

**European Academy of Religion
Annual Conference
4-7 March 2019**

Paper. Accepted Proposals

	#	Details
	1	<p><i>Ethical Antitheodicism: integrating philosophy and literature</i> Sami Pihlström (University of Helsinki)</p> <p>Some philosophers – e.g., John Cottingham and D.Z. Phillips – have compellingly argued that the standard analytic methods of philosophy of religion ought to be enriched by literary reading and interpretation. In my joint work with Sari Kivistö, <i>Kantian Antitheodicy: Philosophical and Literary Varieties</i> (Palgrave Macmillan, 2016), the problem of evil and suffering is explored from a perspective entangling literary and philosophical approaches. This double methodology, in which critical examination of fictional literature is not merely seen as an illustration of philosophical arguments but as inextricably intertwined with philosophical inquiry itself (and vice versa), will in this paper be applied to the problem of evil and suffering by considering Holocaust literature (not discussed in any detail in <i>Kantian Antitheodicy</i>). More specifically, Primo Levi’s work will be analyzed as developing an essentially ethical argument against theodicies with a philosophical-cum-literary structure.</p>
	2	<p><i>The creation of a Golem, Theurgy versus Magic in the late ancient sources</i> Barbara Henry (SSA, Sant’Anna School of Advanced Studies)</p> <p>This paper aims at the reconstruction of the original significance of a symbol of Jewish mythical heritage and its connections to successive mutations and translations into new and different symbolic constellations emerging in medieval and modern times. Biblical and Talmudic studies are questioned and interconnected with some modern sagas concerning telluric artefacts bearing human resemblance, and created by means of holy liturgies (theurgy). The fundamental notion which is tackled in the following pages is that of the “Golem”, the term of Old Testament (Psalm 139:12, 15-16) and of haggadic origin (first of all <i>Genesi rabba</i> VIII.1); the same lexeme is equally laden with manifold meanings and interpretative ramifications, which imperceptibly, across the centuries, has transferred the figuration of the Golem from the semantic context of the collection of narrative and homiletic interpretations of the Scriptur.</p>
	4	<p><i>Repentance and Forgiveness from Enoch to Jesus</i> Daniele Minisini (Sapienza-Università di Roma)</p> <p>The paper, starting from the observation of the little studied relationship between the Book of Parables (1 Enoch 37-71) and the writings of the Christian origins, aims to analyze the influence that Enochic literature had on the synoptic tradition, concentrating above all on the ideas of Final Judgment, repentance and forgiveness of sins. The paper shows how much, and how, chapter 50 of the Book of Parables may have been able to shape the idea of repentance as we find it in the synoptic gospels. Starting from the analysis of the figure of John the Baptist, who invites the people of Israel to repentance, the article shows how the synoptics transfer many of the characteristics typical of the Son of Man, as presented in the book of parables, to the Jesus, especially regarding the forgiveness of sins.</p>
	5	<p><i>Praying God Abroad: Religious Boundary and the Experiences of Turkish Immigrants in Germany and the United States</i> Zeynep Selen Bayhan (The Graduate Center, City University of New York)</p> <p>This paper focuses on the construction of religious boundaries in Germany and the United States for Turkish immigrants, and their effects on immigrants’ experiences and integration prospects in their respective societies. It also examines how contextual differences play out in the structure and content of religious boundaries in Germany and the U.S. In this paper, the part on Germany is heavily based on data from existing research, and the part on the U.S. draws on data from my doctoral research (52 in-depth interviews) conducted in New York and New Jersey in 2013 and 2014. The paper argues that, while there is a bright religious boundary in Germany that denies immigrants the possibility of becoming German while staying Muslim, the lack of a bright religious boundary in the U.S. for Turkish immigrants works towards their benefit and help them claim a hyphenated (Turkish-American) identity.</p>

	#	Details
●	10	<p><i>On the Possibility of Dialogue Between Science and Religion</i> Yiftach Fehige (University of Toronto)</p> <p>For about ten years now an academic field in its own right has been in place that looks at the relationship between science and religion. The interdisciplinary study of this relationship is much older, of course. Foundational was the work of Ian Barbour in the 1960s. We have seen an explosion in the literature since the 1990s, however. The work of John H. Brooke was instrumental in this respect. In recent years, authors have come forward to object to what they claim to be implied in that body of literature, namely the possibility of dialogue. A dialogue is impossible, however, it is argued, because science and religion have simply nothing to do with one another. In my paper I will demonstrate that the concerns of these authors are confused. In a more constructive second step I will address foundational questions about the nature of a genuine dialogue.</p>
●	12	<p><i>The Ecumenical Profile of Vladimir Lossky</i> Viorel Coman (KU Leuven)</p> <p>Vladimir Lossky's theology has extensively been studied by scholars but his commitment to ecumenism remains still an insufficiently researched domain. This paper fills this lacuna by shedding light on an important chapter of Lossky's ecumenical activity: his involvement in the Parisian Dieu Vivant circle and its journal. This paper argues that: (i) Lossky's editorial work for the Dieu Vivant journal represents an important episode of the ecumenical interactions between the representatives of the Orthodox Neo-Patristic movement and the architects of the French Catholic Ressourcement; (ii) Lossky's willingness to be a member of the editorial board of the Dieu Vivant journal cannot be understood apart from the affinity which existed between his theological vision and the agenda of the French periodical: priority to the eschatological consciousness of Christianity.</p>
●	14	<p><i>The ban on usury (payment of interest) in Judaism, Christianity, and Islam</i> Benedikt Koehler (Earhart Foundation)</p> <p>Payment of interest is banned in all three Abrahamic religions, as is shown by references to usury in the Hebrew Bible, the New Testament, and the Koran. As I argue, whilst Moses, Jesus, and Muhammad all proscribed usury, the objectives they pursued in each case differed: Moses opposed disparities in wealth; Jesus opposed materialism more widely; Muhammad opposed distortions to fair trade. In each case, approaches to usury were determined by conceptions of fair distribution of property and of ownership rights. Variant approaches to usury in Abrahamic religions made a seminal impact on conceptions of economic fairness and hence on business ethics. The literature on usury is vast. Studies of usury to date, however, have focused in one or on two of the three Abrahamic religions; there has been no study that compared and contrasted the bans on usury in all three.</p>
●	15	<p><i>Religious culture at school: fronting the misunderstandings</i> Cristian Simoni (Università di Padova)</p> <p>This paper aims to front the question of the presence of the catholic religion lesson in every Italian school and the relationship between this public institution and the concept of 'religious culture' itself. I'd like to contribute to overcome the supposed accusation of 'partiality' of teaching religion, that sometimes emerges in the public debate and I develop my argumentation by starting from Romano Guardini's theoretical framework, concerning the idea of 'Christian culture'. In fact, the philosopher taught that the concept of Christian culture doesn't need exactly a theological, transcendental foundation. Therefore, the idea of Christian culture could be justified from a philosophical point of view and even a Christian believer, says Guardini, has to consider the 'mundane' side of this reality and he has to open to something purely transcendent. The lack of this consciousness, it is claimed, is also the basis of all misunderstandings regarding this argument.</p>

	#	Details
●	16	<p><i>Tolerant Bishops in Proto-Byzantine Cyprus: Some hagiographical testimonies until the 6th century</i> Diego Elias Arfuch (Institut de Formation Théologique de Montréal, Canada)</p> <p>The aim of this presentation is to examine personal and socio-religious identities. Hagiographical texts reveal that disciples and bishops were “tolerant with Pagans and Jews”. In fact, Cyprus, land of Aphrodite, had a strong as well as active Jewish community, as cited during Paul’s first missionary trip (Acts 13), thus commencing a new period in the history of the island. This paper examines some peculiarities of Cypriot Hagiography until the 6th century, through an exploration of the Acts of the Barnabas, the Acts of Marc, the Acts of Heraclides of Tamassos and culminating with the Acts of Auxibos from Soloi. Interesting facets about the Apostles of Cyprus will be revealed. It will be demonstrated that the Apostles met with different groups and individuals all over the island, but their answers to the Christian kerygma varied. How did the ecclesiastical authorities resolve the conflicts between the religious groups? Was there the possibility to proselytise? These are the questions</p>
●	20	<p><i>An Ontological Representation of the Masters of the Babylonian Talmud</i> Emiliano Giovannetti (Istituto di Linguistica Computazionale “A. Zampolli” - CNR), Davide Albanesi (Istituto di Linguistica Computazionale “A. Zampolli” - CNR), Andrea Bellandi (Istituto di Linguistica Computazionale “A. Zampolli” - CNR), David Dattilo (Progetto Traduzione Talmud Babilonese S.c.a r.l.), Michael Dollinar (Progetto Traduzione Talmud Babilonese S.c.a r.l.), Simone Marchi (Istituto di Linguistica Computazionale “A. Zampolli” - CNR)</p> <p>This research is about the structuring of the Masters of the Babylonian Talmud in the form of an ontology. The ontology will be part of a larger resource, called Talmudic Knowledge Base, that it’s being developed in the context of the Progetto Traduzione Talmud Babilonese. To the best of our knowledge, this is the first attempt of providing a logical formalization of the Talmudic domain in a machine-readable and sharable format. The ontology, expressed in OWL, codifies and explicits, for each one of the considered Masters, a number of attributes, including the name, a short biography, the generation, the type (Amora, Tanna), the place of teaching, the kinship relationships, the topics he has been involved in. The ontology will be exploited both in itself (e.g. in the study of the Talmud and its Masters) and to support in the translation of the Talmud by automatically suggesting, on the basis of the context, translations of ambiguous names of Masters, such as אֵלְעָזָר (Elazàr).</p>
●	25	<p><i>The "Dictatorship of Relativism" Revisited: Platonism vs. Pneumatology in the Vatican</i> Yaakov Mascetti (Bar Ilan University)</p> <p>In my paper I address the dichotomous ecclesiological conceptions of Pope Francis and Benedict XVI, confronting the former’s chaotic and pluralistic idea for a complex and variegated Church the cohesion of which is granted by the Holy Spirit, to the former’s platonic structure based on an adulthood of faith which consists in certainty about the already known, absolute, and immutable truth. While Bergoglio has beckoned Christendom to “have the courage” to make the “church... go forward,” and has called the youth to “go out onto the streets” and make “plenty of noise,” Ratzinger emphasized the need to restrain random “winds of doctrine” and “ideological currents” from tossing the “small boat of the thought of many Christians ... from one extreme to another.” My paper presents Bergoglio’s ecclesiology as an ongoing process of construction using the “living stones ... anointed by the Holy Spirit,” where Christian truth is not imposed from without, is the essence of diversity.</p>
●	26	<p><i>A «dialogal» orthodox theology: Stăniloae’s answer to personalist propositions of Western thought</i> Anne-Sophie Vivier-Muresan (Catholic University of Paris)</p> <p>Stăniloae’s work is profoundly marked by the theme of dialogue. This constitutes a key concept for his anthropology, cosmology, soteriology, Christology, and triadology. In order to build it, Stăniloae refers largely to Western thought, especially to dialectical theology and personalist philosophy. We will look at clarifying the role these Western sources had in the development of his dialogical thought and highlight the critical discussion he opens about their conclusions. Pointing out how he strives to reframe, rectify, but also further them by drawing on patristic tradition, we will argue that a great part of his work can be understood as an Orthodox answer to personalist propositions of Western thought.</p>

	#	Details
●	29	<p><i>Science and Religion between Dualism and Non-Dualism</i> Sybille Clara Fritsch-Oppermann (TU Clausthal)</p> <p>The paper will focus on the doctrine of Buddha-Nature and Western forms of Pantheism and Panentheism as ways to overcome Dualism. It will then discuss analogies in Modern Science (from the Point of view of Process Philosophy and Positivism). Is there an analogy in overcoming Dualism considering the permanence of truth? Is Ontology and Metaphysics a hindrance on this path? How can Buddhist Philosophy and its concept of Emptiness help to overcome the dichotomy between Dualism and Non-Dualism?</p>
●	30	<p><i>Nicholas of Cusa. His Absolute and Ecumenism</i> Ludwik Kostro (ATENEUM University of Higher Education)</p> <p>Nicholas of Cusa (1401-1464) (philosopher, theologian, mathematician and astronomer) was of the opinion that in almost every worldview there is recognized the existence of a Maxi-Being that is self-existing, self-acting, autonomous etc. Having such attributes It is entirely independent and therefore it is the Absolute. Cusanus, inspired by the Bible (Syr 43, 27-28, <i>pan estin autos</i> (gr.) = He-himself is the All), considered the Absolute as the Super All-in-Being. So his conception of the Absolute is pan-ontic and holistic. Such an Absolut was defined by him <i>complicatio oppositorum et eorum coincidentia</i> (<i>De docta ignorantia</i> 2,1). So his Absolute is also dialectic (dialectic monism). Mankind gives different names to the Absolute, and worships It or Him in different rites. <i>Una religio in rituum varietate</i> (<i>De pace fidei</i>). This sentence is the fundament of his ecumenism. All names given to the Super All-in-Being, (Theos, Deus, God etc. and nowadays Matter, Nature etc.) are inadequate therefore the Maxi-Being is to be considered as un-nameable (<i>De Deo abscondido</i>).</p>
●	31	<p><i>An Evangelical Assessment of the Missiological Implications of the Conscience in Present-Day Roman Catholic Theology and Practice</i> Reid Karr (Union School of Theology)</p> <p>During the papacy of Jorge Mario Bergoglio, the conscience has emerged and taken on a very significant role. This development has clear theological and missiological implications for the Roman Catholic Church. A developed theology of the conscience emerged during the Second Vatican Council, most notably with <i>Gaudium et spes</i>, and was later developed as a key in moral theology. Francis is the first pope to fully embody the teachings of Vatican II, and one area where this is evident is in his incorporation of the conscience into his theology and practice. During the first months of his papacy, Francis made it clear that the conscience would play an important role in his theology. In an exchange of letters with a prominent Italian journalist, Francis underscored obedience to one's conscience as the key to receiving forgiveness of sins. This has tremendous missiological implications for the Roman Catholic Church. This paper examines those implications from an Evangelical perspective.</p>
●	33	<p><i>Post-theistic approach to Christian faith</i> Paolo Gamberini (University of San Francisco)</p> <p>Since last century the theistic belief, that God is a personal being who intervenes in the created and finite order, was either completely rejected or replaced by a dynamic and more dialectical concept of the absolute being. In three major movements – God as Pure Act of creative Love; Pan-en-theistic Paradigm; Is God (a) Person(s) – I will explore a post-theistic approach to Christian doctrines of Creation, Christology and Trinity.</p>

	#	Details
●	35	<p><i>Mimesis, Melancholy, and Misapprehension</i> Bonnie Noble (University of North Carolina at Charlotte)</p> <p>This project overturns historiographic assumptions in late medieval theology and Renaissance Art History with an exploration Albrecht Dürer's engraving <i>Melencolia I</i> of 1514. Understanding this object requires investigation into the epistemology of ambiguity and mimesis, both of which matter more deeply than scholarship has recognized. Understanding Dürer's picture depends on recognizing a subjectivity unthinkable in the late Middle Ages. Early Modern conventions such as testing sensory experiences scientifically, the vogue of melancholia, and the transformation of the miraculous icon or artifact into a work of artistic creativity are familiar from the work of Hans Belting and many others. However, what this scholarship has ignored is the converse question: How could generations of artists and patrons up until about 1515 rarely if ever worry about demonic interference, or a melancholic delusion, or unreliable sensory input, whereas subsequent generations did precisely those things?</p>
●	36	<p><i>Construction of self-identity of Rus as a Holy land through the Russian saint princes</i> Victoria Legkikh (Universität Wien)</p> <p>The first Russian saints Boris and Gleb were canonized as martyrs in the 12th cent. They had a specific function for Rus: through its own saints Rus could position itself as a "holy land". So it was necessary to put new saints into the context of the Christian world through the parallels with other saints. Hymnography for them shows very important parallels: St. protomartyr Stephen, apostles, Abel, saint healers, military saints and even Christ. Analyzing characteristics of SS. Boris and Gleb, we can distinguish the main characteristic of Russian national identity: victimhood, mercy, charity. The first Russian saints introduced Rus in the context of Christian history but also led to the idea of national character. Later Rus became a country with the biggest number of holy princes which helped in formation of a national idea that Rus is a holy land under protection of its own wise and pious saint rulers and construct self-identity of "Holy Rus" which we can still see now.</p>
●	37	<p><i>Reshaping Public Theology in Hong Kong: The Rise of Cyberchurch after the Umbrella Movement</i> Calida Chu (University of Edinburgh)</p> <p>Known as one of the most prominent democratic movements in the post-97 Hong Kong, the Umbrella Movement occurred in 2014 not only urges for universal suffrage from the chief executive of Hong Kong but also stimulates the diverse dialogue of public theology in Hong Kong. This paper aims to analyse the phenomenon of the use of social media in this movement, especially that from the Umbrella City Cyberchurch (UCC), a parachurch and an alternative church who communicates its congregation via Facebook, and how social media can contribute to the conversation of public theology.</p> <p>To begin with, this paper narrates the background of the movement and examines how it shapes the theological dialogue in Hong Kong. The paper then investigates the significant role of social media in the movement as well as that for the UCC. This paper argues how the UCC uses social media to reshape public theology in Hong Kong and how local churches, both in Hong Kong and in the West, can learn from the UCC.</p>
●	38	<p><i>Religion and finance from the Muslim perspective</i> Rosa Geraci (Università di Palermo)</p> <p>Intense migratory flows in present time have emphasized in western society the coexistence of several religious movements, and an open, variable and an increasingly stimulating 'market of ideas', mainly religious ones. Globalization plays a central role by making fluid either the circulation of models and the fusion of legal systems within such 'market'.</p> <p>In this context, which is characterized by a deep recession, the religious factor is pivotal also in financial and economic sectors. This could explain the wider interest for Islam, where it is present a synergy among religion, finance, and economy.</p> <p>This has sparked interest on application peculiarities of Islamic financial system that is mainly focused on the principle of the equitable redistribution of wealth, according to which the individual is regarded as a trustee of God's creation.</p>

	#	Details
●	40	<p><i>Religion without Belief: Invoking religion in the politics of Europe´s secularized societies</i> Petr Kratochvíl (Institute of International Relations, Prague)</p> <p>The paper explores the ways in which religion is invoked in the public spheres of Europe´s highly secular societies. It argues that by framing religion in cultural terms, political actors can successfully employ religious language for political ends, even if the target segments do not qualify as religious in the traditional sense. Religion thus becomes a tool of identity construction, and of creating communities of belonging and exclusion. Methodologically, the paper uses the case studies from three secularized European countries (France, Germany, and the Czech Republic) to show how this strategy is employed and what effects it can have on the role of religion in public life.</p>
●	41	<p><i>Education and Da´wah in the Religious Damascene Community in the Last Decade</i> Shirine Dakouri</p> <p>The religiosity of the Damascene society – and in Syria generally – represents a natural instinctive need, which sometimes reveals itself publicly, and sometimes withdraws to the shadow. Religiosity fulfills the human need for belonging and self-realization in a society that turned its face to these needs, and within a system corrupted with individuality, selfishness, and alienation.</p> <p>The religious picture in Damascus is dominated by Da´wah and social discourse. Scholars from the traditional religious institutions – both official and unofficial- adopt religious preaching and guidance in order to preserve the Sunni religious identity and emphasize the cultural and civilizational characteristics of the Syrian society.</p>
●	43	<p><i>Shari´a in Non-Muslim Courts: Challenges, Opportunities and Prospects of Reform</i> Yüksel Sezgin (Syracuse University)</p> <p>There are 18 non-Muslim countries in the world that formally integrate Muslim family laws (MFLs) into their legal systems. 4 of these countries are considered liberal democracies: Israel, India, Greece & Ghana. The proposed paper studies these 4 cases to examine alleged (in)compatibility of MFLs with democracy by looking at what aspects of shari´a these 4 governments have targeted for reform; and how they have carried it out. The paper argues that the success in reforming MFLs in non-Muslim democracies has been closely associated with the ability of civil judiciaries to take an activist stand on Islamic law. Non-Muslim regimes have refrained from direct interventions into MFLs. Rather, they have empowered courts to introduce reforms through judicial lawmaking. However, civil courts were able to affect the development of shari´a only to the extent that they have been able to “incentivize” Islamic courts. (Note: unfortunately due to a family emergency I had to cancel my appearance)</p>
●	45	<p><i>The Photian Schism and the Lateran Hierarchy: the Excommunications of Radoald of Porto and Zacharias of Anagni (863-864)</i> Giulia Cò (Istituto Italiano per gli Studi Storici)</p> <p>In 860 Pope Nicholas I sent Radoald and Zacharias, bishops of Porto and Anagni, as legati to Constantinople in order to discuss some questions related to the iconoclasm. In Constantinople the missi were present at the council of deposition of patriarch Ignatius and at the election of Photius. Three years after their return to Rome, in 863-864 Radoald and Zacharias were excommunicated because of their supposed support to Photius, but they were quickly absolved and they continued their career in Lateran. The sources provide vague and partial accounts about the reasons of the excommunication and of the absolution.</p> <p>Firstly, I will present the beginning of Radoald’s and Zacharias’ collaboration with the pope and the consequences of the Photian Schism on the development of their career in the Lateran hierarchy. Secondly, I will trace the history and the political effects of their mission; finally, I will describe the later process of production of different historical accounts.</p>

	#	Details
●	46	<p><i>Some notes about saint Luigi Scrosoppi and the Sisters of the Providence of Saint Cajetan Thiene</i> Andrea Dessardo (Università Europea di Roma)</p> <p>Having read and compared the various biographies of saint Luigi Scrosoppi (1804-1884), I would like to suggest a new careless interpretation that rejects the traditional hagiography and that dares to deal with the so called irregular families. With a 41 years old mother married with a man 13 years younger than her, and with a stepbrother just ten years younger than his stepfather, we can consider the family of saint Luigi Scrosoppi at least original. All the work of saint Luigi in favour of poor abandoned girls and the rules he gave his Sisters of Providence, suggests a quite peculiar idea of women, spirituality and family that can be interesting to rediscover nowadays.</p> <p>In my paper I would like to consider particularly that rules he wrote for the Sisters, that were not accepted by the Sacred Congregation of Regulars, that considered some of them too strict, some other excessively lack.</p>
●	48	<p><i>The Challenge of Scriptural Reasoning to Muslims: Examining the So-Called Isrāīlyyāt in Classical Islamic Literature</i> Doaa Baumi (The University of Birmingham, Religion Department)</p> <p>Scriptural reasoning is a post-modern discourse which aims to involve various scriptures to be read and discussed. An increasing number of Muslims participating in the scriptural reasoning project, yet not few numbers are reluctant to engage. This reluctance stems from Muslims' position vis à vis non-Islamic scriptures. This paper is an attempt to destabilize a settled question about the current treatment of isrāīlyyāt. While contemporary Muslims seem more interested in the definitional inquiry on isrāīlyyāt, this chapter is more of historical inquiry; it is to re-examine early Muslims treatment of isrāīlyyāt during the formative period of Islam. For the purpose of clear understating of this period, we need to address firstly, the Quranic approach in relation to the previous scriptures, and how it was interpreted within the early Muslims community and then secondly to examine early Muslims involvement with the non-Quranic scriptures and their adherents.</p>
●	49	<p><i>Epigrammi sulla Croce e la Crocifissione di Cristo in manoscritti bizantini</i> Anastasios Kantaros (School of Philosophy of the Aristotle University of Thessaloniki, Greece)</p> <p>Scholars in Byzantium used poetry and more specifically, epigrams in order to express their ideas and conceptualizations on different matters of life (for example, love, friendship, death and more). They also expressed their religious beliefs and mostly, their religious piety. Epigrams (usually short and dense) which express pious matters are oftentimes met on byzantine manuscripts accompanied by the main corpus while the Cross decorates and protects them. A series of such epigrams will be put forward in this presentation giving the most important information on them and emphasizing the most remarkable (repeated) patterns.</p>
●	50	<p><i>Negotiating Private to Public Transitions: The Case of an Italian/ French Muslim Sufi Convert Community</i> Lulie El-Ashry (Harvard University)</p> <p>As the presence of religion in the public sphere becomes more prominent, there has been a rise in tension within religious communities, between being occupied with religious belief and practice, and representing their faith in the public sphere. This tension can especially be seen nowadays in Muslim communities in Europe. Communities that were once insular are now pulled into the public sphere to serve as representatives of European Islam. In this paper I present my research on the private to public transition of the Ahmadiyya Idrisiyyah Shadhiliyyah Italian/French Muslim convert group. I raise the question of how this transition is negotiated, showing how the members of the group negotiate the move from contemplative Sufis, primarily interested in questions of metaphysics and spirituality, to public spokespeople for Islam in Europe. Moreover, I demonstrate the impact this religious community has had on the understanding of European Islam, within Europe and beyond.</p>

	#	Details
●	52	<p><i>Religious learning in interreligious groups: case studies of Jesus and Abraham</i> Antje Roggenkamp (Seminar für Praktische Theologie und Religionspädagogik)</p> <p>In my contribution, I present case studies from different 6 form classes. Coming up from the region of Westphalia, where protestant, catholic and Muslim population live together, students taught pupils participants of these religion for a while together. We make them discuss the birth and life of Jesus and Abraham. Our research tries to find out, in which orientation pupil of different religion like or are used to argue. In this behalf, we are interested in the specific way of pupils who have to manage differences between religions, but also common subjects: How do they proceed? Which strategies do they elaborate explicit and implicit? Therefore, we apply the documentary method (Bohnsack/Nohl).</p> <p>Our research is based on the theoretical background of overlapping situations (Willems) and incident situations (Knauth), both try to serve different fields: outside religious lessons and in between different concep</p>
●	54	<p><i>Artifacts in religious education</i> Antje Roggenkamp (Seminar für Praktische Theologie und Religionspädagogik, WWU Münster)</p> <p>Religious artifacts are present in all periods of human cultures, but since Early Christian times, there is a specific interest in pictures, sculptures, monuments like churches or gravestones. Nevertheless, today, people do not longer know these traditions: If we ask pupil for instance to show us their picture from God, they give us the earth ball, rainbows, angels, stars and stripes and sometimes even KFC-Designs, motorbikes. It seems evident that the results of empirical analysis demand new was in approaching the background of European tradition, which is Christian of course, but is also influenced by other influences like Greek, Latin or Muslim art.</p> <p>My contribution points out different methods who are apt to reintroduce the meaning of Christian tradition in its original senses, but also in modern transformations. In this behalf, I present several methods of artifacts approach and discuss their aims, possibilities and frontiers.</p>
●	55	<p><i>Islamic and Christian influences on the synagogues in Cairo Archaeological and artistic study</i> Mohamed Enab (Faculty of Archeology, Fayoum University)</p> <p>My paper aims to Highlight the architectural heritage of the Jews in Egypt, Explain the artistic and architectural impact among the three religions (Islam, Christian, Judaism), which emphasizes religious tolerance. Jewish presence in Egypt extends to a very early date and ancient times. Egypt was the first country in which Judaism originated.</p> <p>Jewish community that inhabited Egypt was one of the largest Jewish communities in Arab world they have many synagogues which have unique architectural and artistic style. There are about 11 synagogues were built in Cairo like Ben Ezra Synagogue, Shaar Hashamaim Synagogue etc.</p> <p>These synagogues included many Islamic and Christian architectural and artistic influences, both in the planning as some of synagogues are in their origin churches. And in architectural and artistic elements.</p>
●	65	<p><i>Wicca Celtibera: is it religion?</i> Pedro Garcia Repetto (Universidad Complutense de Madrid)</p> <p>During the twentieth century, various spiritual or religious movements emerged or re-emerged that sought to recover or continue ancient traditions prior to the Christian era. These movements are often closely related to nature, the earth, ecology, seasonal cycles or magic. Among these movements we can highlight: wicca, druidism, odinism, etc.</p> <p>Wicca Celtibera is a religious entity registered in the Registry of Religious Entities of the Ministry of Justice of Spain since 2011 and in the Registry of Portugal since 2012. The main characteristics of the ideas that make up Wicca Celtibera are analyzed.</p> <p>From the world of research in the sciences of religions, numerous proposals and definitions of the concept of "religion" have been made.</p> <p>Subsequently, the two analyses, that of Wicca Celtibera and that of the concept of religion, are compared, with the aim of finding the answer to the question that gives the title to this paper: Wicca Celtibera: is it religion?</p>

	#	Details
●	68	<p><i>Orthodox Theology in Contemporary Russia on Academic Science and Secular Education</i> German Bokov</p> <p>This paper deals with the problem of the relationship between religion and science as perceived through the prism of Orthodox theology in contemporary Russia. It describes both the official position of the Russian Orthodox Church concerning academic science and secular education and separate views of various Orthodox authors about it. The paper gives particular attention to introduction of theology into the secular sphere of academic education in the Russian Federation and discussions about it in the Russian Orthodox environment. Following the Russian religious philosophers of the second half of the 19th – the first half of the 20th century, some Orthodox theologians argue that science and religion should complement each other. Others say that the “true science” is the patristic theology and deny the significance of secular science. In addition, the author analyzes the problem of perception in the Orthodox environment of Darwin’s theory of evolution which is still the most painful issue.</p>
●	69	<p><i>Authenticity in Buddhist contexts: the sociology of tourism point of view</i> Monica Gilli (Università di Torino, CPS)</p> <p>The aim of this paper is the analysis of two Tibetan Buddhist Centers in Italy, with particular reference to the sense of authenticity as perceived by visitors. Authenticity is a widely popular theme in the Sociology of tourism: emerged in the Sixties of the last century, it has accompanied the development of the Sociology of tourism without any decrease in interest by scholars, both in its theoretical treatment and in its operationalization. This interest was motivated not only by academic, but also by commercial reasons, since authenticity continues to be perceived as a value by tourists and visitors.</p> <p>What seems to emerge is that this experience is mainly nourished by the so-called “existential-experiential” authenticity, a notion of authenticity that is mainly spent on an individual level, which means searching for that “true self” that society and everyday life tend to inhibit.</p>
●	72	<p><i>Proselytism or /and mission</i> Elena Miroshnikova (Pushkin Leningrad State University, S.Petersburg, Russia)</p> <p>The conception of this term originates from proselitos Προσήλυτος in the course of translating the Bible from Hebrew to Greek for those foreigners. It means the set of the forms and methods regarding to conversion of others, the sincere and active efforts to win the adherents into the concrete religion, sharing the truth of the salvation. The use of the “unworthy motivation”, including the violent forms while the conversion has created the negative connotation and, as a result, the negative attitude to this term. There are appeals to give it up for the interconfessional dialog. Today the term Proselytism has been replaced by the term Evangelization- the Christian modification of the proselytism.</p>
●	74	<p><i>"Leggere Dio". Historical, cultural and social perspectives</i> Gaetano Spampinato, (Collegio Superiore, Università di Bologna)</p> <p>"Leggere Dio" has been a cycle of meetings, organized by the Collegio Superiore of UniBo and the FTER, which has taken place in march-may 2018 and whose main theme has been the exegesis in Abrahamic Religions and its historical, cultural and social values. In the first 3 seminars, distinguished academics (L. Perrone; P. Stefani; M. Campanini) have shown the origins and the spread of the idea of exegesis in the 'Religions of the Book'; in the last conference, Rev. S. Ottani, Rav A. Sermoneta and the Imam Y. Pallavicini have discussed the value of the 'reading and interpretation of God' today.</p> <p>In the first part of this paper, I will present some reflections about the cycle, its main themes and perspectives; in the second part, starting from the discussion of the last conference, I will analyze some 'social interpretations' of exegesis in our contemporary society.</p>

	#	Details
●	75	<p><i>From demigod to half-human: The Indo-Iranian myth of the primordial incest of the twins Yamī and Yama and their semi-divine origin</i> Leonid Kulikov (Ghent University)</p> <p>This paper focuses on the myth of Yamī and her twin-brother Yama, the first humans, according to Indo-Iranian (Vedic) religion, their origin and some aspects of Yamī's behaviour which betray a number of features of a half-deity, rather than of a human. This myth is the central topic of the dialogue hymn Rgveda 10.10, where Yamī attempts to seduce her brother to incest, in order to continue human kind. I argue that their origin from two low rank deities (or demons), a Gandharva father and an Apsara mother, is inexplicable, and their mythological status should be reconsidered. On the basis of the analysis of evidence available from the Vedic and Old Iranian traditions, I argue that Yamī retains immortality and some other features of the (semi-)divine nature. This assumption accounts for certain peculiarities of Yamī's behaviour. Yamī's conduct and her hypersexuality, considered by Yama as inappropriate for humans, must be inherited from Gandharvas, notorious for their lustful nature.</p>
●	76	<p><i>How to start a Center for Research on Religion</i> Gerbern Oegema (McGill University)</p> <p>This paper reports of the history of the founding of the McGill Centre for Research on Religion (CREOR) in 2006, the 4 years of preparation and the 12 years of success since its inception. It high lightens the ups and downs in research projects, funding and administration in the hope that others can learn from it. One of the challenges was that CREOR is one of McGill's many academic research centres, but one of only a few in the Humanities, and the sole one in the field of Religious Studies, where funding is normally limited. An opportunity was that the Centre was and is an interdisciplinary and inter-faculty entity drawing on the expertise and research interests present in the School of Religious Studies and other units in the Faculty of Arts, as well as the Faculties of Education, Law and Medicine, and other Faculties at McGill University, such as Management and Music, as well. This not only brought forth research projects, but also changed the shape of the research as such.</p>
●	80	<p><i>Ashura in Italy: Different Voices of a Minor Identity</i> Minoo Mirshahvalad (Università di Torino/Università di Firenze)</p> <p>Among numerous rituals that assemble Twelver Shi'as, mourning of Muharram provides the strongest foundation for creation of Shi'a communities. The tragedy of Karbala prepares the ground for externalization of the Shi'a identity in the context of migration where different readings of Islam tend to fade into its orthodox version. Different national components of Italy's Twelvers adopt various public manifestations of grief. Lebanese, Pakistanis, Iranians and converted Italians, each have their own method to express their support for the Hussein's cause. A part from national differences of the Italy's Shi'as, international events like the emergence of the so-called Islamic State has had an important role in shaping the way in which Shi'as express their identities in the secular context.</p>
●	81	<p><i>The institutionalization of ethical finance through anti-money laundering legalisation: the case of Vatican State</i> Mario Ferrante (Università di Palermo)</p> <p>The work aims at clarifying either the meaning of Ethical Finance within a the Catholic Social Doctrine and also the way Vatican legislation regards the idea of ethics in finance. I will deal with the evolution of Vatican legislation on the subject of anti-money laundering with a particular reference to the laws issued by Pope Benedict XVI and by Pope Francis who introduced specific regulations on transparency, surveillance, and banking information system to prevent and counter money laundering and terrorism financing. I will then analyse external and internal drivers of change and verify the institutional logic designed and adopted by the Vatican legislation. In conclusion, I will analyse how and why institutional and legislative logic of the Vatican differs from other States', and which is the extent of international cooperation so far achieved by the Holy See with an emphasis on possible further improvement areas, in particular with regard to law enforcement.</p>

	#	Details
●	83	<p><i>Religious Freedom: An Oxymoron for Abstraction from the Religious Dimension?</i> Sohail Wahedi (Erasmus School of Law)</p> <p>The European Court of Human Rights has used the concept of living together in diversity to rule that norms, which prohibit certain religious manifestations do not violate religious freedom. The Court held that such prohibitions are meant to protect the rights and freedoms of others. This essay reflects on the reconciliation of diversity with the dominant views about the legality of contentious religious manifestations, for example present in the ECtHR case law. Is this reconciliation strategy a paradigmatic expression of recent developments in legal theory and liberal political philosophy about the role of religion for the justification of accommodation and decisions in law and politics? These developments involve a growing support for a religion-empty and God-empty understanding of religion and religious freedom. If so, is it possible to rethink religious freedom in a way that is more diversity-friendly and less majoritarian-proof?</p>
●	86	<p><i>Islamic theology as a primary source in Goethe's Divan</i> Francesca Bocca (Università Cattolica del Sacro Cuore)</p> <p>The West-östlicher Divan (1818), Goethe's best-known poetical work, has traditionally been understood as being inspired by the poet's reading of a translation of Hafez's Divan. Therefore, Persian culture and the biography of Hafez have been used as sources for the comment of the poetry. However, based on Goethe's own notes to the second edition of the Divan (1827), letters, conversations and his autobiography, <i>Dichtung und Wahrheit</i>, we propose that Islamic theological sources, primary – the Quran and the Sunna – as well as secondary – Orientalist essays and translations of classics of the Islamic thought– are the fundamental underlying topics of Goethe's Divan. We will focus our attention on two themes: Goethe's own translation of the Quran, which ends up being included in several poems from the Divan, and the timeline of his studies of the Muslim faith, as well as the development of theological themes in his thought.</p>
●	87	<p><i>Re-thinking the Relationship between Primacy and Synodality</i> Johannes Oeldemann (Johann-Adam-Moehler-Institute for Ecumenics)</p> <p>For over a decade, the relationship between primacy and synodality has been the focus of theological dialogue between Catholics and Orthodox. In my paper I will present the reflections of the Saint Irenaeus Joint Orthodox-Catholic Working Group, an unofficial working group of 26 (13 Orthodox and 13 Catholic) experts from various countries, on this topic. The Irenaeus Group has met annually since 2004 with the intention of supporting Orthodox-Catholic dialogue at the international level. In my paper I will explain the main results of this work as summarized in a common study entitled "Serving Communion: Re-thinking the relationship between primacy and synodality" which is going to be published in October 2018. It includes reflections on the interplay of hermeneutics, history, and systematics with regard to the ecclesiological approach to authority and its manifestations in the church, both personal and collegial.</p>
●	95	<p><i>Referenda and State/Church Relations. Resolving Conflict, and maintaining separation</i> Joe Inguanez (DISCERN - Institute for Research on the Signs of the times)</p> <p>On May 28 2011, a referendum on divorce was held in traditionally Catholic Malta. Till then Malta was one of only three States in the world where divorce was not catered for by Maltese law, unless obtain in foreign jurisdictions. This referendum resulted in the approval of the introduction divorce: 53% of eligible voters votes in favour.</p> <p>Earlier this year an important referendum was in another tradition Catholic Country: The Republic of Ireland. This was referendum to repeal the Eighth Amendment to its Constitution, that is to make abortion legal.</p> <p>This paper will propose a sociological analysis of the conflict, change and continuity taking place in these two so-called Catholic countries, together with the issues of referenda about highly sensitive issues, social order and religious liberty.</p>

	#	Details
●	96	<p><i>Religious and social pollution in Athens and Byzantium</i> Frederick Lauritzen (Scuola Grande di San Marco, Venezia)</p> <p>Antiphon of Rhamnus, the teacher of Thucydides, is the main prose source of classical Athens for the notion of miasma, or social pollution. The idea is that the action of a person can have religious consequences for society, and therefore society seeks to confront this matter. The most famous example is that of the myth of Oedipus. The East Roman Empire (284-1453) developed a similar interest in the relation between an individual's action/opinion and religious pollution of society. This matter was described and defined in such texts as the Synodikon of Orthodoxy. Thus, the concept of miasma and anathema appear similar. Such similarity may also explain the transmission of Antiphon's text in Byzantium. Moreover the strict and inflexible legal framework created the need for the flexibility represented by the orthodox notion of oikonomia.</p>
●	97	<p><i>Devotional bodies and embodied devotion in the Radhasoami tradition</i> Diana Dimitrova (University of Montreal)</p> <p>This paper studies the notion of body and devotion in the tradition of Radhasoami of the 19th- and 20th-century, a reform tradition that challenges and transcends traditional Hinduism in multiple ways. I focus on major religious texts, such as Shivdayal's Sur baccan (Essential Writings), and on Radhasoami ritual practice. I seek to explore embodied devotional practices, like the notion of guru-bhakti and elements of Radhasoami religiosity, which invite the devotee to long for a darshana of the guru and encourage followers to mediate on him. I also discuss the concept of arati in Radhasoami, which represents an internalization of ritual worship. In the process of this internalized arati the devotee might offer to his guru the parts of his inner body. Thus, this paper explores the issues of body and devotion in the Radhasoami tradition by focusing on the philological study of texts as well as on analysis of ritual practice based upon extensive fieldwork in the Radhasoami community.</p>
●	98	<p><i>Next Year in Jerusalem</i> Manfred Weizer, (Karl-Franzens Universität)</p> <p>The sentence "Next year in Jerusalem" expressed the goal of Jews in the diaspora to find a homeland for the Jewish people. This goal has come to fruition, and Israel can be read as a success story. Nevertheless, Israel today is very different from the original dreams. It's torn by an increasing secular and religious polarization. Growing religiosity has become a threat to democracy.</p> <p>In my paper I will focus on the increasing rifts within Israeli society, and compare it with its outline in Theodor Herzl's "Der Judenstaat". The questions I will address are: What are the major differences between "Der Judenstaat" and current Israel, and why did they come about? What is the role of religion in present-day Israel? In which way does it influence politics? I will depict the various streams of religiosity and thereby paint a vivid picture of the actual society.</p>
●	100	<p><i>Expressive Conversion: Towards a Philosophical Reconceptualisation of the Constructive Role of Expression in Religious Conversion</i> Jack Williams (University of Edinburgh)</p> <p>Although contemporary social scientific work into the phenomenon of religious conversion recognises that it is a process rather than an event with some active input on the part of the convert, this understanding has not been translated successfully into philosophy or theology. Indeed, many philosophical and theological approaches to religious conversion are still mostly concerned with a William James influenced model of one-off conversion experiences, with the convert regarded as a passive subject. The purpose of this paper is to begin to resolve this problem by developing a philosophical reconceptualisation of the role of expression in religious conversion. I will argue, along with Maurice Merleau-Ponty, that expression plays a constitutive and accomplishing role in human thought. This delivers a theoretical groundwork which shows the constructive role of expression in conversion and explains the efficacy of ritual or narrative in actively shaping the process of conversion.</p>

	#	Details
●	101	<p><i>To see or not to see, that is the question (Judges 14-16)</i> Magdel Le Roux (University of South Africa)</p> <p>In contrast to the other judges who began with an impediment, Samson starts with everything in his favor. The expectation is created that we are dealing with a super hero. The listener's hopeful expectations of Samson remain completely unfulfilled, while Samson follows his own agenda. The first action in his public life is to 'see' a Philistine girl (of all people) and to fall in love with her! The direct translation from the Hebrew, 'she is right in my eyes', refers clearly to the theme of 'see' and also forward to the refrain at the end of the book (Judges 17-21): 'Everyone did what was right in his own eyes'(21:25). 'To see' has both a physical and a perceptual connotation: 'to see' is 'to know' and 'not to see' is to be 'uninformed'. A socio-rhetorical approach makes it possible to identify rhetorical techniques that the writer uses to highlight social relations, regulations and ideologies in the text.</p>
●	102	<p><i>Freedom of religious expression and the security checks in decisions of the European Court of Human Rights</i> Andrea Hrebickova (Law faculty, Palacky University Olomouc, Czech Republic)</p> <p>The world is continually struggling with forced migration of the population. At the end of year 2016 was forced to migrate around 65.6 million people. Therefore the world copes with the blending of several cultures, both racial, ethnic, linguistic and religious. Their influx into Europe has the effect that the countries must deal with other religious practices and with different religious expressions. These manifestations include specific clothing habits which may be restricted during security checks. Their holders are then forced to take off e.g. the headscarf or a turban, when their identity is controlled. This paper proposal aims to analyze the decisions of the European Court of Human Rights in the area of security controls and the related restrictions on religious expression of believers. To the most famous cases belong Phull or El Morsli against France. The paper will provide different possible solutions than those which were outlined in decisions of the ECHR.</p>
●	104	<p><i>Islands of Faith: Dargahs and Secularisation of Everyday Work and Leisure in Mumbai</i> Swaminathan Ramanathan</p> <p>Mumbai has a complex relationship between its archipelagic roots, physical forms and narrative articulations. This paper unravels the coastal logic that has shaped its Dargahs. Across the South Asian world Dargahs are located within Sufi metaphysical tradition of spiritual mysticism. Mumbai's Dargahs are different in the way they intermesh spirituality, mysticism and secular common sense with established religions of Islam and Hinduism. This has allowed Sufism to be reoriented to include different epistemological positions and bestow 'saintly divinity' to ordinary people ranging from a prosperous Uzbeki businessman to a Portuguese sailor. In locating themselves in both sacred and profane realms, Dargahs construct narrative bridges between religion, faith, beliefs and notions of work, leisure and enterprise. Such a landscape runs counter to the binaries of scientific rationality and church-state dichotomy that underpin conventional notions of modernity, secularism and urbanity.</p>
●	105	<p><i>Maquiavelo y la utilidad de la religión en la política</i> Jesús Fernández Muñoz (Universidad de Sevilla)</p> <p>The objective of communication is religion in chapters XI to XV of Book I of the Discorsi sopra la prima deca di Tito Livio. The objective is to establish the role of religion in Machiavelli's political thought, based on the aforementioned work, as it is the most complete, as well as the one that places the most emphasis on republican regimes.</p> <p>Machiavelli in his Discourses clearly conveys a quite forceful message about religion: that it is useful in politics. That makes it clear since he assures that the men who deserve the most praise are the heads and founders of the religions, and include among the infamous and detestable those who destroy them. Machiavelli does not refer to the veracity of religion, but to its political and social effectiveness. Machiavelli does not consider religion useful because it is a way of securing the favor of the deity, but because it has concrete positive effects, observable and explicable empirically.</p>

	#	Details
●	106	<p><i>Classical Pentecostal critique against Neo-Pentecostal concept of strategic warfare prayer</i> Sanna Urvas (University of Helsinki)</p> <p>Neo-Pentecostalism has introduced two concepts to the Charismatic Christianity during the last decades of 20th century. Those are strategic warfare prayer in ground and cosmic levels, and the strongholds of the evil. The authors of these concepts are Peter Wagner, Derek Prince and Cindy Jacobs among others. Classical Pentecostalism has not fully approved these views and those have been criticized by many. This presentation provides two opinions from Classical Pentecostal theologians; Opoku Onyinah's criticism is constructed with alternative interpretation of strongholds and the struggle against the evil. Amos Yong's constructive view of cosmological evil creates a new dimension to demonology, which questions the whole concept of strategic warfare based on his views of emergence of demonic realm. Onyinah's approach is pastoral and Yong's linked with liberation theology and social concerns related to the concept of evil. Both writers represent Classical Pentecostalism in its new phase.</p>
●	107	<p><i>Theological investigation on the Vatican document "Oeconomicae et pecuniariae quaestiones"</i> Pierre Noel (CERC, University of Sherbrooke, Canada)</p> <p>Last 6 January 2018, two Roman dicasteries published an incisive document on the global financial system. The document looks surprising at first sight. It analyzes and criticizes actual financial practices, proposing solutions and searching for ethical directions. To do so, it uses common concepts of Catholic doctrine such as the common good, social responsibilities, equitable distribution of richness. The document also includes the new perspective of the stakeholder's theory coming from management sciences. However, from a theological point of view, the document seems to lack some foundations and an integration of the new perspective to the tradition. In this communication, I suggest investigating those theological foundations and to look for the integration of the stakeholder's theory according to Edward Freeman (2010). Turning back to the medieval doctrine of contract (W. Decock, 2012), property and justice it appears plausible to find traditional views capable of bringing light.</p>
●	108	<p><i>Religion, emotions, self-agency and different interpretations of Islam</i> Marziyeh Bakhshizadeh (Ruhr-University Bochum)</p> <p>I intend investigate the interrelationship between emotions, diverse strands of Islam in shaping subjectivities and self-autonomy. Emotions are socially constructed, meaning that emotional experience is related to social and cultural contexts. These functions of culture are demonstrated in the form of religion in religious communities. Therefore, religion plays an essential role as a cultural factor in shaping certain emotions in religious context. There is a relationship between interpretations of religion and the changing socio-cultural contexts; consequently, emotions shaped by religion can be changed as well. In this paper, I intend to present arguments of main currents of Islam in shaping some emotions such as shame, fear, disgust, and love and their role in cultivating or hindering of self-agency. This study uses the documentary research method, which involves the analysis of literature that contains information about the research's subject.</p>
●	111	<p><i>Voluntarism or intellectualism? Dante Alighieri on a possible "via media"</i> Cristina Salanitri (Università di Catania)</p> <p>In "De Vulgari Eloquentia", Dante develops his thought on illustre vulgare facing the problem of the origins of political society. The goal of this article is to clarify in which terms he harmonizes the naturalistic model with the conventionalist one: a decisive step towards the idea of man as a reasoning and political animal. The naturalistic model, in Dante's philosophy of language, establishes a relationship between language and natural reason, calling to mind the political perspective which considers positive law as a rationalization of natural law, an ordinance of reason.</p>

	#	Details
●	112	<p><i>The position of Father Dumitru Stăniloae on the theophanies and Marian apparitions of his times</i> Radu Petre Muresan (University of Bucharest)</p> <p>During the interwar period, as well as the communist regime, several miraculous apparitions were recorded in Romania and entailed significant „religious awakening” reactions among the members of the Romanian Orthodox Church. Like the similar phenomena in the Roman-Catholic world, some of these pietist movements were short-lived, while others have continued to this day. Theophanies, as well as Marian apparitions, have divided the lay and ecclesiastical elites of Romania, generating a number of diverging opinions. The present study aims to present the stance of Father Dumitru Stăniloae, with regard to these phenomena and their advocates. The topic is a sensitive one; it calls for a nuanced attitude, which the great theologian was able to assume by merging his vast erudition and depth, and his faith-confessing religious experience. The study will be mainly based on the writings of Father Dumitru Stăniloae, as well as archival records and mentions in the times’ press and memoirs.</p>
●	113	<p><i>Why Atheism does not exist</i> Fabrizio Barbon Di Marco (ACTED-Syria/College of Europe Alumnus)</p> <p>The purpose of the paper is to provoke a debate on the concept of Atheism. A-theism is, by definition, a condition in which Man refuses, departs from a given deity (or deities). Hence, to speak of Atheism as a unique category, applicable to men and women departing from different religions, e.g. Christianity and Islam, is intellectually wrong. I contend that, in fact, many atheisms exist: a Christian atheism, a Muslim atheism, an Hindu atheism, etc. As atheisms are processes of departure from a given deity (or deities), it is obvious that this faith has a crucial role in defining the features of a given type of atheism. Furthermore, in some cases atheism is not a removal of religion but rather a counter-religion. Overall, the paper will shed the lights on how vague and naïf is our understanding of the concept of atheism.</p>
●	115	<p><i>Religiosity and self-identification processes among visible and non-visible second-generation muslims. A study from Italy</i> Giulia Mezzetti (Università Cattolica del Sacro Cuore, Milano)</p> <p>On the basis of a qualitative study (interviews and observation) carried out in two Italian cities (Milan and Turin), this paper investigates the religiosity and the processes of self-identification of Italian children of Muslim migrants. It does so by comparing two groups of young adults (aged between 18 and 30): the former composed by youths acting as volunteers in the Italian branch of Islamic Relief (one of the largest international faith-based organisations); the latter composed by youths who are not involved in any religious or ethnic/national organisation. The aim is to investigate the differences in the everyday lived religion (Ammerman, 2007) and in the religious practice between “hyper-visible” organised Muslims and “non-visible” Muslims, as defined by Jeldtoft (2011, 2013), taking up the challenge indicated by Woodhead (2013) and DeHanas (2013, 2016) to study tactical and strategic uses of religion in daily life and in self-identifications.</p>
●	116	<p><i>A Christian reading of history: Christ as model, exemplar and key of the sacred history</i> Maria Helena Pratas (Sociedade Científica da Universidade Católica Portuguesa)</p> <p>We have examined all the work of Saint Thomas Aquinas, looking for his comments and his vision about the facts and events of the Sacred History. Looking at his work, it has been verified that he often uses the ancient tradition of the senses of Scripture. The spiritual exegesis is a Christian reading of history presenting Christ as the key to both Scripture and history in its entirety. The entire Old Testament is fulfilled in Christ and is geared to prepare his coming and to figure the mysteries of his life and of his mystical body. The deep sense of history cannot be achieved without Jesus Christ: the time that precedes him prepares and announces his coming and the time that follows him derives from him and it is oriented towards him. Christ is thus the key to the sacred history.</p>

	#	Details
●	121	<p><i>The Quintessential Supererogatory Deed in Protestant Christian Theology</i> Billy Condrey (School of Divinity, University of Edinburgh)</p> <p>Supererogation in Protestant Christian theology has been hotly contested since the time of the Reformers because of its close association with indulgences and the Roman Catholic doctrine of justification. However, if the question of supererogation is decoupled from this doctrinal context, there is space to investigate the possibility of supererogation in Protestant Christian theology. Though celibacy is often touted as the quintessential supererogatory deed among theistic supererogationists, this view is suspect based upon a close reading of Matthew 19:10-12 and 1 Corinthians 7. I will then attempt to demonstrate that regardless of the status of celibacy, the quintessential supererogatory deed in Protestant Christian theology as revealed in the Bible is the choice of a person to remain committed to their spouse following an act of infidelity considering the fact that Jesus gave explicit moral permission to the victimized spouse to sever the marital covenant.</p>
●	123	<p><i>El carro de Atenea y Pisistrato. Una diosa al servicio del tirano de Atenas (The chariot of Athena and Pisistratus. A goddess in the service of the tyrant of Athens)</i> Unai Iriarte Asarta (Universidad de Sevilla)</p> <p>The tyrant Peisistratos was expelled from Athens in his first attempt to establish tyranny in 560 BC. However, a few years later he had the opportunity to return to the polis and become tyrant again, which was possible thanks to Athena. Herodotus says that Peisistratus put a young woman on a chariot and, dressing her as the goddess Athena, she drove him back to the acropolis. Scholars still have many questions about this episode, in which religion plays a major role. How could the Athenians believe that the tyrant was being carried by their own goddess? In what way does Greek religion legitimize Peisistratos in this case? In Antiquity, religion is quite often confused with politics, and vice versa. This paper aims to show how important religion was in ancient Athens as a means of political legitimization, and which elements of this particular episode can be considered historical, if any. This paper, presented with a Spanish title, can be defended in English or Italian if necessary.</p>
●	124	<p><i>Causes and consequences of the public appearance of the SPC during the 1980s in Yugoslavia</i> Maja Kaninska (University of Ljubljana)</p> <p>After Tito's death, all the changes in Yugoslav society went in the direction of radical changes. The process of change took place throughout the territory of Yugoslavia, though not all the same and evenly. In this paper we will analyze how the Serbian Orthodox Church (SPC) reacted and accepted these changes in the context of socio-political changes. There was also a "free space" that began to pass atheism with new tendencies. However, in accordance with the new political changes, the SPC took over ideological ideas that adapted to the national program. The negative attitude towards the post-war, communist government as an enemy of the Serbian Orthodox Church was officially accepted and was present in the media during the 1980s, which largely influenced the public. This performance was combined with the renewed ideological attitude of the victims of the past, and this meant that the SPC was entering a sphere of political turmoil that adapted very quickly in the 1990s.</p>
●	126	<p><i>Catholics in Lutheran Latvia (1920s-1930s)</i> Olga Morozova, University of Daugavpils</p> <p>The aim of this paper is to introduce the 1920s-1930s as a period of equality of all religions on the one hand and the situation in catholic minority on the other hand. I will use the statistical yearbooks of 1921 and 1939 developed and published by the Central Statistical Bureau of Latvia to outline the common tendencies of the development of these two confessions: Lutheran and Catholic. I will also use the periodicals of that decade to introduce the main struggling points of these religions: how they perceived each other, the main problematic issues, which had to be solved by the two leading Churches of Latvia concerning the Church property and the main spheres of social activity: education, politics, and culture.</p>

	#	Details
●	128	<p><i>The People of The Cave: Between Plato, The Quran, and Abu Hamid al-Gazali</i> Bakinaz Abdalla (McGill)</p> <p>Since antiquity philosophers have inquired about knowledge. Many issues related to the definition of truth and the nature of human beings are involved in this subject of inquiry. In the allegory of the cave, Plato reflects upon these issues, presenting philosophical reasoning as the means for freeing people from delusion.</p> <p>One significant Surah in the Quran is Surat al-Kahf (the Cave.) Apparently, the surah is an historical narrative of a group of people who sought refuge from persecution in a cave. In the proposed paper, I will argue that Surat al-Kahf shares with Plato's allegory not only the name, but also the concern regarding the epistemological condition of mankind. Moreover, I argue that the Muslim theologian and Skeptic Abu-Hamid al-Gazali (d. 1111) realized the thematic similarity between Plato's allegory and Surat al-Kahf and that his reference to the people of the cave in <i>The Rescuer From Error</i> serves to support his mystical solution of skepticism.</p>
●	129	<p><i>The existential quest of man and the risk of God</i> Maria Chatziapostolou (Aristotle Univ. of Thessloniki/Orthodox Academy of Crete)</p> <p>Religious experience is a concept not characterized by touching many academic fields, ranging from Philosophy of Religion, Theology, Philosophy, Anthropology, etc. Religious beliefs as an inner experience of human existence occur in every person and every corner of the earth and is characterized by a multidimensional expression through its various manifestations, but also through the universal phenomenon of religion. Especially in the orthodox thought there is the personal god of love, who creates a free creature even to deny him, and so search is a perfectly healthy process.</p> <p>In this paper we will analyzing and distinguishing the concepts of faith as a life experience, of the church as a body of Christ, of religion as a system and deepening the phenomenon of religion, as well as a critique of contemporary atheism. We will also refer to the thinking of the classic (Augustine) and modern intellectuals (Eco), writers (Kazantzakis), theologians (Sophrony of Essex).</p>
●	131	<p><i>Converting the Converted: Contemporary Evangelical Missionaries and the Missionary Legacy in Ethnic Southwest China</i> Gideon Elazar (Bar Ilan University)</p> <p>In the late 19th and early 20th century, southwest China was an arena of considerable accomplishment for Protestant missionaries. Several ethnically based mass conversions were conducted in the region, bringing groups such as the Da Hua Miao, Lisu, Jingpo, Lahu and Wa into the Christian fold. These success stories, largely conducted under the direction of the China Inland Mission, were widely celebrated among missionaries of the time as significant achievements in the Chinese context, a civilization relatively resistant to missionary endeavors. Missionaries like William Young, Samuel Pollard, Isabel Kuhn and the Morse family are still revered by missionaries working in Asia today. However, for contemporary Evangelical activists in China, the pre-1949 legacy of mass conversions is a source of significant ambivalence. Evangelicals reflecting on the pre-1949 missionary project, voice their feeling of ambivalence towards the mass conversions of the past and Christian identity based on ethnicity and tradition rather than a personal faith experience.</p>
●	132	<p><i>A Study of the education of Religious Educators in the UK and their Views on Religion in the Classroom</i> Graeme Nixon (University of Aberdeen)</p> <p>This paper, based on a mixed methods dataset of 465 responses from Religious Education (RE) teachers across all four jurisdictions of the United Kingdom, examines the qualifications of those in the profession compared with their perspectives on how religion should be presented and understood in the classroom. RE across the world is a subject that is being scrutinised and studied, particularly in light of the pressures and realities of technology, migration, individualism and secularisation. This paper examines how these pressures are impacting on 1. The types of people entering the RE profession, 2. Their views on the purpose(s) of the subject, and 3. Their perspectives on the worldviews and religions which may comprise the RE curriculum. The data reveals that UK RE teachers come from diverse academic and personal backgrounds, with an array of ideological and political perspectives and that there is interesting cross-tabulation between this reality and their views on the subject.</p>

	#	Details
●	134	<p><i>Seeing Through Film': Religion and the Perception of Otherness</i> Milja Radovic (University of St Andrews, Centre for the Study of Religion and Politics)</p> <p>This paper aims to examine the cultural representations and perceptions of Otherness. The understanding and portrayal of the Other through film reveals cultural stereotypes on both local and global level. Often those stereotypes become transnational as perception of Otherness 'travels' across borders. Film at the same time travels across borders, carrying the local issues to a more global audience. The understanding of Otherness, which is linked with foreignness, thus becomes debated more often in a cultural sphere (through cinema) and it is through cross-cultural representations and interpretations of Otherness that we can assess the understanding of Otherness, and group identities. By approaching national cinematic representations of Otherness and their interpretations within the global context we can assess the links between cultural constructions of Otherness, religion and the politics of identity, and the ways they serve or subvert local and global hegemonic ideologies.</p>
●	135	<p><i>State and Messianism - Are They Compatible? A journey into twentieth-century political theology</i> Silvana Kandel Lamdan (University of Haifa, Israel)</p> <p>The German Jewish philosopher Hermann Cohen identified the modern state as a sure foundation for building a messianic, socialist future of human unity. Footprints of Cohen's thought can be found in the work of many twentieth-century political theologians, for instance, Karl Barth. Writing after the trauma of World War I, however, his vision of the State is more hesitant than Cohen's - his <i>Kirche und Staat</i> (1939) subordinates State to community and church. Conceptual elements of their approach may be recognized in both the Israeli religious Kibbutz and the "Basic Ecclesial Communities" placed in marginal neighborhoods by proponents of Latin American Liberation Theology - two political movements of the second half of the twentieth century that emerged in different post-colonial contexts. My paper provides a comparative reading of the idea of the State in these modern messianic projects, starting from the shared idea but differing practical uses of Cohen's concept of "social sin".</p>
●	137	<p><i>Displaying religious identities in a plurality of public spaces</i> Simon Thompson (University of the West of England, Bristol)</p> <p>There have been a number of controversies in various European countries concerning the wearing of religious clothing in public space, including burqa bans and regulations concerning the wearing of turbans and crucifixes. Most normative analyses of these controversies refer to the freedom of religion. However, little attention has been paid to the locations to which these various restrictions apply. In practice, "public space" can refer to a wide range of different sorts of places, including privately-owned workplaces, premises where public services are provided, forms of public transport, the public highway, and so on. This paper argues that location is one significant determinant of the justifiability of these measures. Hence it presents a typology of different sorts of public spaces. Referring to this typology, it reaches certain provisional conclusions about whether or not measures like burqa bans should be regarded as legitimate restrictions on the freedom of religion.</p>
●	138	<p><i>Erasmus as Role Model for Today</i> Emanuela Larentzakis (Orthodox Academy of Crete)</p> <p>A European students-exchange-program is named after Erasmus, also the system of pronunciation of ancient Greek, applied in all European countries (except Greece). We want to travel, study abroad, speak different languages - but at the same time, we are afraid of the Other as soon as we encounter it in our own country. Throughout the centuries, Greece was of strategic interest until the beginning of the 20th century. People were known for their hospitality; they used to live peacefully together with others; influences were incorporated in the local culture: language, music, theatre, art, architecture, food. Now, thousands of refugees land on Greek islands and travel on to other European countries. What became of hospitality of ancient Greece, where the stranger was considered a guest and a muse, i.e. an inspiration? In my paper, I want to show how Erasmus can function as a model to regain certainty and how an open mind, education and historical awareness can help in this respect.</p>

	#	Details
●	139	<p><i>Current situation of Tibetan monasteries in China (at the example of Palpung, Yachen and Tuli)</i> Agita Baltgalve (University of Latvia/Latvian Society for the Study of Religions)</p> <p>The main aim of this report is to mirror main aspects and problems of Tibetan monasteries in China, giving detailed information about Palpung (Karma Kagyu) and Yachen (Nyingma) in Kham and Tuli (Gelug) in Amdo. In year 2018 I stayed in Sichuan province for several months and visited several Tibetan monasteries in Kham (Sichuan prov.), Amdo (Qinghai prov.), Central and Western Tibet (TAR). I had personal talks (both in Tibetan and Chinese) with Tibetan monks from different Buddhist schools. The report is based on my field research, combined with official statistics, articles and monographs.</p>
●	140	<p><i>The leaven in the Council: Joseph Cardijn and the "jocist" network at Vatican II</i> Stefan Gigacz (University of Divinity, Melbourne)</p> <p>Founder of the Jeunesse Ouvrière Chrétienne (JOC) movement, Cardinal Joseph Cardijn (1882-1967) played three formal roles at Vatican II as a member of the Prep Com on Lay Apostolate, peritus in the conciliar commission and Council Father. However, perhaps his greatest influence on the Council lay at another level. Diachronically, Cardijn represented and articulated a tradition of Catholic social thought and action he traced to Lamennais, a tradition renewed by Marc Sangnier's Le Sillon movement, all of which inspired the JOC's own vision and "see-judge-act" method. Synchronically, Cardijn emerged as the centre of an unstructured "jocist" network of conciliar bishops and periti, who shared the "lay apostolate" vision of the JOC and its "specialised" counterparts, and sought to act not as an ideological group but as a "leaven" within the Council. Drawing on his papers, other archives and my thesis, this paper traces the impact of Cardijn and the jocist network at Vatican II.</p>
●	143	<p><i>Faith, identity and citizenship: Ishaq and beyond</i> Francesca Raimondo (Alma Mater-University of Bologna)</p> <p>The debate surrounding issues of religion, identity and citizenship has been further fueled by the Ishaq v. Canada court case of 2015. The decision to reverse the ministerial ban on the niqab in citizenship ceremonies -in place since 2011- has sparked controversies of legal, political and social nature. Equally thought-provoking is the role of the context in which the debate arises: the Oath of Citizenship, the official entrance of a new member into the "Canadian family". The case casts a light on the development of the relationship among religion, identity and citizenship within the confines of a multicultural, deeply diverse societies, struggling with issues of national identity in relation to religious difference. Departing from this case, the purpose of the paper is to analyse the continuous, mutable and often problematic relationship between religion, identity and citizenship, assessing whether and in what way this relationship is under stress and has been shifting in recent years.</p>
●	144	<p><i>Religiousness and spirituality in the Jewish educative experience</i> Silvia Guetta (Università di Firenze)</p> <p>Religiousness and spirituality have been part of human experience throughout history. Scholarly and scientific activity of the Anglo- Saxon world, particularly over the last 50 years, has generated plenty of data about religiousness and spirituality.However, this increase in interest, is not yet being introduce in Italy.International and government institutions and education departments have stressed the importance of spirituality as an educational goal.The report to UNESCO of the International Commission on Education for the Twenty First Century which identified four guiding principles of education-"to know, to do, to live together, to be."The spiritual dimension with an emphasis on the moral aspects of life was seen to meet the goals of learning to"live together and learning to be. Finally, we would like to consider the importance of the Jewish education like spirituality experience and of knowledge approach.</p>

	#	Details
●	151	<p><i>Sulle donne musulmane. Scritti di Mohammed al Ghazali as-Saqqa</i> Marisa Iannucci (Laboratorio INSAN)</p> <p>Muhammad al-Ghazālī al-Saqqa (1917-1996) was a Sunni theologian trained at the University of Azhar, in Cairo. Still considered one of the voices most authoritative of the twentieth-century Islamic world, he has written several books on jurisprudence and theology on the gender issue. His commitment to women's rights and against sexism widespread in Muslim societies has been constant in its academic activities and of preaching.</p> <p>The paper is a report on sexism and Islam, from my recent book <i>On Muslim women. Writings of Muhammad al-Ghazālī al-Saqqa</i>, Giorgio Pozzi Editore, 2018). This book contains writings from his public speeches, from articles that have appeared in the Arab press and sermons concerning women in the sources of Islam, in the literature and history, including legal verdicts (fatāwa) affecting women in public sphere.</p>
●	153	<p><i>The influence of three Persian kings on the social life of 'YHWH'S' covenant people</i> Antoinette Swart</p> <p>The three Persian kings, Cyrus II, The Great, (559-530 BCE); Darius I (522-486 BCE) and Xerxes (486-465 BCE), son and successor of Darius I had a major influence on the social life and destiny of the Jews in exile. The interaction between the 'Gentile kings' and 'YHWH'S covenant people will be discussed and their influence on each other will be illustrated and analysed (Books of Ezra, Esther, Isaiah and Daniel). A socio-anthropological approach will illuminate the text.</p>
●	154	<p><i>"Mystique" as experimental moment structured by speculative language</i> Yves Meessen (Université de Lorraine)</p> <p>While prevailing opinion associates it spontaneously with the irrational, "mysticism" is presented here as a wider form of rationality. Beyond the repair of speculative language, this is exactly what determines it as an intuitive operation. The case of Master Eckhart (thirteenth-fourteenth century) allows us to summarize a metaphysics that rebels against conventional methods. The link between causes and effects cannot be considered outside the context of an effective and affective participation. This original donation beyond language is the mystical moment that ensures the truthfulness of the semantic propositions. These function as formal settings awaiting fulfillment. The abstract is confirmed on the basis of the concrete experience that is inherent to it. A scientificity of theology as the speculative setting of an ethics is at stake.</p>
●	155	<p><i>Social Justice and Charity in Judaism</i> Gregg Gardner (University of British Columbia)</p> <p>Charity, social justice, and support for the poor are often intertwined with religious thought, as the impoverished are considered to be under the special care of the divine. How are forms of support for the poor conceptualized in Judaism? How do the classical rabbinic texts of Jewish ethics and law motivate giving to the poor? This paper will examine the conceptualization of care for the poor in early rabbinic literature – legal and exegetical writings from the first seven centuries C.E. These texts, which include the Mishnah, Midrash, and Talmud, form the foundations of all subsequent Jewish ethical and legal thought to this day. In particular, I will focus on how these texts motivate giving through the promise of financial recompense in the afterlife – motivations and ideas that also resonate in early Christian writings. More broadly, this paper will demonstrate how concerns about wealth and poverty influence the shape, texture, and direction of religious thought.</p>
●	156	<p><i>Christianity and digitalization</i> Vladimir Katsonov (Ss Cyril and Methodius Theological Institute of Post Graduate Studies)</p> <p>The paper discusses the fundamental aspects of the mathematization of modern natural science and the associated project mathesis universalis. The tradition of information technologies grows from the idea mathesis universalis. The development of information technologies in the XX century leads to the total digitalization of culture, to the advancement of utopian anthropological projects (transhumanism). The problem of compatibility of Christian anthropology with human information models is discussed.</p>

	#	Details
●	159	<p><i>Dumitru Stăniloae and the Existentialist Philosophical Tradition</i> Raul-Ovidiu Bodea (KU Leuven)</p> <p>The Romanian theologian Dumitru Săniloae(1903-1993) is revered as one of the most important Orthodox theologians of the twentieth century, and a prime exponent of the Neo-Patristic Synthesis. In this paper I will aim to present the interaction that Stăniloae had with existentialist philosophy. I will argue that he did not see existentialism as something to be completely combated and opposed from a Christian Orthodox perspective, but that he had a more nuanced view. Although it may be true that he countered the explicitly atheistic types of existentialism, as espoused by thinkers such as Heidegger, Sartre and Camus, it is also true that he used some of their insights in his theology. These existentialists provided him with an anthropological analytic that in relation with patristic thought helped him build his understanding of spirituality, a spirituality grounded to some extent on the analysis of the human condition offered by the existentialists.</p>
●	160	<p><i>The Divine Contents and the Words of the Prophet: R. Abraham Ibn Ezra on Moses' Role in Writing the Torah</i> Eran Viezel (Ben Gurion University, Beer Sheva)</p> <p>A basic axiom of Judaism over the generations has been that the Torah is of divine origin and that it was written by Moses with the guidance of the Holy Spirit. However, Hazal and the medieval sages' did not agree about the nature of God's revelation to Moses, which enabled him to write the Torah. Did God dictate the Torah to Moses word by word, or did Moses, perhaps, have a role in selecting content and words? This article examines the opinion of R. Abraham Ibn Ezra (Spain-England; 1089-1167) on this matter. Ibn Ezra differentiated between the content of the Torah, as transmitted to Moses by God, and its literal expression, as written by Moses. Underlying his unique approach are a number of interesting philosophical-linguistic assumptions which distinguish him from his contemporaries.</p>
●	161	<p><i>The double synthesis of human nature. From Aristotle's teaching about soul and human body in Paul's anthropology</i> Nikoleta Glyka</p> <p>In many religious, philosophical and mythological traditions, the soul is the immaterial essence of a living being. This paper is an attempt to briefly describe Aristotle's teaching on the soul and the human body. The first part describes the teaching of Aristotle for the soul. Its definition, characteristics and qualities are given. Finally, the intimate relationship between soul and body is presented.</p> <p>Then there is the Christian teaching about human existence. According to Paul the apostle Paul as a single psychosomatic entity is flesh and spirit. The term "flesh" is presented with a new perspective.</p> <p>Finally, are presented the common places of Aristotle with Apostle Paul and the differences in the teaching of each one are presented.</p>
●	163	<p><i>Social Justice as the Duty of Islam and Christianity</i> Hamidreza Ayatollahy (Iranian Association for Philosophy of Religion)</p> <p>In this paper I am going to demonstrate that the need for justice in contemporary world requires that Islam and Christianity struggle for it. Communism in last century tried to be the pioneer for establishment of justice in society. The weak role the religions played, led Marx to the illusion of "Religion is the opiate of the masses". If the religions do not take the responsibility in active support and astray from social presence it is possible to witness the emergence and the bitter experience of ideas such as communism again. I will show that Islam and Christianity have enough capacity for establishment of social justice, while the other religions do not have this potentiality. Then, I will state that the struggle for social justice is the important duty of these both religions. At the end I will suggest some strategies could be proposed as a roadmap toward being Islam and Christianity as the pioneer in establishment of social justice.</p>

	#	Details
●	165	<p><i>The Ethics of Atheism: Ta-Nehisi Coates and Albert Camus</i> David Newheiser (Australian Catholic University)</p> <p>Critics of Christianity often focus their objections upon religious beliefs. Similarly, although “theism” is implicitly modeled upon Christianity (at least in the West), its apologists sometimes defend a conceptual construct abstracted from the embodied complexity of Christian tradition. In contrast to these paired approaches, this paper argues that moral motivations often underlie modern atheism. In order to clarify the moral stakes of the debate over religion, I will compare the atheism of Albert Camus and Ta-Nehisi Coates. Both Coates and Camus present their atheism as a consequence of their rejection of hope. In their view, Christianity promises an ultimate resolution that is disingenuous and politically pacifying. In its place, they propose an ethics of lucid resistance. Because this moral objection cuts to the heart of Christian practice, I believe it represents a productive site for discussion between atheism and Christianity.</p>
●	166	<p><i>Reception of Augustinian tripartition of time in German symbolism of the 12th century</i> Marco Giardini (Independent Scholar)</p> <p>The massive influence of Augustine of Hippo throughout the Middle Ages can be easily traced also in terms of periodization. The majority of the universal histories written in this period assume the fundamental tripartition of time set out by the Church Father in his "Expositio quarundam propositionum ex epistola ad Romanos," where Augustine subdivided history into three ages, "ante legem," "sub lege," and "sub gratia." This paper will survey the reception of the Augustinian scheme within the writings of several German theologians and historians of the twelfth century (with particular reference to authors such as Rupert of Deutz, Hugh of Saint Victor, Hildegard of Bingen and Otto of Freising), especially those who included it within the framework of Trinitarian speculations. This paper will also tackle the debated question of the possible influences of so-called “German symbolism” on Joachim of Fiore’s tripartite eschatological vision of history.</p>
●	169	<p><i>The De-Europeanization of Christianity in the 21st Century: The Phenomenon of “Southern” Christianity</i> Larisa Andreeva (Pushkin Leningrad State University)</p> <p>The author has discussed the global transformations of Christianity in the context of its de-Europeanization and the shift of the center of gravity of world Christianity to the countries of the Global South. Her analysis of the religiosity of “southern” Christians prompted a conclusion not only about the geographical but also profound qualitative specifics of “southern” Christianity that set it apart from Western, or “northern,” Christianity. It can be defined as an emerging global reality, as the “Next Christendom” which means that “southern” Christianity is hardly compatible with traditional Christianity of the so-called Global North. This shift of the center of gravity is fraught with archaization, or decline, of traditional Christianity.</p>
●	171	<p><i>The relationship between Early Christianity and Ancient Greek philosophy</i> Viktoria-Theodora Achillef-Gaitana (Aristotle University of Thessaloniki)</p> <p>Relations between Christianity and philosophy for most researchers have always been strained. Many theories argued and continue to contest that Christianity was the one that in its beginning marginalized philosophy. This paper which is titled «The relationship between Early Christianity and Ancient Greek philosophy », we are going to present the attitude of the Christians of the Early Christian period, which is characterized by an apparent contradiction. On one side we see the Christian scholars who blame philosophy, and on the other side they use it to reinforce their positions. The offer of this relation should be considered of paramount importance for the philosophic education and its theological valuation.</p>

	#	Details
	173	<p><i>The Anti-ecumenical Sentiments in the Orthodox World: Between Theology and Politics</i> Daniela Kalkandjieva (Sofia University St Kliment Ohridski)</p> <p>The paper approaches ecumenism from the broader perspective of the twentieth century efforts of the different Christian denominations for church unity. It has the ambition to outline the key theological and political arguments advanced against a rapprochement of the Orthodox churches with the heterodox Christian denominations. In this regard, special attention will be paid to the anti-ecumenical concepts elaborated by the Russian Synod Abroad between the two world wars as well as the visions adopted by the 1948 Moscow Pan-Orthodox conference on the World Council of Churches and the Catholic Church. Were they theologically grounded or politically motivated? What is their impact on the reserved or negative attitudes demonstrated by the post-Cold War leaderships of the Bulgarian and the Georgian Orthodox churches towards the WCC? To what degree has been this behaviour influenced by those past anti-ecumenical sentiments or is inspired by new developments?</p>
	176	<p><i>Giving a soul to Europe: The Christian roots of the European construction</i> Isabel Baltazar (Universidade de Coimbra, Universidade Nova de Lisboa) / Maria Helena G. Pratas (Sociedade Científica Universidade Católica Portuguesa)</p> <p>Europe goes through times of crisis and currently faces major challenges: the loss of identity, the refugee crisis, the increasing intolerance that has been manifest in several countries. Above all, there is a crisis of values and identity. The objectives of our work are: to understand how the dimensions of faith and culture coexist and interpenetrate in Europe; retrieve and make known the broad lines that led to the construction of Europe; rethinking Europe's future based on core values and at the same time open to dialogue with different cultures and religions. It's a challenge for researchers to know the roots of the European spirit and to reflect on the values that were in its' origins, its' common heritage and cultures that unite us as Europeans. A valid path for the future of the European Union is returning to its origins through the analysis of the texts of the founding fathers of Europe, which are able to avoid disaggregation and to discover once again, a soul to Europe.</p>