internal crisis is accompanied by a new contestualization of religion in the social arena which affects also the definition of the "distinction of orders" in law. Researching a balance between tradition and reformability, between law and theology, between past, present and future is a challenge for law and religion scholars. The aim of the Panel is to investigate the changes in religious laws and also their effects on secular legislations.</p> <p><u>Under the Patronage of: <b>Associazione dei docenti universitari della disciplina giuridica del fenomeno religioso (ADEC)</b></u></p> <p>Session 2: <i>Reform and Reformability in Canon Law</i></p> <p><u>Chair:</u> Pierluigi <b>Consorti</b> (ADEC)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Cristina <b>Dalla Villa</b> (Università di Teramo), <i>The canonical configuration of the right of association within the right of exercise of the Charism</i></li> <li>• Maria Luisa <b>Lo Giacco</b>, (Università di Bari "Aldo Moro"), <i>Caritas as an interpretative standard in the recent reforms of canon law</i></li> <li>• Adelaide <b>Madera</b> (Università di Messina), <i>The status of remarried divorced couples in canon law: towards a renovation in the light of continuity</i></li> <li>• Daniela <b>Tarantino</b> (Università di Genova), <i>The protection of the faithful's privacy in the Codex Iuris Canonici: an evolving right?</i></li> <li>• Angela Patrizia <b>Tavani</b> (Università di Bari "Aldo Moro"), <i>The evolution of the figure of the laics in the law of the Church: towards a full ownership of the judicial function?</i></li> </ul> <p><u>Language:</u> English / Italian</p>

	Orario	#	Panel details
●	13.30-15.30 Aemilia Hotel, Sala Felsina	8/38.2	<p><i>The Orthodox Tradition and the Imperative of Reform</i> Pantelis <b>Kalaitzidis</b>, Volos Academy for Theological Studies</p> <p>The Orthodox Church defines itself as the church of the tradition that preserves the fullness of faith. In this line, the ecclesial tradition is presented by some contemporary Orthodox theologians as what is novel in history and comes from the depths of the eschaton, in order to restore everything. However, such an overemphasis on tradition in Orthodoxy, combined with historical factors (e.g. Ottoman yoke), often led to an understanding of any reform and even renewal as a betrayal of Orthodox tradition and spirituality. In this context the Orthodox Church finds itself trapped and stuck in a “fundamentalism of tradition.” This situation prevents the Orthodox Church from participating creatively and actively in today’s rapidly changing world. The present panel seeks to highlight the imperative and possibility to make room for reforms in Orthodoxy when its theology and experience be considered in the light of a robust theology of the Holy Spirit and an eschatological outlook.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Alberto <b>Melloni</b> (Fscire)</li> <li>• Petre <b>Maican</b> (Independent Researcher)</li> <li>• Nikolaos <b>Kouremenos</b> (National and Kapodistrian University of Athens/Volos Academy for Theological Studies)</li> </ul> <p><u>Language:</u> English</p>
●	13.30-15.30 Aemilia Hotel, Sala Bibiena	8/48	<p><i>Ethics and Migration – Ideal paradigmatic-religious concepts in past and present</i> Marcus <b>Held</b>, Universität Mainz</p> <p>Global migration is one of the biggest challenges many societies face today. The ethical reflection is part of the manifold discussions about migration and flight. So play questions of ethical duties, responsibility - is it individual, collective or even global to understand - as well as the discussion between communitarian versus cosmopolitan explanatory approaches a significant role. There will be questions about the available, religious-meaning-orientated models in the past and present. Which models offer religious scriptures, practices and artefacts, traditions and cultures to develop an “Ethics of migration” and how they provide links to current cultural theories and developments?</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Marcus <b>Held</b> (Universität Mainz), <i>The other side of hope!? Toward aspects of an ethic of integration</i></li> <li>• Rebecca <b>Meier</b> (Universität Paderborn / Sonoma State University), <i>Empathy - Where Integration Starts and Islamophobia Ends?</i></li> <li>• Sonja <b>Beckmayer</b> (Universität Mainz), <i>Religiöse Artefakte im Kontext der Migration. Praktisch-theologische Überlegungen zur Bedeutung der Dinge</i></li> <li>• Anna Maria <b>Bortz</b> (Universität Mainz), <i>The Second Exodus. Social Resilience and Vulnerability in the Book of Ezra</i></li> </ul> <p><u>Language:</u> English / German</p>

	Orario	#	Panel details
	13.30-15.30 Fscire, Sala Archivio	8/51	<p><i>Theology and Media Theory</i> Frantisek <b>Stech</b>, Centre of Theology, Philosophy and Media Theory / Catholic Theological Faculty / Charles University</p> <p>“Theology and Media Theory” panel aims at investigating synergies between fields mentioned in its title. Medium and mediation are not untouched phenomena in Christian theology, yet there is no such thing like theological media theory. From this vantage point it is possible to come to conclusion that theology today needs to develop its own media theory. At the same time, it may be objected that secular media theory has a long tradition of discerning what medium and process of mediation is, thus why do we need a distinct theological media theory in situation when discourses on media continue to multiply? We may claim against this objection that theory lacking the space for God does not satisfy believing mind, and perhaps also that theology has a valuable perspective to offer in contemporary debates related to media theory. Media world significantly transforms the human subjectivity, and this fact asks for new theological reflection of humanity and the self.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Frantisek <b>Stech</b> (Charles University)</li> <li>• Martin <b>Koci</b> (Charles University)</li> <li>• Virgil <b>Brower</b> (Northwestern University/Charles University)</li> </ul> <p><u>Language:</u> English</p>
	13.30-15.30 Aemilia Hotel, Salottino Pascoli	8/58	<p><i>Christianity in the context of the emergence of contemporary nationalism</i> Grzegorz <b>Sokołowski</b>, The Social Observatory (Observatorium Społeczne) / Radosław <b>Michalski</b>, European University Institute</p> <p>In recent years in the Western countries there has been an intensive growth of groups propagating nationalistic ideologies. Media reports and observations from social media sites have been confirmed in the recent wave of research from PEW. In addition, this research has shown that nationalist groups are building their identities on the basis of religion, justifying their activities as being mandated by God, by love for one’s country, and consequently presenting their actions as a virtue. On the basis of a panel discussion we aim to familiarize ourselves with the core principles of contemporary nationalist movements, in particular their attempts at providing religious justifications for these principles. We will seek to analyse in detail the reactions of representatives of various Christian traditions to the appearance of nationalist groups.</p> <p><u>Language:</u> English / Italian</p>

	Orario	#	Panel details
●	13.30-15.30 Aemilia Hotel, Sala Rubicone	8/85.2	<p><i>Religion - Tradition and Change</i> Andrzej <b>Mrozek</b>, Jagiellonian University in Krakow</p> <p>Religious ideas and institutions have been shaped through ages. However, social and cultural changes entail certain alterations within the religious cult and institutions, as well as new ways of producing and transferring religious ideas. The aim of the panel is to present the changes in religions of Europe, Middle East and Latin America over three epochs: antiquity, Middle Ages and present day. The panel is divided in three sessions with different topics:</p> <ol style="list-style-type: none"> <li>1. <u>Antiquity</u>: ancient Greek religion, philosophy and iconography; metempsychosis; religious vegetarianism;</li> <li>2. <u>Middle Ages</u>: Christian calendar; religious inscriptions on tombstones; religions of Balkans;</li> <li>3. <u>Present Day</u>: theories on religion and civilisation; religion in 20th and 21st century Europe; contemporary Mayan religion.</li> </ol> <p>Session 2: <i>Middle Ages</i></p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Natalia <b>Naumow</b> (Università di Padova/Università Ca' Foscari, Venezia), <i>The Julian calendar as a dogma of faith</i></li> <li>• Łukasz <b>Byrski</b> (Jagiellonian University in Krakow, Faculty of Philosophy, Institute for the Study of Religion), <i>Message from the Dead on the Medieval Balkan Tombstones</i></li> <li>• Ana <b>Vujković Šakanović</b> (University of Novi Sad, Faculty of Philosophy), <i>Medieval crkvina and crkvište in the area of Bosnia and Hercegovina</i></li> </ul> <p><u>Language</u>: English / Italian / Polish</p>
●	13.30-15.30 Aemilia Hotel, Salottino Carducci	8/86.2	<p><i>Criticism of Transhumanism</i> Vladimir <b>Katasonov</b>, SS Cyrill and Methodius Institute of Advanced Studies (Moscow)</p> <p>On a wave of rapid development of modern technologies the problem of creation of artificial person, a cyborg, is more and more persistently put. Man endowed from God by the creative ability, aspires to compete to his Creator, aspires to create a more perfect being. It was formulated transhumanism program. On this way many technological victories have been gained: the mechanical analogues of human walking, problem of the pattern recognition was partly solved. The problem of creation of artificial intelligence rises before researchers more persistently. However, in a problem of electronic modelling of person two opposite traditions face: Christian anthropology and the nature of information technics.</p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Vladimir <b>Shmaliy</b> (St. Cyril and Methodius Postgraduate school, Moscow), <i>Artificial Intelligence as a challenge and a promise for Orthodox Theology</i></li> <li>• Iryna <b>Rozhdestvenskaya</b> (Independent Researcher), <i>Contemporary anthropological challenges for Theology</i></li> </ul> <p><u>Language</u>: English / Italian / Polish</p>

	Orario	#	Panel details
●	13.30-15.30 Aemilia Hotel, Sala Canossa	8/94.2	<p><i>Litany in the Arts and Culture</i> Magdalena <b>Kowalska</b>, Witold <b>Sadowski</b> and Magdalena Maria <b>Kubas</b>, University of Warsaw</p> <p>The litany derives from ancient religious rites. Throughout the ages, however, it spread across many countries and became much more than a mere form of prayer. In our research on litanic verse we have traced the contribution to the litanic tradition of poetry of various European nations: <a href="http://www.wiersz.uw.edu.pl/gb/">http://www.wiersz.uw.edu.pl/gb/</a>. We propose to extend the scope of our research regarding the fact that the litany may be of interest to scholars specializing in areas such the emergence of national identities and religious minorities, the crossover between art and religion and the cultural exchanges between various nations. Scholars participating in our panel focus on litanies and their forms and representations in liturgy, literature, music, and the visual arts.</p> <p><u>Chair</u>: Magdalena <b>Kowalska</b> (University of Warsaw)</p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Christos G. <b>Karagiannis</b> (National and Kapodistrian University of Athens), <i>Aspects of Litany in the Old Testament</i></li> <li>• Witold <b>Sadowski</b> (University of Warsaw), <i>The Concentric Space-Time as Reflected in Litanic Verse</i></li> <li>• Magdalena Maria <b>Kubas</b> (University of Warsaw), <i>Litanic Antonomasia: Some Rhetorical Aspects</i></li> </ul> <p><u>Language</u>: English</p>
●	13.30-15.30 Aemilia Hotel, Sala Bononia	8/107.2	<p><i>New Frontiers of Technology and the Study of Religion: the Emerging and Transformative Role of Libraries, Universities, and Cultural Heritage Institutions</i> Amy <b>Phillips</b>, Georgetown University</p> <p>This will be a panel which showcases the work of libraries, academic or intellectual centers related to existing or ongoing projects that are born-digital or are digital representations of physical collections, or a hybrid of both. Attention will be give to philosophical and theoretical underpinnings which drive projects. Looking within the context of centers and libraries devoted to theological or religious studies collections, special attention will be paid to the impact these disciplines influence and shape burgeoning technologies or utilize already existing ones.</p> <p><u>Co-Chair</u>: Amy <b>Phillips</b> (Georgetown University) / Christopher <b>Morse</b> (Université du Luxembourg)</p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Svetla <b>Shapkalova</b> and Georgeta <b>Nazarska</b> (University of Library Studies and Information Technologies), <i>Teaching Religion and Cultural Heritage: a Best Practice from Bulgaria</i></li> <li>• Ekaterina <b>Teryukova</b> (The State Museum of the History of Religion), <i>The Representation of Religious Artifacts from the Collections of the State Museum of The History of Religion in the Open Access Data Base Projects on the History of Religious Studies in Russia</i></li> <li>• Samuel <b>Wagner</b> (Georgetown University), <i>Nostra Aetate - The Leaven of Good: An Interview Series</i></li> </ul> <p><u>Language</u>: English</p>

	Orario	#	Panel details
●	13.30-15.30 Fscire, Sala Riviste	8/113	<p><i>Sacred Places and Cultural Heritage Protection from Multi-disciplinary Perspectives</i> Peter <b>Petkoff</b>, Brunel Law School and Regent's Park College</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Peter <b>Petkoff</b> (Brunel Law School and Regent's Park College, Oxford)</li> <li>• Alberto <b>Melloni</b> (Fscire)</li> <li>• Cole <b>Durham</b> (Brigham Young University)</li> <li>• Mario <b>Ricca</b> (Università di Parma)</li> <li>• Anthony <b>O'Mahony</b> (Heythrop College)</li> </ul>
●	13.30-15.30 Fscire, Sala Lettura	8/120.4	<p><i>Innovation and Religion</i> Centro Studi Confronti / Fondazione Bruno Kessler / Fscire / Università di Verona / European Consortium for Church and State Research</p> <p>Session 4. <i>God save the queen and the laïcité? A debate on the contemporary challenge to the French and English relationship between the State and religions</i> (Centro Studi Confronti / Fondazione Bruno Kessler / European Consortium for Church and State Research)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Francis <b>Messner</b> (Université de Strasbourg / UMR DRES)</li> <li>• Mark <b>Hill</b> (Centre for Law and Religion, Cardiff University)</li> <li>• Marco <b>Ventura</b> (Fondazione Bruno Kessler)</li> </ul> <p><u>Language:</u> English / French</p>
●	13.30-15.30 Fscire, 116, Sala 1	8/123.2	<p><i>Constructing communities, building identities</i></p> <p><u>Chair:</u> Naomi <b>Hunt</b> (Kaiiciid) / Lukasz <b>Fajfer</b> (Universität Halle-Wittenberg)</p> <ul style="list-style-type: none"> <li>• Lukasz <b>Fajfer</b> (Universität Halle-Wittenberg), <i>Protestant mission among Jews in 18th century Europe. Dialogue or clash of cultures?</i></li> <li>• Roy <b>Jrejiry</b> (Lebanese University Beirut), <i>The Religious dimension in the Israeli-Lebanese Conflict discourses: A Case study on the "July 2006 War</i></li> <li>• Daniel <b>Munteanu</b> (Faculty of Orthodox Theology and Educational Science of the Valahia University of Targoviste, Romania), <i>Religious and Cultural Identity. Orthodox Contribution to a Postcolonial and Interreligious Ethics</i></li> </ul> <p><u>Language:</u> English</p>
			Break

	Orario	#	Panel details
	15.45-17.45 Fscire, Sala Arancio	8/16.3	<p><i>De-radicalizing and Preventing Religiously Motivated Terrorism</i> Laura Sabrina <b>Martucci</b>, Università di Bari "Aldo Moro"</p> <p>What is the real relationship between the existing forms of (religious) terrorism and Islam? And how do the constitutional democracies react in times of emergency and threats of so-called Islamic terrorism? The European Parliament Resolution on "Prevention of radicalisation and recruitment of European citizens by terrorist organisations" (no. 2015/2063) as well as the 2016 Italian draft law (A.C. 3558-A) have highlighted the need to combine repressive rules with preventive actions. This also means that, in order to prevent terrorist acts, the intercultural integration should be supported by measures of de-radicalisation. This approach will require a culture of tolerance and pluralism, which is able to discern the positive signals coming from the more moderate Muslims. The panel focuses the attention on these issues, while referring to the first program in Italy on de-radicalization, which is currently taking place in Bari under the supervision of the local Public Prosecutor.</p> <p><u>Chair:</u> Giuliano <b>Foschini</b> (Repubblica)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Giovanni <b>Cimbalo</b> (Università di Bologna), <i>I territori dell'Islam e la convivenza possibile</i></li> <li>• Jessica <b>Giles</b> (The Open University Law School - Milton Keynes, England), <i>Imams-centered professional leadership</i></li> <li>• Federica <b>Botti</b> (Università di Bologna), <i>Il fenomeno della radicalizzazione nell'area Balcanica</i></li> <li>• Joshua M. <b>Roose</b> (Australian Catholic University), <i>Countering Violent Extremism and Islamic Terrorism: The Australian Approach</i></li> </ul> <p><u>Language:</u> Italian</p>

	Orario	#	Panel details
●	15.45-17.45 Aemilia Hotel, Sala Marconi	8/37.3	<p><i>Religious laws in progress. Dealing with the challenges proposed by religious laws reformability</i>            Maria Luisa <b>Lo Giacco</b>, Università di Bari "Aldo Moro"</p> <p>Religious laws are at the center of complex dynamics involving individuals, communities and secular powers. In the context of the secularization process these laws seems to be subject to conflicting pressures. If on one hand their rootedness in immutable holy books implies the risk of the perception of their distance from everyday needs and the consequent distancing of the faithful, on the other the adoption of a modern approach causes resistances due to the concern for irredeemable rifts with the tradition and the theological framework This internal crisis is accompanied by a new contestualization of religion in the social arena which affects also the definition of the "distinction of orders" in law. Researching a balance between tradition and reformability, between law and theology, between past, present and future is a challenge for law and religion scholars. The aim of the Panel is to investigate the changes in religious laws and also their effects on secular legislations.</p> <p><u>Under the Patronage of: <b>Associazione dei docenti universitari della disciplina giuridica del fenomeno religioso (ADEC)</b></u></p> <p>Session 3: <i>Reforms and Reformability in Religious Laws</i></p> <p><u>Chair:</u> Pierluigi <b>Consorti</b> (ADEC)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Rossella <b>Bottoni</b> (Università Cattolica del Sacro Cuore), <i>State-Enforced Religious Family Law Systems and Prospects of Reform: the Issue of Get in Israel</i></li> <li>• Germana <b>Carobene</b> (Università di Napoli Federico II), <i>The Reform of the Muslim Family Law. The Mudawana al-Usra in Morocco, fifteen years after its approval</i></li> <li>• Vasco <b>Fronzoni</b> (Università di Napoli "L'Orientale"), <i>Sexuality and Reforms against Gender Violence in Islam, between Preachers and Law. Focus on Saudi Arabia, Pakistan and Morocco</i></li> <li>• Maria Cristina <b>Ivaldi</b> (Università della Campania Luigi Vanvitelli), <i>The status of women in Algeria between adjustments of religious tradition and new legal recognitions</i></li> <li>• Enrica <b>Martinelli</b> (Università di Ferrara), <i>"Be fruitful and multiply". The Israel surrogate motherhood agreements Law: a conservative application of Halakhah or reformation of Jewish Law?</i></li> <li>• Marco <b>Seghesio</b> (Università di Milano), <i>British Colonial Courts and Religious Law: The Genesis and Consequences of Anglo-Hindu Law</i></li> </ul> <p><u>Language:</u> English / Italian</p>

	Orario	#	Panel details
●	15.45-17.45 Aemilia Hotel, Sala Bononia	8/41	<p><i>Place of religious factor in modern global processes</i> Mykhailo <b>Symon</b>, Pereyaslav-Khmelnytsky State Pedagogical University “Hryhoriy Skovoroda”</p> <p>The research examines the peculiarities of the influence of the religious factor on the contemporary world community in the era of transformation processes of globalization. The essence of the concept "religious factor" is defined, the difference between the religious factor and the confessional factor is specified. As a result of the conducted researches, the place of religion in conflicts and processes of destabilization of modern society, as well as the relationship of religion and politics, was considered.</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Vitaly <b>Tomnyuk</b></li> <li>• Alina <b>Dzendzyk</b> (National University of Culture and Arts)</li> <li>• Anna <b>Kharchenko</b> (University of Kyiv)</li> <li>• Adrianna <b>Roma</b></li> </ul> <p><u>Language:</u> English</p>
●	15.45-17.45 Fscire, Second Floor, Sala 2	8/65	<p><i>St. Theophanes, the Recluse Vyshensky and his journey through Italy in 1854. Russian patrist of the XIX century: actual problems of studying</i> Marina <b>Shcherbakova</b>, IMLI Gor'kij Moscow / Marianna <b>Napolitano</b>, Fscire / Bruno <b>Cherubini</b>, Fscire</p> <p>St. Theophan (Govorov), the Recluse Vyshensky (1815-1894), an outstanding Russian church writer. Prior to the closure, his life was devoted to religious enlightenment and church ministry: the rector of the St. Petersburg Theological Academy, the bishop of Tambov and Vladimir, the employee of the Russian Ecclesiastical Mission in Jerusalem ... In 1854, with Archimandrite Porphyry (Uspensky) on his way from Jerusalem to Petersburg he traveled through Italy through the cities: Trieste, Venice, Padua, Milan, Ancona, through the Apennines to Rome, where they spent three weeks, were at the audience of Pope Pius IX; Livorno, Pisa, Genoa, Novara, Milan, Venice, Trieste, where they left for Vienna. The preserved description of the trip has a rich prospect of a comprehensive study, the purpose of which is to provide scientific commentary on the basis of Italian sources of memoirs of a travel diary. The results of the joint project can be presented in the form of a book or a film.</p> <p><u>Speaker:</u> Marina <b>Shcherbakova</b> (IMLI Gor'kij, Moscow) <u>Discussant:</u> Fr. Adalberto <b>Mainardi</b> (Monastero di Bose)</p> <p><u>Participants:</u> Marcello <b>Garzaniti</b> (Università di Firenze), Simona <b>Merlo</b> (Università Roma Tre), Francesca <b>Romoli</b> (Università di Pisa), Stefano <b>Garzonio</b> (Università di Pisa), Alessandra <b>Carbone</b> (Università di Pisa)</p> <p><u>Language:</u> English</p>

	Orario	#	Panel details
●	15.45-17.45 Aemilia Hotel, Sala Rubicone	8/85.3	<p><i>Religion - Tradition and Change</i> Andrzej <b>Mrozek</b>, Jagiellonian University in Krakow</p> <p>Religious ideas and institutions have been shaped through ages. However, social and cultural changes entail certain alterations within the religious cult and institutions, as well as new ways of producing and transferring religious ideas. The aim of the panel is to present the changes in religions of Europe, Middle East and Latin America over three epochs: antiquity, Middle Ages and present day. The panel is divided in three sessions with different topics:</p> <ol style="list-style-type: none"> <li>1. <u>Antiquity</u>: ancient Greek religion, philosophy and iconography; metempsychosis; religious vegetarianism;</li> <li>2. <u>Middle Ages</u>: Christian calendar; religious inscriptions on tombstones; religions of Balkans;</li> <li>3. <u>Present Day</u>: theories on religion and civilisation; religion in 20th and 21st century Europe; contemporary Mayan religion.</li> </ol> <p>Session 3: <i>Present Day</i></p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Igor <b>Lataś</b> (Jagiellonian University in Krakow), <i>Civilisation and religion - a comparative study of Feliks Koneczny's and Samuel Huntington's views</i></li> <li>• Natalia <b>Tolsty</b> (Jagiellonian University in Krakow), <i>Niños santos and Coca-Cola - How to understand syncretic beliefs in Mexico</i></li> <li>• Magdalena <b>Lewandowska</b>, (Jagiellonian University in Krakow), <i>Transformations of the Iroquois' Beliefs</i></li> <li>• Dino <b>Šakanović</b> (University of Tuzla), <i>Religious life of orthodox population in wartime Tuzla</i></li> <li>• Andrzej <b>Mrozek</b> (Jagiellonian University in Kraków), <i>Ekklesia e polis. La chiesa polacca e le tendenze autoritarie del governo (XXI secolo)/ Ekklesia and Polis. The polish church and authoritarian tendencies of the government (XXI century)</i></li> </ul> <p><u>Language</u>: English / Italian / Polish</p>

	Orario	#	Panel details
●	15.45-17.45 Aemilia Hotel, Sala Canossa	8/94.3	<p><i>Litany in the Arts and Culture</i> Magdalena <b>Kowalska</b>, Witold <b>Sadowski</b> and Magdalena Maria <b>Kubas</b>, University of Warsaw</p> <p>The litany derives from ancient religious rites. Throughout the ages, however, it spread across many countries and became much more than a mere form of prayer. In our research on litanic verse we have traced the contribution to the litanic tradition of poetry of various European nations: <a href="http://www.wiersz.uw.edu.pl/gb/">http://www.wiersz.uw.edu.pl/gb/</a>. We propose to extend the scope of our research regarding the fact that the litany may be of interest to scholars specializing in areas such the emergence of national identities and religious minorities, the crossover between art and religion and the cultural exchanges between various nations. Scholars participating in our panel focus on litanies and their forms and representations in liturgy, literature, music, and the visual arts.</p> <p><u>Chair:</u> Magdalena Maria <b>Kubas</b> (University of Warsaw)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Karina <b>Zybina</b> (Universität Salzburg), <i>Local Tradition and Personal Style in W.A. Mozart's Litanies de Venerabili altaris Sacramento</i></li> <li>• Bernard (Łukasz) <b>Sawicki</b> (Pontificio Ateneo S. Anselmo), <i>A Litany in the Rule of St. Benedict. On the Mysterious Form of the 4th Chapter of the Rule and its Theological Implications</i></li> <li>• Magdalena <b>Kowalska</b> (University of Warsaw), <i>Litanies as Prayers and as Poems: an Editorial Perspective</i></li> </ul> <p><u>Language:</u> English</p>
●	15.45-17.45 Fscire, Sala Riviste	8/106	<p><i>L'histoire de l'édition catholique dans la France du premier XXe siècle. Journée de séminaire pour la présentation du dernier ouvrage de Étienne Fouilloux sur l'Histoire du Cerf</i> Luca <b>Ferracci</b>, Fscire</p> <p><u>Chair:</u> Silvia <b>Scatena</b> (Università di Modena e Reggio Emilia/Fscire)</p> <p><u>Discussants:</u></p> <ul style="list-style-type: none"> <li>• Étienne <b>Fouilloux</b> (Université Lumière-Lyon II)</li> <li>• Annibale <b>Zambarbieri</b> (Università di Pavia)</li> <li>• Maurilio <b>Guasco</b> (Università del Piemonte Orientale)</li> </ul> <p><u>Language:</u> Italian / French</p>
●	15.45-17.45 Fscire, Sala Lettura	8/120.5	<p><i>Innovation and Religion</i> Centro Studi Confronti / Fondazione Bruno Kessler / Fscire / Università di Verona / European Consortium for Church and State Research</p> <p>Session 5. <i>Religions, violence and gender issue</i> (Centro Studi Confronti / Fondazione Bruno Kessler)</p> <p><u>Chair:</u> Letizia <b>Tomassone</b> (Facoltà Valdese di Teologia)</p> <p><u>Speakers:</u></p> <ul style="list-style-type: none"> <li>• Debora <b>Spini</b> (Centro Studi Confronti/Syracuse University in Florence)</li> <li>• Sara <b>Hejazi</b> (Fondazione Bruno Kessler), <i>Zahir-batin (outside and inside). Embodying gender in islamic tradition</i></li> <li>• Debora <b>Tonelli</b> (Fondazione Bruno Kessler), <i>Fighters women in biblical tradition: prophecy, violence, politics</i></li> </ul> <p><u>Language:</u> English</p>

	Orario	#	Panel details
	15.45-17.45 Fscire, Second Floor, Sala 1	8/122	<p><i>Perspectives on Buddhism</i></p> <p><u>Chair</u>: Mangal Kanti <b>Chakma</b> (Babasaheb Bhimrao Ambedkar University, Uttar Pradesh, India)</p> <p><u>Speakers</u>:</p> <ul style="list-style-type: none"> <li>• Mangal Kanti <b>Chakma</b> (Babasaheb Bhimrao Ambedkar University, Uttar Pradesh, India), <i>A Global Peace and Co-Existence of Dhamma: A Buddhist Aspect</i></li> <li>• Stylianos <b>Papalexandropoulos</b> (National and Kapodistrian University of Athens), <i>Theological School, What is the target of the critic by Dogen in "Bendowa" 10th case?</i></li> <li>• Vilius <b>Dranseika</b> (Vilnius University), <i>Quasi-Memories, Psychological Essentialism, and Buddhist Reincarnation Beliefs</i></li> </ul> <p><u>Language</u>: English</p>