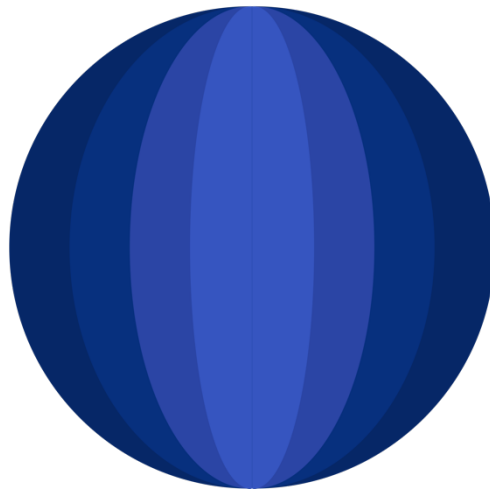


EUROPEAN ACADEMY OF RELIGION



RELIGION AND SOCIO-CULTURAL TRANSFORMATIONS: EUROPEAN
PERSPECTIVES AND BEYOND

University of Vienna
2025

FULL PANEL LIST

Use the CTRL+F function to search for your contribution.

The **draft** conference schedule will be released on May 9th, 2025.
The **final** conference schedule will be published on May 21st, 2025.

1 ON CONSERVATION

Massimo LEONE, Proponent
Massimo LEONE, Chair
Boris RAEHME, Speaker
Paolo COSTA, Speaker
Massimo LEONE, Speaker
Marco Castagnetto Alessio, Speaker
Richard Hall Wilton, Speaker
Sara Hejazi, Speaker
Nicola Zengiaro, Speaker
Tommaso Ropelato, Speaker
Angelos Mavropoulos, Speaker
Lucia Galvagni, Speaker
Rebecca Sabatini, Speaker
Accursio Graffeo, Speaker
Wael Abu-Uksa, Speaker
Valeria Fabretti, Speaker
André Villeneuve, Speaker
Emre Ucar, Speaker
Gabriele Giampieri, Speaker
Mario Schisano, Speaker
Anna Tashchenko, Speaker

The panel aims to foster open discussion on the diverse meanings of “conservation” in religion and ethics, encompassing established traditions and the new implications of the term in the context of global warming, climate crisis, and artificial intelligence.

In Latin, “conservo” is a specification of “servo” (to keep, preserve, maintain, protect, watch over carefully, save). The term is used to indicate the act of preserving, guarding, or maintaining something. It shares with “servo” the intricate etymology of “servus,” whose original meaning (*serwo-) likely was “guard” or “shepherd,” but it evolved pejoratively to mean “slave” in Italy between 700 and 450 BC. “Conservo” adds the notion of a community where this act of watching over is shared. In Latin, “conservo” applies to animals, inanimate objects, and abstract principles like benevolence, faith, and nature itself.

In a world often depicted as undergoing rapid transformation, and within the framework of the EUARE 2025 Vienna congress focused on “Religion and Socio-Cultural Transformation,” we seek to explore the concept of “conservation” in religion, spirituality, and ethics. What is conserved amidst transformation? What must be preserved to prevent transformation from disrupting the very essence of “form,” leading to deformation? What are the intricate, labyrinthine, and sometimes controversial relationships between the different semantic fields of conservation mentioned above? How can the nature of animals, plants, and inanimate objects be conserved if such conservation does not also apply to principles and ideas? What is the relationship between conserving the past and preserving the future? Furthermore, what are the lexical, semantic, and pragmatic distinctions between terms like conservation, preservation, and reservation? And how does the term “conservation” extend to the complex semantic structure, from the conservative to the Italian musical “conservatorio”?

CONSERVE WHAT'S GOOD, GET RID OF WHAT'S BAD (AND TOLERATE WHAT'S NEITHER)!Raehme B.**Center for Religious Studies - Bruno Kessler Foundation ~ Trento ~ Italy***AN INHERITANCE WITHOUT TESTAMENT: MOUNTAINS AS A LABORATORY OF THE FUTURE**Costa P.**Center for Religious Studies - Bruno Kessler Foundation ~ Trento ~ Italy***21**Leone M.**University of Turin ~ Turin ~ Italy***SILICON SALVATION. RELIGIONS, TRANSHUMANISM AND THE QUEST TO PRESERVE WHAT'S HUMAN IN HUMANS**Castagnetto Alessio M.**University of Turin ~ Turin ~ Italy***IS CONSERVATION, SIMPLY, A UTOPIA? OR A PARADOX? INSIGHTS FROM QUANTUM PHYSICS AND BUDDHIST PHILOSOPHY AT THEIR MEETING POINT.**Hall Wilton R.*, Hejazi S.**FBK ~ Trento ~ Italy***CONSERVING HABITS: AN ECOSEMIOTIC APPROACH TO CONTINUITY IN TRANSFORMATION**Zengiaro N.**University of Bologna ~ Bologna ~ Italy***THE "EWW-FACTOR": COULD DISGUST SHAPE THE BIO-CONSERVATIVE V. BIO-LIBERAL DEBATE ON BIOTECHNOLOGIES?**Ropelato T.**Fondazione Bruno Kessler - Center for Religious Studies ~ Trento ~ Italy***CONSERVING CREATION: A COMPARATIVE ANALYSIS OF CHRISTIAN ENVIRONMENTAL ETHICS AND MODERN ECOLOGICAL MOVEMENTS**Mavropoulos A.**Incoming Humboldt Postdoctoral Fellow, Heidelberg University (starting May 2025) ~ Heidelberg ~ Germany***PRESERVING AND LOSING MEMORY, AWARENESS AND IDENTITY**Galvagni L.**Bruno Kessler Foundation - Center for Religious Studies ~ Trento ~ Italy*

**"THEY DON'T CARE". ETHNOGRAPHIC CONSIDERATIONS ON THE
CONSERVATION AND THE EXPOSITION OF MUMMIFIED HUMAN REMAINS AS
HISTORICAL-RELIGIOUS HERITAGE IN THE SICILIAN SOUTHWEST**Sabatini R.**University of Turin ~ Turin ~ Italy***CONSERVATION OF THE DATA. AI&TECH-FOCUSED RELIGIONS WATCHING OVER
(INFORMATION) IMMORTALITY**Graffeo A.**University of Turin - Bruno Kessler Foundation ~ Turin ~ Italy***RELIGIOUS REVIVALISM, CATHOLICISM, AND ISLAMIC REFORMISM: THE
FORMATION OF THE CONCEPT OF CONSERVATISM IN 19TH CENTURY ARABIC.**Abu-Ukso W.**The Political Science Department at the Hebrew University of Jerusalem ~ Jerusalem ~ Israel***SPATIAL PERSPECTIVES ON CONSERVATION: INSIGHTS FROM A RESEARCH PATH
ON RELIGIOUS AND SPIRITUAL SPACES**Fabretti V.**Center for Religious Studies, Bruno Kessler Foundation ~ Trento ~ Italy***BALANCING TRADITION AND PROGRESS: NAVIGATING CONSERVATIVE AND
PROGRESSIVE BOUNDARIES IN 21ST CENTURY THEOLOGY, RELIGION, AND ETHICS**Villeneuve A.**Sacred Heart Major Seminary ~ Detroit ~ United States of America***HERITAGE-BASED MOSQUE COMMUNITIES IN GERMANY BETWEEN
CONSERVATION AND TRANSFORMATION – MIGRANT CULTURAL HERITAGE AS AN
AMBIVALENT ORIENTATION**Ucar E.**Ruhr-University Bochum ~ Bielefeld ~ Germany***CONSERVATION THROUGH DIFFERENCE. METAPHYSICAL ACCOUNTS ON MATTER
AND SOUND.**Giampieri G.**University of Bologna ~ Bologna ~ Italy***THE "SERVUS DEI" AS "LEGIS SERVANS"**Schisano M.**Associazione Biblica Italiana ~ Roma ~ Italy*

**COLLECTIVE SHADOW IN TRANSMEDIA CULTURE OR THE TRICKSTER'S HERO'S
JOURNEY**

Tashchenko A.*

Bordeaux Montaigne University ~ Bordeaux ~ France

10 EARTHING INTERFAITH DIALOGUE – THE PERSONAL LEVEL

Perry Schmidt-Leukel, Proponent
Fabian Völker, Chair
Alan Race, Speaker
Mathias Schneider, Speaker
Hans Gustafson, Speaker
Sonya Wratten, Speaker
Achim Riggert, Speaker
Perry Schmidt-Leukel, Speaker

Since the early 1980s, a widespread categorisation distinguishes four forms of interfaith dialogue: first, dialogue of life (often called “grass-root dialogue”), second, dialogue or deeds for the common good, third, dialogue of specialists, and fourth dialogue of religious experience. Today, at times a fifth form is added which can be named “diplomatic dialogue” (Marianne Moyaert). Yet there seems to be a dimension of dialogue running through all these different forms, that is, the personal level. What does dialogue do with people involved in one or many of these forms? How does interfaith dialogue affect individual personalities? And, conversely, how does the personal dimension impact the different forms of dialogue? The panel explores different facets of the personal level alerting us to the fact that in its most basic form, dialogue can only be dialogue between persons.

UNEXPECTED ISSUES: THREE STORIES OF INTERFAITH ENCOUNTER.

Race A.*

World Council of Faiths ~ London ~ United Kingdom

DOES INTERRELIGIOUS DIALOGUE NEED A THEOLOGICAL DIMENSION?

Schneider M.*

Postdoc Research Fellow, Centre for Religion and Modernity, University of Münster ~ Münster ~ Germany

INTERRELIGIOUS PHRONESIS: BRIDGING PRACTICAL WISDOM AND INTERFAITH ENGAGEMENT

Gustafson H.*

Director of the Jay Phillips Center for Interreligious Studies (College of Arts and Sciences), Adjunct Professor in the Department of Theology, University of St. Thomas ~ Minnesota ~ United States of America

FOUR CATEGORIES OF INTERRELIGIOUS ENCOUNTER FROM A PHENOMENOLOGY OF PRACTICE

Wratten S.*

Professional Doctorate Student, Cambridge Theological Federation with Anglia Ruskin University ~ Cambridge ~ United Kingdom

DIALOGUE AND PERSONAL RELIGIOUS IDENTITY – THE CASE OF PAUL KNITTER

Riggert A.*

Pastor emeritus of the Protestant Church of Westphalia. President of the Institute for Interreligious Studies INTR°A ~ Schwerte ~ Germany

PERSONS, NOT TYPES – A LESSON TO BE LEARNED FROM HASAN ASKARI

Schmidt-Leukel P.*

Senior Professor of Religious Studies and Intercultural Theology, University of Münster ~ Münster ~ Germany

1003 FRANCISCAN INSIGHTS FOR CHRISTIAN- MUSLIM COMPARATIVE THEOLOGY

Jason Welle, Proponent
Jason Welle, Chair
Lukas Wiesenhütter, Speaker
Piotr Sekowski, Speaker
Jason Welle, Speaker
Francis Afu, Speaker

This panel examines distinctively Franciscan insights for Christian reflection on Islam. Confirmed panelists investigate how Franciscan epistemology colors a Christian reading of the Qur'ān, the 'virgin point' in the theology of Louis Massignon (a third-order Franciscan), and some elements of one of Massignon's creative friar-disciples that have never been carefully considered by the theological community. This open call panel welcomes additional papers on this theme, to a maximum of three additional papers.

"APPROACHING THE QUR'ĀN IN TERMS OF 'FRANCISCAN KNOWLEDGE'"

Wiesenhütter L.*

University of Bonn ~ Bonn ~ Germany

"SPIRITUALITY OF THE 'POINT VIERGE' IN THE THOUGHT OF LOUIS MASSIGNON"

Sekowski P.*

Pontifical Institute for Arabic and Islamic Studies ~ Rome ~ Italy

"GIULIO BASETTI-SANI'S APPROACH TO ISLAM: FRANCISCAN AVENUES THAT REMAIN UNEXPLORED"

Welle J.*

Boston College ~ Chestnut Hill ~ United States of America

NOSTRA AETATE: A MATRIX OF HOSPITALITY

Afu F.*

Georgetown University ~ Washington DC ~ United States of America

1007 HOSPITALITY IN COMPARATIVE PERSPECTIVE

Jason Welle, Proponent
Jason Welle, Chair
Clay Morrison, Speaker
Jonathan Hirschberger, Speaker
Domenik Ackermann, Speaker
Jason Welle, Speaker
Dorothy Goehring, Speaker
Piotr Baczyk, Speaker

This panel explores the question of hospitality in interreligious relations. Papers investigate examples of hospitality extended across religious boundaries but also comparative theological reflections on another religious tradition's notion of hospitality as such. This open call panel welcomes additional papers on this theme, to a maximum of three additional papers.

INTERRELIGIOUS HOSPITALITY IN TURKISH TRAVEL LITERATURE: THE CASE OF EVLIYA ÇELEBI

Morrison C.*

Institute for the Study of Religion in the Middle East ~ Istanbul ~ Turkey

"THREE LEARNED JEWS CAME TO ME (WA 53:461,28)" MARTIN LUTHER'S DISPUTATION WITH THREE JEWS ABOUT ISAIAH 7:14: FICTITIOUS HOSPITALITY OR OPEN HOSTILITY?

Hirschberger J.*

University of Tübingen ~ Tübingen ~ Germany

MANIFESTATIONS OF INTERRELIGIOUS HOSPITALITY: THE POSSIBILITIES AND LIMITATIONS OF INTERRELIGIOUS PRAYER WITH JUDAISM AND ISLAM

Ackermann D.*

University of Paderborn ~ Paderborn ~ Germany

FRANCISCAN THEOLOGY OF HOSPITALITY IN DIALOGUE WITH ISLAM

Welle J.*

Boston College ~ Chestnut Hill ~ United States of America

VULNERABILITY, HOSPITALITY, AND HEALTHCARE ETHICS: COMPARATIVE REFLECTIONS

Goehring D.*

Boston College ~ Chestnut Hill ~ United States of America

NOT STRANGERS BUT FRIENDS: HOLDING HANDS IN A DIVIDED WORLD

Baczyk P.*

UCL ~ London ~ United Kingdom

1009 WHEN SILENCE SPEAKS: THE POLITICS OF SACRED AND SECULAR RESISTANCE

Martin Koci, Proponent

Katerina Koci, Chair

Katerina Koci, Speaker

Martin Koci, Speaker

Martina Resch, Speaker

In the face of political oppression, silence has emerged throughout history not merely as absence of speech, but as a powerful form of resistance. This panel aims to explore various manifestations of silent resistance across religious, secular, and artistic domains, examining how deliberate withdrawal from discourse can paradoxically serve as a profound form of political expression. From religious examples such as Christ's silence before Pilate and the testimonies of martyrs, to philosophical instances like Socrates' acceptance of his sentence, to modern-day political prisoners and dissidents who choose silence as their weapon, we seek to understand how silence functions as both a personal and political act. The panel will particularly examine artistic representations of silent resistance in literature, film, and other media, investigating how creative works have interpreted and reimagined these acts of withdrawal. Furthermore, we will explore contemporary forms of protest through withdrawal, considering how historical examples of silent resistance inform and illuminate modern practices. We invite papers from scholars across disciplines including, but not limited to, religious studies, philosophy, political theory, literature, and art history. We are particularly interested in contributions that examine philosophical and theological interpretations of silence as resistance, as well as artistic representations that engage with this theme. Papers may address historical or contemporary examples, theoretical frameworks for understanding silent resistance, or comparative analyses across different cultural and temporal contexts.

BURNED BY SILENCE

Koci K.*

University of Vienna ~ Vienna ~ Austria

APOCALYPTIC SILENCE

Koci M.*

KU Linz ~ Linz ~ Austria

ARTISTIC APPROACHES TO THE PRESENCE AND ABSENCE OF LIFE AND DEATH

Resch M.*

KU Linz ~ Linz ~ Austria

1015 TEOLOGIA DELLE DIFFERENZE

Jason Welle, Proponent
Jason Welle, Chair
Peter Phan, Speaker
Stefano Luca, authorAMC
Jason Welle, Speaker

This panel engages the pioneering monograph of Stefano Luca, *Teologia delle differenze* (Edizioni Terra Santa, 2023) which draws upon instinctive insights of the Franciscan tradition to construct a renewed theology of religions and foundation for interreligious dialogue. Built first and foremost upon the extraordinary encounter between Francis of Assisi and the Sultan al-Mālik al-Kāmil and the effects of this encounter for the Poverello's understanding of mission, Luca sketches a concept of "integral integration" which provides the backbone for a "theology of differences." Discussants include experts on theology of religions and comparative theology.

TEOLOGIA DELLE DIFFERENZE

Welle J.^[1], Welle J.^[1], Luca S.*^[2], Phan P.^[3], Welle J.^[1]

^[1]Boston College ~ Chestnut Hill ~ United States of America, ^[2]Apostolic Vicariate of Southern Arabia & St. Francis Church at Abrahamic Family House ~ Abu Dhabi ~ United Arab Emirates, ^[3]Georgetown University ~ Washington DC ~ United States of America

108 EXITING VIOLENCE: THE ROLE OF RELIGION

Debora Tonelli, Proponent
Peter Admirand, Chair
Debora Tonelli, authorAMC
Leo Lefebure, Speaker
Debora Tonelli, Speaker
Gloria Moran, Speaker

D. Tonelli - G. Mannion, *Exiting Violence: The Role of Religion*, De Gruyter 2024

In the 20th and 21st centuries, where violence has scarred countless lives, the interplay between religion, politics and conflict remains a complex web. *Exiting Violence* seeks to unravel some of the knots, showing not only how faith can contribute to bloodshed, but also how it can inspire peace and build bridges. Starting from the assumption that theology, religion and faith are different aspects of what we loosely (and ambiguously) call "religion," the chapters that make up the book analyze and discuss the criteria by which it is possible to understand the involvement of religion in conflicts, offer case studies ranging from Japan, China, India to Israel North America, and South America, analyze concrete cases in which religion has helped bring societies and communities out of situations of violence and hatred, offer tools to reflect on the instrumentalization of religious communities, of the deviance of theology into ideology, and of the importance of the spiritual dimension in overcoming the drifts of religious affiliation. Analyzing different religious traditions, contributing scholars explore the interplay between religion and violence through a variety of interdisciplinary, cross-cultural, and interfaith methods. In particular, the variety of approaches and methodologies pays attention to the fields of political science, ethics, history, sociology, law, philosophy, theology, and religious studies. *Exiting Violence* offers a nuanced and thought-provoking exploration of the multifaceted role of religion in the human struggle for peace and justice. The book is the result of an international collaboration between FBK-ISR, Reset Dialogues Among Civilizations and Georgetown University's Berkley Center for Religion, Peace and World Affairs.

EXITING VIOLENCE: THE ROLE OF RELIGION

Tonelli D.^[1], Admirand P.^[2], Tonelli D.*^[1], Moran G.^[3], Lefebure L.^[1], Tonelli D.^[1]

^[1]Georgetown University ~ Washington D. C. ~ United States of America, ^[2]Dublin City University ~ Dublin ~ Ireland, ^[3]ICMES ~ Washington D. C. ~ United States of America

109 KABBALAH IN MOTION: THE MAIN INTERSECTIONS OF JEWISH MYSTICISM FROM MEDIEVAL TO MODERN AGE

Delia Del Prete, Proponent
Margherita Mantovani, Chair
Margherita Pepoli, Proponent
Delia Del Prete, Speaker
Margherita Pepoli, Speaker
Yinon Kahan, Speaker
Piotr Sawczynski, Speaker
Ivan Angileri, Speaker
Jacopo Paolo Quartirolo, Speaker
shira@wołosky, Speaker
Margherita Mantovani, Speaker
David Haziza, Speaker

The study of Kabbalah, one of the main mystical traditions within Judaism, offers profound insights into spirituality, philosophy, and the nature of existence. As a rich tapestry of thought and belief, Kabbalah does not exist in isolation but interacts dynamically with various fields of knowledge and other religious traditions. The panel aims to encompass a broad array of perspectives on Kabbalah, by exploring its often hidden or liminal intersections with other disciplines. This panel focuses on the cross-cultural dialogue that Kabbalah has engaged in throughout the ages, influencing and giving rise to new currents of thought and beliefs. Philosophy, literature, astrology, magic are some of the fields involved in the research, as well as their relationship with figures from various religious backgrounds, including Christianity and Islam.

The position to be adopted is, therefore, to use a term favored by Michel de Certeau (1925-1986), that of the margin, or rather, overlapping of the borders, to shift the focus from the center to the discovery of the new. By delving into these diverse interactions, we aim to shed light on how Kabbalistic concepts have transcended cultural boundaries and influenced multiple disciplines.

GIORDANO BRUNO AND THE KABBALAH: THREADS OF THOUGHT BETWEEN OCCULTISM, PHILOSOPHY, AND EROS

Del Prete D.*

La Sapienza - Università di Roma ~ Rome ~ Italy

A KABBALISTIC DIVORCE?

Pepoli M.*

DREST, La Sapienza - Università di Roma ~ Rome ~ Italy

THEURGICAL THOUGHT IN ISLAMIC MYSTICISM AND JEWISH KABBALAH IN MEDIEVAL SPAIN\AL-ANDALUS

Kahan Y.*

The Hebrew University of Jerusalem ~ Jerusalem ~ Israel

**GOD'S SELF-NEGATION: WITHDRAWAL OR CONCENTRATION? ON SCHELLING'S
(MIS)READING OF THE LURIANIC KABBALAH**Sawczynski P.**Ignatianum University in Krakow ~ Krakow ~ Poland***ORBIS URBISQUE REGINA EFFECTA SUM. THE ENCOUNTER BETWEEN MARIOLOGY
AND KABBALAH IN GILES OF VITERBO'S SCECHINA**Angileri I.**University of Rome "La Sapienza" ~ Rome ~ Italy***IS SPINOZA A KABBALIST? ELIA BENAMOZEGH'S SPINOZA ET LA KABBALAH**Quartirolo J.P.**Università di Modena e Reggio Emilia ~ Modena ~ Italy***EMMANUEL LEVINAS: AN ETHICS OF TZIMTZUM**Wolosky S.**Hebrew University of Jerusalem ~ Jerusalem ~ Israel***JEWISH BOOKS, SEFIROTIC DIAGRAMS AND CHRISTIAN LIBRARIES IN
RENAISSANCE TYROL AND BAVARIA**Mantovani M.**University of Bologna / CNRS-LEM ~ Bologna ~ Italy***SPIRIT POSSESSION IN KABBALAH AND ITS EARLY MODERN CONTEXT**Haziza D.**Independent ~ Paris ~ France*

11 CONTEMPORARY HINDUISM AND SOCIO-CULTURAL TRANSFORMATION: THREE PERSPECTIVES

Tracy Pintchman, Proponent

George Pati, Proponent

Diana Dimitrova, Proponent

William French, Chair

Tracy Pintchman, Speaker

George Pati, Speaker

Diana Dimitrova, Speaker

This session focuses on the interface between contemporary Hinduism and socio-cultural change. All three papers explore ways that Hindu beliefs and practices are inspiring such change in contemporary contexts in India and beyond. The first paper, "Socio-Cultural Transformation and the Trees for Life Movement," explores the life and vision of Balbir Mathur, founder of an NGO called Trees for Life International. This paper will focus broadly on Mathur's spiritual autobiography and the role of religion in inspiring him to found Trees for Life, an international movement that works for positive socio-cultural change through not just the planting of trees, but also through education and other forms of humanitarian work. The second paper, "Socio-cultural Transformation and the Public Visibility of Religion in Contemporary Kerala," explores a Hindu festival in Kerala, the Uthra Sivali Festival. The paper highlights tensions between progressive secularization and the increasing public visibility of religion in Kerala. But it also addresses the transformative potential of ritual and ways the Uthra Sivali Festival functions to promote social transformation and the transcendence of caste boundaries. The final paper, "The Brahma Kumari Tradition and Socio-Cultural Transformation," examines the Brahma Kumari tradition and its role in socio-cultural transformations in India and beyond. This paper examines several aspects of the Brahma Kumaris' acts of service to society, including their contributions to the uplifting of women and untouchables and bringing attention to the problems caused by climate change. This paper asks: What is the role of religion as a driving force for positive socio-cultural changes in individuals and in society? Can the belief that change starts from within make a lasting impact on society? Are there other socio-cultural transformations that happen in this way?

SOCIO-CULTURAL TRANSFORMATION AND THE TREES FOR LIFE MOVEMENT

Pintchman T.*

Loyola University Chicago ~ Chicago ~ United States of America

PUBLIC VISIBILITY OF RELIGION AND SOCIO-CULTURAL TRANSFORMATION

Pati G.*

Valparaiso University ~ Valparaiso ~ United States of America

BRAHMA KUMARI TRADITION AND SOCIO-CULTURAL TRANSFORMATION

Dimitrova D.*

University of Montreal ~ Montreal ~ Canada

110 TRANSFORMATIONS OF BUDDHISMS IN EUROPE

Martin Rötting, Proponent
Martin Rötting, Chair
Martin Rötting, Speaker
Anissa Strommer, Speaker
Kurt Krammer, Speaker
Marco Castagnetto Alessio, Speaker
Sybille C Fritsch-Oppermann, Speaker
Dhruv Kandhari, Speaker
Silvia Rivadossi, Speaker
Kari Storstein Haug, Speaker
Jeffrey Ng, Speaker

In Europe, there has been a recognisable movement towards Buddhism since the 19th century. After the first circles had mainly focussed on texts, the meditation Buddhism movement followed, followed by Tibetan Buddhism, and Christians discovered Zen. With the mindfulness movement, Buddhism finally reached the mainstream; a change in society's perception of religion and important personalities such as Thich Nhat Hanh or the Dalai Lama characterise the picture. This panel examines the facets of contemporary European Buddhism and its genesis as well as transformation processes in intra-Buddhist and interreligious contexts.

HOPE IN BUDDHISM

Rötting M.*

Professor of Religious Studies Universität Salzburg ~ Salzburg ~ Austria

THAI BUDDHISM IN VIENNA

Strommer A.*

KPH Vienna ~ Vienna ~ Austria

TRANSFORMATIONS OF DIASPORA- AND CONVERT BUDDHISMS IN AUSTRIA.

Krammer K.*

University Salzburg ~ Salzburg ~ Austria

FROM SAMSA TO SINGULARITY. ITALIAN BUDDHISM AND ITS NARRATIVES OF TECHNOLOGY

Castagnetto Alessio M.*

University of Turin ~ Turin ~ Italy

TRANSFORMATIONS OF ART THROUGH BUDDHIST INFLUENCE

Fritsch-Oppermann S.C.*

TU Clausthal ~ Petershagen ~ Germany

CIORAN'S DISTANCE FROM BUDDHISM: A REFLECTION ON PESSIMISM AND NIRVANA

Kandhari D.*

University of St Andrews ~ St Andrews, Scotland ~ United Kingdom

**"I FOLLOW THE PATH OF THE BUDDHA, AND I BELIEVE IN THE CHRISTIAN GOD":
TRANSFORMATIONS OF ZEN BUDDHISM IN ITALY**

Rivadossi S.*

Ca' Foscari University of Venice ~ Venice ~ Italy

THE ROLE OF BUDDHISM IN THAI MIGRANT WOMEN'S LIVES IN EUROPE

Haug K.S.*

VID Specialised University ~ Stavanger ~ Norway

CHRISTIAN ZEN: transcultural syncretism or religious appropriation?

Ng J.*

Harvard Divinity School ~ Cambridge ~ United States of America

1140 YOGA BREATH: PRĀṆA AND PRĀṆĀYĀMA IN EARLY MODERN YOGA, MAGDALENA KRALER (BRILL | V&R UNIPRESS 2025)

Magdalena Kraler, Proponent

Marleen Thaler, Chair

Lucy May Constantini, Speaker

Any Foxen, Speaker

Magdalena Kraler, authorAMC

A central practice to both premodern and modern yoga, prāṇāyāma (lit. "breath control") is practised in yoga classes worldwide. Just like prāṇāyāma, the notion of prāṇa (lit. "breath", "vitality") has a longstanding history in South Asia. From 1850 onwards the practices are subject to change, and prāṇa and prāṇāyāma are reinterpreted in light of the Hindu reform, nineteenth-century occultism, science, physical culture, medicine, and hygiene. In *Yoga Breath: Prāṇa and Prāṇāyāma in Early Modern Yoga*, Kraler for the first time traces the history of yoga's breathing techniques between 1850 and 1945. In doing so, Kraler demonstrates the centrality of prāṇa and prāṇāyāma for understanding modern yoga's praxeological, philosophical, political, and religious thrust. Part 1 "Contexts and Concepts" delves into transnational cultural and religious networks that enable the rise of prāṇa and prāṇāyāma within modern yoga. It also provides an overview of premodern prāṇāyāma and explores the notion of prāṇa as part of a cosmological outline of influential protagonists like Vivekananda. Part 2 "Pioneers and Practices" sets the stage to analyse the intricacies of prāṇāyāma practice and discusses the impact of ten influential yoga pioneers that were active in India and/or the United States, among these Vivekananda, Krishnamacharya, Yogananda, Sivananda and Yogi Ramacharaka. This book provides deep insights into the various practices, functions, and interpretations of prāṇa and prāṇāyāma. Engaging one of modern yoga's key practices, it not only offers a thorough academic analysis, but also responds to a growing interest in breath cultivation worldwide.

YOGA BREATH: PRĀṆA AND PRĀṆĀYĀMA IN EARLY MODERN YOGA, MAGDALENA KRALER (BRILL | V&R UNIPRESS 2025)

Kraler M.^[1], Thaler M.^[2], Kraler M.*^[1], Constantini L.M.^[2], Foxen A.^[3]

^[1]Kolleg für Sozialpädagogik ~ Wien ~ Austria, ^[2]University of Vienna ~ Wien ~ Austria,

^[3]California Polytechnic State University ~ San Luis Obispo ~ United States of America

1143 DECONVERSION AND RELIGIOUS BELONGING (ECCLESIOLOGICAL INVESTIGATIONS INTERNATIONAL RESEARCH NETWORK)

Cristina Lledo Gomez, Proponent
Vladimir Latinovic, Chair
James W Perkinson, Speaker
S Lily Mendoza, Speaker
Sandie Cornish, Speaker
Cecilia Tan, Speaker
Jens Van Rompaey, Speaker

The Ecclesiological Investigations International Research Network (<https://ei-research.net/>) in close connection to the Ecclesiological Investigations Research Unit of the American Academy of Religion welcomes you for a session on 'Deconversion and Religious Belonging'.

The nature of deconversion can be interpreted as both turning away and turning towards (i.e. deeper conversion) as an exercise of agency. One important feature of 'deconversion' may be a decision to leave or pull back from active association with a religious institution or a traditional faith community. How does disaffiliation function to critique or challenge religious organizations? What role does the abuse and exercise of power, especially institutional power, play in the process of deconversion? How might one consider the distinction between rejecting an institution and relinquishing a religious identity altogether?

Likewise, alternative sources of community, solidarity, and spiritual meaning may be significant pull factors that facilitate religious change. Where are people going and why are they drawn there? Following deconversion, in what ways, if any, do religious traditions still shape an individual's idea of "authentic community"? This panel seeks papers that advance our understanding of what changes and what remains the same, or even intensifies, when people find the freedom to redefine their religious belonging and turn to spiritual practices they experience as more lifegiving?

DE-CONVERSION AND RE-CONVERSION: FROM CHRISTIAN SUPREMACY BACK TO EARTH-TAUGHT MUTUALITY

Perkinson J.W.*

Ecumenical Theological Seminary ~ Detroit, Michigan ~ United States of America

CHANGING "MOTHERS": FROM CHRISTIAN BORN-AGAIN CONVERSION TO INDIGENOUS REBIRTH AND RESURRECTION

Mendoza S.L.*

Oakland University ~ Rochester, Michigan ~ United States of America

MOVING FROM LISTENING TO ACTION: EXPLORING THE POTENTIAL OF SYNODALITY TO ADDRESS THE DISAFFILIATION OF CATHOLIC WOMEN

Cornish S.*

Australian Catholic University ~ North Sydney ~ Australia

**NEO-IMPERIALISM, COLONIALITY, AND CONVERSION: LESSONS OUT OF
MELANESIA**

Tan C.*

*Australian Catholic University/Catherine McAuley Services Limited ~ Melbourne ~
Australia*

**WHEN THE NUMBERS ARE CLEAR BUT THE THEOLOGY IS MISSING. A SYSTEMATIC
THEOLOGICAL EXPLORATION OF DEFECTION IN FLANDERS (BELGIUM) SINCE
2016.**

Van Rompaey J.*

KU Leuven ~ Leuven ~ Belgium

115 CATHOLICS AND THE CRISIS OF DEMOCRACY IN THE 21ST CENTURY: EUROPEAN AND US PERSPECTIVES

Massimo Faggioli, Proponent
Bryan Froehle, Chair
Michaela Quast-Neulinger, Speaker
Mark Massa, Speaker
Massimo Faggioli, Speaker
James Bretzke, Speaker

The first quarter of the 21st century has shown the resurgence of the democratic question for Catholicism on both sides of the Atlantic: how supportive Catholicism is of constitutional democracy, or how exposed it is to the attacks of illiberal political cultures. This panel intends to explore the issue with papers addressing the relationship between Catholicism and democracy and focusing on cases in Europe and in the USA in the 20th and 21st century.

MARIAZELL 1952-2025: THE SPECIFIC CHALLENGES OF THE AUSTRIAN CATHOLIC CHURCH WITH REGARD TO DEMOCRATIC CULTURE

Quast-Neulinger M.*

University of Innsbruck, Department for Systematic Theology ~ Innsbruck ~ Austria

CATHOLIC SECTARIANISM AND THE APPEAL OF DONALD TRUMP

Massa M.*

Boisi Center for Religion and American Public Life at Boston College ~ Boston ~ United States of America

"SOCIAL CATHOLICISM" AND AGNOSTICISM ABOUT DEMOCRACY IN THE USA IN THE LAST CENTURY

Faggioli M.*

Villanova University ~ Philadelphia ~ United States of America

YOU VOTED FOR WHO(M)? I STILL LOST IN IDEOLOGY AFTER THE 2024 US ELECTIONS?

Bretzke J.*

John Carroll University ~ Cleveland ~ United States of America

122 JOHN OF THE MANDEANS

Fabio Caruso, Proponent
Julian Sieber, Proponent
Fabio Caruso, Chair
Edmondo Lupieri, author AMC
Laura Carnevale, Speaker
Julian Sieber, Speaker
Emanuela Valeriani, Speaker
Daniele Minisini, Speaker

As is fitting for a figure as famous as John the Baptist, sitting at the crossroads of history, legend, and myth, the modern scholarship on the many receptions of John has been well established and continues to be fruitful. John the Baptist has been at the center of Edmondo Lupieri's scholarship since the early 1980s, which produced, in addition to many articles, several pivotal monographs, such as *Giovanni Battista nelle tradizioni sinottiche*, and *Giovanni e Gesù. Storia di un antagonismo*. Lupieri's 1988 monograph *Giovanni Battista fra storia e leggenda* has been particularly important for advancing scholarly understanding of the various lives of John the Baptist because of Lupieri's careful work analyzing the role of the Baptist in Mandaean traditions.

For the first time, Lupieri's pioneering and foundational work on the Mandaeans' understanding of John the Baptist, comprising the second part of *Giovanni Battista fra storia e leggenda* is being made available to English-speaking scholarship. This new book, *John of the Mandaeans*, is more than a translation; it draws upon the developments of Lupieri's continuing body of research and offers to shed fresh light on this ever-pertinent topic. In *John of the Mandaeans*, Lupieri provides a new and substantial introduction with reflections on the major developments in scholarship on John the Baptist and the Mandaeans, new footnotes, and an updated bibliography. This panel aims at presenting Lupieri's new work and fostering conversation. A panel of speakers will discuss the book and Edmondo Lupieri will respond to the discussion. A time of Q&A will follow.

JOHN OF THE MANDEANS

Caruso F.^[1], Sieber J.^[1], Caruso F.^[1], Lupieri E.*^[1], Carnevale L.^[2], Sieber J.^[1], Valeriani E.^[4], Minisini D.^[3]

^[1]Loyola University Chicago ~ Chicago ~ United States of America, ^[2]Università degli Studi di Bari Aldo Moro ~ Bari ~ Italy, ^[3]Universität Zürich; Sapienza Università di Roma ~ Zürich ~ Switzerland, ^[4]CfAS_Beyond Canon – Regensburg Universität ~ Regensburg ~ Germany

123 FORMS OF ART AND SACRED IN CONTEMPORARY RELIGIOUS DEBATE

Davide S Amore, Proponent
Luca Siniscalco, Chair
Luca Siniscalco, Speaker
Davide S Amore, Speaker
Luisa Casagrande, Speaker
Nicola Maria Camerlengo, Speaker
Márcia Maria Enéas Costa, Speaker
Giovanni Casadio, Speaker
Francesca Vera Romano, Speaker
Gabriel Badea, Speaker
Roccolorenzo Scianguetta, Speaker
Rosana Ratkovcic, Speaker
Meliha Teparic, Speaker
Eleonora D'Agostino, Speaker

The panel would address the contemporary discussion, both within diverse religious communities and scholars in religious studies, of the relationship between the sacred and contemporary artistic forms. Indeed, in modernity the traditional artistic religious languages entered in a face of crisis, connected to the processes of modernisation, secularization and demythologization. On religious art different approaches have emerged: decrease of interest and thematization; defence of conservative values and styles, often no more able to express the *Zeitgeist*; naive adaptation to profane forms of aesthetics. The recent cultural transformations, often defined through the notions of postmodernism or post-secularism, seem however to open new horizons for a debate on this topic and new reflections on the opportunity to reshape the relationship between the sacred and art are emerging. The panel will address this topic, through an interdisciplinary and interreligious approach.

FROM ABSTRACTION TO SACRED FIGURES: THE SPIRITUAL PATH OF CAMILIAN DEMETRESCU

Siniscalco L.*

University of Bergamo ~ Bergamo ~ Italy

ART AND THE SACRED IN CONTEMPORARY MUSLIM DEBATE

Amore D.S.*

I.C. "G. D'Annunzio" ~ Motta Sant'Anastasia, CT ~ Italy

RECLAIMING THE SACRED: NSIBIDI ART AND THE FUTURE OF RELIGIOUS EXPRESSION IN CONTEMPORARY ART

Casagrande L.*

Self-Affiliated ~ Vittorio Veneto (Treviso) ~ Italy

**SACRED ART AND ITS EVOLUTION IN EARLY MEDIEVAL SOCIETY: A SYNTHESIS OF
PAGAN AND CHRISTIAN TRADITIONS**Camerlengo N.M.**Aliquid Historia Dignum - Center for Humanities Studies ~ Senigallia ~ Italy***THE INTER-RELIGIOUS DIALOGUE IN PUBLIC ART: ARCHITECTURE AND SPIRITUALITY
AT THE TEMPLO DA BOA VONTADE BRASÍLIA**Enéas Costa M.M.*^[1], Casadio G.*^[2]*^[1]UFPB - ABHR ~ João Pessoa ~ Brazil, ^[2]SISR ~ Roma ~ Italy***WITCHCRAFT AND MAGIC IN RENAISSANCE ART: COMPARING PIETER BRUEGEL
THE ELDER AND DOSSO DOSSI**Romano F.V.**Sapienza, University of Rome ~ Rome ~ Italy***THEOSOPHY AND MODERN ART**Badea G.**"G. Călinescu" Institute of Literary History and Theory, Romanian Academy ~ Bucharest ~ Romania***ESOTERICISM AND RELIGION IN METAL**Scianquetta R.**University of Salerno ~ Montesano sulla Marcellana (SA) ~ Italy***INTERRELIGIOUS DIALOGUE AND TRANSRELIGIOUS PRACTICES IN
CONTEMPORARY ART**Ratkovic R.*^[1], Teparic M.*^[2]*^[1]Associate Professor ~ Zagreb ~ Croatia, ^[2]full professor ~ Sarajevo ~ Bosnia and Herzegovina***SKULLS & BONES. ART, OCCULTURE, SPIRITUALITY AND DEATH**D'Agostino E.**SIMBDEA | Italian Society for Museum and Heritage Anthropology ~ Rome ~ Italy*

124 POST-VATICAN II IN DIFFERENT SEASONS: ACTORS, EXPERIENCES, AND INSTITUTIONS

Luca Ferracci, Proponent
Massimiliano Proietti, Proponent
Silvia Scatena, Proponent
Federico Ruozzi, Proponent
Silvia Scatena, Chair
Federico Ruozzi, Chair
Massimiliano Proietti, Speaker
Davide Gardini, Speaker
Mary Getui, Speaker
Kondaveti Anitha, Speaker
Chidiebere Nnabugwu, Speaker
Austin John Ortinero, Speaker
Jude Lawrence OGBUMBA, Speaker
Adalberto Mainardi, Speaker
Massimiliano Palmesano, Speaker

This panel, promoted by FSCIRE in Bologna as part of the research project on the history of post-Vatican II, aims to investigate how the Council has been received, reframed, implemented and even questioned at different levels (diocesan, national, continental) and through watershed events (e.g. local synods) by institutions (e.g. episcopal conferences, curial dicasteries), by formal and informal groups and centers engaged in rethinking and supporting pastoral action, as well as by individual or collective actors (e.g. bishops, theologians, priests, pastoral agents, journals, informal groups, local communities, church movements, etc.). In other words, the submission of papers on where, when, how and thanks to whom the radiating centers of Vatican II have arisen and operated since 1965 is encouraged. This will help to overcome an Eurocentric approach to post-Vatican II history (although European Catholicism, with its churches and universities remains central to the council's reception) and open to the different latitudes and longitudes that, with their different periodizations from the Roman center, played a catalytic role with respect to the council's major themes: ecumenism, ecclesiology, liturgical reform, poverty and development.

LABORATORIES OF THE LITURGY AFTER VATICAN II: BETWEEN CREATIVE PRAXIS AND THE NORMALIZATION OF ROME

Proietti M.*

Fscire ~ Bologna ~ Italy

MUNICH AND HEIDELBERG: THE CONTRIBUTION OF GERMAN CANONISTICS TO THE PROJECT OF A LEX ECCLESIAE FUNDAMENTALIS

Gardini D.*

DREST - La Sapienza University of Rome ~ Rome ~ Italy

**PERCEPTIONS ON VATICAN II IN SMALL CHRISTIAN COMMUNITIES IN KENYA
AND EASTERN AFRICA**Getui M.**Catholic University of Eastern Africa ~ Nairobi ~ Kenya***IMPACT OF VATICAN II ON THE RELIGIOUS APOSTOLATE TODAY**Anitha K.**KU Leuven ~ Leuven ~ Belgium***BEING A CHURCH FOR THE POOR: RECEIVING THE CONCILIAR OPTION FOR THE
POOR IN AFRICA**Nnabugwu C.**KU Leuven ~ Leuven ~ Belgium***RECEPTION OF VATICAN II CHRISTOLOGY IN THE PHILIPPINES: TOWARDS A LOCAL
CHRISTOLOGICAL DEVELOPMENT**Ortinero A.J.**KU Leuven ~ Leuven ~ Belgium***THE IMPACT OF THE SECOND VATICAN COUNCIL ON THE STANCE OF CATHOLIC
BISHOPS DURING THE BIAFRA WAR (1967-1970)**Ogbumba J.L.**KU Leuven ~ Leuven ~ Belgium***UNITY OF THE CHURCH, UNITY OF ORTHODOXY. THE SECOND VATICAN
COUNCIL, ECUMENISM, AND ORTHODOX AMERICA (1965-1970)**Mainardi A.**Università di Modena e Reggio Emilia / Fscire - Bologna ~ Reggio Emilia ~ Italy***ESCAPE FROM THE WORLD OR COMMITMENT TO THE WORLD? TRANSNATIONAL
BENEDICTINE MONASTICISM AND THE IRRADIATION OF CONCILIAR RENEWAL
(1965-1972)**Palmesano M.**Drest Università G. D'Annunzio Chieti-Pescara - Fscire, Bologna ~ Bologna ~ Italy*

125 A HISTORY OF THE DESIRE FOR CHRISTIAN UNITY/IL CONCILIO E IL CREDO (325-2025) STORIA E TRASMISSIONE DEI SIMBOLI DI NICEA E DI COSTANTINOPOLI

Costanza Bianchi, Proponent
Massimiliano Proietti, Proponent
Alberto Melloni, Speaker
Alberto Melloni, authorAMC
Luca Ferracci, authorAMC
Costanza Bianchi, authorAMC
Massimiliano Proietti, authorAMC
Luca Ferracci, Chair
Luca Ferracci, Proponent
Luca Ferracci, Speaker
Costanza Bianchi, Speaker

A "History of the Desire for Christian Unity" is a multi-volume reference work on the history of ecumenism that is the result of a research project initiated by FSCIRE in 2013. This reference work is a reconstruction of the arc of time in which the Christian churches transitioned from a position of hostility to one of dialogue, and from separation to forms of communion. Scholars across the continents and disciplines explore a history of individuals and groups, generations and assemblies, documents and programs, theologies and practices, all firmly placed within the framework of a desire for unity. This second volume focuses on the transition from the pioneering phase of the ecumenical movement, affected by the two world wars, to the properly ecclesial phase, entrusted to dialogues, experiences and projects of communion that guided the desire for Christian unity through a season full of promise.

In the year that marks 1700 years since the Council of Nicaea and in the context of the ecumenical importance that this anniversary holds, FSCIRE presents a new collective work that is also the result of a multi-year research project: "Il Concilio e il Credo (325-2025). Storia e trasmissione dei simboli di Nicea e di Costantinopoli". The work explores the complex history and evolution of the symbol of Nicaea and Constantinople, following its development from the fourth century to the contemporary age.

A HISTORY OF THE DESIRE FOR CHRISTIAN UNITY/IL CONCILIO E IL CREDO (325-2025) STORIA E TRASMISSIONE DEI SIMBOLI DI NICEA E DI COSTANTINOPOLI

Bianchi C.^[1], Proietti M.^[1], Melloni A.^[1], Melloni A.*^[1], Ferracci L.*^[1], Bianchi C.*^[1], Proietti M.*^[1], Ferracci L.^[2], Ferracci L.^[2], Ferracci L.^[1], Bianchi C.^[1]

^[1]Fscire ~ Bologna ~ Italy, ^[2]University of Modena and Reggio Emilia ~ Reggio Emilia ~ Italy

126 BIBLICAL INSIGHTS FROM CONTEMPORARY SOCIETIES

Marco Settembrini, Proponent
Donatella Scaiola, Proponent
Marco Settembrini, Chair
Donatella Scaiola, Chair
Donatella Scaiola, Speaker
Edoardo Scarzella, Speaker
Andrea Albertin, Speaker
Amata Mbani, Speaker
Pawel Plichta, Speaker

This panel encourages students of biblical studies and other disciplines to analyze how the meaning of the Bible is derived in contemporary societies, especially in the last 25 years.

Two lines of research are particularly welcome. First, papers dealing with contextual methods and approaches. Second, papers that examine the reception of the Bible in political speech, literature, art, music, and film production.

MURIEL SPARK, HER CONVERSION AND THE ROLE OF THE BIBLE IN HER LITERARY PRODUCTION

Scaiola D.*

Pontifical University Urbaniana ~ Roma ~ Italy

BIBLICAL ECHOES IN RECENT ITALIAN SONGS

Scarzella E.*

Theological Faculty Emilia-Romagna ~ Bologna ~ Italy

BIBLE AND PSYCHOLOGY IN THE WRITINGS OF MASSIMO RECALCATI

Albertin A.*

Higher Institute of Religious Studies of Padua ~ Padua ~ Italy

BIBLICAL (MIS)APPROPRIATIONS IN FEMINIST POLITICAL SLOGANS

Mbani A.*

UCLouvain ~ Louvain-la-Neuve ~ Belgium

BIBLICAL MEMES - NOT JUST A FORM OF HUMOUR

Plichta P.*

Jagiellonian University ~ Krakow ~ Poland

1265 CONTEMPLATIVE RHYTHM AND THE RENEWAL OF CULTURE: THE ENGLISH DOMINICANS IN THE 20TH CENTURY

Austin Kopack, Proponent

Jack Norman, Chair

Simon Hewitt, Speaker

Austin Kopack, Speaker

Peter Tyler, Speaker

Charles Howell, Speaker

Jarek Jankowski, Speaker

Jack Norman, Speaker

The English Dominicans of the 20th century offered a challenge to their society, questioning its structures and orientations. A century of tumult and uprooting progress, Cardinal Timothy Radcliffe O.P. describes it as 'something of a cultural desert [with] no common vision of what it is to be human and of the destiny to which we are called,' a culture of consumerists with only a 'stunted and shrivelled perception of the human being'. Inhabiting this malaise, the English Dominicans recognised in it moments that could be cultivated to fruition, presenting alternative visions of the human being and the social order. This provides a model of relating religiously to society that is not merely counter-cultural (the counter-cultural must derive itself from the culture it counters) but is open to the possibilities of the world. Their critical engagements with Carl Jung, Eric Gill, Ludwig Wittgenstein, and David Jones among others combine a confidence in received tradition with a willingness to delve beyond inherited systems of thought.

According to Cardinal Radcliffe, this posture stems from 'the contemplative rhythm of their lives'. Rooted in a living tradition they remained radical (in both senses), open to new ways of expressing this inheritance. Contemplation became a site and source for intellectual and practical engagement with society, dealing not only with abstract issues - What, if anything, can we know of God? What is the Good Life? - but also with the concrete - How Should We Respond to British Colonialism in Ireland? How Should We Promote Peace and Oppose the Nuclear Threat?

Nevertheless, such a study cannot avoid the fact that the ambition of these Dominicans ultimately failed. The English Order of Preachers may have had a contemplative vision for the transformation of society, but it never came to fruition. Any reading of this attempt to renew culture through a contemplative mode of life must grapple with this failure.

BRIGHT, MCCABE AND THE SLANT GROUP

Hewitt S. *

University of Leeds ~ Leeds ~ United Kingdom

THE SPACE BETWEEN SPEECH: PREGNANT SILENCE AND THE FUNCTION OF FAITH-LANGUAGE IN IGNACE D'HERT O.P.

Kopack A. *

University of St Andrews ~ St Andrews ~ United Kingdom

**‘WHO CAN HEAL THE MODERN SOUL – THE CLERGY OR THE PSYCHOLOGISTS?’:
LESSONS FROM THE JUNG-WHITE ENCOUNTER FOR CONTEMPORARY PASTORAL
PRACTICE.**

Tyler P. *

St Mary's University ~ London ~ United Kingdom

**MEDIATED SPACE & ARCHITECTONIC COMPLETION: THE BENEDICTINE “RULE OF
MODERATION” IN THE ARCHITECTURE OF DOM HANS VAN DER LAAN**

Howell C. *

University of St Andrews ~ St Andrews ~ United Kingdom

MCCABE ON LOVE IN CHRISTOLOGY, POLITICS, AND RELIGIOUS LIFE

Jankowski J. *

University of St Andrews ~ St Andrews ~ United Kingdom

A DIFFERENT SLANT ON MCCABE’S MARXISM

Norman J. *

Baylor ~ Waco, TX ~ United States of America

129 "AND YET IT MOVES". UNCONVENTIONAL ACTORS, NEW VOICES, AND DISPUTED AGENTS OF THE 21ST ECUMENICAL MOVEMENT

Luca Ferracci, Proponent

Ilaria Macconi, Chair

Philomena Njeri Mwaura, Speaker

Zacharia Samita, Speaker

Prof Dr Christian Neddens, Speaker

Maria Fernanda Monsalvo Basaldua, Speaker

Julia Teixeira Mourao Permoser, Speaker

Evaristi Cornelli, Speaker

Susanna Trotta, Speaker

It is common to speak of an "ecumenical winter," and to blame it on a conservative return to tradition and certainty. This diagnosis is often followed by exhortations to overcome institutional inertia, reject ecclesial prejudices, and transcend self-interest and fear of change. Yet today we are witnessing what appears to be a restart of ecumenism that has a light and a shadow side. As differences over hot-button ethical issues continue to increase, the impulse to find alternative paths to classical ecumenism becomes stronger: especially outside Europe, ecumenical circles are emerging with the capacity to build programs to advance current knowledge using a variety of theoretical frameworks derived from theology and the social sciences. Issues that they address include empowerment of women in church and society, ministerial formation, development of contextual theologies from non-western perspectives. On the other side, Christianity today is swept by a fundamentalist wind blowing from the United States to Russia and uniting evangelical and Orthodox Christians against abortion and same-sex marriage, but also in the nostalgic dream of a theocratic type of state. Some have called it "ecumenism of hate" or "trench ecumenism," as it is known in its North American variant, where "intolerance is a celestial mark of purism. Reductionism is the exegetical methodology. Ultra-literalism is its hermeneutical key." In this framework, this panel aims to propose a reasoning on this double face of the present ecumenism considering a) the international and national spreading of conservative moral and value conceptions; b) Its controversial relationship with established churches and political power; c) Local and grassroots experiences of "unconventional" ecumenism making common cause in social ethics and responding to world needs; d) New non-ecclesial and non-theological actors and agents of ecumenism (women, youth, students, political activists).

THE ECUMENICAL VISION OF THE CIRCLE OF CONCERNED AFRICAN WOMEN THEOLOGIANS.

Njeri Mwaura P.*

Kenyatta University ~ Nairobi ~ Kenya

CHRISTIAN STUDENTS MOVEMENTS AS ECUMENICAL FRONTS IN KENYA, WITH REFERENCE TO KENYA STUDENTS CHRISTIAN FELLOWSHIP (KSCF) AND FELLOWSHIP OF CHRISTIAN UNIONS (FOCUS)

Samita Z.*

Kenyatta University ~ Nairobi ~ Kenya

**THE CONFESSIO AUGUSTANA AS A MODEL OF PROVISIONAL RECOGNITION.
IMPULSES OF FRANKFURT CRITICAL THEORY FOR ECUMENISM**Neddens P.D.C.**Europäische Melanchthon-Akademie ~ Bretten ~ Germany***ECUMENISM FROM BELOW?
TRANSLOCAL AND PLURI-RELIGIOUS MIGRANT SOLIDARITY NETWORKS IN NORTH
AMERICA**Monsalvo Basaldua M.F.*, Mourao Permoser J.T.**Danube University Krems ~ Krems an der Donau ~ Austria***THE ANATOMY AND GRAMMAR OF ECUMENISM FROM BELOW: MIXED
MARRIAGES BETWEEN CATHOLICS AND PROTESTANTS IN TANZANIA**Cornelli E., Cornelli E.**Univesity of Dar es salaam ~ Dar es salaam ~ Tanzania, United Republic of***BOTTOM-UP ECUMENICAL INITIATIVES IN EUROPEAN URBAN CONTEXTS: A CASE
STUDY FROM BERLIN, GERMANY**Trotta S.**Humboldt University ~ Berlin ~ Germany*

130 SALVIFIC SUFFERING? THE CHRISTIAN CONCEPT OF SUFFERING IN THE FACE OF SOCIO-CULTURAL TRANSFORMATION

Urszula Pekala, Proponent
Katharina Peetz, Chair
Urszula Pekala, Speaker
Katharina Peetz, Speaker
Angelika Maria Malek, Speaker
Mariusz Bista, Speaker

Christianity presents itself as a religion giving special meaning to suffering through references to Christ's passion and resurrection. In the consequence, it attributes salvific dimension also to the human suffering. Christianity has also developed a model of patiently enduring suffering in imitation of Christ.

Yet is this Christian concept still viable in the changing socio-cultural context? To what extent does it actually help individuals to endure suffering? Or does it rather result in people who suffer being left alone with their pain? The latter problem is not only limited to individual experiences of suffering. It seems that the Christian concept of suffering makes the abandonment of people in pain a systemic issue, affecting the functioning of institutions, communities and society, also beyond the religious context. The following negative effects of this concept can be observed: person's ability to set boundaries in the face of violent behavior is decreased; for a perpetrator it is easier to escape accountability; finally, people around the suffering person can find an exemption from their responsibility to help.

The ambivalence of the Christian concept of suffering is particularly revealed in the context of the socio-cultural transformation influencing also the religious sphere. Indeed, significant impact for critical reflection on this issue comes from outside the church, e.g.: from medicine and psychology (especially from approaches promoting empathy and exposing the mechanisms of violence); from organizations raising public awareness of the needs and rights of ill people or those with disabilities; from grassroots initiatives seeking justice for the sexually abused in the church.

On this backdrop, the panel aims to critically examine the contemporary validity of the Christian concept of suffering from the perspectives of systematic theology, church history, social sciences, and pastoral practice in the medical care.

ARS PATIENDI. A CHRISTIAN MODEL OF ENDURING SUFFERING IN HISTORICAL PERSPECTIVE

Pekala U.*

Saarland University ~ Saarbruecken ~ Germany

AMBIVALENT REFERENCES TO CHRIST'S SUFFERING IN THE FACE OF SEXUALIZED VIOLENCE WITHIN THE CHURCH

Peetz K.*

University of Wuppertal ~ Wuppertal ~ Germany

NAVIGATING SUFFERING: THE NARRATIVES OF MEMBERS OF CATHOLIC RELIGIOUS COMMUNITIES

Malek A.M.*

University of Lodz ~ Lodz ~ Poland

**ACCEPT OR REJECT? THE IMPACT OF A CHRISTIAN CONCEPT OF SUFFERING ON
THE LIFE QUALITY OF PATIENTS RECEIVING PALLIATIVE CARE**

Bista M.*

St. Thomas Apostle Hospice ~ Sosnowiec ~ Poland

138 COOPERATION IN RELIGIOUS EDUCATION: OPPORTUNITIES AND CHALLENGES

Antje Roggenkamp, Proponent
Michael Ameen Kramer, Proponent
Agnes Gmoser, Proponent
Antje Roggenkamp, Chair
Michael Ameen Kramer, Chair
Agnes Gmoser, Chair
Luisa Wellems, Speaker
Emily Bulat, Speaker
Dr Debra J Phillips, Speaker
Zaneera Azam, Speaker
Michael Kramer, Speaker
Abdulkerim Senel, Speaker
Antje Roggenkamp, Speaker
Karla Werner, Speaker
Erika Márjory Huamaní Rimachi, Speaker
Alessandro Andreotti, Speaker

Our panel focuses on the opportunities for cooperation in religious education in schools in its diverse constitution in Europe, above all in denominational or religious studies lessons, but also in religious education in other school subjects, such as ethics, history or political education. The panel will engage with the analysis, reflection and discussion of the conditions for success as well as the question of opportunities and challenges associated with the cooperation of religious education in an increasingly multi-religious and multi-cultural society. To this end, possibilities for cooperation between teachers of different denominations and religions will be discussed. This applies accordingly for school administrators and religious communities or for teachers of different subjects who want to make religious references or influences clear to their pupils through interdisciplinary work in other contexts.

The panel will address the following questions: What pedagogical, didactic, curricular, institutional and legal frameworks are required for cooperative forms of religious education or for religious education outside of school? What challenges arise in practice, especially with regard to different theological perspectives, organizational barriers or the protection of religious freedom?

By bringing together experts from the fields of religious education, law, theology and educational research, the panel aims to generate interdisciplinary insights and develop concrete recommendations for action in order to strengthen religious education as a place of encounter and dialogue.

RELIGIOUS COOPERATIVE EDUCATION

Wellems L.*

University of Münster ~ Münster ~ Germany

GAINING POSITIONALITY IN THE INTERRELIGIOUS SPACE: EMPIRICAL INSIGHTS INTO A NEW FORM OF RE

Bulat E.*

University of Münster ~ Münster ~ Germany

UNLIMITED JOY: THE STORY OF DAVID, CONFIRMED THAT HE IS MADE IN THE IMAGE OF GOD

Phillips D.D.J. *

Australian Catholic University ~ Sydney ~ Australia

INTERFAITH PEDAGOGY: CHALLENGES AND INNOVATIVE STRATEGIES OF TEACHING ISLAMIC STUDIES TO NON-MUSLIM STUDENTS IN PAKISTANI UNIVERSITIES

Azam Z. *

Forman Christian College University Lahore, Punjab, Pakistan ~ Lahore ~ Pakistan

ANTISEMITISM, ISLAM, AND EDUCATION: A CRITICAL ANALYSIS OF RELIGIOUS-PEDAGOGICAL RESPONSES IN AUSTRIAN SCHOOLS

Kramer M. *

University of Vienna ~ Vienna ~ Austria

IDENTITY CONFLICTS AND DISCRIMINATION – EMPIRICAL INSIGHTS FROM A STUDY ON ISLAMIC RELIGIOUS EDUCATION IN NORTH RHINE-WESTPHALIA GERMANY

Senel A. *

Center for Islamic Theology, Research Unit Islam and Politics, University of Münster ~ Münster ~ Germany

DEALING WITH STEREOTYPES AND PREJUDICES IN RELIGIOUS CO-OPERATIVE TEACHING

Roggenkamp A. *

Universität Münster ~ Münster ~ Germany

THE IMPACT OF ISLAMIST SOCIAL MEDIA ON MUSLIM YOUTH

Werner K. *

University of Münster ~ Cologne ~ Germany

AN INTERCULTURAL PROPOSAL FOR THE STRENGTHENING OF SOCIAL INTERACTIONS THROUGH RELIGIOUS EDUCATION

Huamaní Rimachi E.M. *^[1], Andreotti A. *^[2]

^[1]*Istituto Avventista Villa Aurora ~ Firenze, Toscana ~ Italy*, ^[2]*Scuola Universitaria Superiore Sant'Anna ~ Pisa, Toscana ~ Italy*

141 GENDER AND RELIGIOUS PLURALISM : JEWISH, CHRISTIAN AND MUSLIM PERSPECTIVES

Alessia Passarelli, Proponent
Michaela Quast-Neulinger, Proponent
Kristina Stoeckl, Proponent
Jocelyne Cesari, Proponent
Jocelyne Cesari, Chair
Alessia Passarelli, Speaker
Michaela Quast-Neulinger, Speaker
Kristina Stoeckl, Speaker
Jocelyne Cesari, Speaker

This panel explores the dynamic intersections of gender and religious pluralism in contemporary Europe, showcasing insights from the interdisciplinary research project "Diversity in Religion and Spirituality: Exploring Transformations of Religion and Spirituality in Europe" (DIV-Theo). In a continent marked by increasing religious diversity and secularization, gender emerges as a critical axis for understanding how religious and spiritual identities are shaped, contested, and negotiated in pluralistic contexts.

Drawing on case studies from the DIV-Theo project, the panel investigates how gender norms and roles are reinterpreted within and across religious traditions, and how these reinterpretations influence broader societal debates on inclusion, identity, and belonging. Topics include gendered experiences of religious minorities, feminist critiques within established religious frameworks, and the role of spirituality in transcending binary gender paradigms.

By engaging with scholars from various disciplines and religious traditions, the panel provides a platform for critical dialogue on the transformative potential of gender in fostering inclusive religious pluralism.

THE OTHER WITHIN: NEGOTIATING GENDER ROLES AMONG PROTESTANT CHURCHES

Passarelli A.*

resetdoc ~ Milan ~ Italy

AXIAL AGE THEORIES ON GENDER AND SOCIAL ORDER

Quast-Neulinger M.*

University of Innsbruck ~ Vienna ~ Austria

GENDER AS AN OBSTACLE OR A BRIDGE? NAVIGATING RELIGIOUS IDENTITIES IN PLURALISTIC DEMOCRATIC CONTEXTS: CATHOLIC AND ORTHODOX PERSPECTIVES

Stoeckl K.*

Luiss University ~ Rome ~ Italy

WHY WOMEN ARE THE ULTIMATE OTHER: MUSLIM AND JEWISH COMPARISONS

Cesari J.*

Georgetown University (USA) and University of Birmingham (UK) ~ Washington DC ~ United States of America

146 EURO-ASIAN FLOWS AND THE MAKING OF CATHOLICISM: QUESTIONING THE VIRGIN MARY IN CONTEMPORARY ASIA

Michel Chambon, Proponent
Patrizia Granziera, Chair
Marco Lazzarotti, Speaker
Patrizia Granziera, Speaker
Van chung Hoang, Speaker
Michel Chambon, Speaker
Magdaléna Rychetská, Speaker
Valeria Stella Papis, Speaker

This panel explores the ways Asian forms of devotion towards the Virgin Mary shed light on the cultural and religious dialogues occurring between Europe and Asia. By looking at Marian devotions within different Asian Catholic communities, this panel discusses the ways European representations of Mary (Lourdes, Fatima, Medjugorje, etc.) are approached, transformed, and contested by contemporary Asian Catholics.

Going beyond the notion of inculturation per se, this panel aims at questioning forms of international dialogue and “inter-culturation” through a methodological study of Marian devotions. Among the many representations of Mary, some are indeed more common than others. And these patterns of devotion vary between the domestic sphere, vernacular sites of devotion, and official churches of Asian Catholicism. But in these different spheres, how common and dominant European representations of Mary are? How are they envisioned to shape normative practices (pilgrimages to Portugal, France, etc.) and narratives (anti-communism, persecution, etc.) of Asian Catholicism? Which aspects of European societies are mobilized to reshape these religious imaginaries?

By focusing at Euro-Asian engagements through a Marian perspective, this panel takes one of the most distinct elements of the papal religion as a tool to systematically question notions of religious localization, globalization, and decolonization. It explores the national, gender and kinships ideals promoted through these devotions in order to provide new material and methodology to document cultural and religious flows between the two continents as well as the on-going making of global Catholicism.

This panel welcomes historical, sociological, and anthropological studies focused on practices in Asia and within diasporic communities.

聖母媽媽: HEAVENLY MOTHER

Lazzarotti M.*

The International Research Institute for Archaeology and Ethnology ~ Heidelberg ~ Germany

TREES, PLANTS AND THE IMAGE OF MARY IN EUROPE AND ASIA

Granziera P.*

Universidad Autónoma del Estado de Morelos ~ Cuernavaca ~ Mexico

THE VENERATION OF MARY IMMACULATE AT PHAT DIEM STONE CHURCH IN NINH BINH PROVINCE: PAST AND PRESENT

Hoang V.C.*

University of Hanoi ~ Hanoi ~ Viet nam

THE VIRGIN MARY IN KOREAN AND SINGAPOREAN CONTEXTS: DEBATING WITH THE WEST

Chambon M.*

National University of Singapore ~ Singapore ~ Singapore

MARIAN DEVOTION BEYOND ROME: THE SHESHAN PILGRIMAGE AND THE SHAPING OF A GLOBAL CATHOLIC IDENTITY

Rychetská M.*

Masaryk University ~ Brno ~ Czech Republic

THE LEGION OF MARY IN KAIFENG IN THE EARLY 1950S

Papis V.S.*

Facoltà Teologica di Lugano (Università della Svizzera Italiana) ~ Lugano ~ Switzerland

153 THE HOPE OF GLORY: A THEOLOGY OF REDEMPTION

Tammy Wiese, Proponent
Tammy Wiese, Chair
Oliver Crisp, Speaker
Ollie-pekka Vainio, Speaker
Lucy Peppiatt, Speaker

The Hope of Glory affirms a Christian hope for life in glory to be conceived as the renewal of this world as opposed to leaving this world behind: it is the same creation that God made “in the beginning” that God glorifies and redeems at the end.

When speaking of the redemption of all things, theology finds itself confronted by various pitfalls. On the one hand, this-worldly eschatologies that define Christian hope in terms of transforming the conditions of human existence in the present pay insufficient attention to the possibility of a wholly new creation. On the other hand, eschatologies that focus solely on the world to come fail to attend how Christian hope is a promise for the present as much as it is for the future.

To avoid these pitfalls, says Ian McFarland, we need to seek the balance struck by Paul in the phrase “the hope of glory” (Col. 1:27). Hope is always grounded in present reality; we hope for that which is not yet, but if that hope has no connection to our current experience, it is not hope at all, just wishful thinking. Yet glory is different; it refers to the displacement of the suffering and mortality of present experience with incorruption and immortality—a displacement that transcends every possibility of present existence because it is the utterly gracious gift of eschatological consummation.

Drawing on his previous work on creation (From Nothing) and incarnation (The Word Made Flesh), McFarland demonstrates how, in the resurrection, we see the promise of a final redemption grounded in this-worldly hope yet realized in the glory of a new heaven and new earth.

THE HOPE OF GLORY: A THEOLOGY OF REDEMPTION

Wiese T.^[1], Wiese T.^[1], McFarland I.*^[2], Crisp O.^[1], Vainio O.^[3], Peppiatt L.^[4]

^[1]University of St. Andrews ~ St. Andrews ~ United Kingdom, ^[2]Emory University ~ Atlanta ~ United States of America, ^[3]University of Helsinki ~ Helsinki ~ Finland,

^[4]Westminster Theological Centre ~ Cheltenham ~ United Kingdom

154 THE SACRAMENTALITY OF SOCIAL ENGAGEMENT: THE ROLE OF THE RELIGIOUS IMAGINATION FOR PERSONAL AND COLLECTIVE TRANSFORMATION

Derrick Witherington, Proponent

Derrick Witherington, Chair

Stephan Tautz, Chair

Stephan Tautz, Proponent

Stephan Tautz, Speaker

Miguel Diaz, Speaker

Cathal Doherty, Speaker

Johannes Elberskirch, Speaker

Jack Nuelle, Speaker

Mattia Vicentini, Speaker

Derrick Witherington, Speaker

Leonardo Mendoza, Speaker

Markus Adolphs, Speaker

Nik Rodewald, Speaker

Western societies face crises of politics, identity, and polarization, with social engagement often reflecting partisan divides. Churches, grappling with their own crises, are called to proclaim the Kingdom of God as a vision of justice, peace, dialogue, and unity. As the “sacrament of unity” (Lumen Gentium) and “sacrament of dialogue” (E. Schillebeeckx), the Church is uniquely positioned to model unity through diversity in a fractured world. How can the Church become a force for transformation?

Building on K. Rahner, J.-B. Metz, D. Sölle, M. de Certeau, and B. Morrill, the Church must sacramentally proclaim the Kingdom while discerning the “signs of the times” for glimpses of the Kingdom at work in history. The sacramentality of the world expresses creation’s transformation toward the Kingdom. Using spiritual and ecclesial discernment, grounded in the symbolic-sacramental network of the Church (L.-M. Chauvet), the Church can evaluate societal trends and movements for their Kingdom potential. These trends, in turn, can act as sacramental “interruptions,” challenging and enriching the Church’s practices as it strives for a synodal and dialogical approach.

This panel explores these themes and welcomes contributions from sacramental theology, ethics, aesthetics, ecclesiology, political theology, liberation, feminist, and postcolonial theology. Topics include:

1. Sacramental theology’s intersections with political theology or philosophy.
2. Social transformation movements through sacramental perspectives.
3. Liturgical inculturation incorporating marginalized and non-Western experiences.
4. Challenges to sacramentality in late (post)modernity.
5. Ecumenical and interreligious perspectives linking sacramentality with engagement.
6. Sacramental-political models for discerning the “signs of the times” in social transformations.

**SACRAMENTALITY AS PARADIGM FOR A POST-FOUNDATIONAL POLITICAL
NATURAL THEOLOGY**Tautz S.**Ludwig-Maximilians-University Munich ~ Munich ~ Germany***QUEERING RAHNER'S SACRAMENTAL THEOLOGY: GOD, SYMBOLIC
EMBODIMENT, AND SOCIAL ENGAGEMENT**Diaz M.**Loyola University Chicago ~ Chicago ~ United States of America***THE INTERSUBJECTIVITY OF SACRAMENTAL PRACTICE AND SOCIAL COHESION IN
BLONDEL**Doherty C.**Marquette University ~ Milwaukee ~ United States of America***SACRAMENTUM IN RITU – REALISM AS PERSONALIZATION AND FORMALIZATION**Elberskirch J.**University of Regensburg ~ Regensburg ~ Germany***WHITENESS AND SACRAMENTAL SYMBOL: CHAUVET, LACOSTE, AND THE
SACRAMENTAL DISMANTLING OF WHITE SUPREMACY?**Nuelle J.**Loyola University Chicago ~ Chicago ~ United States of America***SACRAMENTALITY: THE PRACTICE OF CHRISTIANITY**Vicentini M.**Pontificia Università Gregoriana ~ Rome ~ Italy***"HEAR HIM, YE DEAF:" THE LITURGY, MYSTICAL BODY THEOLOGY AND THE
"WORKING-THROUGH" OF POLARIZATION**Witherington D.**Loyola University Chicago ~ Chicago ~ United States of America***THE REIGN V. THE ANTI-REIGN OF GOD: THE CATHOLIC CHURCH IN THE US AS
BOTH SACRAMENT AND OBSTACLE OF AND FOR SOCIAL ENGAGEMENT**Mendoza L.**Loyola University Chicago ~ Chicago ~ United States of America***ARE THERE SACRAMENTS IN THE VR? SACRAMENTAL THEOLOGY BETWEEN
VIRTUAL REALISM AND VIRTUAL FICTIONALISM**Adolphs M.**University of Bonn/ Catholic Theology ~ Bonn ~ Germany*

TOWARDS A SACRAMENTAL THEOLOGY OF EROTOHISTORIORAPHY

Rodewald N.*

Loyola University Chicago ~ Chicago ~ United States of America

164 1700 YEARS OF NICEA CREED AND ECUMENISM: IMPACTS AND PERSPECTIVES ON RELIGION, WORLD MISSION AND ECO-JUSTICE TRANSFORMATION.

Benjamin Simon, Proponent
Louk Andrianos, Proponent
Tom Sverre, Proponent
Benjamin Simon, Chair
Louk Andrianos, Chair
Tom Sverre, Chair
Nadja Furlan, Chair
Benjamin Simon, Speaker
Louk Aourelieu Andrianos, Speaker
Tom Sverre, Speaker
Nadja Furlan Štante, Speaker
Sigridur Gudmarsdottir, Speaker
Linda Vogt Turner, Speaker
André Villeneuve, Speaker
Pawel Robert Surowiec, Speaker
Aksel Johan Lund, Speaker
José Cardoso Duarte, Speaker
Louk Andrianos, Speaker

Christian Religion is an essential cultural phenomenon which have contributed to the peacebuilding and to the sustainability of the whole world. As the first 'Christian emperor', Constantine considered it as his duty to unite the Church and maintain peace during his era in the 4th century; on 19 June AD 325, the Nicene Creed was adopted by the First Ecumenical Council, under the jurisdiction of the emperor Constantine. Nicaea creed enabled the bishops to affirm teachings still considered foundational by churches today and it helped to maintain peace and relative harmony coexistence on various levels: religious, social, economic and ecological. It has shaped the type of relation between human beings themselves, between human and God, and indirectly between human and the natural world or God's creation.

In 2025, Christians will celebrate the 1700 years jubilee of Nicaea creed. Through these years, the Nicaea creed significantly influences people's understanding of religious and scientific findings. It has a tremendous impact on the decision making and policy interventions of religious communities as well as of the political authorities, given that all societal agencies are closely associated with religious convictions.

Today, the peaceful coexistence of humankind are most necessary to confront the urgent ecological and socio-economic crisis. Climate change, biodiversity loss, and wars between countries have become major issues in the discussion for the sustainability of the Earth. We are witnessing the need of both religion and science engagement in providing solutions to sustainability problems on all levels.

We invite scholars from diverse religion traditions and interdisciplinary background to participate in an interreligious and multidisciplinary exchange focusing on the ecumenical significance of the First Ecumenical Council of Nicaea (325 CE) and its relevance in transforming today's socio-cultural and contemporary religions and world missions.

A PLEA FOR AN ETHIC OF ENOUGH TO SAFEGUARD HUMAN COEXISTENCE AND THE PRESERVATION OF DIVINE CREATIONSimon B. **Bossey Ecumenical Institute ~ Geneva ~ Switzerland***NEW "FEAST OF CREATION" FOR AN ECUMENICAL RENEWAL OF CHURCH LITURGICAL LIFE AND UNITY AFTER 1700 YEARS OF NICEEN CREED**Andrianos L.A. **World Council of Churches ~ Chania ~ Switzerland***MISSION ORGANISATIONS IN THE ANTHROPOCENE: A STUDY FROM NORWAY**Sverre T. **VID Specialized University ~ Oslo ~ Norway***ECUMENICAL ECOFEMINISM AND THE FULFILMENT OF JESUS' PRAYER "THAT WE MAY BE ONE" (JN 17:21) 1700 YEARS AFTER THE NICEEN CREED**Štante N.F. **ZRS Koper, ,Institute of Philosophical and Religious Studies ~ Koper ~ Slovenia***" MAKER OF ... ALL THINGS VISIBLE AND INVISIBLE": BLUE THEOLOGY AND THE HIDDEN PEOPLE OF ICELAND**Gudmarsdottir S. **University of Iceland ~ Reykjavík ~ Iceland***PROTECTING THE PRICELESS EARTH: LESSONS FROM THE MAGDALENE STORIES**Vogt Turner L. **<http://www.iou.edu.gr> ~ New Westminster BC ~ Greece***THE NICENE CREED: KERYGMATIC KEY TO SOCIO-CULTURAL TRANSFORMATION IN THE 21ST CENTURY**Villeneuve A. **Sacred Heart Major Seminary ~ Detroit ~ United States of America***POLYCENTRICITY AND THE UNITY OF THE CHURCH: THEOLOGICAL AND PRACTICAL IMPLICATIONS IN THE CONTEXT OF THE 1700TH ANNIVERSARY OF THE NICENE CREED**Surowiec P.R. **The John Paul II Catholic University of Lublin ~ Lublin ~ Poland***MAKER OF ALL THINGS VISIBLE AND INVISIBLE: THE PLACE OF THE OTHER-THAN-HUMAN IN AN ECOLOGICAL COSMOLOGY**Lund A.J. **VID Specialized University ~ Stavanger ~ Norway*

ECOTHEOLOGY, NICEAN CREED AND THE PROLOGUE OF JOHN

Cardoso Duarte J.*

Solar São Tiago ~ Coimbra ~ Portugal

**NEW “FEAST OF CREATION” FOR AN ECUMENICAL RENEWAL OF CHURCH
LITURGICAL LIFE AND UNITY AFTER 1700 YEARS OF NICEAN CREED**

Andrianos L.*

World Council of Churches ~ Chania ~ Switzerland

165 RELIGION, HEALTH, AND WELLBEING

Lluís Oviedo, Proponent
Piotr Roszak, Proponent
Lluís Oviedo, Chair
Sasa Horvat, Proponent
Lluís Oviedo, Speaker
Piotr Roszak, Speaker
Sasa Horvat, Speaker
Berenika Seryczynska, Speaker
Fabian Winiger, Speaker
Yolanda Gómez Muñoz, Speaker
Haddy Bello, Speaker
Üzeyir Ok, Speaker
Yunus Dumbé, Speaker
Zaneera Azam, Speaker
Muhammad Ibrahim Khan, Speaker
Anne-Katharina Neddens, Speaker
Cristina Lledo Gomez, Speaker
Rüdiger J Seitz, Speaker
Alina Therese Lettner, Speaker
Angel Hans-Ferdinand, Speaker
Miriam Leal, Speaker
Marta Helena Freitas, Speaker
Lee deLisle, Speaker
Sara Lumbreras, Speaker
Dariusz Iwanski, Speaker
Paolo Costa, Speaker
James Byrne, Speaker
Michael Howlett, Speaker
Pedro García Casas, Speaker

Research on religion as an important determinant of health and well-being is flourishing, producing many published studies each year. This wealth invites better assessment and updating. Indeed, there are still many aspects of the field to be explored, such as: the extent to which religion is a reliable protective factor for health and well-being; which forms of religion become healthier and under what conditions; religion and mediators that can exert a positive influence; the scientific quality of ongoing published research; the relationship between religion, health and the cognitive processes involved; current practices in religion, health and care; theological reception and issues surrounding such empirical production; quantitative and qualitative approaches to religion and health. The panorama seems open and invites further exploration of one of the hottest areas in the scientific study of religion, but one that has been poorly received in other forms of religious studies, especially in philosophy and theology. A bridge between empirical or more scientific research on this topic and the traditional humanistic approach is urgently needed, and EUARE 2025 offers an excellent opportunity to address the issues described and to engage both sides: scientific research and philosophical and theological reception.

**EXPLORING THE INTERACTION BETWEEN THEOLOGY AND STUDIES ON RELIGION,
HEALTH AND WELLBEING**Oviedo L.**Pontifical University Antonianum ~ Roma ~ Italy***COGNITIVE RESILIENCE AND RELIGION**Roszak P.*^[1], Horvat S.*^[2]*^[1]Nicolaus Copernicus University ~ Torun ~ Poland, ^[2]University of Rijeka ~ Rijeka ~ Croatia***THE RESTORATIVE ROLE OF PILGRIMAGE: A JOURNEY TOWARD THE SOURCE OF
VALUES**Seryczynska B.**University of Rijeka ~ Rijeka ~ Croatia***SPIRITUAL CARE AT THE INTERSECTION OF RELIGION, HEALTH AND
DIGITALIZATION**Winiger F.**University of Zurich ~ Zurich ~ Switzerland***FAITH, RELIGION AND REFLECTED IN THE PRODUCTIONS OF ART THERAPY**Gómez Muñoz Y.**España ~ Almería ~ España***WHO IS MY NEIGHBOR? (LK 10:29): EDUCATING FOR FREEDOM AND CARE**Bello H.**Pontificia Universidad Católica de Chile ~ Santiago ~ Chile***HARMONY AND DISCORD IN RELIGIOSITY AND THEIR IMPACT ON WELLBEING**Ok Ü.**Bolu Abant İzzet Baysal University ~ Bolu ~ Turkey***MANAGING DISASTER EMERGENCY: ULAMA APPRAISAL OF MAQASID SHARIAH
IN GHANA IN TIMES OF COVID-19**Dumbe Y.**Kwame Nkrumah University of Science and Technology ~ Kumasi ~ Ghana***UNDERSTANDING THE PSYCHO-SOCIAL ROLE OF SHAMANS IN THE WELLBEING
OF GILGIT COMMUNITY: AN IMMERSIVE FIELD STUDY OF 'DAYALS' AS HEALERS**Azam Z.*^[1], Khan M.I.^[2]*^[1]Forman Christian College University Lahore, Punjab, Pakistan. ~ Lahore ~ Pakistan,**^[2]Freelancing documentarian and journalist ~ Islamabad ~ Pakistan*

**CLINICAL THERAPEUTIC CONCEPT FOR DEALING WITH MORAL INJURIES IN PTSD
AFTER HUMANITARIAN OR MILITARY ASSISTANCE OF THE PERSONNEL OF THE
MILITARY ARMED FORCES**Neddens A.**Department Clinical Psychology and Psychotherapy, Justus-Liebig-Universität ~ Gießen ~ Germany***ECOTHEOLOGY, WELLBEING, AND INDIGENOUS ARTS: PHILIPPINE INDIGENOUS
ARTS AS A LENS FOR ECOTHEOLOGISING AND INCREASING WELLBEING OF THE
RACIALLY OPPRESSED**Lledo Gomez C.**BBI-The Australian Institute of Theological Education ~ Sydney ~ Australia***RELIGION AND RELIGIOSITY - A COGNITIVE NEUROSCIENCE APPROACH**Seitz R.J.**Heinrich-Heine-University Düsseldorf ~ Düsseldorf ~ Germany***YOU ARE NOTHING (BUT THE PLACEBO) IN SELF-TRANSCENDENCE AND SPIRITUAL
HEALING: CATCHING A FRAGMENT OF GOD'S THOUGHTS WITH PEIRCE'S
SCIENTIFIC MYSTICISM**Lettner A.T.**independent researcher (doctorate completed at the University of Kassel) ~ Kassel ~ Germany***HEALTH AS MATTER FOR CREDITION CHRISTIAN COMPONENTS FOR A
CONCEPTIONAL BELIEF**Hans-Ferdinand A.**University of Graz ~ Graz ~ Austria***UNDERSTANDING THE BELIEF IN MIRACLES IN PROFESSIONALS WHO ASSIST
BABIES WITH CONGENITAL MALFORMATIONS**Leal M.*^[1], Freitas M.H.^[2]*^[1]Center University of Brazilian, Materno-Infant Hospital of Brazilian, Catholic University of Brazilian ~ Brazilian ~ Brazil, ^[2]Catholic University of Brazilian ~ Brazilian ~ Brazil***LEISURE, RELIGION & TECHNOLOGY- A CULTURAL CROSSROAD**Delisle L.**Southern Connecticut State University ~ New Haven ~ United States of America***CATHOLIC DEVOTIONS AND THEIR BENEFITS: NEW EVIDENCE AND QUESTIONS
FOR AN UNDER-RESEARCHED AREA**Lumbreras S.*^[1], Oviedo L.^[2]*^[1]Universidad Pontificia Comillas ~ Madrid ~ Spain, ^[2]Pontificia Universita Antonianum ~ Rome ~ Italy*

**BEYOND VANITIES AND VOIDS: BIBLICAL WISDOM IN DIALOGUE WITH MODERN
PSYCHOLOGY**

Iwanski D.*

Nicolaus Copernicus University ~ Torun ~ Poland

ZAUBERBERGE: FROM MUSIL TO MOUNTAIN THERAPY

Costa P.*

Center for Religious Studies, Bruno Kessler Foundation ~ Trento ~ Italy

**WALKING AND WELLBEING: TOWARDS A HOLISTIC HERMENEUTIC OF BODY,
MIND, AND SOUL.**

Byrne J.*

Saint Michael's College ~ Burlington, Vermont, USA. ~ Ireland

**THE NETWORK OF RELATIONSHIPS, HUMAN HEALTH AND THE POETRY OF PATRICK
KAVANAGH**

Howlett M.*

South Eastern Technological University (Waterford) ~ Watrford ~ Ireland

**COACHING AND FAMILY SUPPORT FROM THE HERMENEUTIC OF GIFT IN KAROL
WOJTYŁA**

García Casas P.*

University of Murcia ~ Murcia ~ Spain

166 ISSUES SURROUNDING PARENTAL RIGHTS TO RELIGIOUS EDUCATION: ANALYSES AND DISCUSSIONS FROM A COMPARATIVE LAW PERSPECTIVE

Seigi Shibata, Proponent
Kento Yamamoto, Proponent
Hiroshi Nakashima, Proponent
Seigi Shibata, Chair
Seigi Shibata, Speaker
Kento Yamamoto, Speaker

State involvement in religious education has changed significantly over time. During the Middle Ages, European schools were tied to churches, with religious education overseen by the church, which also served as a community hub. In the 19th and 20th centuries, countries like France and the Soviet Union, influenced by atheistic and rationalist ideologies, removed religious education from school curricula, promoting state ideologies instead.

After World War II, European nations emphasized religious freedom, affirming parents' rights to educate their children according to their beliefs. The Universal Declaration of Human Rights (1948) states in Article 26 that "parents have a prior right to choose the kind of education that shall be given to their children," highlighting parental primacy. Similarly, the Council of Europe's 1951 report affirmed parents' rights to guide their children's education, free from state interference.

Recently, this framework has shifted. Modern human rights philosophy increasingly emphasizes the "individual," sometimes over the family. Consequently, state intervention in parental religious education has grown, often justified by protecting children's rights. For instance, in *Osmanoğlu and Kocabaş v. Switzerland* (2017), the European Court of Human Rights prioritized "social integration" over a parent's request to exempt their daughter from co-ed swimming classes, arguing it prevented "social exclusion."

In Japan, similar trends have emerged. In 2022, the Child and Family Policy Bureau issued "guidelines" stating that parents limiting children's school participation or friendships for religious reasons could be deemed abusive. While protecting children's rights is essential, respecting family autonomy and parents' rights in religious education remains crucial.

This panel will explore how legal systems balance parental rights and children's rights from a comparative law perspective.

CONFLICTS BETWEEN PARENTS AND CHILDREN OVER RELIGIOUS BELIEFS: INSIGHTS FROM CASE STUDIES IN JAPAN

Shibata S.*

Hannan university ~ Osaka ~ Japan

A COMPARATIVE CONSTITUTIONAL ANALYSIS OF PARENTAL RIGHTS TO RELIGIOUS EDUCATION

Yamamoto K.*

Kitakyushu university ~ Fukuoka ~ Japan

1665 The Role of Religions in the EU's Social Cohesion

Franz Fischler, Speaker

Franz Fischler's lecture at the European Academy of Religion intends to contribute to the political vision of an open society as well as the peaceful coexistence of the secular world with major religious traditions in the EU. These considerations are becoming increasingly pertinent in light of ongoing and currently escalating global conflicts, which have long since reached the heart of Europe.

His knowledge and experience as President of the European Forum Alpbach and the Ecosocial Forum Europe, along with his tenures as former EU Commissioner, lend particular weight to the conference's objective to critically examine transformation processes at the intersection of religion and society.

The Role of Religions in the EU's Social Cohesion

NaN:NaN

Fischler F.*

1666 Religion in modern Europe: Unexpected challenges

Grace Davie, Speaker

The starting point of this lecture is found in the work of Tomáš Halík, and in particular his most recent book *The Afternoon of Christianity: The Courage to Change*. Fr. Halík – a Czech Catholic priest trained in both theology and sociology – emphasizes the importance of context in understanding the place of religion in modern societies. Context is considered in terms of time as well as space and is constantly changing.

The second section draws briefly on an article by Grace Davie that was published in 2006 which focused on factors to be considered in order to understand the religious situation in Europe at the turn of the millennium.

The third section indicates the changes that have taken place since then and the reasons for these. Some changes were expected; others less so, notably the growth of populism right across Europe and the place of religion in this. The mood is darker. The key to understanding these shifts is to hold together two much-studied phenomena: continuing – indeed remorseless – secularization and growing religious diversity. The implications are considerable.

Religion in modern Europe: Unexpected challenges

NaN:NaN

Davie G.*

1667 Faith and Desire. On believing in secular Europe

Isabella Guanzini, Speaker

Within the European public space that continues to secularize, the conditions of faith are undergoing profound processes of metamorphosis and reconfiguration. On the one hand, the new situation of diaspora, marginalization and exculturation of Christian tradition tends to dialectically generate ideological closures, culture wars and cognitive defenses.

On the other hand, these processes of transformation impose a critical reflection on what remains of the “need to believe” in post-traditional contexts, that is, on that individualized, indeterminate, fluctuating, but not entirely evaporated post-secular faith that seems to resist both technocratic nihilism and religious fundamentalism in their various expressions. The philosophical question concerns the possibility and responsibility of religious experiences in the European democratic space that are not only self-critical and reflective but also deeply affective. Starting from the assumption that every believing subject is also a desiring subject, through a dialogue between biblical exegesis, continental philosophy and contemporary psychoanalysis, an attempt will be made to propose an analysis of the conditions of believing in present-day secular Europe.

Faith and Desire. On believing in secular Europe

NaN:NaN

Guanzini I.*

1668 A Framework for Comparing and Evaluating Political Secularisms

Tariq Modood, Speaker

This talk is based on Tariq Modood and Thomas Sealy's *The New Governance of Religious Diversity* (2024). The book is guided by two questions: an empirical one about how states govern religious diversity and a normative one about how religious diversity should be governed. Our approach is based on a position that views the relationship between the empirical and normative as one of close entwinement. Eschewing Euro-American-centric perspectives that define secularism in terms of religious freedom or treat a particular country as a paradigm (typically the USA or France), we argue there are multiple secularisms present across different global contexts. Yet, this is not mere descriptivism or relativism. Our analytical framework is designed not merely to capture specific countries or change over time or enable comparative empirical understanding, but it is also the basis for a normative engagement with modes of secularism, a multicultural secularism based on the Bristol School of Multiculturalism.

A Framework for Comparing and Evaluating Political Secularisms

NaN:NaN

Modood T.*

1669 Transformations of Religion and Politics in a Multipolar World. New Challenges for an Intercultural Philosophy of Religion

Hans Schelkshorn, Speaker

Since the 19th century, philosophical reinterpretations of religious traditions have emerged in various regions of the world, particularly in India, Japan, the Islamic world, Africa and Latin America. In this context, European philosophies, including the ideas of human rights and democracy, have been received and creatively combined with their own traditions of religious thought. In the interreligious dialogues, the demand for a multipolar world society was repeatedly raised, in which the hegemony of Europe and the West was to be overcome. However, with the rise of China, India and other regional powers, a multipolar world has now become a reality in which hopes for peaceful coexistence between religions have remained largely unfulfilled. On the contrary, human rights and democracy are currently being radically called into question in the name of religion in all regions of the world, including in Europe itself, by authoritarian and imperial identity politics. Against this background, an intercultural philosophy of religion today faces the challenge of reflecting anew on the relationship between religion and politics on a global scale.

Transformations of Religion and Politics in a Multipolar World. New Challenges for an Intercultural Philosophy of Religion

NaN:NaN

Schelkshorn H.

1670 Religion in a Secularized Society: Legal Pitfalls and How to Avoid Them

Rik Torfs, Speaker

Secularized societies exhibit several key characteristics, including the erosion of religion as the foundation of legal and societal systems, a blurred boundary between law and ethics, the increasing prominence of victimhood, the myth of absolute self-determination, and the paradox of relativism's absoluteness. These shifts can have profound legal consequences, reshaping the role of religion in public life. Freedom of expression may face new limitations to safeguard emotional sensitivities, while the autonomy of internal religious organizations might be deprioritized within an emerging hierarchy of human rights. The tension between privacy and religious freedom could intensify, and the scope of fundamental rights may shrink under the influence of prevailing societal worldviews.

This raises important questions: Does this signify progress or regression for religious freedom? What potential remedies might address these challenges?

Religion in a Secularized Society: Legal Pitfalls and How to Avoid Them

NaN:NaN

Torfs R.

169 RELIGION AND INTERNATIONAL ORGANIZATIONS: HISTORIES OF THE TWENTIETH- CENTURY

Miguel Bandeira Jerónimo, Proponent
Marialuisa Sergio, Proponent
Miguel Bandeira Jerónimo, Chair
Michael Philipp Brunner, Speaker
Miguel Bandeira Jerónimo, Speaker
Sandrine Kott, Speaker
Katarzyna Nowak, Speaker
Bastiaan Bouwman, Speaker
Natalia Núñez Bargueño, Speaker
Marialuisa Sergio, Speaker
Hugo Does, Speaker
Sara Ercolani, Speaker
Mara Dissegna, Speaker
Roland Cerny-Werner, Speaker
Claire Maligot, Speaker

Bringing together scholars from various European academies and research centres, this international panel is interested in exploring the interrelated but understudied histories of religion and international relations and politics in the twentieth century, from the League of Nations to the United Nations and their respective specialised agencies, bringing different themes, geographies and historiographies into dialogue. Focusing primarily on Catholic and Protestant actors – and the associated institutional dynamics, languages of universalism and internationalism, and interpretations and proposals on a wide range of social, economic and cultural issues, from education and church-state relations to development and welfare – the panel will address colonial and non-colonial contexts, without neglecting the dynamics of the Cold War. Accordingly, it will offer rich and varied case studies that demonstrate the need to further explore the plural and meaningful ways in which international organisations and organised religions have interacted and influenced each other, competed and collaborated in many social spheres, and thus played a crucial role in shaping many of the key historical processes of the twentieth century, from the implementation of educational models and welfare and aid policies to the contested definition of colonial policies and the imagination of self-determination.

PROTESTANT INTERNATIONALISM AND THE INTERNATIONAL MISSIONARY COUNCIL BETWEEN LATE COLONIALISM, GEOPOLITICS, AND WORLD CHRISTIANITY, 1920-1940S

Brunner M.P.*

Center for Religion and Modernity, University of Münster ~ Münster ~ Germany

**RELIGIOUS INTERNATIONALISMS AND THE COLONIAL QUESTION IN THE
TWENTIETH CENTURY**Bandeira Jerónimo M.**Center for the History of Society and Culture, University of Coimbra ~ Coimbra ~
Portugal***CHRISTIAN CHURCHES AND THE "INTERNATIONAL CRUSADE" FOR SOCIAL
RESPONSIBILITY SINCE THE 1950S**Kott S.**Université de Genève/Global Distinguished Professor New York University ~ Geneva ~
Switzerland***THE VATICAN AND INTERNATIONAL AID AGENCIES IN THE POST-WORLD WAR II
RECONSTRUCTION OF EUROPE**Nowak K.**University of Vienna ~ Vienna ~ Austria***PROTESTANT HUMAN RIGHTS: THE WORLD COUNCIL OF CHURCHES,
INTERNATIONAL ORGANIZATIONS, AND THE GLOBALIZATION OF CHRISTIANITY**Bouwman B.**Utrecht University ~ Utrecht ~ Netherlands***MAKING THE INVISIBLE VISIBLE: CATHOLIC LAY WOMEN AND INTERNATIONAL
ORGANIZATIONS (1945-1962)**Núñez Bargueño N.**MSCA fellow, KU Leuven ~ Leuven ~ Belgium***SOCIAL REFORM AND RELIGIOUS CHARITY: EDUCATION AND GENDER IN 1950S
FRENCH ALGERIA**Sergio M.**Roma Tre University ~ Roma ~ Italy***COMPETING UNIVERSALISMS? THE CATHOLIC CHURCH AND UNESCO'S IDEAS
REGARDING COLONIAL EDUCATION IN PORTUGUESE AFRICA (C. 1940-1950S)**Dores H.**Center for the History of Society and Culture, University of Coimbra ~ Coimbra ~
Portugal***ORGANIZED CHARITY IN SOMALIA: CATHOLIC MISSIONARIES, CARITAS, AND THE
UN BETWEEN THE 1970S AND THE 1980S**Ercolani S.**Università di Pisa ~ Pisa ~ Italy*

THE GENEVA CONVENTION OF 1949 IN THE VATICAN DOCUMENTATION

Dissegna M.*

DREST/University of Palermo ~ Palermo ~ Italy

**TAKING CARE OF IT – THE PRESERVATION OF CREATION AS THE LINCHPIN OF
PAPAL DIPLOMACY AFTER THE SECOND WORLD WAR II**

Cerny-Werner R.*

*University of Salzburg / Department of Biblical Studies and Ecclesiastical History ~
Salzburg ~ Austria*

**FUNDING THE POLITICS OF BROTHERHOOD IN POST-WAR EUROPE (1946-1962):
THE INTERNATIONAL COUNCIL OF CHRISTIANS AND JEWS, A CASE OF TENSIONS
BETWEEN THE UNITED STATES, EUROPE AND THE VATICAN**

Maligot C.*

none ~ Lyon ~ France

170 AGAMBEN'S THEOLOGICAL-POLITICAL HORIZONS REIMAGINING JUDAISM, CHRISTIANITY, AND MESSIANIC POTENTIALITY

Federico Dal Bo, Proponent
Libera Pisano, Proponent
Carlo Salzani, Proponent
Federico Dal Bo, Chair
Federico Dal Bo, Speaker
Libera Pisano, Speaker
Carlo Salzani, Speaker
Oliver Wright, Speaker
Scott Kirkland, Speaker
Adam Kotsko, Speaker
Julia Thwaites, Speaker
Jean Reynard, Speaker
Georgy Layus, Speaker

Giorgio Agamben's philosophical engagement with Judaism and Christianity represents a profound and provocative reinterpretation of theological and political thought. This panel seeks to critically examine Agamben's recent controversial assertions, particularly his radical claim that Zionism constitutes "the end of Judaism" and his distinctive reading of Pauline theology. His work has consistently challenged traditional understanding of religious and political identities, positioning Paul's theological writings as a transformative moment of messianic interruption. His interpretation goes beyond conventional theological discourse, suggesting a radical reconfiguration of Jewish and Christian theological-political potentialities. By interrogating the concept of messianic time and the suspension of historical continuity, Agamben proposes a revolutionary understanding of religious experience that transcends normative historical and national boundaries. The panel invites papers that critically engage with the following potential themes:

1. Agamben's Pauline Hermeneutics: Examining his interpretation of Paul as a figure of radical theological-political transformation, challenging both traditional Jewish and Christian readings.
2. Zionism and the "end of Judaism:" A critical analysis of Agamben's provocative claim that Zionism represents a fundamental rupture in Jewish theological and historical self-understanding.
3. Messianic Time and Political Potentiality: Investigating Agamben's conception of messianic interruption as a philosophical and theological strategy for reimagining political and religious existence.

Submission Guidelines:

- Abstracts of 300-500 words
- Proposed papers should engage critically and substantively with Agamben's philosophical and theological frameworks.
- Interdisciplinary approaches are strongly encouraged.

AGAINST AGAMBEN'S 'END OF JUDAISM': THE TALMUD AS EXILIC PRODUCT AND JEWISH LAW AS ZIONIST CREATION

Dal Bo F.*

University of Modena and Reggio Emilia ~ Modena ~ Italy

**MESSIANIC REST: SHABBAT AS REVOLUTIONARY INOPERATIVITY IN AGAMBEN'S
THOUGHT**Pisano L.**NOVA University Lisbon ~ Lisbon ~ Portugal***UNREACHABLE HUMANITY: MESSIANISM, DÉSOEUVREMENT, AND HUMAN
NATURE**Salzani C.**Messerli Research Institute ~ Vienna ~ Austria***AGAMBEN'S SPEECH ACTS**Wright O.**University of Oxford ~ Oxford ~ United Kingdom***AGAMBEN'S REMNANT AND THE CHRISTIAN PROBLEM**Kirkland S.**Trinity College ~ Melbourne ~ Australia***AGAMBEN BETWEEN PAULINE MESSIANISM AND INSTITUTIONAL CHRISTIANITY**Kotsko A.**North Central College ~ Chicago ~ United States of America***AGAMBEN BETWEEN PAULINE MESSIANISM AND INSTITUTIONAL CHRISTIANITY**Kotsko A.**North Central College ~ Chicago ~ United States of America***SEXING AGAMBEN'S MESSIANISM: RESTORING HUMANITY TO POETRY THROUGH
LACANIAN SEXUATION**Thwaites J.**Trinity College Theological School ~ Melbourne ~ Australia***AGAMBEN'S USE OF PATRISTIC WRITINGS**Reynard J.**CNRS ~ Lyon ~ France***SIDING WITH THE KATECHON: IS AGAMBEN'S MESSIANISM PRO-
AUTHORITARIAN?**Layus G.**Institute of Philosophy, KU Leuven ~ Leuven ~ Belgium*

173 RELIGION, LAW AND TERRITORY PAST AND PRESENT: CHALLENGES AND TRANSFORMATIONS IN COMPARATIVE PERSPECTIVE

Daniela Tarantino, Proponent
Lorenzo Sinisi, Chair
Daniela Tarantino, Chair
Alarico Barbagli, Speaker
Daniele Colonna, Speaker
Federica Furfaro Degasperi, Speaker
Matteo Carmine Fiocca, Speaker
Elisabetta Fiocchi Malaspina, Speaker
Alessia Baghino, Speaker
Sara Bonfanti, Speaker
Mauro Spotorno, Speaker
Pietro Piana, Speaker
Lorenzo Brocada, Speaker
Leonardo Porcelloni, Speaker
Agostino Massa, Speaker
Stefania Mangano, Speaker

The study of the intersection of law, religion and territory has recently received considerable attention from scholars in various scientific fields. Less tied to modern statist interpretations of legal discourse or to confessional contexts, the comparative study of the relationship between law and religion, conducted by jurists, anthropologists, historians, sociologists and religious scholars, is experiencing a renaissance. This panel will explore the intertwining of legal and religious ideas, institutions and material objects from the early Middle Ages to the present day. The panel aims to bridge the academic study of the relationships between law, religion, geopolitics and socio-anthropological studies, and to introduce scholars from these fields to contemporary debates on challenges and transformations in comparative perspective

TRANSFORMATIONS AND PERSISTENCE BETWEEN LAW AND RELIGION IN THE ITALIAN LEGAL SCIENCE OF THE MODERN AGE

Barbagli A.*

Università di Catanzaro ~ Catanzaro ~ Italy

SOVEREIGNTY AND LAW IN GILES OF ROME (C. 1243-1316): A BORDERLINE REFLECTION ON THE THRESHOLD OF MODERNITY

Colonna D.*

Università di Genova ~ Genova ~ Italy

A SEA OF SOULS: THE RELIGIOUS DISCIPLINE OF THE CREW (AS A FORM OF SOCIAL COHESION) IN HABSBURG MARITIME LAWFurfaro Degasperis F.**Università di Genova ~ Genova ~ Italy***RELIGION AND NATIONAL LAW IN THE 18TH CENTURY NAPLES: TOWARDS THE FORMATION OF A NEAPOLITAN "ECCLESIASTICAL LAW"**Fiocca M.C.**Università di Roma La Sapienza ~ Roma ~ Italy***NATURAL LAW AND THE LAW OF NATIONS: CHILEAN PERSPECTIVES IN THE EARLY NINETEENTH CENTURY**Fiocchi Malaspina E.**Università di Zurigo ~ Zurigo ~ Switzerland***RULE OF LAW AND DEMOCRACY IN CHILE: SOCIAL TRANSFORMATIONS AND CONTEMPORARY CHALLENGES**Baghino A.**Università Alberto Hurtado di Santiago del Cile ~ Santiago del Cile ~ Chile***THE INTERGENERATIONAL TRANSMISSION OF RELIGIOSITY: NURTURING YOUNG MINISTERS OF FAITH AMONG TRANSNATIONAL FAMILIES. EVIDENCE FROM MOVIMIENTO MISIONERO MUNDIAL**Bonfanti S.**Università di Genova ~ Genova ~ Italy***CHANGES AND INVARIANCES IN THE MIGRATION-RELIGION NEXUS IN ITALY. A GEOGRAPHICAL PERSPECTIVE**Spotorno M.**Università di Genova ~ Genova ~ Italy***SACRALITY OF NATURE IN GEO-HISTORICAL TRAVEL ACCOUNTS (C18TH-20TH): THE CASE OF THE LIGURIAN RIVIERA (NW ITALY)**Piana P.*, Brocada L.*, Porcelloni L.**Università di Genova ~ Genova ~ Italy***MIGRANTS AND PARTICIPATION IN RELIGIOUS RITES, BETWEEN INCLUSION AND EXCLUSION, INTEGRATION AND ISOLATION: NOTES FROM AN EMPIRICAL STUDY IN THE GENOESE AREA**Massa A.**Università di Genova ~ Genova ~ Italy***HALAL TOURISM AS AN OPPORTUNITY TO REGENERATE EUROPEAN TOURISM**Mangano S.**Università di Genova ~ Genova ~ Italy*

192 MUSLIM PREACHERS IN POST-MIGRANT SOCIETY

Christel Gärtner, Proponent
Linda Hennig, Proponent
Christel Gärtner, Chair
Imet Mehmedi, Speaker
Linda Hennig, Speaker
Marziyeh Bakhshizadeh, Speaker
Murat Karacan, Speaker
Emre Ucar, Speaker

Historically, sermons in Islam have had the function of teaching norms (beyond the legal sphere) and ethical education. They contribute to the understanding of rituals and convey the knowledge associated with them. As rituals of interaction, they form group identity, but they can also be a medium of political communication. In post-migrant society, the role of imams is complex and changes. There is not always a match between imams, who are often trained abroad, and the needs of community members, who vary according to generation and socialisation context. In addition, imams face many different expectations from people outside the community. Social, political and media discourses are predominantly critical and even hostile towards Islam. The panel will discuss the extent to which imams refer to the social context, the minority position of Muslims and discourses about Islam. This includes how they define group identity internally and externally, how they address relations with non-Muslims, and what norms of social coexistence they promote. What religious values, norms, attitudes and patterns of interpretation do sermons convey, and what political implications, if any, are attached to them? Is there a fundamental change in the form and function of sermons, or do the political references simply relate more strongly to the post-migrant social context? We encourage papers that explore different settings of religious speech and teaching (such as *khuṭba*, *wa‘z*, lesson, lecture, including virtual space). How do preachers establish authority in their sermons, and what rival authorities do they distinguish themselves from? We are also interested in the reception of sermons (and other formats). To what extent do they shape, confirm or irritate Muslims’ understanding of norms, if there is any agreement on content at all? What are the differences between mosques of different orientations, assuming that they compete for audiences?

IMPLICATIONS OF POLITICAL NARRATIVES IN AUSTRIAN FRIDAY SERMONS

Mehmedi I.*

Dokumentationsstelle Politischer Islam ~ Vienna ~ Austria

RELIGIOUS AND POLITICAL MEANINGS IN FRIDAY SERMONS IN AUSTRIAN AND GERMAN MOSQUES

Hennig L.*

University of Münster ~ Münster ~ Germany

BRIDGING TRADITION AND REFORM: INTEGRATING ISLAMIC FEMINISM AND REFORMISM INTO SERMONS OF MUSLIM PREACHERS FOR THE EMPOWERMENT OF MUSLIM WOMEN

Bakhshizadeh M.*

Reutlingen School of Theology ~ Reutlingen ~ Germany

**THE FRIDAY SERMON EXPERIENCE: A STUDY ON MOSQUE ATTENDEES'
PERCEPTION AND RESONANCE**

Karacan M.*

Islamkolleg Deutschland e. V. in Osnabrück ~ Osnabrück ~ Germany

**MUSLIM PREACHERS BETWEEN MIGRANT BASED HERITAGE AND POST-MIGRANT
VISION – A COMPARATIVE STUDY ON PREACHING SETTINGS AND PRACTICES IN
GERMAN MOSQUE COMMUNITIES**

Ucar E.*

Ruhr-University Bochum ~ Bielefeld ~ Germany

195 «GOOD» AND «BAD» DIVERSITY - INTERDISCIPLINARY PERSPECTIVES ON MUSLIM LIFE

Ibrahim Kocyigit, Proponent
Zeinab Ahmadi, Proponent
Sebasti  n Dupuis, Proponent
Dilek Ucak-Ekinci, Proponent
Tugrul Kurt, Chair
Ibrahim Kocyigit, Speaker
Zeinab Ahmadi, Speaker
Sebasti  n Dupuis, Speaker
Dilek Ucak-Ekinci, Speaker
Dominik M  ller, Speaker

The concept of “diversity” as a result of globalized societies has gained momentum in Europe. When analyzing the framework, however, it becomes clear that there is a discrepancy between “good” or legitimized forms of diversity and rather “bad” connoted categories. Against this background the question arises of how rather marginalized categories of diversity such as religious affiliation influence the orientation of concerned subjects inside the society.

Through an interdisciplinary approach this panel reflects on how diversity is constructed and navigated across various domains such as public discourse, spiritual care, education and Islamic theology. These lenses allow us to explore how societal boundaries are drawn, how diversity is both shaped and contested in contemporary societies and how belonging is experienced and negotiated within different spheres of life, the communities, the institutions, and against the background of the current socio-political climate.

ISLAMIC THEOLOGY AND THE DYNAMICS OF “GOOD” AND “BAD” DIVERSITY

Kocyigit I.*

University of Fribourg ~ Fribourg ~ Switzerland

“YOU ARE ONE OF THE GOOD ONES” - INTERSECTIONAL PERSPECTIVES ON SCHOOL EXPERIENCES OF YOUNG MUSLIMS.

Ahmadi Z.*

University of Fribourg ~ Fribourg ~ Switzerland

NAVIGATING WITHIN A NORMATIVE CONCEPTION OF DIVERSITY: PERFORMANCE AND STAGING OF MULTIPLE BELONGINGS AS A MEDIUM FOR SOCIAL TRANSFORMATION(S).

Dupuis S.*

University of Fribourg ~ Fribourg ~ Switzerland

**UNDERSTANDING OF DIVERSITY FROM A PROFESSIONAL POSITION: MUSLIM
CHAPLAINS IN HOSPITAL.**

Ucak-Ekinci D.*

University of Fribourg ~ Fribourg ~ Switzerland

**THE GOOD, THE BAD AND THE JINN: HOW RAQIS NAVIGATE AND NEGOTIATE
ISLAMIC PRACTICE, LEGITIMACY AND AUTHORITY**

Müller D.*

Department of Religious Studies, University of Zurich ~ Zurich ~ Switzerland

196 RELIGION, THE CONTEMPORARY WORLD, AND SOCIAL TRANSFORMATION: WHAT CAN SAID NURSI'S RISALE-I NUR OFFER?

Ahmet Yildiz, Proponent
Hakan Gülerce, Proponent
Ahmet Yildiz, Chair
Huseyin Kurt, Speaker
Ahmet Yildiz, Speaker
Nasrin Rouzati, Speaker
iman Lagha, Speaker

Description

This panel examines the significance of Said Nursi's Risale-i Nur (Epistles of Light), a contemporary Qur'anic commentary, in addressing modern societal challenges and offering transformative solutions in daily life grounded in faith, moral values and spirituality. As societies face issues such as moral fragmentation, polarization, and the spiritual void left by materialism, Nursi's writings provide a framework for spiritual renewal, social harmony, and constructive dialogue. The discussion will explore the Risale-i Nur's potential to bridge gaps between religious and secular spheres, foster unity, and inspire moral action in today's world.

Objectives

- Analyze Risale-i Nur as a revitalizing text that harmonizes faith and reason, providing practical solutions to contemporary issues.
- Highlight its capacity to promote unity in pluralistic societies through tolerance and mutual respect.
- Examine its insights into individual moral transformation as a foundation for social change.
- Discuss its role in addressing modern challenges such as consumerism, violence, environmental crises, and social alienation.

Target Audience

Scholars in religion, sociology, psychology, political science, and philosophy; policymakers; students of Islamic studies; and individuals interested in the intersection of religion and social transformation, and comparative studies. The panel invites scholars and practitioners to contribute insights or case studies that highlight the transformative potential of the Risale-i Nur.

FINDING EQUILIBRIUM IN CULTURAL EXPERIMENTATION OF THE EARLY REPUBLIC: PEACEFUL SOCIO-POLITICAL CHANGE IN TURKEY

Kurt H. *

Northeastern University ~ Boston ~ United States of America

**MUHAMMAD ABDUH AND SAID NURSI'S MODELS OF RELIGIOUS EDUCATION IN
COMPARATIVE PERSPECTIVE: EPISTEMOLOGICAL ACCOMMODATION VS.
EPISTEMOLOGICAL RUPTURE**

Yildiz A. *

Fatih Sultan Mehmet Vakıf University ~ Istanbul ~ Turkey

**DIVINE LOVE AS THE REASON FOR CREATION IN ISLAM—AN EXPLORATION OF
NURSI'S EPISTLES OF LIGHT**

Rouzati N. *

Manhattan University ~ Riverdale, New York ~ United States of America

THE ISLAMIC HERITAGE OF TOLERANCE: SAID NURSI'S VISION

Lagha I. *

Higher Institution for Scientific research ~ Tripoli ~ Lebanon

197 ISLAM ENCOUNTERED: BETWEEN CONTEXTUALISING TRADITION AND THEOLOGICAL ENDEAVOURS.

Hafza Iqbal, Chair
Talha Bhamji, Proponent
Talha Bhamji, Speaker
Hafza Iqbal, Speaker
Emre Ucar, Speaker
Marziyeh Sarvmaily, Speaker
Andrea Pintimalli, Speaker

The panel aims to explore and analyse the varying modes and outcomes of theological endeavour practised within contemporary Muslim (minority) community and scholarly contexts. Exploring the varying processes of contextualisation, the panel will highlight the ways in which contextualisation of Islam has been conceptualised within varying intra-religious Islamic traditions. The discussion will highlight the significance of socio-cultural and political shifts, informed by secularisation, nation states and immigration, and how these changes contribute to the emergence and/or contextualisation of different Islamic traditions. Within the context of 'Religion and Socio-Cultural Transformation', through an interdisciplinary approach, this panel will also address and nuance the complex relationship between the various Islamic traditions and their respective developments. Participants will further seek to explore the intra-religious challenges these diverse Islamic traditions face, the hierarchies that continue to be negotiated, religious autonomy and what it means to seek a contextualised Islam in the Global North and beyond.

TITLE: CROSS-CULTURAL SECTARIANISM: HISTORY OF INTRA-RELIGIOUS POLEMICS BETWEEN DEOBAND AND BARELVI IN A SECULAR BRITISH SOCIETY.

Bhamji T.*

University of Wales Trinity Saint David ~ Ceredigion ~ United Kingdom

SPIRITUAL HYBRIDITY: EXPLORING THE SUFIS OF BRITAIN.

Iqbal H.*

Coventry University ~ Coventry ~ United Kingdom

MIGRANT BASED MOSQUE COMMUNITIES IN GERMANY AS SPACES OF THEOLOGICAL (RE)INTERPRETATION – SOCIO-CULTURAL CONTEXTUAL TRANSFORMATION BETWEEN NEW THEOLOGICAL PATHWAYS AND MIGRANT TRADITION

Ucar E.*

Ruhr-University Bochum ~ Bielefeld ~ Germany

A COMPARATIVE STUDY OF THE CONCEPT OF SHAFĀ'Ā (INTERCESSION) IN THE QUR'AN: PERSPECTIVES OF MU'TAZILITE AND IMĀMĪ EXEGETES

Sarvmaily M.*

Faculty of Theology, University of Mazandaran ~ Babolsar ~ Iran

**THEOLOGICAL ENDEAVOURS IN ISLAMIC NONVIOLENCE: CONTEXTUALISING
QUR'ANIC INTERPRETATIONS (TAFSĪR)**

Pintimalli A. *

University of Padua ~ Padua ~ Italy

204 SOCIAL CATHOLICISM IN THE SOUTHERN CONE OF LATIN AMERICA IN THE 20TH CENTURY

Stephan Ruderer, Proponent

Marcos Fernández, Chair

Andrea Botto, Speaker

Stephan Ruderer, Speaker

Daniel McDonald, Speaker

José Ignacio Fernández, Speaker

Carlos Álvarez SJ, Speaker

Élodie Giraudier, Speaker

Marcos Fernández, Speaker

The panel “Social Catholicism in the Southern Cone of Latin America in the 20th Century” aims to analyze the influence of social Catholicism in the countries of the Southern Cone (Chile, Argentina, Uruguay, Brazil) in the 20th century. We want to review the different ways in which social Catholicism materialized in the national Churches, analyzing its role in the historical development of these Churches and its interaction with politics in the different countries. From the influence of the encyclical *Rerum Novarum* (1891) through *Quadragesimo anno* (1931), the role of worker priests, the impact of the Second Vatican Council and liberation theology to the Catholic resistance to the last dictatorships, the idea is to compare the role and influence of the actors of social Catholicism in these predominantly Catholic countries, but with very different Church-State relations in the 20th century. In this way, the panel promises to shed light on a very important variant of Latin American Catholicism and its relations and interdependence with the political world and societies of the Southern Cone. With the idea of incorporating presentations on different periods of the 20th century, the aim is to be able to follow the historical development of social Catholicism and to take into account the political and ecclesiastical context in which its different variants were configured in the countries of the Southern Cone. In this way, we hope to be able to contribute to a better understanding of a catholic doctrine that had an important boom in the Latin American continent, but whose importance spread beyond its borders.

CHILEAN HIERARCHY AND APOSTOLIC NUNCIATURE IN THE 1930´S AND 1940´S: POLÍTICAL AND RELIGIOUS STRATEGIES IN TIMES OF DANGER

Botto A.*

Universidad Finis Terrae ~ Santiago ~ Chile

JOSEPH CARDIJN, SOCIAL CATHOLICISM IN CHILE AND ARGENTINA AND ANTI-COMMUNISM

Ruderer S.*

Pontificia Universidad Católica de Chile ~ Santiago ~ Chile

THE JUVENTUDE OPERÁRIA CATÓLICA (JOC) IN THE AMAZON AND NORTHEASTERN BRAZIL, 1950S-1960S

Mcdonald D.*

Faculty of History | Latin American Centre University of Oxford ~ Oxford ~ United Kingdom

**UNIONISM IN THE EPISTOLARY OF THE BISHOP MANUEL LARRAÍN. FROM
CATHOLIC UNIONS TO CATHOLIC PARTICIPATION IN UNIONS**Fernández J.I.**Universidad Católica del Maule ~ Talca ~ Chile***THE USE OF RELIGIOUS SOCIOLOGY IN THE SERVICE OF PASTORAL PLANNING
AND THE OVERCOMING OF UNDERDEVELOPMENT (1952-1966). MANUEL
LARRAÍN AND THE KNOWLEDGE OF 'THE CONCRETE AND AUTHENTIC REALITY OF
OUR WORLD'**Álvarez S.J.C.**ITER/Universidad Alberto Hurtado PUC-Chile ~ Santiago ~ Chile***CHILE'S CHRISTIAN DEMOCRATIC PARTY: THE CATHOLIC CHURCH, POWER, AND
DEMOCRACY**Giraudier É.**Franklin College, IN, United States ~ Indianapolis ~ United States of America***LATIN AMERICAN THEOLOGY AS A BATTLEFIELD: POLITICAL-INTELLECTUAL
CONTROVERSIES SURROUNDING LIBERATION THEOLOGY, 1970-1980.**Fernández M.**Universidad Alberto Hurtado ~ Santiago ~ Chile*

21 RELIGION AND NEW CROSS-CULTURAL REALITY: TRANSFORMATIONS AND CHALLENGES

Andrianna Roma, Proponent
Yevhen Kharkovschchenko, Chair
Andrianna Roma, Chair
Yevhen Kharkovschchenko, Speaker
Andrianna Roma, Speaker
Liudmyla Melnyk, Speaker
Karetyna Dobrovol'ska, Speaker
Serafima Zhernova, Speaker
Mykola Ptytsia, Speaker
Monica Merutiu, Speaker
Mariia Nesterova, Speaker
Christian Jörg Backenköhler Casajús, Speaker
Olena Chemodanova, Speaker
Miriam Wambui, Speaker
Reza Gholami, Speaker
Emanuele IULA, Speaker

The panel "Religion and New Cross-Cultural Reality: Transformations and Challenges" will explore the shifting role of religion in a world marked by increasing cultural diversity and global interconnectedness. The discussion will highlight the significance of interreligious dialogue, religious diplomacy, cross-cultural communication as vital tools for fostering understanding and cooperation among diverse religious groups. The panel will examine how different faith traditions can engage in meaningful conversations to foster mutual respect and understanding. Cross-cultural communication will be highlighted as a means of resolving conflicts and building bridges between communities with differing beliefs. The panel will also address the new roles religion is playing in these shifting contexts, including the challenge of maintaining traditional identities while adapting to a rapidly changing world. Participants will discuss the new roles and challenges that religion faces in this evolving landscape, including the need to navigate cultural complexities and contribute to global harmony. This exploration aims to illuminate the role of religion in adapting to and shaping the new cross-cultural reality.

CROSS-CULTURAL COMPETENCE IN THE DIALOGUE OF RELIGIONS IN UKRAINE

Kharkovschchenko Y.*

Taras Shevchenko National University of Kyiv ~ Kyiv ~ Ukraine

THE ROLE OF THE RELIGIOUS FACTOR IN BUILDING CROSS-CULTURAL COMMUNICATIONS

Roma A.*

Taras Shevchenko National University of Kyiv ~ Kyiv ~ Ukraine

**THE CURRENT MEDIA IN PROVIDING RELIGIOUS COMMUNICATION OF CLERGY
AND BELIEVING PEOPLE**Melnyk L.**Bila Tserkva National Agrarian University ~ Bila Tserkva ~ Ukraine***GLOBALISATION AND WOMEN'S LEADERSHIP IN RELIGION: HOW FEMINIST
MOVEMENTS CHANGE TRADITIONAL RELIGIONS**Dobrovol'ska K.**Taras Shevchenko National University of Kyiv ~ Kyiv ~ Ukraine***CROSS-CULTURAL CONFLICT IN THE RELIGIOUS SITUATION IN UKRAINE**Zhernova S.**Taras Shevchenko National University of Kyiv ~ Kyiv ~ Ukraine***EXISTENTIAL AND PERSONAL FORMS OF PRESENTATION OF RELIGIOUS FAITH**Ptytsia M.**Taras Shevchenko National University of Kyiv ~ Kyiv ~ Ukraine***HOLY WAR OR RELIGIOUS SOFT POWER? GEOPOLITICAL DIMENSIONS OF
RELIGION IN THE RUSSIAN-UKRAINIAN CONFLICT**Merutiu M.**Babes-Bolyai University ~ Cluj-Napoca ~ Romania***RELIGIOUS SECURITY AS A COMPONENT OF NATIONAL SECURITY: THE
UKRAINIAN CONTEXT**Nesterova M.**Taras Shevchenko National University of Kyiv ~ Kyiv ~ Ukraine***RELIGIOUS GOVERNANCE AND INTERCULTURAL DIALOGUE IN SPAIN: A MULTI-
LEVEL APPROACH FROM NEW INSTITUTIONALISM**Backenköhler Casajús C.J.**Universidad Complutense de Madrid ~ Madrid ~ Spain***DIALOGICAL APPROACH IN MODERN BRITISH ORTHODOXY: METROPOLITANS
KALLISTOS WARE AND ANTHONY BLOOM**Chemodanova O.**Charles University, Protestant Theological Faculty ~ Prague ~ Czech Republic***FACING MOUNT KENYA: RESILIENCE HENCE RESURGENCE OF AFRICAN RELIGION
AMONG AGİKÜYÜ CHRISTIANS IN KENYA.**Wambui M.**University of Nairobi, Kenya ~ Nairobi ~ Kenya*

**ISLAMIC MODERATION: PROMOTING TOLERANCE AND COEXISTENCE IN A
MULTICULTURAL WORLD**

Gholami R.*

*Associate Professor at Institute for Humanities and Cultural Studies ~ Tehran ~ Iran,
Islamic Republic of*

**FOLLOW THE CHANGE OR INDUCE THE CHANGE? SOME HINTS TO THINK THE
PROCESS**

Iula E.*

PFTIM San Luigi ~ Naples ~ Italy

212 AN INSTANCE OF CULTURAL COLONIALISM?: WESTERN CONVERTS IN NON-WESTERN FAITH TRADITIONS THROUGH A (POST)COLONIAL LENS

Katherine Kelaidis, Proponent

Katherine Kelaidis, Chair

Sarah Dees, Speaker

Andrea R Jain, Speaker

Mark Ruml, Speaker

This panel explores the phenomenon of Western converts to non-Western faith traditions through the lens of (post)colonial theory, interrogating whether such conversions represent an extension of cultural colonialism or a genuine engagement with religious diversity. For the purpose of this panel, conversion is broadly defined to include both formal conversion or the adoption of faith practices without formal conversion.

As Western individuals increasingly adopt spiritual practices and religious identities rooted in traditions such as Buddhism, Islam, Hinduism, Eastern Orthodoxy, and indigenous religions, questions arise about the power dynamics, cultural appropriation, and authenticity involved in these acts. Are these conversions an unintentional assertion of Western hegemony over global faith traditions, or can they signify a meaningful de-centering of Western spiritual paradigms?

The panel will explore how the legacy of colonialism/Western hegemony complicates the relationship between Western converts and the communities they join, highlighting issues of representation, privilege, and economic disparity. Particular attention will be given to how Western converts reshape these traditions, whether by exoticizing them, adapting them to Western sensibilities, or perpetuating orientalist and essentialist frameworks. Furthermore, the panel examines the responses of non-Western communities to these conversions, considering both moments of solidarity and tension.

By drawing on interdisciplinary approaches, this discussion seeks to illuminate the ways in which conversion intersects with broader themes of cultural exchange, appropriation, and resistance in a postcolonial world. We invite papers which take both/either a contemporary or historical focus as well as those which take a comparative approach.

THE COMMODIFICATION OF NATIVE AMERICAN RELIGION

Dees S.*

Iowa State University ~ Ames ~ United States of America

UNROLLING THE MAT: THE COLONIAL LEGACY AND COMMODIFICATION OF YOGA IN THE GLOBAL NORTH

Jain A.R.*

Indiana University Indianapolis ~ Indianapolis ~ United States of America

**SPIRITUAL BIOGRAPHY: BEZHIG MONIAS BIMOSE OMAA AKI: A WHITEMAN ON
TURTLE ISLAND**

Ruml M.*

Religion & Culture Department, University of Winnipeg ~ Winnipeg ~ Canada

215 SEPTUAGINT STUDIES: THE SEPTUAGINT IN CONVERSATION WITH HELLENISTIC GREEK

Anna Mambelli, Proponent
Laura Bigoni, Proponent
Daniela Scialabba, Chair
Eberhard Bons, Chair
Daniela Scialabba, Speaker
Laura Bigoni, Speaker
Helena Panczová, Speaker
Giuseppina Paola Viscardi, Speaker
Adam Mackerle, Speaker
Viktor Ber, Speaker
Július Pavelčík, Speaker
Martina Korytiaková, Speaker
Anna Mambelli, Speaker
Gaetano Spampinato, Speaker
Katharina Lentz, Speaker
Eberhard Bons, Speaker
György Papp, Speaker
Beatrice Perego, Speaker

The Greek Bible has recently been explored widely from the point of view of its language and translation techniques; it is nowadays clear that the Septuagint deserves a place in the history of the Greek language in the Hellenistic period. In this frame, the study of Septuagint lexicography has become more and more relevant, especially thanks to the preliminary studies and the publication of the Historical and Theological Lexicon of the Septuagint (ed. by Eberhard Bons and Daniela Scialabba, in collaboration with Anna Mambelli; 4 vols., Tübingen: Mohr Siebeck, 2020–). This panel aims to bring together scholars from different ongoing European research projects that aim at placing the language of the Greek Bible in conversation with its Hellenistic context and Postclassical Greek, by exploring relevant themes and linguistic choices in an interdisciplinary framework.

The issues explored by the panel include:

- a) Septuagint lexicography and translation techniques;
- b) Septuagint vocabulary in relation to the Greek world;
- c) The contribution of the Septuagint to the history of the Greek language;
- d) Current avenues in translating and studying the Septuagint in European universities.

CONTINUITY AND PERSEVERANCE: A PHILOLOGICAL STUDY OF A KEYWORD IN THE GREEK VERSIONS OF SIRACH

Scialabba D.*

Pontifical Biblical Institute of Rome/FSCIRE, Bologna ~ Rome ~ Italy

THE ROOTS OF 'ΕΠΙΣΤΗΜΗ IN THE SEPTUAGINT AND POSTCLASSICAL GREEK

Bigoni L.*

University of Bologna/FSCIRE, Bologna ~ Bologna ~ Italy

THE CONFUSING TWO FACES OF אֱלֹהִים/אֱלֹהִים FROM THE SEPTUAGINT TO CHURCH FATHERS AND MODERN TRANSLATIONSPanczová H.**Trnava University, Faculty of Theology ~ Bratislava ~ Slovakia***CROSSING CULTURES. SEMANTIC PATHS OF אֱלֹהִים AND אֱלֹהִים, BETWEEN PERSISTENCE AND DISCONTINUITIES**Viscardi G.P.**Alma Mater Studiorum - University of Bologna ~ Bologna ~ Italy***DEUT 21:1–9 IN LXX, VULGATE, AND TARGUMIM: DIFFERENT EMPHASES**Mackerle A.*, Ber V., Pavelčík J.*Faculty of Theology, University of South Bohemia ~ České Budějovice ~ Czech Republic***אֱלֹהִים IN JUDITH 6:21**Korytiaková M.**Comenius University Bratislava, Faculty of Roman Catholic Theology of Cyril and Methodius ~ Bratislava ~ Slovakia***THE SEMANTICS OF SLAVERY LEXICON IN THE SEPTUAGINT IN THE LIGHT OF ITS HELLENISTIC CONTEXT**Mambelli A.**University of Modena and Reggio Emilia/FSCIRE, Bologna ~ Bologna ~ Italy***BEFORE HYPOCRISY: MEANINGS AND SEMANTIC DEVELOPMENTS OF THE TERM יָחַד**Spampinato G.**University of Bern ~ Bern ~ Switzerland***THE RICH AND WEALTH IN THE BOOK OF BEN SIRA. ETHICAL CONSIDERATIONS OF A WISE MAN**Lentz K.**Independant researcher ~ Luxembourg ~ Luxembourg***FROM THE PAPYRI TO NEW TESTAMENT GREEK – A BRIEF OVERVIEW OF THE USE OF THE WORDS אֱלֹהִים AND אֱלֹהִים IN PETITIONS OF THE PTOLEMAIC EPOCH, PRAYER LANGUAGE OF THE SEPTUAGINT AND NEW TESTAMENT USAGES**Bons E.**University of Strasbourg, France/FSCIRE, Bologna ~ Strasbourg/Bologna ~ France***VARIOUS TYPES OF DELIMITATIONS: THE USE OF THE VERB אֱלֹהִים WITHIN THE SEPTUAGINT**Papp G.**Protestant Theological Institute of Cluj-Napoca ~ Cluj-Napoca ~ Romania*

IRONY IN JUDITH

Perego B.*

Faculty of Theology University of South Bohemia ~ České Budějovice ~ Czech Republic

227 “BODIES THAT MATTER” (JUDITH BUTLER, 2011). THEOLOGICAL PERSPECTIVES ON PRESENT AND FUTURES OF GENDERED BODIES

Susan Abraham, Proponent

Martina Bär, Chair

Susan Abraham, Speaker

Antonina Wozna Urbanczak, Speaker

Silvia Martínez Cano, Speaker

This panel explores the intersection of gender and environment. “Gender”- in our panel- would mean going beyond binary schemes unawarded in deep (Naess) and social ecology (Bookchin) and intends to make another step after the wise inputs of ecofeminists (Waren, Plumwood, Shiva) and current ecofeminist theologians.

Karen Barad (2011) offers an interesting perspective on nature, a term that can be applied to organic and non-organic bodies, that performs in a queer way. The examples of the species acting as flower or animal in different frames or -at a sub-molecular level- the light as a wave or particle suggest a new perception of ontology that connects the classical view on nature (physis) referred to bodies composed somehow indistinguishably of matter and soul with the recent discoveries on identity and relationality in a physis, natural world.

Christian Theology of 4th century decides to apply the term “nature” (physis/ousia) to explain some points of the mystery of relations in the Trinity and with humanity. Jesus is “from the same substance/nature/ousia”, one person of two natures. This person gets embodied and this event changes the way many people perceive God and live their experience as persons and part of the nature.

How can we start thinking on gendered diverse bodies from theological perspective the way we do not fall directly in anthropocentrism (as we share the matter with the rest of the nature) and morals? Which approaches can make the matter worth being cherished? And why? Beth Felker Jones (2007) and Taylor Petrey (2015) present some inspiring inputs on this topic from the resurrection perspective. This panel intends to explore such innovating paths in order to see how they can be applied to gender studies and environmental issues.

QUEERING THE NATURAL: ECOSEXUALITY AND PLANETARY BELONGING

Abraham S.*

Pacific School of Religion ~ Berkeley, California ~ United States of America

INVERTING THEOLOGICAL WAY TO THINK ON NATURE. FROM A GENESIS/ CREATION TO THE PROMISED AND IMAGINED. RESURRECTION FUTURE THAT SCOPES THE ENTIRE MATTER AND BEING

Wozna Urbanczak A.*

Karl Franzens Universität Graz ~ Graz ~ Austria

THE CATEGORY OF THE BODY IN THEOLOGICAL ANTHROPOLOGY IN THE LIGHT OF CONTEMPORARY ECOFEMINIST CRITICISM

Martínez Cano S.*

Universidad Complutense Madrid ~ Madrid ~ Spain

228 TRANSFORMATIONS OF RELIGIOUS FREEDOM AMID THIRD MILLENNIUM CONSTITUTIONAL CHALLENGES: A NATIONAL AND EUROPEAN PERSPECTIVE

Benedetta Vimercati, Proponent
Benedetta Vimercati, Chair
Stefania Leone, Speaker
Giuseppe Arconzo, Speaker
Edin Skrebo, Speaker
Maria Elena Gennusa, Speaker
Paolo Zicchittu, Speaker
Alessandra Osti, Speaker
Giada Ragone, Speaker

This panel explores the transformation of religious freedom in the context of constitutional challenges in the third millennium, focusing on key issues that shape the evolving relationship between individual rights, societal interests, and legal frameworks.

A central theme is the tension between personal ethical-religious beliefs and legal obligations in healthcare. This includes the question of whether religious convictions can justify refusing mandatory medical treatments aimed at protecting public health, as well as the issue of conscientious objection in medical practices. Another essential aspect is the concept of reasonable accommodation, which reflects the constitutional challenge of reconciling religious diversity within legal systems that aim to balance individual freedoms and collective norms.

The advent of the algorithmic era also plays a crucial role, introducing new legal questions about the accommodation of religious rights in a technologically mediated world. While technology can exacerbate existing inequalities, it necessitates a rethinking of legal frameworks to address these new challenges and ensure the protection of religious freedoms in the digital age.

At the European level, the evolving role of religion in public order is central to understanding the constitutional challenges of the third millennium. As the European Union grapples with balancing religious freedoms and state neutrality, policies that limit religious expression—such as bans on religious symbols—pose significant questions. The challenge is to accommodate religious diversity without undermining public order or secular principles while maintaining the EU's commitment to pluralism.

Together, these themes are essential to understanding the transformation of religious freedom within constitutional law. They highlight the need for legal systems to adapt to protect religious rights while addressing the complexities of pluralism, technological advancements, and evolving social norms.

ETHICAL-RELIGIOUS FACTORS AND HEALTHCARE TREATMENTS

Leone S.*

University of Milan ~ Milan ~ Italy

**REASONABLE ACCOMMODATION AND PLURALISM: PERSPECTIVES IN ITALIAN
CONSTITUTIONAL LAW**Arconzo G.**University of Milan ~ Milan ~ Italy***THE ROLE OF RELIGION IN EUROPEAN UNION PUBLIC ORDER**Skrebo E.**University of Milan - Bicocca ~ Milan ~ Italy***THE TRANSFORMATION OF EUROPE: STILL “UNITED IN DIVERSITY”? RELIGIOUS
FREEDOM AND NON-DISCRIMINATION ON GROUNDS OF RELIGION BEFORE THE
COURT OF JUSTICE OF THE EUROPEAN UNION**Gennusa M.E.*^[1], Zicchitu P.*^[2]*^[1]University of Pavia ~ Pavia ~ Italy, ^[2]University of Milan-Bicocca ~ Milan ~ Italy***CONSCIENTIOUS OBJECTION IN MEDICAL AID IN DYING: LIGHTS AND SHADOWS**Osti A.**University of Milan ~ Milan ~ Italy***NEW TECHNOLOGIES AND RELIGIOUS FREEDOM: NEW SCENARIOS OF
REASONABLE ACCOMODATION?**Ragone G.**University of Milan ~ Milan ~ Italy*

241 SIMONE WEIL: ANATHEMA - WRITING FROM THE MARGINS

Peter Schneider, Proponent
Peter Schneider, Chair
Sandra Lehmann, Speaker
Charlotte Bohn, Speaker
Thomas Sojer, Speaker
Max Walther, Speaker
Deborah Casewell, Speaker

The life and work of philosopher Simone Weil (1909–1943) could be characterized by a state of always being in-between. Challenging the boundaries between thought and action, philosophy and mysticism, writing and political activism, her work serves as a testament to the struggle between striving toward supernatural love and the profane needs of the material world.

Born into an agnostic Jewish family and fueled by her lifelong commitment to the marginalized, she considered herself to live a life “in Christian inspiration,” while nevertheless choosing to stay outside the Church. In her writings, this position is exemplified by frequent meditations on the phrase “Anathema sit,” “Let them be excommunicated,” and her identification with everything and everyone that shares the fate of being vilified or excluded. In her famous letters to the Dominican priest and resistance activist Joseph-Marie Perrin, she justifies her decision further by listing influences outside Christianity that—paradoxically—seem to have drawn her toward it: Greece, Egypt, India, China, and the beauty of the world, reflected in the arts and sciences.

Departing from her unorthodox approach to Christianity and her position as an outsider—in her own words: “a stranger and an exile in relation to every human circle without exception”—we want to invite researchers to shed light on some of the exiled, or as of yet largely unexplored, parts of Simone Weil’s work.

Possible topics could include her idiosyncratic style of writing, her various influences from non-European traditions, her embrace of “heretical” Christian currents like Gnosticism, Manichaeism, or Catharism, the problematic and tragic blind spot of her willful ignorance of Judaism, but also her relationship to illness and the corporeal body, or her love of music, mathematics, poetry, or fairytales.

THE OCCITAN GENIUS - SIMONE WEIL'S COUNTER-NARRATIVE TO MODERNITY

Lehmann S.*

University of Vienna ~ Vienna ~ Austria

“EVERY SEPARATION IS A LINK” – READING SIMONE WEIL'S CAHIERS

Bohn C.*

Academy of Fine Arts ~ Vienna ~ Austria

READING FROM A DISTANCE: SIMONE WEIL AND THE OUTSIDER'S PERSPECTIVE

Sojer T.*

University of Erfurt ~ Erfurt ~ Germany

POLITICS OF ENERVATION – POETICS OF EXILE: WRITING OUTSIDE THE BOX AND STAYING WITH THE TROUBLE

Walther M.*

Simone Weil Denkkollektiv ~ Leipzig ~ Germany

INHABITING ANTIGONE: EXAMINING SIMONE WEIL'S IDENTIFICATION AND USE OF ANTIGONE

Casewell D.*

University of Chester ~ Chester ~ United Kingdom

242 THE DEVELOPMENT OF DOCTRINE AND ETHICS

Anton ten Klooster, Proponent
Stephan van Erp, Chair
Anton ten Klooster, Speaker
Nenad Polgar, Speaker
Anne M Carpenter, Speaker
William French, Speaker
Charlie Bell, Speaker
Maurits Potappel, Speaker
Martin Potschka, Speaker
Jarek Jankowski, Speaker
Jonathan Teubner, Speaker

The teaching of churches on the content of their beliefs (doctrine) and the moral behavior considered fitting for their members (ethics) has developed over time, and still develops. To some, this is a given, whereas to other the notion of 'change in teaching' is contentious. The purpose of this session is to unite scholars interested the fundamental notion of the development of doctrine, including ethics. There are several angles from which the question of development can be studied. Historically, it could be argued that some teachings and practices do change. When they do, the question remains how a tradition accounts for it. In systematic theology, contributions might theorize what hermeneutics can be recognized in the development of teaching – for example by analyzing accounts such as those of Newman or recently Seewald 'Theories of Doctrinal Development'. In the field of moral theology/ethics, the question of development can touch upon neuralgic issues, specifically considering human sexuality. Here too, we invite speakers to explore fundamental questions such as human dignity, the function of penal law, or natural law. How has the content or use of these notions shifted, and what has this contributed to the development of ethical teaching and practice? Possible paper subjects include, but are not limited to: methods to study the development of (ethical) teaching, analysis of the dynamics of previous changes in teachings of churches, the role of theology in facilitating development, the appropriation of new ideas such as human dignity by theology, the use of traditional ethical categories for new topics such as climate change, reflection on 'silent' reversals in pastoral practices, ecclesiological processes of discerning future developments etc.

FIDUCIA SUPPLICANS AS A LITMUS TEST FOR DEVELOPMENT?

Ten Klooster A.*

Tilburg University ~ Tilburg ~ Netherlands

THE CONCEPT OF INTRINSIC EVIL AND THE DEVELOPMENT OF MORAL DOCTRINE

Polgar N.*

KU Leuven ~ Leuven ~ Belgium

DEVELOPMENT OF DOCTRINE AS INTELLIGENT REPETITION: ON THE CHALLENGES OF SAMENESS AND DIFFERENCE

Carpenter A.M.*

St. Louis University ~ St. Louis ~ United States of America

CONTRACEPTION, CLIMATE CHANGE AND THE COMMON GOODFrench W.**Loyola University of Chicago ~ Chicago ~ United States of America***SEXUALITY AND SAME-SEX SEX: A MATTER OF MORALITY OR ANTHROPOLOGY?**Bell C.**Girton College ~ Cambridge ~ United Kingdom***DEVELOPMENT OF HUMAN RIGHTS LANGUAGE BY THE CHURCH**Potappel M.**Theological University Utrecht ~ Utrecht ~ Netherlands***TRUTH IN THE DEVELOPMENT OF DOCTRINE**Potschka M.**Independent Scholar ~ Vienna ~ Austria***GRAMMAR AND FORM OF LIFE: A TENSION FOR DOCTRINAL DEVELOPMENT**Jankowski J.**University of St Andrews ~ St Andrews ~ United Kingdom***RECEPTION AS DOCTRINAL DEVELOPMENT: CONTINUITY AND CONTINGENCY**Teubner J.**Harvard University ~ Cambridge ~ United States of America***THE GENERATIVE ETHICS PARADIGM**Iula E.**Pontifical Faculty of Theology of Southern Italy, San Luigi section (PFTIM - San Luigi) ~ Naples ~ Italy*

NaN:NaN

243 THE QUESTION OF TRUTH AS A CHALLENGE FOR INTERRELIGIOUS HERMENEUTICS

Christian Danz, Proponent
Senol Yagdi, Proponent
Senol Yagdi, Chair
Christian Danz, Speaker
Tugrul Kurt, Speaker

The planned panel is dedicated to the question of truth as a central challenge in the context of interreligious hermeneutics and is limited to the Islamic, Protestant and Catholic perspectives. Dealing with the question of truth from these three confessional traditions offers a concentrated basis for developing hermeneutical approaches in a targeted manner and critically scrutinising the significance of interreligious encounters in plural societies. The increasing religious diversity and the practice of interreligious dialogue show that a sound hermeneutical basis is lacking in order to systematically analyse the complexity and depth of the encounters between these three traditions. The panel aims to promote theoretical and methodological innovations specific to the dialogue between Islamic, Protestant and Catholic traditions. By involving leading experts from these perspectives, the panel will develop systematic approaches to the question of truth and develop new approaches to the interpretation of religious texts and traditions. The interdisciplinary exchange is intended to provide innovative impulses that not only advance the academic discussion, but also offer practical orientation for the dialogue between these three religions. The focus is on central questions such as: - How is the question of truth negotiated in the three religious traditions, and what role do normative sources play? - What methodological challenges arise from different truth claims and how can they be hermeneutically justified? - Which theological approaches promote a coherent interpretation in pluralistic societies? - How can religious communities promote the recognition of other beliefs and practices? - To what extent must concepts of salvation be critically reflected upon in order to develop a theology of recognition?

THE QUESTION OF TRUTH FROM A PROTESTANT PERSPECTIVE

Danz C.*

Institute for Systematic Theology and Religious Studies, University of Vienna ~ Vienna ~ Austria

AL-ḤAQQ AND AL-ḤAQĪQA: AN ANALYTICAL AND THEOLOGICAL STUDY OF TRUTH AND REALITY IN ISLAMIC THOUGHT

Kurt T.*

Institute for Islamic Theological Studies, University of Vienna ~ Vienna ~ Austria

244 QUR'ANIC TRANSLATIONS: TRANSLATING TRANSLATIONS

Francesca Badini, Proponent
Francesca Badini, Chair
Federico Stella, Speaker
Francesca Badini, Speaker
Mykhaylo Yakubovych, Speaker

The study of Qur'anic translations, which is part of the broader field of Qur'anic studies, can be approached from a number of different perspectives. These include an examination of the role of translation in communities of believers and non-believers, an analysis of the political and economic relevance of translations, an investigation into the dissemination of a specific form of Islamic knowledge, an evaluation of Qur'anic rhetoric, and an assessment of the purpose of translation itself. In this panel, however, we will focus on the phenomenon of translating translations without any chronological or geographical limitations. Our aim is to understand the extent to which this phenomenon has spread throughout history and to identify the ways in which translators have influenced each other in their choices and methodology over time.

A textual analysis of both partial and complete translations reveals that some of the translations frequently presented as direct translations from the Arabic text actually rely on other, earlier translations. Some translations are merely influenced by past works, while others are exact translations of them. Their analysis and understanding of the level of influence of past works makes it possible to highlight particular issues related to the translators and their texts. These include whether or not the translators know the Arabic language and, therefore, the philological reliability of the work in translation; the prevalence of individual translations in a specific historical period; and the tracing of a genealogy - or a genealogy hypothesis - of the translations.

The aim of the panel is to investigate the phenomenon of translating translations in the field of Qur'anic studies, as well as the intertextual influences among the various translations. This examination is intended to elucidate the dissemination of this translanguaging choice and its ramifications, with a view to providing insights into the processes involved.

TWO NINETEENTH-CENTURY ITALIAN TRANSLATIONS OF THE QUR'AN AND THEIR READERS. FRANCESCO DE' BARDI (1846) AND VICENZO CALZA (1847)

Stella F. *

Centro Studi Interreligiosi della Pontificia Università Gregoriana ~ Rome ~ Italy

FROM SAVARY (1783) TO PANZERI (1882): TRANSLATING TRANSLATIONS IN POST-UNIFICATION ITALY. A TEXTUAL ANALYSIS.

Badini F. *

FSCIRE ~ Palermo ~ Italy

**MUHAMMAD ASAD AND HIS FIRST EDITION OF "THE MESSAGE OF THE QUR'AN"
(1964): A NEGLECTED PAGE OF A WELL-KNOWN STORY**

Yakubovych M. *

University of Freiburg ~ Freiburg ~ Germany

247 RELIGIOUS DIVERSITY IN THE PUBLIC SPHERE (WITH SPECIAL REFERENCE TO EUROPE AND CHINA)

Hans-Peter Grosshans, Proponent
Xinzhang Zhang, Chair
Jure Zovko, Chair
Xinzhang Zhang, Speaker
Jure Zovko, Speaker
Hans-Peter Grosshans, Speaker
Tobias Brandner, Speaker
Jieren Hu, Speaker
Davide Marino, Speaker
Giustina Benedetta Baron, Speaker
Luca Di Blasi, Speaker
George Dunn, Speaker
Johanna Di Blasi, Speaker

This panel is part of a discussion in philosophy of religion, Marxist religious studies and theology. Discussed are some issues, which have special relevance for the reciprocal understanding of European and Chinese academics in the mentioned academic fields, who are interested in the question, how religious diversity in the public sphere of the respective societies is considered, understood and respected - from the inside and from the outside. From an European perspective, questions are raised on the recent sinicisation of religions and religious diversity in China, including also the role of transnational identities among global religions and faith traditions. From a Chinese perspective, question are raised about the European interpretation of the human right of freedom of religion, including hinting to the fact, that European societies are weak and even self-destructive in respect to forms of politically ambitious religious fundamentalism. These and more question will be discussed in the Panel. Papers are welcome, which are adressung these topics and have an expertise on issues of religious diversity in the public sphere which relates direct or indirectly the discourses in Europa and China.

SINICIZATION OF RELIGION AND RELIGIOUS DIVERSITY IN CHINA: A PHILOSOPHICAL PERSPECTIVE

Zhang X.*

*Institute for Marxist Religious Studies in New Era, Hangzhou City University ~ Hangzhou
~ China*

DIVERSITY AND THE RIGHT TO CHANGE RELIGION

Zovko J.*

University of Zadar ~ Zadar ~ Croatia

FREEDOM OF RELIGION – A BASIC HUMAN RIGHT IN THE POLITICAL AND RELIGIOUS REALITIES IN EUROPE AND CHINA. DISCUSSION OF SOME PROBLEMS

Grosshans H.*

Faculty of Protestant Theology, University of Münster ~ Münster ~ Germany

LIVED THEOLOGY IN THE CHINESE CONTEXT: A CASE STUDY FROM HONG KONGBrandner T.**Chinese University of Hong Kong ~ Shatin ~ Hong Kong***TRIPARTITE CONTROL OF RELIGION: RECONCEPTUALIZING STATE-RELIGION RELATIONS IN CHINA**Hu J.**Hangzhou City Univeresity ~ Hangzhou ~ China***"WESTERN ESOTERICISM" IN THE PEOPLE'S REPUBLIC OF CHINA**Marino D.**Friedrich-Alexander-Universität Erlangen-Nürnberg ~ Erlangen ~ Germany***MOURNING AND DIGITAL RESURRECTION IN CHINESE CONTEXT (IN DIALOGUE WITH H. SONG)**Baron G.B.**DREST UNIMORE, UNIVERSITY OF TARTU ~ TURIN ~ Italy***ZIONISMS. INVESTIGATION OF A LIMINAL CONCEPT**Di Blasi L.**Universität Bern ~ Bern ~ Switzerland***RELIGIOUS WARS AND GUNBOATS MISSIONARIES: THE HISTORICAL ROOTS OF THE RELIGIOUS DEBATE**Dunn G.**Institute for Marxist Religious Studies in New Era, Hangzhou City University ~ Hangzhou ~ China***«LESS NOISE – MORE CONVERSATION»: DAS REFLAB ALS MODELL FÜR ÖFFENTLICHES CHRISTENTUM IN SOCIAL MEDIA**Di Blasi J.**FU Berlin ~ Berlin ~ Germany*

248 HISTORICAL APPROACHES TO RELIGIOUS REINVENTION AND SOCIAL CHANGE IN LATE MODERN SOCIETIES.

Natalia Núñez Bargueño, Proponent
Dominika Gruziel, Proponent
Natalia Núñez Bargueño, Chair
Dominika Gruziel, Chair
Dominika Gruziel, Speaker
Pirjo Markkola, Speaker
Ionut Biliuta, Speaker
Natalia Núñez Bargueño, Speaker
Yvonne Maria Werner, Speaker
Mehdi Sajid, Speaker

This panel seeks to explore the complex dynamics of religious transformation from the late 19th century to the 1960s through the concept of "(self)reinvention". The panel examines how religions adapted—or resisted adapting—to the challenges of modernity, balancing continuity and change, tradition and innovation, in ways that not only shaped their doctrines and institutions, but also wider society. While the fraught relationship between religion and modernity has been extensively studied, this panel seeks to advance the historiographical debate by privileging two under-explored perspectives: gender and inter-confessionalism. This double perspective will allow researchers to examine how restructured confessional discourses, institutions and practices (have) exercised their transformative influence in modern societies.

Topics of interest include (but are not limited to):

- Gendered, Historical and inter-religious dimensions of religious reinvention
- Processes of negotiation of tradition and modernity within different religions
- The socio-political and cultural forces shaping the renewal of religious practices and beliefs in particular historical periods and phenomena (imperialism, colonialism, Cold War, fascism, communism, humanitarianism).
- The influence of reshaped religious discourses and/or institutions on social phenomena

Please submit an abstract, a short bibliography and a brief bio to Dominika.Gruziel@eui.eu & natalia.nunezbargueno@kuleuven.be by the 4th of April.

We welcome proposals that engage with these themes through diverse historical methodologies. To ensure a broad and inclusive discussion, we are particularly interested in contributions on Islam, Eastern Orthodoxy and Judaism. The panel organizers intend to publish selected contributions as part of a special issue, offering a coherent and impactful exploration of how religion negotiated its role in modern societies across different contexts.

UNDOING THE EMPIRES' BORDERS ONE POOR AT A TIME: CATHOLIC WELFARE ASSOCIATIONS IN THE BORDERLANDS OF THE LATE GERMAN STATE AND HABSBURG AUSTRIAGruziel D.**European University Institute ~ Florence ~ Italy***"OUR NEW CONGREGATION." EVANGELICAL-LUTHERAN DEACONESS INSTITUTES ASSUMING EXPERTISE IN MENTAL AND PHYSICAL DISABILITIES IN FINLAND IN THE EARLY 20TH CENTURY**Markkola P.**Tampere University ~ Tampere ~ Finland***CHANGING WOMEN'S ROLE IN POST-IMPERIAL ORTHODOX CONTEXTS IN INTERWAR AND POST-WORLD WAR TWO ROMANIA**Biliuta I.**Babeş-Bolyai University and Central European University ~ Babeş-Bolyai ~ Romania***"RENEWING THE FACE OF THE EARTH" THE GLOBAL WORK OF CATHOLIC LAY WOMEN IN CATHOLIC NGOS (1945-1962).**Núñez Bargueño N.**KU Leuven ~ Brussels ~ Belgium***GENDER AND LITURGY: THE TRANSFORMATION OF CATHOLIC LITURGICAL PRAXIS IN THE 20TH CENTURY**Werner Y.M.**Lund University ~ Lund ~ Sweden***REINVENTING „ISLAM" IN THE MAKING OF THE MOROCCAN NATION (1800S-1960S)**Sajid M.**Utrecht University ~ Utrecht ~ Netherlands*

255 COLLABORATIVE SOLUTIONS BETWEEN AL-AZHAR OBSERVATORY FOR COMBATting EXTREMISM AND THE DOMINICAN INSTITUTE FOR ORIENTAL STUDIES IN EGYPT

ziyad Farrouh, Proponent
Emmanuel PISANI, Chair
Mohammed Alawady, Proponent
Osama Raslan, Speaker
Abudllah Abdeen, Speaker

Introduction:

The partnership between the Al-Azhar Observatory for Combating Extremism and the IDEO Institute of Dominican Fathers for Eastern Studies in Egypt presents a unique opportunity to foster dialogue and understanding between Muslim and Christian communities. By sharing their experiences and insights, these institutions aim to address the cultural and religious challenges that Muslims face in Europe today. This proposal focuses on how the collaboration between these two organizations can contribute to resolving these issues, particularly in the context of European society.

Main Topic:

The core discussion revolves around the roles that Al-Azhar Observatory and IDEO Institute can play in enhancing the social and religious integration of Muslim communities within Europe. The cooperation between these two institutions is intended to improve interfaith understanding and encourage cultural exchanges that embrace diversity, helping both Muslim and Christian communities live in harmony.

Research Areas:

The Social and Cultural Role of Al-Azhar Observatory and IDEO Institute:

- Al-Azhar Observatory: This section explores how Al-Azhar Observatory addresses the religious and cultural challenges facing Muslims in Egypt and beyond. It also looks at how these experiences can be shared with Muslims in Europe, helping them better navigate their place within European society.
- IDEO Institute: Through its involvement in interfaith dialogues, the IDEO Institute has worked to enhance the good relationships between Muslim and Christians. This part discusses the role of the Institute in promoting cooperation between religious groups and its potential impact on fostering cultural understanding in Europe.

MUSLIM COMMUNITIES IN EUROPE; COLLABORATION BETWEEN AL-AZHAR OBSERVATORY AND IDEO INSTITUTE

Raslan O.*

Al-Azhar Observatory ~ Cairo ~ Egypt

HUMAN FRATERNITY DOCUMENT: A GLOBAL CALL FOR PEACE AND COEXISTENCE

Abdeen A.

al-Azhar Observatory ~ Cairo ~ Egypt

257 CONFLICTS, EMERGENCY RULES, AND RELIGIOUS MINORITIES

Adelaide Madera, Proponent
Roberta Medda-Windischer, Proponent
Adelaide Madera, Chair
Jocelyne Cesari, Chair
Dmytro Vovk, Speaker
Kristina Stoeckl, Speaker
Olena Panych, Speaker
Denys Brylov, Speaker
Asher Maoz, Speaker
Adelaide Madera, Speaker
Roberta Medda-Windischer, Speaker
Alexandra Budabin, Speaker
Merilin Kiviorg, Speaker
Regina Elsner, Speaker
Andy Bunnell, Speaker
Adi Marer, Speaker

Modern democracies are undergoing unparalleled times. The war in Ukraine, October 7th 2023 and the conflict in Gaza, acted as a stress test for democratic societies, giving rise to political and economic uncertainty, and to decline of public trust. Emergency challenges significantly affected the exercise of fundamental rights, whose protection is grounded in constitutional, supranational and international provisions. The panel aims to examine the interaction between emergency law and religious freedom during conflicts in the European landscape (and beyond). The focus will be on the impact of the emergency rules and policies on religious freedom and their implications for minority groups. As research has shown, emergencies negatively impact the collective dimension of religious freedom, exacerbating the complex dynamics between religious majorities and minorities.

Furthermore, this panel aims to investigate the impact of emergency rules as linked to conflicts on rights of religious minorities and rising discriminations and prejudices against religious groups in times of crisis. Finally, it aims to address future scenarios in Europe (and beyond) for managing religious diversity and implementing the principles of equality and non-discrimination, with a view to enhancing inclusive and anti-discriminatory public policies, and reconciling the protection and promotion of minority groups with the public interest to guarantee public health, security and sustainability.

The panel is open to contributions from different disciplines in a comparative and/or single case perspective.

Keywords: Emergency Rules, Conflicts, Religious Freedom, Religious Minorities

DECOLONIZATION EMERGENCY: UKRAINE'S LEGISLATION BANNING THE RUSSIAN ORTHODOX CHURCH AND AFFILIATED RELIGIOUS ORGANIZATIONS

Vovk D.*

*visiting associate professor at Benjamin N. Cardozo School of Law - Yeshiva University /
associate professor at Yaroslav the Wise National Law University in Ukraine ~ New York
~ United States of America*

MATERIALIZING DIFFERENCE: THE AFFIRMATION OF TWO RIVAL ORTHODOX CHURCH IDENTITIES IN UKRAINE FROM A MATERIAL RELIGIOUS PERSPECTIVE

Stoeckl K.*

full professor of sociology at the Department of Political Science at Luiss, Rome, Italy ~ Rome ~ Italy

THE WAR, RELIGIOUS FREEDOM AND THE CLASH OF ORTHODOXY IN UKRAINE

Panych O.*

Research Fellow of the Center for Central and Eastern European Studies, Technische Universität Dresden, Germany ~ Dresden ~ Germany

UKRAINIAN SWING: STATE-CONFESSIONAL POLICY BETWEEN DENOMINATIONALISM AND REPRESSIVE APPROACH

Brylov D.*

Senior Researcher of the A. Krymskiy Institute of Oriental Studies of the National Academy of Sciences of Ukraine (Kyiv), Associated Researcher of the Leibniz-Zentrum Moderner Orient (Berlin) ~ Kyiv ~ Ukraine

OLD AND NEW ANTISEMITISM

Maoz A.*

Tel-Aviv University Law School and the Peres academic Center ~ Tel Aviv ~ Israel

RELIGIOUS MINORITIES AND THE WAR IN UKRAINE: BETWEEN CONFLICT AND PROSPECTS FOR PEACE

Madera A.*^[1], Medda-Windischer R.*^[2], Budabin A.*^[2]

^[1]University of Messina ~ Messina ~ Italy, ^[2]EURAC ~ Bolzano ~ Italy

FREEDOM OF RELIGION OR BELIEF AND NATIONAL SECURITY: THE IMPACT OF THE RUSSIA-UKRAINE WAR ON LEGAL DISCOURSE IN THE BALTIC STATES

Kiviorg M.*

Associate Professor in International Law, University of Tartu, School of Law ~ Tartu ~ Estonia

SECURITIZATION OF RELIGION: CONTESTED ORTHODOXY IN THE BALTIC STATES

Elsner R.*

University of Münster ~ Münster ~ Germany

INVOKING THE SACRED, ENFORCING THE STATE: EMERGENCY POWERS AND THE LOGIC OF RELIGIOUS EXCLUSION

Bunnell A.*

University College London ~ London ~ United Kingdom

**RESTRICTED HOLINESS: NAVIGATING FAITH AND BARRIERS DURING EASTER 2024
IN JERUSALEM**

Marer A.*

*Master's student in Comparative Religion and Anthropology at the Hebrew University of
Jerusalem ~ Jerusalem ~ Israel*

258 MODERN TRANSFORMATIONS OF PRAYER

Ben Myers, Chair
Ben Myers, Proponent
Stephen Wright, Proponent
Stephen Wright, Chair
Ben Myers, Speaker
Stephen Wright, Speaker
Gavin Mart, Speaker
Nandini Paliyath, Speaker

This panel explores the evolving role of prayer within the socio-cultural transformations of modernity, focusing on European contexts and beyond. Prayer, as a practice deeply embedded in religious traditions, has historically served as a bridge between individual spirituality and collective identity. However, modernity—characterized by secularization, individualization, and religious pluralization—has challenged traditional forms of prayer while simultaneously creating new opportunities for its reinterpretation and reinvention. Rather than retreating in the face of secularization, prayer emerges in new and surprising forms, reflecting the complexities of modern European intellectual and social contexts.

The panel examines how prayer, both as an idea and a lived practice, has been reimagined in response to modern intellectual and social transformations. How have thinkers, artists, and religious communities negotiated the relationship between prayer and the demands of modern autonomy, reason, and individual expression? To what extent does prayer persist as a mode of resistance against—or accommodation to—the forces of secularization and rationalization? To what extent has prayer continued to function in modernity as an evolving cultural and symbolic reservoir?

By highlighting the creative reinterpretations of prayer in modernity, the panel invites a deeper reflection on how ideas and practices of prayer have continued to shape, and be shaped by, the transformations of European religious and intellectual life. The panel welcomes perspectives from a range of disciplines, including theology, cultural studies, philosophy, sociology, and literary studies.

'DU, NACHBAR GOTT': SECULAR PRAYER IN RILKE'S STUNDEN-BUCH

Myers B.*

Alphacrucis University College ~ Sydney ~ Australia

PRAYER AT THE FAR EDGE OF HUMANITY: FINITUDE, ANXIETY, AND PRAYER IN SCHLEIERMACHER AND KIERKEGAARD

Wright S.*

Nazarene Theological College ~ Manchester ~ United Kingdom

ENDURANCE AND ENCOUNTER: REIMAGINING PRAYER IN THE ENDURANCE SPORTS LANDSCAPE

Mart G.*

Roehampton University ~ London ~ United Kingdom

**SECURING SALVATION, FOSTERING CARE: PRAYER PRACTICE AMONG CATHOLIC
MOTHERS IN KERALA, SOUTH INDIA.**

Paliyath N.*

Indian Institute of Technology Bombay ~ Mumbai ~ India

259 CHRISTIAN HYMNS AS HISTORICAL SOURCE. AFRICAN LITURGICAL MUSIC AND THEIR THEOLOGICAL CONTENT.

Ilaria Macconi, Chair
Massimiliano Proietti, Proponent
Massimiliano Proietti, Chair
Alessia Passarelli, Chair
Ilaria Macconi, Proponent
Alessia Passarelli, Proponent
Mary Getui, Speaker
Zacharia Samita, Speaker
Valerius William Mjuni, Speaker
Mpumelelo Moyo, Speaker
Francis Zangairai, Speaker
Matteo Rovellini, Speaker

Liturgy, worship, and popular devotion have long served as key means for adapting Christianity to diverse cultural contexts and for expressing the unique contributions of local churches to the development of Christian doctrine. Within this framework, music has played a central role, dating back to early Christianity with its rich tradition of hymnody. The composition of hymns and songs has thus become an essential tool for transmitting the faith, educating the faithful, and making complex theological ideas accessible to communities. Similarly, hymnography and music have served as vehicles for expressing and developing new theological insights that are both innovative and deeply rooted in the cultural context of the people.

The panel aims to explore these aspects with special reference to the cultures of the African continent in their plurality. Therefore, contributions are invited that address the topic of hymnographic and musical production by paying attention to their theological content, the importance of the circulation of hymns, songs and music as a tool for the dissemination and adaptation of Christianity, the specific theological contribution of different cultures expressed through these vehicles, and the ecumenical circulation of compositions.

THEOLOGICAL UNDERPINNINGS IN CHURCH MUSIC IN KENYA

Getui M.*

Catholic University of Eastern Africa ~ Nairobi ~ Kenya

CORE CHRISTOLOGICAL AND PNEUMATOLOGICAL THEMES IN HYMNS COMPOSED WITHIN SELECTED CLASSICAL ROHO CHURCHES OF WESTERN KENYA

Samita Z.*

Kenyatta University ~ Nairobi ~ Kenya

EXPLORING THE PRESERVATION OF KIHAYA CATHOLIC CHURCH HYMNS IN TANZANIA

Mjuni V.W.*

University of Dar es Salaam ~ Dar es Salaam ~ Tanzania, United Republic of

AFRICAN LITURGICAL MUSIC: AN ANALYSIS OF EMERGING TRENDS IN FUNERAL HYMNS

Moyo M.*

Arrupe Jesuit University ~ Harare ~ Zimbabwe

AFRICAN RELIGIOSITY, GOD-CONSCIOUSNESS, CULTURE AND WORLDVIEW AS A SOURCE OF AFRICAN HYMNOLOGY AND RICH THEOLOGICAL CONTENT EMBEDDED IN THE AFRICAN INITIATED CHURCHES. A SPECIAL REFERENCE TO THE MUGODHI APSOSTOLIC CHURCH IN ZIMBABWE AND AFRICA.

Zangairai F.*

Arrupe Jesuit University ~ Harare ~ Zimbabwe

CHRISTIAN FESTIVALS IN SÉGOU (FRENCH WEST AFRICA): THE MISSIONARIES OF AFRICA AND BAMANA MUSIC

Rovellini M.*

Indipendent researcher ~ Italy ~ Italy

261 A PROPHET OF THE TIMES: OTTO MAUER'S LEGACY & INFLUENCE IN AUSTRIAN THEOLOGY, AESTHETICS, AND CULTURE

Judith Wolfe, Chair
Sarah Moreman, Proponent
Charles Howell, Speaker
Trevor Hart, Speaker
Taylor Worley, Speaker
Thomas Breedlove, Speaker
Annemarie Konzelman, Speaker
Veronika Floch, Speaker
Johanna Schwanberg, Speaker

Monsignore Otto Mauer (1907-1973) exerted a surprising degree of influence on Austrian culture from his post as a priest at St Stephens in Vienna. He achieved this influence by three notable contributions: a series of writings on theology and the arts; the founding of the "Gallery Next to St Stephens" which effectively introduced Avant-Garde art to Vienna; and establishing the journal *Wort und Wahrheit*. Cardinal Franz König (Archbishop of Vienna) says of Mauer that, "In a crucial phase, between the end of the war and the beginning of the Council, he was the organizational motor and spiritual guide of the country's Catholic action." Today, Mauer's contributions continue to be celebrated through the annual "Otto Mauer Fund" prize, which recognizes work that resumes the dialogue between art, religion, and science.

The relative silence on and ignorance of Mauer is shockingly disproportionate to his impact on Austrian culture and German-speaking Catholic theology. This panel seeks to introduce Mauer to conversations related to theology and the arts. Presenters from universities in USA and the UK, alongside contributions from art galleries and museums in Vienna, will come together to help shed light on this forgotten figure of theo-cultural history. The panel will include paper presentations and a round-table discussion, both with the aim of bringing to light the cultural influence of Mauer and developing the key insights which drove him to engage culture from his own theological prerogatives. Also, a visit to the Dom Museum in Vienna will be organized to explore the archives of Mauer's work held there. This panel accompanies the publication of a special forum edition of *Religion & Literature* (Notre Dame Press) that includes the first translation of any of Mauer's works into English and a number of essays that bring Mauer into conversation with theology and the arts.

OTTO MAUER'S VISION OF THEOLOGY AND THE ARTS

Howell C.*

University of St Andrews ~ St Andrews ~ United Kingdom

ART, CREATION, AND THE TRINITY

Hart T.*

St Andrews Episcopal Church ~ St Andrews ~ United Kingdom

ART'S CAPACIOUS HORIZON: REFLECTIONS ON OTTO MAUER'S "ART AND CHRISTIANITY"Worley T.**Wheaton College ~ Wheaton, IL ~ United States of America***ART, TRUTH, AND WORLD: OTTO MAUER AND MICHEL HENRY**Breedlove T.**Baylor University ~ Waco, TX ~ United States of America***THE PROPHETIC VISION AND THE AESTHETIC SEER: THE VIEWER IN OTTO MAUER'S THEOLOGY OF ART**Konzelman A.**University of St Andrews ~ St Andrews ~ United Kingdom***OTTO MAUER AND THE GALERIE (NÄCHSTE) ST. STEPHAN: „DEFENDER OF MODERN ART IN THE CASSOCK.“**Floch V.**Galerie nächste St Stephen's ~ Vienna ~ Austria***"ART TRANSFORMS PEOPLE—IT TRANSFORMS LIFE." DOM MUSEUM WEIN AS A CENTER FOR ART, CHURCH, AND SOCIETY IN THE TRADITION OF OTTO MAUER**Schwanberg J.**Dom Museum Wein ~ Vienna ~ Austria*

262 CULTURAL AND RELIGIOUS CHALLENGES IN EUROPE: A FOCUS ON MUSLIM COMMUNITIES

Ossama Raslan, Proponent
Sayed Abdelhady, Proponent
Reham Salamah, Chair
Raslan Osama, Speaker
Reham Salamah, Speaker
Ahmed Hamza, Speaker

Cultural and Religious Challenges in Europe:

- Cultural and Religious Diversity in Europe: How can Muslims in Europe maintain their religious and cultural identities while coexisting with people of different beliefs?
- Religious Freedom and Practice: How can Al-Azhar Observatory and the IDEO Institute support the protection of Muslims' and other Minorities rights to practice their faiths openly in Europe?
- Discrimination Against Muslims in Europe: This section addresses the legal and social challenges that Muslims in Europe face, such as obstacles to building mosques, discrimination in the workplace, and social exclusion.

ISLAMIC CULTURAL IDENTITY AND THE PURSUIT OF EUROPEAN INTEGRATION

Osama R.*

al-Azhar Observatory ~ Cairo ~ Egypt

THE ROLE OF THE ALAZHAR OBSERVATORY FOR COMBATING EXTREMISM IN SPREADING AWARENESS AND CRITICAL THINKING.

Salamah R.*

al-Azhar Observatory ~ Cairo ~ Egypt

263 PERSISTENCIES. ENDURING PHENOMENA

Hendrik Stoppel, Proponent
Christian Schlenker, Proponent
Christian Schlenker, Chair
Hendrik Stoppel, Chair
Hendrik Stoppel, Speaker
Christian Schlenker, Speaker
Michael Nathan Goldberg, Speaker
AnthonyJude Okafor, Speaker

Humans used to live in a world in which all the important things were eternal and immutable. So immutable in fact, that the question of how things can move (and therefore change) needed intense discussion. And for a long time, the Christian God and humans coram Deo were seen by the same terms. God is eternal, immutable, apathetic, omnipresent, omnipotent... and so on. The human soul is immortal and will be eternalized after death. Substance of any kind remains the same, independent of accidentals and time. With one decisive difference: Everything but Godself has a beginning, is created. But created to remain selfsame from their creation onwards.

Now, most of us seem to live in a post-postmodern world that is fragmented, where things are fleeting and almost impossible to grasp except retrospectively. Philosophy has come to a similar view, especially historicism and phenomenology. Theology has adapted as well, turned to the historical, the processual, the contextual. This turn is appreciated by many, viewed with concern by some. But across the board there seems to be a renewed awareness of the importance of phenomena that endure and persist: God, the Crucified and/as Resurrected, the identity and restitution of the human person beyond their death, some kind of history of humans on this planet. Therefore, also, an awareness that undesirable phenomena persist, be it vulnerability or exposedness.

So how can we talk about persistency, of God, of humans, of history – but also of evil and suffering? Do we need to go back to metaphysics of the classical kind or are there new ways of thinking about those phenomena and of duration, change, and persistency as phenomena themselves? This panel invites contributions that reflect on one or several of those questions of persistency or on the question of persistency itself. From theological and philosophical perspectives, be they phenomenological, historical, scholastic, metaphysical...

WHEN HUMANITY STARTS TO INSIST TO PERSIST

Stoppel H.*

Ruhr Universität Bochum ~ Bochum ~ Germany

THE ASSUMPTION OF SUFFERING IN GOD AND DIS-CONTINUOUS PERSISTENCE: METAPHYSICAL TENSIONS BETWEEN ENDURANCE AND TRANSFORMATION

Schlenker C.*

Université de Genève ~ Geneva ~ Switzerland

TRUST EVERLASTING

Goldberg M.N.*

*Institute of Hermeneutics and Philosophy of Religion Universität Zürich ~ Zurich ~
Switzerland*

ON THE DIVINE PRESENCE AND RESILIENCE IN THE LIGHT OF MIGRATION: A PATH FORWARD

Okafor A.*

KU Leuven ~ Leuven ~ Belgium

267 MAPPING ECO(THEO)LOGICAL IMAGINARIES. RELIGION AND UTOPIA IN TIMES OF ENVIRONMENTAL TRANSFORMATION.

Cornelia Mügge, Proponent
Christian Schlenker, Proponent
Hendrik Stoppel, Chair
Christian Schlenker, Chair
Cornelia Mügge, Speaker
Sarah Jäger, Speaker
Christian Schlenker, Speaker
Hendrik Stoppel, Speaker
Aybe Nur Durgun Badat, Speaker
Janka Balázs, Speaker
Maaïke Harmsen, Speaker
Giustina Benedetta Baron, Speaker

The International Working Group on Religion and Utopia proposes a panel that engages with the descriptive and normative potentials of religious imaginaries and utopias that help shape both our understanding of the environment and our vision for environmental transformation.

Although no unified concept of « utopia » exists, it always blends critical and constructive aspects by envisioning alternative futures. It can trace its roots from literature to critical theory to eschatological imagination. The duality of critique and construction gains weight in times of environmental urgency.

Many religious traditions even offer visions of a harmonious (eschatological) future with nature, be it the metaphor of the heavenly Garden or images of human-animal-peace. These and other religious imaginaries can either hinder social transformation, critiqued famously by Karl Marx as the opium of the people, or drive its liberation, as seen in movements such as feminist theology, liberation theology, religious socialism and ecotheology. At the same time, conservative religious movements may reject transformative efforts as dangerously « utopian » or unrealistic.

Utopian thinking offers tools to analyze how these imaginaries shape contemporary understandings of the environment. Through critique and reimagination they might help to configure transformative action, breaking open seemingly closed pathways.

By examining the intersections of religion, utopia, and environmental transformation, this panel aims to illuminate the profound influence of eco(theo)logical imaginaries on transformative action today.

We invite scholars from any discipline to contribute theoretical reflections on utopian thinking or explore its practical applications in addressing current ecological and environmental challenges.

**« REVERENCE FOR LIFE - AN ETHICAL UTOPIA? ALBERT SCHWEITZER'S ETHICAL
APPROACH AND ITS IMPACT ON ECOLOGICAL TRANSFORMATION »**

Mügge C.*

Universität Münster ~ Münster ~ Germany

« SOLIDARITY AS A VISION OF FEMINIST ECOTHEOLOGY »Jäger S.**Friedrich-Schiller Universität Jena ~ Jena ~ Germany***« CHRIST THE WORM: DISSIMILAR IMAGES, ECOLOGICAL CRISIS, AND UTOPIAN THEOLOGY? »**Schlenker C.**Université de Genève ~ Geneva ~ Switzerland***« REDEMPTION FROM THE STARS – SPACE UTOPIAS AND SOTERIOLOGY »**Stoppel H.**Ruhr Universität Bochum ~ Bochum ~ Germany***ISLAMIC CONTEMPLATIVE PRACTICES: JOURNEYING TOWARD ULTIMATE PEACE AND PRAISE**Durgun Badat A.N.**University of Tübingen ~ Tübingen ~ Germany***ESTABLISHING PURE LAND ON EARTH - ECOLOGICAL UTOPIANISM IN CONTEMPORARY TAIWANESE BUDDHISM**Balázs J.**ELTE Eötvös Loránd University ~ Budapest ~ Hungary***GEOENGINEERING REVISITED: A REFORMATIONAL CRITIQUE**Harmsen M.**Free University Amsterdam ~ Amsterdam ~ Netherlands***FROM SOVIET KURORTOLOGIIA TO THE UTOPIAN ASPIRATIONS OF RUSSIAN COSMISM: A TYPOLOGICAL REFLECTION ON THE DISCURSIVE CONSTRUCTION OF "NATURE"**Baron G.B.**DREST UNIMORE, UNIVERSITY OF TARTU ~ TURIN ~ Italy*

27 POST-TARIQA SUFISM AND CHALLENGES OF MODERNITY

Oleg Yarosh, Proponent
Oleg Yarosh, Chair
Marek Moron, Chair
Marek Moron, Speaker
Oleg Yarosh, Speaker
Achille Rajola Pescarini, Speaker
Shafiu Alidu, Speaker
Ruziya Kamarova, Speaker
Alina Orazbayeva, Speaker
Simal Zagra, Speaker
Eslam Alaa ElBahlawan, Speaker

The present panel addresses the development of Sufism beyond traditional tariqa structure that encompasses established Sufi lineages and hierarchies in response to secularization, privatization of religion, and the pluralization of religious markets.

It aims to investigate the ways in which Sufism has transcended traditional institutional boundaries, leading to the emergence of “post-tariqa” forms that reconsider or reject established hierarchies and communal ties. The panel will delve into the sociocultural and political shifts that informed these changes, such as secularization and the securitization of Islam in Muslim-majority societies, the influence of reform movements, the privatization of religion and the development of alternative spiritualities in Western societies, and the increasing accessibility of Sufi teachings outside conventional frameworks.

It will discuss the engagement of Sufi traditions with secular and pluralistic contexts, and the ways in which contemporary seekers navigate spiritual paths in reformed Sufi communities or beyond them.

Through an interdisciplinary approach including historical humanities, anthropology, and religious studies, the panel will provide a comprehensive examination of post-tariqa Sufism. The panel discussions aim to contribute to broader debates on tradition and modernity in Islam, highlighting how religious traditions are evolving in the post-traditional sociocultural milieu.

MAJMA-UL-BAHRAIN IN HAZRAT INAYAT KHAN’S ACTIVITIES IN THE WEST (1910-1926)

Moron M.*

Centre for Comparative Studies of Civilisations, Faculty of Philosophy, Jagellonian University ~ Cracow ~ Poland

THE VISION OF SPIRITUAL PERFECTION IN SHAYKH FADHLALLA HAERI AND POST-TARIQA SUFISM

Yarosh O.*

The Department of Religious Studies, Aarhus University ~ Aarhus ~ Denmark

POST-TARIQA SUFISM IN CONTEMPORARY KAZAKHSTAN: THE CASE STUDY OF JAHRIYYA

Rajola Pescarini A.*

Italian Doctoral School of Religious Studies (DREST) & University of Naples "L'Orientale" ~ Naples ~ Italy

DIVINE WHISPERS IN WEST AFRICA: UNRAVELING THE ENIGMA OF YAN HAKIKA AND SUFI CLAIMS

Alidu S.*

University of Colorado ~ Boulder ~ United States of America

IN SEARCH OF THE NATURE OF POST-TARIQA SUFISM IN KAZAKHSTAN

Kamarova R.*^[1], Orazbayeva A.^[2]

^[1]Astana IT University, Assistant Professor ~ Astana ~ Kazakhstan, ^[2]Istanbul University, MA Student, Psychology ~ Istanbul ~ Turkey

SPIRITUAL REFRAINS OF SUPPRESSIVE ECHOES: SECULARIZATION, SUFISM, AND MUSIC THERAPY IN TURKEY

Zagra S.*

Universität Leipzig, Religionswissenschaftliches Institut ~ Leipzig ~ Germany

SUFISM BEYOND ORDERS? THE ROLE OF SUFI TURUQ IN EGYPT'S MAWLID CELEBRATIONS

Elbahlawan E.A.*

University of Bayreuth ~ Bayreuth ~ Germany

272 RECEIVING SYNODALITY IN GLOBAL CATHOLICISM

Massimo Faggioli, Proponent
Bryan Froehle, Proponent
Ryszard Bobrowicz, Chair
Jens Van Rompaey, Speaker
Burkhard Berkmann, Speaker
Kondaveti Anitha, Speaker
Sandie Cornish, Speaker
Florian Klug, Speaker

When the Second Assembly of the Synod of Bishops concluded in October 2024, the “synodal process” opened a phase of reception within Global Catholicism. It also opened expectations for the work of the commissions created for issues from the Synod. This call invites papers on themes in the Final Document (https://www.synod.va/content/dam/synod/news/2024-10-26_final-document/ENG–Documento-finale.pdf). Examples include the role of women in the Catholic Church (60) and the relationship between synodality and canon law (92-94). We also invite papers on themes discussed but not mentioned, such as LGBTQ Catholics in the Church. We welcome papers on local responses, such as that of the Symposium of Episcopal Conferences of Africa and Madagascar (SECAM) to *Fiducia Supplicans*, published during the intersession. What new ways of relating, juridical or practical, are emerging within Global Catholicism in the third millennium? What impact will theologies and theories of synodality have (or not) on lived Catholicism in various parts of the world? What reforms might best address the complex challenges ahead? How can they meet the needs of local Catholic communities in all their diversity? How can they bridge the divides exacerbated by polarization? We seek papers that open a post-synodal conversation on ecclesial order(s) in the third millennium.

TOWARDS AN INCLUSIVE AND SYNODAL CATHOLIC COMMUNITY. MOVING BEYOND THE BINARIES IN THE 2024 FINAL DOCUMENT

Van Rompaey J.*

KU Leuven ~ Leuven ~ Belgium

THE SYNODAL PATH IN GERMANY: DID IT ALREADY ANTICIPATE ISSUES OF CHURCH POLITY APPEARING IN THE FINAL DOCUMENT OF THE 2024 SYNOD OF BISHOPS?

Berkmann B.*

LMU Muenchen ~ Munich ~ Germany

A REFLECTION ON THE SIN OF RIGIDITY AND SYNODALITY IN THE CHURCH

Anitha K.*

KU Leuven ~ Leuven ~ Belgium

CATHOLIC SOCIAL TEACHING, WOMEN, AND THE SYNOD: REFLECTIONS OF A WOMAN EXPERT

Cornish S.*

Australian Catholic University ~ North Sydney ~ Australia

SECOND VATICAN'S TRAJECTORIES FOR ECUMENICAL SYNODALITY

Klug F.*

Philipps-Universität Marburg ~ Marburg ~ Germany

277 JEHOVAH'S WITNESSES IN EUROPE: NEW DATA, NEW PERSPECTIVES, NEW EXPECTATIONS

silvio ferrari, Proponent
enzo pace, Chair
Sarah Harvey, Speaker
Francis Messner, Speaker
Siobhan McAndrew, Speaker
Jolene Chu, Speaker

The research hypothesis underlying the JW-MAP (Jehovah's Witnesses' Motivations, Attitudes, Practices) project is the existence of a gap between the beliefs and behaviour of JWs on the one hand, and the general public's perception of them on the other. In order to verify the existence of this gap and to understand its causes, the research considers 6 different countries (Argentina, Canada, France, Japan, Nigeria, United Kingdom). In each of these countries, a questionnaire was distributed to JWs with questions covering different areas of their lives (family, education, participation in public life, level of satisfaction, etc.): the analysis of the answers provides new and interesting data on the way JWs view their personal, social and religious life. Since this survey needs to be contextualised, a second line of research consists of examining the 6 national contexts to which these data refer, considering for each country the history of JWs and how the media, courts, social and political actors have interacted with them.

This panel compares the data from two countries, France and the United Kingdom, which present very different models of inclusion of religious groups in their legal and social systems. The challenges faced by JWs in these two countries, the political and legal model that has proved most effective in addressing them, how JWs have embedded themselves in two such different national realities, and how British and French society has responded to their presence are some of the issues that will be discussed in the panel.

JWS IN FRANCE AND THE UK: A COMPARISON OF TWO MODELS OF INCLUSION

Harvey S.*^[1], Messner F.*^[2]

^[1]INFORM ~ London ~ United Kingdom, ^[2]CNRS ~ Strasbourg ~ France

JWS IN FRANCE AND THE UK: THE DATA FROM THE JW-MAP PROJECT

Mcandrew S.*

University of Sheffield ~ Sheffield ~ United Kingdom

ACADEMIC INTERFACE WITH A FAITH COMMUNITY AS A CONTRIBUTION TO INDEPENDENT SCIENTIFIC RESEARCH. THE JW-MAP EXPERIENCE

Chu J.*

Jehovah's Witnesses ~ New York ~ United States of America

281 GOD AS MYSTERY OF THE WORLD? CONCEPTIONS OF THE WORLD IN HERMENEUTICAL THEOLOGY

Jan Philipp Turck, Proponent
Jan Philipp Turck, Chair
Charles Howell, Speaker
Lukas Sulzer, Speaker
Robert Martin Jockel, Speaker
Viola von Boehn, Speaker
Paula Neven Du Mont, Speaker
Brandon Watson, Speaker
Michael Nathan Goldberg, Speaker
Philipp David, Speaker
Jan Philipp Turck, Speaker

Although deeply engaged in the contemporary debates of his time, Eberhard Jüngel's theology could hardly be described as 'contextual' (in the sense of being narrowly confined to specific historical or cultural settings). Instead, Jüngel's work—and Hermeneutical Theology more broadly—operates within a much larger framework: "the world" as such. Popularized in early Christian discourse to denote the spatial and temporal realm inhabited by humanity, the term "world" has since accumulated a vast range of meanings throughout different disciplines.

Yet, the adequacy of "the world" as a category for describing the holistic context of human existence and divine engagement is far from self-evident. Does the term illuminate the relationship between God, humanity, and creation, or does it obscure these relationships through its conceptual ambiguity? How does Hermeneutical Theology, particularly in Jüngel's work, navigate the tension between understanding "the world" as a site of divine presence and as a realm in need of redemption? And in which ways does the concept further or rather hinder our understanding of contextual socio-cultural transformations relevant to Theology?

This panel brings together an international group of early-career scholars in Systematic Theology whose research is engaged with the thought of Eberhard Jüngel (1934–2021) and the broader tradition of Hermeneutical Theology. The discussion will explore the potential and limitations of the concept of "the world" in contemporary theological inquiry, aiming to reassess its relevance and critically examine its utility as a category for addressing the interplay of divine mystery, human existence, and the cosmos.

"GOTTGEHEIMNIS DER WELT" AND "GOTT ALS GEHEIMNIS DER WELT". THE COMPARATIVE ONTOLOGIES OF ERIC PRZYWARA AND EBERHARD JÜNGEL

Howell C.*

Research Assistant ~ St Andrews ~ United Kingdom

**NEGATIVITY AS A FRACTURE WITHIN THE WORLD. THEOLOGICAL AND
PHILOSOPHICAL REFLECTIONS IN DISCUSSION WITH EBERHARD JÜNGEL**Sulzer L.**Research Associate ~ Heidelberg ~ Germany***THE "WELTBILD" IN HERMENEUTICAL THEOLOGY**Jockel R.M.**Justus-Liebig-University Gießen ~ Gießen ~ Germany***LOVE IN THE CONTEXT OF THE BROKENNESS OF THE WORLD – REFLECTIONS ON
JÜNGEL'S THEOLOGIA CRUCIFIXI FROM THE INTERSECTIONS OF RACE AND
GENDER**Von Boehn V.**Faculty of Theology, Heidelberg ~ Heidelberg ~ Germany***GOD'S RELATIONSHIP TO THE WORLD - GOD'S SELF-LIMITATION IN EBERHARD
JÜNGEL AND JOSEPH BRACKEN**Neven Du Mont P.**Universität Wien ~ Wien ~ Austria***THE WORLD OF OBJECTS AND THE OBJECTIFIED WORLD THE MODALIZATION OF
FAITH IN THE ENTANGLEMENT OF REALITY**Watson B.**University of Münster ~ Münster ~ Germany***A THREAT TO THE WORLD? EBERHARD JÜNGEL'S THEOLOGICAL ANTHROPOLOGY
AND THE CONCEPT OF 'THE WORLD' IN LIGHT OF ECOLOGICAL RESPONSIBILITY**Goldberg M.N.**Institute of Hermeneutics and Philosophy of Religion ~ Zürich ~ Switzerland***WHAT DOES IT MEAN THAT WE LIVE IN A SPECIFIED WORLD? HERMENEUTICAL
REMARKS ON THE FUNDAMENTAL CRISIS OF THEOLOGY**David P.**Justus Liebig University ~ Giessen ~ Germany***THE WORLD AS PLACE OF GOD'S MYSTERY – CONSIDERATIONS ABOUT A
THEOLOGICAL UNDERSTANDING OF THE CONCEPT OF WORLD IN
CONVERSATION WITH WILHELM HERRMANN, RUDOLF BULTMANN AND
EBERHARD JÜNGEL**Turck J.P.**University of Münster ~ Münster ~ Germany*

**GOD AS MYSTERY OF THE WORLD? CONCEPTIONS OF THE WORLD IN
HERMENEUTICAL THEOLOGY – CLOSING DISCUSSION AND PREVIEW OF THE
FUTURE WORK OF THE RESEARCH PANEL**

Turck J.P.*

University of Münster ~ Münster ~ Germany

290 TRUTH, VIOLENCE, AND KENOSIS. CRITICAL REMARKS STARTING FROM VATTIMO'S PHILOSOPHY OF RELIGION

Mattia Geretto, Proponent
Mattia Geretto, Chair
Joanna Sarbiewska, Chair
Martin Weiss, Chair
Mattia Geretto, Speaker
Martin Weiss, Speaker
Rita Serpytyte, Speaker
Andrzej Zawadzki, Speaker
Stefano Santasilia, Speaker
Joanna Sarbiewska, Speaker

The panel seeks to bring together perspectives both aligned with and in opposition to Vattimo's thought, with the goal of offering a broad range of ideas on topics that, with regard to religion, can be considered of fundamental importance; among these are the relationship between truth and violence, and the precise meaning to be assigned to "kenosis" when someone in general professes to be a "Christian".

Through his writings dedicated to these themes, Vattimo has made - like few other contemporary philosophers -, a significant contribution to a renewed reflection on the destiny of religion, though his conclusions and provocations are not always universally accepted. The aim of the panel is not a sterile apology of Vattimo's ideas, but to explore the discourse on religion starting from certain Vattimian suggestions, without prejudging the final outcome of this engagement, which may also include divergent views.

(We are still accepting up to a maximum of five more contributions).

METAPHYSICS AND VIOLENCE. SIDE REFLECTIONS ON VATTIMO'S "A FAREWELL TO TRUTH" AND "OF REALITY"

Geretto M.^{*[1]}, Weiss M.^{*[2]}, Sarbiewska J.^{*[3]}

^[1]University of Venice ~ Venice ~ Italy, ^[2]University of Klagenfurt ~ Klagenfurt ~ Austria,

^[3]University of Gdansk ~ Gdansk ~ Poland

THE VIOLENCE OF FAITH. VATTIMO AND KIERKEGAARD.

Weiss M.^{*}

University of Klagenfurt ~ Klagenfurt ~ Austria

GIANNI VATTIMO AND THE 'VOIR VENIR' OF RELIGION

Serpytyte R.^{*}

Vilnius university ~ Vilnius ~ Lithuania

(RADICAL) TRANSCENDENCE VS. INCARNATION

Zawadzki A.*

Uniwersytet Jagielloński/Jagellonian University ~ Kraków/Cracovia/Cracow ~ Poland

IS WEAK BELIEF REALLY POSSIBLE?

Santasilvia S.*

Università Digitale Pegaso ~ Napoli ~ Italy

THE APOPHATIC EXPERIENCE AND THE OTHER. SOME CRITICAL REMARKS ON VATTIMO'S THOUGHT

Sarbiewska J.*

University of Gdansk ~ Gdansk ~ Poland

292 THINKING TOWARD A GLOBAL CATHOLIC INTELLECTUAL NETWORK

Richard L Wood, Chair
Jocelyne Cesari, Proponent
Bryan Froehle, Proponent
Emilce Cuda, Speaker
Leo Guardado, Speaker
Bryan Froehle, Speaker
Agbonkhianmeghe Orobator, Speaker
Jocelyne Cesari, Speaker
Massimo Faggioli, Speaker
Josep Maria Carbonell, Speaker
Albert Alejo, Speaker

The Catholic Church under Pope Francis has launched a worldwide effort to simultaneously: i) advance 'synodality'—deep listening processes by which ecclesial authority are to be better informed by expertise and better grounded in the day-to-day life of laypersons in the world; and ii) advance the inculturation of Catholicism in diverse cultures—not simply 'catholic' by geography but more fully 'catholic' in culture and spirit. Such a project raises a host of questions demanding intellectual expertise as well as prudent judgment: how can large-scale 'listening processes' best be structured in ways that keep dominant biases in check, reach the 'margins of society' as well as elites, and produce insight that is valuable for informing ecclesial decision-making? What organizational forms can best provide discipline and structure to such processes? What is the relationship between synodality and the structure of authority within Catholicism? What elements of Catholic practice and decision-making can be productively decentralized to better inculturate the faith? What elements must remain centralized to assure coherence and faithfulness to the core tradition? What is the role of intellectual expertise in all these matters? This session will host a discussion on this intellectual terrain among theologians, social scientists, ethicists, ecclesiologists, historians, attorneys, organizational experts, and others interested—with an eye toward strengthening global intellectual networks to 'think with the Church' toward the future. Session sponsored by the journal *Concilium* and the Institute for Advanced Catholic Studies.

THE EXPERIENCE OF LATIN AMERICAN INTELLECTUAL NETWORKS THINKING WITH THE CHURCH

Cuda E. *^[1], Orobator A. *^[2]

^[1]Theological Commission of CELAM (Bogotá and Buenos Aires) and Loyola University (Chicago) ~ Rome ~ Argentina, ^[2]Jesuit School of Theology at SCU ~ Berkeley, CA ~ United States of America

BUILDING MORE TRULY GLOBAL INTELLECTUAL NETWORKS

Guardado L. *^[1], Froehle B. *^[2]

^[1]Associate Professor of Theology, Fordham University ~ New York ~ United States of America, ^[2]Atlantic University ~ Palm Beach, FL ~ United States of America

THE EXPERIENCE OF AFRICAN INTELLECTUAL NETWORKS THINKING WITH THE CHURCH

Orobator A.*

Dean of the Jesuit School of Theology @ SCU ~ Berkeley, CA ~ United States of America

EUROPEAN VIEWS TOWARD GLOBAL NETWORKS

Cesari J.*^[1], Faggioli M.*^[2], Carbonell J.M.*^[3]

^[1]University of Birmingham ~ Birmingham (UK) ~ United Kingdom, ^[2]Villanova University ~ Philadelphia ~ United States of America, ^[3]Blanquerna-URL University ~ Barcelona ~ Spain

FILIPINO & SE ASIAN EXPERIENCE OF GLOBAL SCHOLARLY NETWORKS

Alejo A.*

Gregorian University ~ Rome ~ Italy

293 «THE PLACE OF THE OTHER». HISTORY, RELIGION AND SOCIO-CULTURAL TRANSFORMATIONS IN MICHEL DE CERTEAU'S WORK

Niccolò Brandodoro, Proponent

Carlos Álvarez, Chair

Carlos Álvarez, Speaker

Niccolò Brandodoro, Speaker

Isabella Bruckner, Speaker

Giuseppe Guglielmi, Speaker

E J Grez López, Speaker

Martin Eleven, Speaker

On the occasion of the centenary of Michel de Certeau's birth (1925–1986), this panel aims to present a multidisciplinary exploration of the concept of "place" as a pivotal interpretative key across the breadth of his work. The panel seeks to examine how "place" functions in Certeau's thought as a locus of socio-cultural, political, and spiritual transformations, drawing on historical, philosophical, anthropological, psychoanalytic, and theological perspectives. This epistemological question highlights – as well – the consequences of social and political involvement in producing any scientific and spiritual discourse.

Central to this discussion is the intricate relationship between place and alterity. The panel will investigate Certeau's reinterpretation of the "interior place" in modern mysticism, the "place" of institutional power in contrast with the "space" of creative resistance and anarchic daily practices, the historian's "place" in relation to the past, and the "place" of the unconscious in historical and psychoanalytic praxis. This dynamic tension between place and space, topos and heterotopia, destabilizes conventional spatial categories, offering novel perspectives on "place" as an expression of desire, memory, language and social practice in shaping the modern European identity.

The gathering is intended to contribute significantly to the study of a central theme in contemporary thought and to encourage dialogue on Michel de Certeau's theoretical and methodological legacy within the humanities.

MICHEL DE CERTEAU AND LIBERATION THEOLOGY. BETWEEN ATTRACTION AND CRITICAL DISTANCE

Álvarez C.*

Universidad Alberto Hurtado ~ Santiago de Chile ~ Chile

FROM THE HISTORY OF MADNESS TO THE MADNESS OF HISTORY. MICHEL DE CERTEAU, THE HISTORIAN'S PLACE AND THE PLACE OF THE OTHER

Brandodoro N.*

Sapienza Università di Roma ~ Rome ~ Italy

**OF CRYSTALLIN CASTLES AND SPIRITUAL JOURNEYS: THE “NON-PLACE” OF DESIRE
AND ITS CREATION OF INTERIORITY IN CHRISTIAN MYSTICISM**Bruckner I.**Pontifical Atheneum of Saint Anselm ~ Rome ~ Italy***GO BACK TO THE ORIGINS? CRISIS, CONCEALMENTS AND REVIVALS OF
RELIGIOUS TRADITION IN MICHEL DE CERTEAU**Guglielmi G.**Pontificia Facoltà Teologica dell'Italia Meridionale ~ Naples ~ Italy***HERMETIC SPACE: THE CASE OF BELLAVISTA SHRINE AND THE CONFLICTIVE
CREATIVENESS OF THE CHILEAN PALLOTTINE REGION**Grez López E.J.**Universidad Finis Terrae ~ Santiago de Chile ~ Chile***SPIRITUALITY AND MYSTICISM ON THE MARGINS OF THE INSTITUTION: MICHEL
DE CERTEAU ON ST JOHN OF THE CROSS**Eleven M.**Institut für Systematische Theologie und Ethik, Universität Wien ~ Wien ~ Austria*

297 HUMANS, ANGELS, AND CYBORGS ABOARD THESEUS'SHIP. METAPHYSICS, MYTHOLOGY, AND MYSTICISM IN TRANS-/POSTHUMANIST PHILOSOPHIES

Mattia Geretto, Proponent
Mattia Geretto, authorAMC
Stefano Santasilia, Chair
Mattia Geretto, Speaker
Stefano Santasilia, Speaker
Joanna Sarbiewska, Speaker
Martin Weiss, Chair
Martin Weiss, Speaker

In the book presentation, some themes from transhumanism and critical posthumanism will be placed in dialogue with classic problems of metaphysics, and with some great thinkers of the past (Bruno, Spinoza, and above all Leibniz). The main purpose of this comparison is to invite transhumanists and critical posthumanists to consider a highly complex problematic tradition rooted in the history of philosophy. Geretto's work also makes use of examples drawn from the history of mythology, angelology, and mysticism. At the same time, his book promotes dialogue between scholars of classical metaphysics and philosophy of religion, and the potential metaphysical/spiritual theories developed independently by contemporary transhumanist and posthumanist thinkers. The main thesis of the book which will be put at test is the need to safeguard intelligence as a principle, without falling into the trap of a violent and egotistic metaphysics.

HUMANS, ANGELS, AND CYBORGS ABOARD THESEUS'SHIP. METAPHYSICS, MYTHOLOGY, AND MYSTICISM IN TRANS-/POSTHUMANIST PHILOSOPHIES

Geretto M.^[1], Geretto M.*^[1], Santasilia S.^[2], Geretto M.^[1], Santasilia S.^[2], Sarbiewska J.^[3], Weiss M.^[4], Weiss M.^[4]

^[1]University of Venice ~ Venice ~ Italy, ^[2]Autonomous University of San Luis Potosi ~ San Luis Potosi ~ Mexico, ^[3]University of Gdansk ~ Gdansk ~ Poland, ^[4]University of Klagenfurt ~ Klagenfurt ~ Austria

298 PERSPECTIVES ON PENITENCE – HISTORICAL, LITURGICAL AND PRACTICAL APPROACHES

Knut Alfsvåg, Proponent
Terese Bue Kessel, Chair
Knut Alfsvåg, Speaker
Aksel Johan Lund, Speaker
Bjarte Hetlebakke, Speaker
Karen Margrete E Mestad, Speaker
Terese Bue Kessel, Speaker
Aina Andosoa Rasendrasen, Speaker

Jesus started his ministry by admonishing his listeners to repent, and practices of repentance and penitence has for a long time been central for Christian Churches worldwide. Controversies concerning repentance were the starting point for the Reformation, the confession of sin is a central part of the liturgy for many Churches, and repentance and penitence are still seen as helpful for people whose lives are burdened in different ways. At the same time, the theology of penitence presupposes an understanding of humans as sinners that many find challenging. What we want to explore in this panel is how historically informed and contextually sensitive practices of penitence and repentance can be maintained in our day, and whether and in which way they still can be seen as liberating for people struggling with different kind of challenges.

One of the papers in this panel is historically oriented, investigating the understanding of penitence in the early years of the Lutheran Reformation. The other five papers discuss contemporary issues. Three are related to the Scandinavian and Norwegian context. One discusses the confession of sin in creation-care liturgies, one investigates a shift in the content of the confession of sin that has taken place in the liturgy in the Church of Norway in recent years, and one discusses the understanding of penitence in the Church of Norway by investigating liturgies for the Day of penance and prayer. Two of the papers discuss issues related to other contexts. Has the church anything to learn from the Japanese ritual of mizukokuyo (a Buddhist ritual for women who have experienced abortion), and what is to be learned from the practice in the Malagasy Lutheran church of using rituals of repentance in the treatment of substance addiction? Hopefully, these papers will give us relevant perspectives for an updated theology of repentance.

LUTHER ON PENITENCE

Alfsvåg K.*

Faculty of theology and social sciences, VID Specialized University ~ Stavanger ~ Norway

CONFESSIONS OF ANTHROPOGENIC SIN IN NORDIC CREATION-CARE LITURGIES

Lund A.J.*

Faculty of theology and social sciences, VID Specialized University ~ Stavanger ~ Norway

THE CONFESSION OF SINS AND ITS CULTURAL CONTEXT – A TEST CASE FROM THE CHURCH OF NORWAYHetlebakke B.**Diocese of Stavanger, Church of Norway ~ Sola ~ Norway***THE DAY OF PENANCE AND PRAYER IN THE CHURCH OF NORWAY**Mestad K.M.E.**Faculty of theology and social sciences, VID Specialized University ~ Stavanger ~ Norway***BUDDHIST AND CHRISTIAN RITUALS FOR JAPANESE WOMEN WHO HAVE EXPERIENCED ABORTION**Kessel T.B.**Faculty of theology and social sciences, VID Specialized University ~ Stavanger ~ Norway***PENITENCE AND SUBSTANCE ADDICTION – A DISCUSSION FROM A MALAGASY PERSPECTIVE**Rasendrason A.A.**Faculty of theology and social sciences, VID Specialized University ~ Stavanger ~ Norway*

31 GENDER EXPRESSION IN THE RASIK TRADITION: TEXTUAL INTERPRETATIONS AND CONTEMPORARY MANIFESTATIONS

Mathieu Boisvert, Chair
Florence Pasche Guignard, Proponent
Diana Dimitrova, Proponent
Mathieu Boisvert, Proponent
Florence Pasche Guignard, Speaker
Diana Dimitrova, Speaker
Mathieu Boisvert, Speaker

In 16th-century Braj, Northern India, a profound shift in Hindu devotional practices and attitudes emerged: the divine began to be approached through anthropomorphic modes modeled on human relationships. Friendship and romantic/erotic/amorous bonds became considered as potent ways of connecting with the divine. Authors, philosophers, theologians and poets, such as Vallabhacarya, Surdas, Mirabai and Agradas advocated for cultivating a feminine identity to establish either a deep friendship (sakhi with Radha (Krishna's principal lover) or Sita (Rama's wife)—a practice aligned with the homosocial norms of the time, where friendships were formed between those of the same gender—or an intimate romantic relationship (madhurya-bhava) with Rama or Krishna. Here too, adopting a feminine identity was crucial for maintaining a socially accepted connection with a male deity.

This panel aims to explore, first, the historical context and devotional literature linked to these new models of devotion, especially texts attributed to the Vallabha tradition, Surdas, and Mirabai, to better understand the rise of these practices in the 16th century. Second, it seeks to examine contemporary "sakhi" practices and figures, aiming to determine whether we can speak of a third and devotional gender in modern Hinduism.

Florence Pasche Guignard, Université Laval, Faculty of theology and religious studies, Quebec, Canada
Title: "When the devotional and embodied genders do not match in the varta of the Vallabha tradition"

Diana Dimitrova, Université de Montréal, Institut de théologie et de sciences religieuses
Title: "Gender Fluidity in the Devotional Poetry of Surdas and Mirabai and in the Poetic Imaginary of the Sakhi Sampradaya"

Mathieu Boisvert, Université du Québec à Montréal, Département de sciences des religions
Title: "Contemporary 'Sakhi' of Madhya Pradesh and Uttar Pradesh"

DEVOTIONAL GENDER MATTERS: FROM FEMININE DEVOTIONAL FIGURE TO MALE OR FEMALE EMBODIED HUMAN

Pasche Guignard F.*

Université Laval ~ Québec ~ Canada

GENDER FLUIDITY IN THE DEVOTIONAL POETRY OF SŪRDĀS AND MĪRĀBĀĪ AND IN THE POETIC IMAGINARY OF THE SAKHĪ SAMPRADĀYA

Dimitrova D.*

Université de Montréal ~ Montréal ~ Canada

CONTEMPORARY "SAKHĪ" OF MADHYA PRADESH AND UTTAR PRADESH

Boisvert M.*

Universite du Quebec a Montreal ~ Montreal ~ Canada

313 THE MEANING OF SENSIBILITY, MOVEMENT, AND SPORTS: EMBODIED ENCOUNTERS WITH THE SACRED

Sabine Wolsink, Proponent
Aldo Houterman, Proponent
Hajo Schuurman, Proponent
Sabine Wolsink, Chair
Aldo Houterman, Chair
Hajo Schuurman, Chair
Sabine Wolsink, Speaker
Aldo Houterman, Speaker
Luísa Ávila da Costa, Speaker
Maria Grazia Cantoni, Speaker
Richard Steenvoorde OP, Speaker
Hanna Vandenbussche, Speaker
Adam Sherman, Speaker
Chidiebere Nnabugwu, Speaker

For many people today, sport is a meaningful activity in their daily lives. However, the notion that religion has been replaced by sports since the 1960s fails as an interpretative framework for the relation between embodied existence and the sacred (Ruud Stokvis). Secularization does not account for the existential dimension of our moving bodies, for example, how humans give or receive meaning through their senses and physical being in the world (Mark Johnson). It also limits the sacred to traditional religion and religious practices, without imagining the sacred in other ways (Richard Kearney). Moving beyond the paradigm that sports are the new religion, this panel will explore the ways in which the sacred can be encountered in embodied practices of movement and sports. Particular attention will be paid to the phenomenological tradition and its relationship to the body and the sacred, as exemplified in the work of Michel Serres, Simone Weil, Maurice Merleau-Ponty, and, more recently, Richard Kearney. These writers emphasize how we experience our relationship to the world through our senses and our physical being in the world, while this very encounter touches something other or more (i.e. transcendence) in everyday reality. This immanent transcendence (Kearney after Ricoeur) opens the space for an aesthetics of transubstantiation (Serres) in which the sacred is found in the embodied existence of the world. How do people encounter the sacred in sports, understood as the movement of embodied beings? What role do religious concepts, such as transubstantiation, transformation, or transcendence, play in the context of movement and sports? These and other questions will be discussed in the panel.

THE WOUNDED ATHLETE: RICHARD KEARNEY'S CARNAL HERMENEUTICS AND THE HEALING POTENTIAL OF SPORTS

Wolsink S.*

University of Vienna ~ Vienna ~ Austria

'BRINGING TIME AND FATE BACK INTO PLAY': SERRESIAN PERSPECTIVES ON SPORTSHouterman A.**Erasmus University Rotterdam ~ Rotterdam ~ Netherlands***ASCETICISM AND VULNERABILITY: TENSIONS AND APPROACHES BETWEEN SPORT AND RELIGION**Ávila Da Costa L.**Faculty of Sport, University of Porto ~ Porto ~ Portugal***MOUNTAIN ASCENDS: FLOW AND EMBODIED SPIRITUALITIES**Cantoni M.G.**University of Birmingham ~ Birmingham ~ United Kingdom***BODIES OF GLORY: AGAMBEN, SPORT, AND BEING FULLY ALIVE**Steenvoorde Op R.**Endowed Professor of Christian Philosophy, Erasmus School of Philosophy (ESPHIL) ~ Rotterdam ~ Netherlands***ON RESENTIMENT AND THE ROLE OF CHRISTIAN VIRTUES IN ELITE SPORTS**Vandenbussche H.**doctor assistant KU Leuven ~ Leuven ~ Belgium***HEAVEN ON AIR: THE COLLECTIVE RITUAL OF TELEVISED SPORTS**Sherman A.**TU Wien ~ Vienna ~ Austria***SPORT AS A PATH TO THE DIVINE: LILÍ ÁLVAREZ'S TRANSCENDENTAL PERSPECTIVE**Nnabugwu C.**KU Leuven ~ Leuven ~ Belgium*

320 MARGINALIZATION AND INTOLERANCE AGAINST RELIGIONS - EUROPE AND THE WORLD

Elmar Kuhn, Proponent
Obiora Ike, Chair
Friedrich Bechina, Speaker
Elmar Kuhn, Speaker
Thomas Albert Howard, Speaker

Humans everywhere breathe the same air freely given by a benevolent creator. They receive light daily from the sun and moon and stars and share the goodness of natural resources from a good God. Yet many people fight in the name of God and religion at this day and age, killing fellow humans, disposing them of their homes and resources, denying their rights to existence and using all forms of violence and persecutions to oppress fellow humans, all, in the name of God. CLOSED Crass Ignorance, Intolerance, Fundamentalism, wickedness and Pride are some of the reasons why Interreligious and interfaith dialogue/collaboration remain elusive, despite all that history pages reach. It is time, indeed the urgency is now, for all to rededicate their good and positive energies to the ideals of fostering our cultural, theological, human and spiritual abilities to build communities of peace, justice and charity through the humble search for truth built on the dialogue of religions and interfaith. Despite the recent historical intrusion of modernity and colonial novelties into Africa, the African peoples still have a lot to share with the rest of humanity of its culturally rooted experiences in a community philosophy built around the Ubuntu understanding and way of life that tries to include all and exclude none.

LEARNING ABOUT ONESELF AND THE OTHER AS CORNERSTONES OF FRUITFUL INTERRELIGIOUS DIALOGUE

Bechina F.*

CiN Research Institute for Interfaith Harmony RIIFH ~ Vienna ~ Austria

IS THERE A FUTURE FOR RELIGIOUS FREEDOM IN OUR WORLD? REPORT ON AFRICA

Kuhn E.*

CiN Research Institute for Interfaith Harmony RIIFH ~ Vienna ~ Austria

SECULARIST VIOLENCE IN MODERN HISTORY

Howard T.A.*

Valparaiso University ~ Valparaiso, Indiana ~ United States of America

321 THE INTERRELIGIOUS DIALOGUE: FROM DEAD ENDS TO A NEW APPROACH

Elmar Kuhn, Proponent
Elmar Kuhn, Chair
Obiora Ike, Speaker
Elmar Kuhn, Speaker
Felipe Ribeiro, Speaker
Erik Michael Ross, Speaker

Cardinal Pizzaballa/Jerusalem stated in 2023: "After years of interreligious dialogue, we have realized that we do not understand each other. Now this interfaith dialogue must take an important step." Developing "life narratives" requires courage and strength. For example, the courage to communicate our own cultural and religious narratives and to put them up for discussion. The courage not to misinterpret integration as assimilation and not to raise new fears. The courage to take religious people seriously, even in a secular society. Respect for the value of the individual is becoming the fundamental issue of a modern society in a polarized global world. It is urgent to raise this issue also with religious societies. The Gospels make it easy for Christian churches to reflect this basic attitude of individual freedom in their theology. Islamic communities will still have to face this question. A new approach to an interpretation immanent to the times will have to be found in the study of the Koran. The knowledge that such interpretations have already existed in the history of Islam will help in this regard. However, since the early Middle Ages, these new outlets for an intellectually critical understanding of the Qur'an have been suppressed and forgotten. Our society lacks this competition between religious beliefs; religious communities withdraw too much into their own ghettos and refuse to participate in social discourse. In Europe, unfortunately, this also applies to the Catholic Church. Religions in particular have the power to tell their own life stories based on spirituality and their narrative of human dignity and peace in the world.

ACTIVELY FIGHT HATRED AND RESCUE PERSECUTED: NGO CHRISTIANS IN NEED

Ike O.*

CiN Research Institute for Interfaith Harmony RIIFH ~ Vienna ~ Austria

NARRATIVES IN CULTURE AND RELIGION: TRAINING FOR A SHARED FUTURE

Kuhn E.*

CiN Research Institute for Interfaith Harmony RIIFH ~ Vienna ~ Austria

INTERFAITH THEOPOETICS FOR FREEDOM OF RELIGION OR BELIEF (FORB)

Ribeiro F.*

University of British Columbia Database of Religious History, joint Learning Initiative on Faith and Local Communities (JLIF&LC), Interfaith America, URI, PoWR, RfP... ~ São Paulo ~ Brazil

BETWEEN SILENCE AND SPEECH: DOGMATIC THEOLOGY AND THE CONUNDRUM OF ISRAEL

Ross E.M.*

University of Fribourg ~ Fribourg (I live in Geneva) ~ Switzerland

323 CRITICAL PRESENTISM: WORKING ON CHURCHES/THEOLOGY/RELIGION AND THE HOLOCAUST IN 2025

Dirk Schuster, Proponent
Lauren Faulkner Rossi, Chair
Kyle Jantzen, Speaker
Suzanne Brown-Fleming, Speaker
Bjorn Krondorfer, Speaker
Martina Cucchiara, Speaker
Kevin Spicer, Speaker
Gerald Steinacher, Speaker
Christopher Probst, Speaker
Rebecca Carter-Chand, Speaker
Dirk Schuster, Speaker

1

(RE)WRITING GERMAN 'CHURCH STRUGGLE' HISTORY IN AN AGE OF CHRISTIAN NATIONALISM

Jantzen K.*

Ambrose University ~ Calgary ~ Canada

THE VATICAN'S POSTWAR CLEMENCY CAMPAIGN: NEW DOCUMENTS FROM THE PONTIFICATE OF PIUS XII (1939-1958)

Brown-Fleming S.*

United States Holocaust Memorial Museum ~ Washington D.C. ~ United States of America

TOXIC CHRISTIANITIES: DEUTSCHE CHRISTEN AND WHITE CHRISTIAN NATIONALISM

Krondorfer B.*

Northern Arizona University ~ Flagstaff ~ United States of America

FOSTERING APPROPRIATE RELIGIOUS FEELINGS IN CATHOLIC MAIDSERVANTS IN IMPERIAL GERMANY

Cucchiara M.*

Bluffton University ~ Ohio ~ United States of America

THE STRANGE CASE OF FATHER WERNER KRETH, DOMVIKAR AND NSDAP MEMBER

Spicer K.*

Stonehill College ~ Easton ~ United States of America

**THE POPE AGAINST NUREMBERG? POSTWAR JUSTICE AND VATICAN AID FOR
NAZI WAR CRIMINALS – ARCHIVAL SOURCES AND OPEN RESEARCH QUESTIONS**Steinacher G. **University of Nebraska ~ Lincoln ~ United States of America***PURIFYING THE VOLK: GERMAN JEWS ON PROTESTANTS AND CHRISTIANITY,
1929–1949**Probst C. **New York University ~ New York ~ United States of America***RELIGIOUS CHARITABLE WORK IN GERMANY BEFORE AND AFTER 1933: THE CASE
OF THE SALVATION ARMY**Carter-Chand R. **United States Holocaust Memorial Museum ~ Washington D.C. ~ United States of America***THE “ARYAN” JESUS PUT IN PRAXIS: RELIGIOUS EVERYDAY LIFE IN GERMAN
CHRISTIANS PARISHES DURING THE THIRD REICH**Schuster D. **University of Vienna ~ Vienna ~ Austria*

324 EXPLORING TRANSFORMATION IN HIGHLY RELIGIOUS COMMUNITIES: SOCIOLOGICAL, PSYCHOLOGICAL, AND THEOLOGICAL PERSPECTIVES

Matthias Ehmann, Proponent

Matthias Ehmann, Chair

Kathrin Thiel, Speaker

Tobias Künkler, Speaker

Matthias Ehmann, Speaker

Frederic Strack, Speaker

Emre Ucar, Speaker

Maryam Abbasi, Speaker

European societies and religions have always changed. In recent years, this change has accelerated and has become more disruptive. This panel examines current transformation processes in highly religious communities from a sociological, psychological and theological perspective. The subject of the research are various highly religious communities, for example from the field of Evangelicalism, Pentecostalism or in Judaism as well as highly religious people from other denominations, movements and religious communities. The panel will examine both internal aspects of change (e.g. aspects that affect the personal willingness to change or processes of transformational learning), and also external influencing factors, such as digitalization or changes in sexual ethics. In addition to contributions from established researchers, the panel is also open to contributions from young academics.

AN ORGANIZATIONAL PSYCHOLOGICAL VIEW OF CHANGE IN RELIGIOUS ORGANIZATIONS. RELEVANT FACTORS FOR THE WILLINGNESS TO SUPPORT CHANGE AND THE PARTICULAR IMPORTANCE OF TRUST

Thiel K.*

Internationale Hochschule Liebenzell ~ Bad Liebenzell ~ Germany

BETWEEN FUNDAMENTALISM AND LIBERALIZATION. CHANGES IN SEXUAL ETHICS IN HIGHLY RELIGIOUS CHRISTIAN COMMUNITIES

Künkler T.*

CVJM-Hochschule Kassel ~ Kassel ~ Germany

DIGITALIZATION AS AN INTERNAL AND EXTERNAL FACTOR FOR CHANGE IN HIGHLY RELIGIOUS CHRISTIAN MOVEMENTS

Ehmann M.*

Theologische Hochschule Ewersbach ~ Ewersbach ~ Germany

SEXUAL ETHICS IN ORTHODOX JEWISH COMMUNITIES: TOWARD A GREATER ACCEPTANCE OF HOMOSEXUALITY ?

Strack F.*

Université de Sherbrooke ~ Montréal ~ Canada

**MOSQUES IN GERMANY BETWEEN MIGRANT CULTURAL HERITAGE AND
POSTMIGRANT VISIONS – SOCIOLOGICAL AND THEOLOGICAL DIMENSIONS OF
TRANSFORMATION IN MOSQUE COMMUNITIES**

Ucar E.*

Ruhr-University Bochum ~ Bielefeld ~ Germany

**DIGITAL MEDIUMSHIP:
AN ETHNOGRAPHIC STUDY OF THE SPIRIT MEDIUMSHIP ON THE SOCIAL MEDIA
PLATFORMS IN CONTEMPORARY IRAN**

Abbasi M.*

*Habilitation candidate, Institute of Cultural and Social Anthropology, Faculty of
Humanities, Social Sciences, and Theology, Friedrich-Alexander-Universität Erlangen-
Nürnberg ~ Erlangen ~ Germany*

330 ACCESS TO THE DIVINE: HOW SACRED AND EVERYDAY LANGUAGES SHAPE RELIGIOUS AND SOCIAL EMPOWERMENT

Veerle Fraeters, Chair
Renske Hoff, Proponent
Martine Veldhuizen, Proponent
Elise Alberts, Proponent
Renske Hoff, Speaker
Elise Alberts, Speaker
Jip Lensink, Speaker
Khoi Nguyen, Speaker
Shahzaman Haque, Speaker
Piotr Baczyk, Speaker

This panel delves into how language and literacy shape religious experience and contributes to empowerment, from the use of sacred languages to the adoption of vernacular speech in worship. In some traditions, languages like Latin or Arabic hold a special status, often accessible primarily to religious leaders or scholars, emphasizing the ritual aspects of worship over personal comprehension. In other contexts, translating sacred texts into the vernacular empowers laypeople to access religious knowledge directly, influencing their personal faith and involvement in their communities, as seen in medieval Europe's vernacular Bible translations.

We invite contributions that examine how these language choices influence religious literacy, social hierarchy, and personal and religious empowerment. How does sacred language preserve a sense of mystery, inspire spirituality, or reinforce authority within a faith community? Conversely, what are the effects of vernacular languages on individual interpretation and collective understanding? Papers may address these questions through historical or contemporary examples, exploring how different approaches to language can empower communities and create space for diverse interpretations of faith. Through this inquiry, the panel seeks to understand how language choice in religious contexts reflects broader social dynamics and affects individual and collective engagement with spirituality.

BETWEEN LATIN AND VERNACULAR: MULTILINGUAL USE OF PSALMS IN THE LOW COUNTRIES (C. 1480-1550)

Hoff R. *

Utrecht University ~ Utrecht ~ Netherlands

"[GOD] IS MULTILINGUAL": MULTILINGUALISM IN VERTICAL PRAYERS AMONG CHRISTIANS IN THE NETHERLANDS

Alberts E. *

Protestant Theological University ~ Utrecht ~ Netherlands

**THE MUSIC OF LANGUAGE: MOLUCCAN BELONGING AMONG THE PROTESTANT
DIASPORA**

Lensink J.*

Utrecht University ~ Utrecht ~ Netherlands

**BEING INSIDE PRAYER: EXPERIENCING RELIGIOSITY AND ETHNIC/RELIGIOUS
BELONGING THROUGH HERITAGE LANGUAGE PRACTICES**

Nguyen K.*

University of Vienna ~ Vienna ~ Austria

**DIVINITY AND FAMILY LANGUAGE POLICY: A CASE STUDY OF TWO INDIAN
ORIGIN FAMILIES IN FINLAND**

Haque S.*

INALCO ~ Paris ~ France

HOTLINE WITH GOD: PERFORMING CHOSENNESS

Baczyk P.*

UCL ~ London ~ United Kingdom

343 INDUCTIVE THEOLOGY

Maarten Wisse, Proponent
Frederike Van Oorschot, Chair
Petra Laagland Winder, Speaker
Raúl Zegarra, Speaker
Katharina Opalka, Speaker
Maarten Wisse, Speaker

If (systematic) theology is understood as reflection on faith and on questions of meaning and values in the light of the theological tradition, then theology has a relationship with current beliefs, lifeworlds and orientations. As simple as it sounds as difficult is it to determine how this relationship is concretely defined in contemporary systematic theology.

Internationally and in other disciplines of theology, the search for connections between the lifeworld and theological reflection has led to a variety of approaches: In approaches of "lived theology", "ordinary theology", "lived religion", "public theology", "narrative ethics", "liberation theology", "constructive theology" or even "pragmatist theology", the focus is shifting to the contemporary lifeworld as the starting point and subject of theology – often opposed to "dogmatic theology" or "Systematic Theology" understood as a only theoretical endeavour concerned with dogma and tradition.

An international working group initiated by PD Dr. Frederike van Oorschot (FEST) and Dr. Lea Chilian (Zürich) brings together theologians from these different strands to discuss the reference to the lifeworld in systematic theology. The aim is to specify the task, approach and contribution of systematic theological research in interdisciplinary discourse, the interplay of theological disciplines and within the broader empirical turn within the humanities and cultural sciences.

In this panel, working group members present specimens of 'inductive theology' from various perspectives, discussing both the methodological and epistemological presuppositions and key features of this approach, as well as concrete examples of inductive work.

METHODOLOGIES OF PERCEPTION: INDUCTIVE THEOLOGY AND ETHNOGRAPHY

Laagland Winder P.*

Protestant Theological University ~ Utrecht ~ Netherlands

THE PRAGMATIST ORIENTATION AND THE CATHOLIC IMAGINATION: A PROPOSAL FOR "INDUCTIVE" THEOLOGICAL INQUIRY

Zegarra R.*

Harvard Divinity School ~ Cambridge, Ma ~ United States of America

OPERATIONALIZING CANDLELIGHT? AN APPROACH TO SPIRITUALITY WITHIN THE FRAMEWORK OF ATMOSPHERIC RESEARCH

Opalka K.*

Rheinische Friedrich-Wilhelms-Universität Bonn ~ Bonn ~ Germany

AN INDUCTIVE APPROACH TO THE ENCYCLOPAEDIA OF THEOLOGY: VOICES FROM WESTERN EUROPE

Wisse M.*

Protestant Theological University ~ Utrecht ~ Netherlands

35 SCRIPTURE & THEOLOGY 2025: EXPLORING METHODOLOGICAL INTERACTIONS BETWEEN BIBLICAL STUDIES AND SYSTEMATIC THEOLOGY

Michael Borowski, Proponent
Hans Burger, Proponent
Mark Elliott, Proponent
Tomas Bokedal, Chair
Henk de Waard, Chair
Donald Wood, Chair
Michael Borowski, Speaker
Hans Burger, Speaker
Jaap Dekker, Speaker
André Villeneuve, Speaker
Knut Alfsvåg, Speaker
Henk van den Belt, Speaker
GIULIO OSTO, Speaker
Andrea Albertin, Speaker
Philip Sumpter, Speaker
Sara Noventa, Speaker
Christian Danz, Speaker
Cody Brown, Speaker
Friederike Nüssel, Speaker
Gabriel Przemyslaw Turkiewicz, Speaker
Sara Kedir, Speaker
Lianne Kalkman-Mahdi, Speaker
Arie Versluis, Speaker
Willibald Sandler, Speaker

The 2025 Scripture & Theology Panel invites scholars to submit papers that explore how Biblical Studies and Systematic Theology inform and shape one another. We seek contributions that analyze current or historical research methods, particularly those that highlight how such approaches can further develop the interaction between Biblical Studies and Systematic Theology. Descriptive or historical accounts are welcome, especially when they demonstrate ways to advance interdisciplinary methodologies.

Key questions to consider:

- How does research in Biblical Studies draw on insights from Systematic Theology?
- In what ways can Systematic Theology benefit from engagement with Biblical Studies?
- What methodological changes occur as a result of interactions between these two fields?
- What examples of best practices exist for engaging Biblical Studies and Systematic Theology in both historical and contemporary scholarship?

We encourage papers that reflect on these intersections and provide methodological insights, whether through theoretical exploration or by presenting a particular research approach. By examining the dynamic relationship between Biblical and Theological research, we aim to deepen our understanding of how these disciplines can challenge and enrich one another, leading to new academic insights.

Submissions are welcome from both junior and senior scholars across various faith traditions, with a special invitation for biblical scholars to contribute.

For more information about the Scripture & Theology Forum, including details about our members, ongoing projects, resources, and updates also on this panel, please visit scriptureandtheology.org.
contact: michael.borowski@gmx.de

E PLURIBUS UNUM: MINING BIBLICAL THEOLOGY FOR GUIDING PRINCIPLES IN THEOLOGY IN GENERAL

Borowski M.*

VU Amsterdam ~ Amsterdam ~ Netherlands

ANALYSIS OF THE COMPLEXITY OF THE RELATIONS BETWEEN SCRIPTURE AND SYSTEMATIC THEOLOGY

Burger H.*

Theologische Universiteit Utrecht ~ Utrecht ~ Netherlands

THE GOD OF THE OLD TESTAMENT: THEOLOGICAL INTERPRETATION AS PRACTICED BY WALTER R.L. MOBERLY

Dekker J.*

Professor of Biblical Studies and Christian Identity (Henk de Jong-Chair) at Theological University Utrecht ~ Utrecht ~ Netherlands

REDISCOVERING THE WORLD'S STORY: THE ROLE OF BIBLICAL THEOLOGY IN REKINDLING FAITH IN A DYING AGE

Villeneuve A.*

Sacred Heart Major Seminary ~ Detroit ~ United States of America

HOMOOUSIOS AS BIBLICAL HERMENEUTICSAlfsvåg K.**VID Specialized University ~ Stavanger ~ Norway***THE AUTOPISTIA OF PAUL'S LETTERS TO THE CORINTHIANS**Van Den Belt H.**professor of Systematic Theology, School of Religion and Theology, VU Amsterdam ~ Amsterdam ~ Netherlands***HOW TO KNOW GOD? INDICATIONS OF METHOD ON THE RELATIONSHIP BETWEEN THE BIBLE AND THEOLOGY FROM A GREAT UNPUBLISHED BOOK BY ROMANO GUARDINI**Osto G.**Higher Institute of Religious Sciences of Padua ~ Padova ~ Italy***THEOLOGY 'FROM' SCRIPTURE? THE CHALLENGE BETWEEN SCRIPTURE AND THEOLOGY, ONCE AGAIN**Albertin A.**Higher Institute of Religious Studies of Padua ~ Padua ~ Italy***HISTORY AND ESCHATOLOGY IN THE IMMANUEL SIGN OF ISAIAH 7:14**Sumpter P.**Biblich-Theologische Akademie, Wiedenest ~ Meckenheim ~ Germany***SEEKING THE TRUTH: A ZEN READING OF THE HOLY SCRIPTURE AND THE SYSTEMATIC THEOLOGY AT THE SERVICE OF THE ANNOUNCEMENT**Noventa S.**Higher Institute of Religious Studies of Padua ~ Padua ~ Italy***THE REMEMBERED JESUS. REFLECTIONS ON THE RELATIONSHIP BETWEEN EXEGESIS AND SYSTEMATIC THEOLOGY**Danz C.**Protestant Theological Faculty of the University of Vienna ~ Vienna ~ Austria***"IN LOVING HIMSELF, HE PREFERRED HIMSELF TO THE THINGS HE MADE" - DIVINE REST AND GOD'S RELATION TO CREATION IN AUGUSTINE'S INTERPRETATION OF GEN. 2:1-3**Brown C.**University of St. Andrews ~ St. Andrews ~ United Kingdom***BIBLICAL STUDIES AND SYSTEMATIC THEOLOGY BETWEEN REGULATION AND SELF-REGULATION. EXAMPLES OF THE INTERACTION FROM ECUMENICAL DIALOGUE**Nüssel F.**Universität Heidelberg ~ Heidelberg ~ Germany*

**HOW DO WE TRY TO DESCRIBE AND EXPLAIN ORIGINAL SIN? SYSTEMATIC
REVIEW OF THE BIBLIOGRAPHY ON THE PROBLEM OF ORIGINAL SIN**Turkiewicz G.P.**Pontifical University of Saint Anthony ~ Rome ~ Italy***MAPPING VULNERABILITIES: A CASE STUDY OF AN EPISTEMIC ETHIC OF CARE
BETWEEN BIBLICAL STUDY AND SYSTEMATIC THEOLOGY**Kedir S.*^[1], Kalkman-Mahdi L.*^[2]*^[1]Theological University of Utrecht ~ Utrecht ~ Netherlands, ^[2]Theological University of
Apeldoorn ~ Apeldoorn ~ Netherlands***NARRATIVE ETHICS IN THE OLD TESTAMENT AND ITS RELEVANCE FOR TODAY**Versluis A.**Theological University of Apeldoorn ~ Apeldoorn ~ Netherlands***REDEMPTION AS TRANSFORMATION – RESOURCE FOR SOCIETAL
TRANSFORMATIONS. A DRAMATIC-KAIROLOGICAL OUTLINE**Sandler W.**Department for Systematic Theology, University of Innsbruck ~ Innsbruck ~ Austria*

356 FREEDOM OF RELIGION AND THE SEPARATION OF CHURCH AND STATE IN JAPAN: CHARACTERISTICS AND CHALLENGES

Kento Yamamoto, Proponent
Yoshiyasu Kurita, Chair
Satoshi Yokodaido, Proponent
Keita Konda, Proponent
Kento Yamamamoto, Speaker
Keita Konda, Speaker
Satoshi Yokodaido, Speaker

The relationship between the state and religious organizations (hereafter referred to as "church") ranges from full state control to the total prohibition of religion and, therefore, of churches. Constitutions worldwide often define this relationship, and the Japanese Constitution is frequently categorized as a "separation of church and state" model, similar to France and the United States. However, even within this framework, the degree of state involvement and the ways in which religious freedom is ensured can vary significantly. This panel explores how the Japanese Constitution has shaped the interaction between the state and religious organizations and examines both the distinctive characteristics of Japan's approach to the separation of church and state and the degree to which religious freedom is ensured within this framework.

The panel will feature three presentations. The first presentation provides an overview of contemporary religious perspectives in Japan and analyzes the constitutional principles of religious freedom and the separation of church and state. Building on this foundation, the second presentation focuses on the guarantee of freedom of religion within the Japan Self-Defense Forces. In contrast to other countries that uphold the separation of church and state but maintain a system of military chaplains, Japan lacks such a system. Finally, the third presentation examines legal responses to so-called "cult" religions, a topic that has gained renewed attention following the assassination of former Prime Minister Abe. Together, these presentations aim to highlight the unique features of Japan's constitutional framework and its implications for religious freedom in a global context.

STATE AND RELIGION IN JAPAN: HISTORICAL AND SOCIAL CONDITIONS

Yamamamoto K.*

The University of Kitakyushu ~ Fukuoka ~ Japan

THE DISSOLUTION ORDERS FOR CULTS IN JAPAN AND RELIGIOUS FREEDOM

Konda K.*

Fukui Prefectural University ~ Fukui ~ Japan

FROM STATE SHINTO TO SECULAR FORCES: RELIGION IN JAPAN'S SELF-DEFENSE FORCES

Yokodaido S.*

Keio University ~ Tokyo ~ Japan

364 PHILOSOPHERS READING THE BIBLE

Esther Heinrich, Proponent
Annette Langner-Pitschmann, Proponent
Jakob Deibl, Chair
Annette Langner-Pitschmann, Speaker
Esther Heinrich, Speaker
Jakob Deibl, Speaker
Barbara Breunlich, Speaker
Mattis Stickler, Speaker
Lorenzo Pompeo, Speaker
Jonathan Wolfgang Uchmann, Speaker
Marta Fusaro, Speaker

When considering the role of religious attitudes, beliefs and meanings in the context of socio-cultural transformation, we are led to theories in which religious content is perceived from perspectives that are not primarily or not genuinely religious. Among these approaches, there are also some examples of philosophical reflections in which philosophers refer to the Bible. References of this kind appear in a variety of philosophical fields – from philosophy of language to ethics and social/political philosophy. Quite often, philosophical recourse to the Bible occurs in thinkers or contexts where one would not necessarily expect it.

The panel aims to analyse some instances of such engagement and to discuss similarities and differences. What are the pressing issues of our time that prompt philosophers to draw on biblical material? How do they deal with the challenges that arise with regard to the precarious normativity of religious ideas and beliefs? Does the philosophical reception of the Bible provide any insights into how the current dynamics of transformation can be aligned in favour of a prosperous coexistence of different social and cultural identities?

We invite proposals for papers that address these and related questions. We particularly welcome established as well as emerging scholars. Please send your abstract of no more than 300 words to the co-conveners of the panel Esther Heinrich (esther.heinrich@univie.ac.at) and Annette Langner-Pitschmann (langner-pitschmann@em.uni-frankfurt.de). The deadline for submissions is 4 April 2025. By 18 April, the organizers will let you know whether your proposal could be accepted. Both conveners are happy to answer any questions you might have before you submit.

FREEDOM AS EXPERIENCE. THE BOOK OF EXODUS IN CHRISTOPH MENKE'S THEORY OF LIBERATION

Langner-Pitschmann A.*

Goethe-Universität Frankfurt am Main ~ Frankfurt am Main ~ Germany

WITTGENSTEIN READING THE OLD TESTAMENT

Heinrich E.*

University of Vienna ~ Vienna ~ Austria

THE GOD OF RETURN. VATTIMO AND HÖLDERLIN READ THE BIBLE

Deibl J.*

University of Vienna ~ Vienna ~ Austria

LEVINAS AND THE WEeping PROPHEt

Breunlich B.*

University of Vienna ~ Vienna ~ Austria

SADE INVERTING THE BIBLE

Stickler M.*

University of Vienna ~ Vienna ~ Austria

FERDINAND EBNER'S CRITICAL READING OF THE EPISTLES OF ST PAUL

Pompeo L.*

University of Trieste - University of Vienna ~ Trieste ~ Italy

ABOUT PAUL RICŒUR, SYMBOLS AND THE HEBREW BIBLE

Uchmann J.W.*

German ~ Wien ~ Austria

**REVEALED TRUTH OR RATIONAL TRUTH? JOSEPH IBN KASPI AND THE USE OF
PHILOSOPHY IN BIBLICAL EXEGESIS**

Fusaro M.*

*Università di Modena e Reggio Emilia (DREST - Italian Doctoral School of Religious
Studies) ~ Modena e Reggio Emilia ~ Italy*

369 RACE, CLASS, GENDER AND BEYOND. CHANGEMAKING IN INTERSECTIONAL SOLIDARITY

Charlotte Jacobs, Proponent
Anupama Ranawana, Chair
Sonja Thomaier, Proponent
Anupama Ranawana, Speaker
Sonja Thomaier, Speaker
Charlotte Jacobs, Speaker
Luke Lerner, Speaker
Connor Williams, Speaker
Charlie Bell, Speaker
Gintare Poce, Speaker
Jane Barter, Speaker
Joe Walker, Speaker
Davina Bacon, Speaker

In the contemporary landscape of socio-economic transformation, the interplay of race, class, gender, and other intersections present complex challenges and opportunities for creating meaningful and lasting change. This panel seeks to explore the multifaceted nature of intersectional solidarity by delving into the critical role that feminist and Black liberation theology, class analysis or queer theory play in understanding diverse forms of oppression and the diversity of exploitation that shape our collective experiences. We are bringing together scholars, activists, and practitioners from various backgrounds, in order to foster a rich dialogue on how race, class, gender and beyond intersect with the way we organise life and work in society. Furthermore, the panel examines specifically the role of religion, religious communities and institutions in promoting or hindering intersectional solidarity.

The panel continues a series from previous EuARE annual conference panels on labour, economic justice and queering liberation. It is open to anyone who wishes to share their research on intersectional solidarity in transformative changemaking. It aims to contribute to a global critical discourse on intersectionality and solidarity, providing a platform to exchange insights and strategies for creating more equitable societies.

THE RESTLESS EARTH: THE WORKER AND SPIRITUALITIES OF RESISTANCE

Ranawana A.*

Durham University ~ Durham ~ United Kingdom

TRANSFORMING QUEER THEOLOGY

Thomaier S.*

University of Hildesheim ~ Hildesheim ~ Germany

BREAD AND PRIDE: QUEERING LABOUR AS THE INTERSECTION OF EVERYTHING

Jacobs C.*

FSU Jena ~ Jena ~ Germany

'CONSIDER YOUR OWN CALL' A THEOLOGICAL CASE FOR SOLIDARITY THROUGH MATERIAL-INTERSECTIONAL ANALYSIS IN THE FACE OF IDENTITY POLITICS AND CLASS REDUCTIONISM

Larner L. *

University of Roehampton ~ Luton ~ United Kingdom

EMERGING A DIVINE SOLIDARITY: PROCESS THEOLOGY AS THEOLOGICAL ALTERNATIVE FOR BUILDING GLOBAL SOLIDARITY

Williams C. *

Union Theological Seminary ~ New York ~ United States of America

NOT MY OPPRESSION BUT YOURS BE DONE: INTERSECTIONALITY AS GOSPEL IMPERATIVE

Bell C. *

Girton College ~ Cambridge ~ United Kingdom

THE INTERSECTION OF FAITH AND IDENTITY: QUEER MIGRATION STORIES IN LITHUANIA

Poce G. *

Vytautas Magnus University ~ Kaunas ~ Lithuania

REMNANT WITNESSING AND GLOBAL SOLIDARITY IN AN AGE OF MASS ATROCITY

Barter J. *

University of Winnipeg ~ Winnipeg ~ Canada

COMMUNITY ORGANISING: IS IT AN EFFECTIVE TOOL TO BUILD INTERSECTIONAL SOLIDARITY?

Walker J. *^[1], Bacon D. *^[2]

^[1]Centre for Theology and Community ~ London ~ United Kingdom, ^[2]St George-in-the-East Church ~ London ~ United Kingdom

37 SCRIPTURE & THEOLOGY (2025 AMC-PANEL): ENGAGING FRANCES YOUNG'S "DOCTRINE AND SCRIPTURE IN EARLY CHRISTIANITY"

Mark Elliott, Proponent
Michael Borowski, Proponent
Henk de Waard, Proponent
Tomas Bokedal, Chair
Donald Wood, Chair
Hans Burger, Chair
Mark Elliott, Speaker
Tomas Bokedal, Speaker
Ian McFarland, authorAMC
Frances Young, authorAMC

The SCRIPTURE&THEOLOGY-FORUM invites responses to Frances Young's two-volume work, "Doctrine and Scripture in Early Christianity". This "Author Meets Critique" panel provides an opportunity for scholars to engage with Young's influential study on the interrelation of doctrine and Scripture in the early church.

We seek submissions that not only critically assess Young's historical and theological contributions but also explore how her findings can foster deeper engagement between Scripture and theology today, particularly in terms of theological methodology. Key areas of interest in this context include:

- How does Young's methodological approach illuminate the interaction between doctrine and Scripture in early Christian thought?
- In what ways can her work inspire contemporary theological reflection, especially on the role of Scripture in doctrinal development?
- How can Young's research inform theological methods in engaging Scripture today, both within systematic theology and biblical studies?

Submissions should aim to offer constructive and critical reflections on Young's work while also proposing how her insights can contribute to ongoing conversations at the intersection of Scripture and theology.

While Frances Young may only be able to join the panel online due to personal circumstances, presentations by proxy are not permitted. Additionally, papers for pre-reading must be submitted by May 15; late submissions will not be considered.

We encourage submissions from scholars at all career stages and from a diversity of disciplines.

For more information on the Scripture & Theology Forum, please visit scriptureandtheology.org

Contact: michael.borowski@gmx.de

**SCRIPTURE & THEOLOGY (2025 AMC-PANEL): ENGAGING FRANCES YOUNG'S
"DOCTRINE AND SCRIPTURE IN EARLY CHRISTIANITY"**

Elliott M.^[1], Borowski M.^[2], De Waard H.^[3], Bokedal T.^[4], Wood D.^[5], Burger H.^[6], Young F.*^[7], Elliott M.^[1], Bokedal T.^[4], Mcfarland I.

^[1]University of Toronto ~ Toronto ~ Canada, ^[2]VU Amsterdam ~ Amsterdam ~ Netherlands, ^[3]Theologische Universiteit Apeldoorn ~ Apeldoorn ~ Netherlands, ^[4]NLA College ~ Bergen ~ Norway, ^[5]University of Aberdeen ~ Aberdeen ~ United Kingdom, ^[6]Theologische Universiteit Utrecht ~ Utrecht ~ Netherlands, ^[7]University of Birmingham ~ Birmingham ~ United Kingdom

370 BLACK MUSLIMS IN AFRICA: REPRESENTATIONS, ENCOUNTERS AND EXCHANGES

Ilaria Macconi, Proponent
Ilaria Macconi, Chair
Felix Phiri, Speaker
Matteo Rovellini, Speaker
Ilaria Macconi, Speaker
Francis Zangairai, Speaker
Moussa Serge Hycinte Traore, Speaker

Africa was the first continent where Islam spread from the Middle East in the mid-seventh century and by the 1880's it had taken root in a third of the continent. As Scott S. Reese reminds us, African Muslims played a major role in shaping the history of Africa and beyond. They contributed to the expansion of the Islamic faith and to the transnational circulation of knowledge, to the emergence of the commercial empires of medieval western Sudan and the Swahili trading cities of East Africa, and to the modernization of societal structures, to name but a few. This panel aims to shed light on various aspects of this important presence, starting with the dynamics resulting from the encounter with local cultures and communities, as well as with Christianity, also (indirectly) addressing the issue of slavery. The aim is to stimulate research into other topics from multiple perspectives.

THE ROLE OF ENSLAVED MUSLIMS IN THE ISLAMIZATION OF THE SAHEL REGION IN AFRICA IN THE 15TH-16TH CENTURIES.

Phiri F., Traore M.S.H.*

Institute for Interreligious Dialogue and Islamic Studies, Tangaza University ~ Nairobi ~ Kenya

MISSIONARIES OF AFRICA AND ISLAM IN SÉGOU (FRENCH WEST AFRICA) IN THE EARLY 20TH CENTURY. REPRESENTATIONS AND INTERACTIONS.

Rovellini M.*

Independent Researcher ~ Oggiono, Lecco ~ Italy

THE MISSIONARY SISTERS OF OUR LADY OF AFRICA AMONG THE MUSLIM POPULATION OF TANZANIA IN THE LONG 20TH CENTURY: ANATOMY OF AN ENCOUNTER.

Macconi I.*

Fondazione per le Scienze Religiose Giovanni XXIII ~ Bologna/Palermo ~ Italy

THE IMPLANTATION AND DEVELOPMENT OF ISLAM IN ZIMBABWE. A FOCUS ON THE VAREMBA PEOPLE AS THE FIRST BLACK MOSLEMS IN ZIMBABWE

Zangairai F.*

Arrupe Jesuit University ~ Harare ~ Zimbabwe

381 FEMINIST THEOLOGIES AND EPISTEMOLOGIES: BETWEEN THEORY AND PRAXIS

Peter Jonescu, Proponent
Andreas Krebs, Chair
Peter Jonescu, Chair
Peter Jonescu, Speaker
Sonja Thomaier, Speaker
Piotr Baczyk, Speaker

Both Religion and the many Feminist movements share an important commonality: a tension between Praxis and Theory. The relationship in religion is between the lived life of the believing community—in worship and with communities outside of the believers—and the confession of their belief. In Feminist movements, there is an informative relationship between the social movements and the lived lives of women with varying Feminist theories. Feminist theologies complicate themselves as they touch upon the relationship between feminist movements, the life of the believing community, and theory (both Feminist and theological). Overall, praxis and theory exist in an informative relationship with one another. At some times, the lived life is the orientating matter of theory and the informing object of knowledge for theory. At other times, theory reorients and critiques the lived life of the people. This is a simplistic presentation of the relationship between theory and praxis, as it is a complex relationship for both religion and the Feminist movements.

This panel seeks to research the connection between praxis and theory for the various Feminist theologies. We overall are looking for papers that seek to understand this relationship, approaching from the various feminist and intersectional perspectives (Womanist, Asian, Queer, Crip theory, etc.). As well, approaches from either the more theological or epistemological are welcomed. Potential questions to be examined: Is there a priority in whether praxis or theory influences the other more? How can, does, or should either praxis influence theory and vice versa? Potential avenues to rethink specific theological dogmas, such as reconsiderations of sin or other doctrines? Ethical questions that theory poses to feminist movements or worshipping communities? We also welcome papers that think outside these questions.

For any questions, please contact Peter: peter.jonescu@uni-heidelberg.de.

POLITICS OF DIVINE LOVE: PUNISHMENT, HIERARCHY, AND GENDER WITH JULIAN OF NORWICH

Jonescu P.*

Heidelberg University ~ Heidelberg ~ Germany

QUEERING THEOLOGY THROUGH PARODY

Thomaier S.*

University of Hildesheim ~ Hildesheim ~ Germany

TOWARDS SENSUAL PNEUMATOLOGY THROUGH A QUEER LENS

Baczyk P.*

UCL ~ London ~ United Kingdom

383 NEW PERSPECTIVES IN THE RESEARCH ON INTERTEXTUALITY

Davide Dainese, Proponent
Anna Mambelli, Proponent
Laura Bigoni, Chair
Laurence Mellerin, Speaker
Théotime de la Selle, Speaker
Giovanni Hermanin de Reichenfeld, Speaker
Lavinia Cerioni, Speaker
Sara Abram, Speaker
Riccardo Fedriga, Speaker
Cristina Marras, Speaker
Anna Mambelli, Speaker
Marco Zanella, Speaker
Davide Dainese, Speaker
Laura Carnevale, Speaker
Laura Bigoni, Speaker
Arianna Rotondo, Speaker

The panel aims to present the results of recent research on intertextuality, with a specific focus on the two sets of issues involved in the study of ancient works, especially the Scriptures and their commentaries, at both the source and the target levels. The problem with authoritative source texts is their intrinsic textual plurality, which is itself a sign of and a reason for exegetical plurality. The problem with target texts regards the possibility of tracing and exploring how an “autonomous” line of thought emerges and develops from the interpretation of a source text by which the target text is influenced, but from which it is at the same time emancipated. These two fields are closely intertwined since the text, understood as a historical object, may also be reconstructed from its tradition.

Within this framework, two types of proposals will be accepted:

- 1) themes and challenges of intertextuality research (historiographical approach).
- 2) technology and intertextuality (experiments and pilot projects).

A TYPOLOGY OF PSALM INTERTEXTUALITY IN THE NEW TESTAMENT

Mellerin L.*^[1], De La Selle T.*^[2]

^[1]CNRS, HiSoMA-Sources Chrétiennes, Lyon ~ Lyon ~ France, ^[2]Université Grenoble-Alpes ~ Grenoble ~ France

ORIGEN OF ALEXANDRIA AND INTERTEXTUALITY: A STUDY OF QUOTATION CULTURE THROUGH NETWORK ANALYSIS SOFTWARES

Hermanin De Reichenfeld G.*

Aarhus University ~ Aarhus ~ Denmark

GENDERED BIBLICAL METAPHORS AND INTERTEXTUALITY: FROM SOURCE TO TARGET MEANINGSCerioni L.**Aarhus University ~ Aarhus ~ Denmark***"I HAVE BEEN COMMANDED TO RECITE THE QURAN TO THE ĞINN TONIGHT. WHO AMONG YOU WILL FOLLOW ME?": TAFĀSĪR AND AḤADĪṬ ON Q46:29**Abram S.**University of Palermo ~ Palermo ~ Italy***COLLECTIONS AND DIGITAL NARRATIVITY**Fedriga R.**University of Bologna ~ Bologna ~ Italy***DARK AND LIGHT. METAPHORICAL MODELS OF KNOWLEDGE OBLIVION AND MEMORY**Marras C.**Italian National Research Council, Institute for European Intellectual Lexicon and History of ideas ~ Rome ~ Italy***MAPPING INTERTEXTUALITY RELATED TO SACRED TEXTS IN NEW DIGITAL SPACES AND TIMES: THE UBIQUITY-WP8 ITSERR PROJECT**Mambelli A.**University of Modena and Reggio Emilia / FSCIRE, Bologna ~ Bologna ~ Italy***VERBUM EX MACHINA: AN OBJECTIVE MATTER OF FAITH**Zanella M.**University of Bologna ~ Bologna ~ Italy***NEWS FROM THE FRONT – CLEMENT OF ALEXANDRIA**Dainese D.*^[1], Carnevale L.*^[2]*^[1]University of Bologna / FSCIRE ~ Bologna ~ Italy, ^[2]University of Bari ~ Bari ~ Italy***BEYOND TAGGING? A SEMANTIC CLASSIFICATION OF BIBLICAL REFERENCES IN NONNUS OF PANOPOLIS' POETIC PARAPHRASE**Bigoni L.*^[1], Rotondo A.*^[2]*^[1]University of Bologna / FSCIRE ~ Bologna ~ Italy, ^[2]University of Catania ~ Catania ~ Italy*

385 RELIGIOUS LITERACY: FOSTERING PLURALISM THROUGH A FUNCTIONAL UNDERSTANDING OF THE RELIGIOUS "ALPHABETS"

Perparim Uxhi, Proponent
Francesca Cadeddu, Chair
Perparim Uxhi, Chair
Perparim Uxhi, Speaker
Francesca Cadeddu, Speaker
Alessia Passarelli, Speaker
Andrea Avellino, Speaker
besa ismaili, Speaker

Over the past three decades, scholars from various disciplines have increasingly identified religious illiteracy as a significant barrier to the development of a cohesive, inclusive and democratic society. This phenomenon goes beyond a simple lack of knowledge about the variety of religious “alphabets”; it is marked by the inability to meaningfully engage with the intricate languages, doctrines and practices of the different religious groups and to bring such an engagement into the public debate. This lack of knowledge and capacity/abilities often results in the perpetuation of stereotypes, misconceptions and prejudices, which, also due to the influence of social media, fuel widespread intolerance and discrimination. Religious illiteracy has garnered particular attention in Europe and North America: in these regions, the academic discourse has largely centred on identifying effective strategies to improve religious literacy, by posing a particular emphasis on religious education in public schools as a crucial starting point for fostering a process of democratic citizenship and social cohesion. However, the issue of religious illiteracy cannot be addressed solely through, for example, a system of teaching about or from religions: it requires a deeper and inter-sectoral analysis.

This panel seeks to critically explore the role of religious illiteracy in European and Northern American history, culture, society and education. The aim is to identify and analyse historical phases, turning points, shifts, reforms, educational approaches, laws, court decisions etc. that had a (decisive) role in generating and enlarging the lack of knowledge and understanding that constitutes religious illiteracy.

RELIGIOUS ILLITERACY IN COURT RULINGS: AN ANALYSIS OF LANDMARK CASES IN EUROPE

Uxhi P.*

FSCIRE ~ Bologna ~ Italy

CONTESTED BOOKS, CONTESTED HISTORY. RELIGION IN PUBLIC SCHOOLS IN THE UNITED STATES

Cadeddu F.*

Università degli Studi di Modena e Reggio Emilia ~ Modena, Reggio Emilia ~ Italy

THE PLACE OF RELIGION IN EDUCATION: BETWEEN RIGHTS AND DISCRIMINATION. CASE STUDIES FROM THE ATLAS PROJECT

Passarelli A.*

FSCIRE ~ Bologna ~ Italy

**THE NON-STUDY OF RELIGION IN ITALIAN SCHOOLS: IS IT THE CAUSE OF
RELIGIOUS ILLITERACY?**

Avellino A.*

Sapienza Università di Roma ~ Rome ~ Italy

**GENDER AND RELIGIOUS PLIRALISM IN THE WESTERN BALKANS: THE ROLE OF
PREACHER`S LANGUAGE**

Ismaili B.*

faculty of islamic studies, prishtina ~ prishtina Kosovo ~ Albania

392 RELIGION AS "SITUATED KNOWLEDGE" IN SOCIAL TRANSFORMATION

Kieryn Wurts, Proponent
Whitney Muller, Chair
Farah Hasan, Proponent
Farah Hasan, Speaker
Kieryn Wurts, Speaker
Hanyi Zhang, Speaker
Ute Wallenböck, Speaker
Lukas Johrendt, Speaker
Carl Raschke, Speaker
Leonie Stenske, Speaker
Ulrike Prof Dr Ernst-Auga, Speaker
James Hammond, Speaker
Dion Foster, Speaker
Dewald Jacobs, Speaker
Vuyolwethu Qinela, Speaker
David Elliott, Speaker
Li'Tsoanelo Zwane, Speaker
Bongani Khoswe, Speaker
Benedikt Heymann, Speaker
Georg Breinfeld, Speaker

This panel draws inspiration from Donna Haraway's concept of situated knowledge to explore its application to the study of religion and its role in social transformation. Understanding religion as a type of situated knowledge is a productive heuristic for examining processes of social transformation. Recognizing religious knowledge as situated makes it possible to include multiple social, disciplinary, and epistemic perspectives. This involves an understanding that it is not only recognized representatives of religious institutions who effectively act as religious agents or produce religious knowledge. When we see religious knowledge as a productive resource for generating understanding, 'religion' recovers its status as a resource for social transformation. Such an approach helps to circumvent overdetermined narratives which would cast 'religion' as an order of 'non-knowledge' over and opposed to secular 'rationality'.

Taking developments from the German-South African International Research Training Group (IRTG) Transformative Religion as its point of departure, this open panel invites papers from across the EAA that examine the different ways religious concepts, discourses, practices, and materialities function as resources for social transformation. Submissions might address how local or indigenous knowledge and practices are recovered to challenge the impositions of colonial religion or how such recoveries drive new and entangled ways of knowing and understanding religion in globalized societies. The intent is to cast a wide net—contributions may be quite differently-situated in their cultural, religious, or geographical focus. The submissions might illuminate how religious transformation is driven by various socio-cultural factors and how such encounters of transformation produce new and entangled ways of knowing and understanding 'religion' in contemporary and globalized societies.

IMPLICIT NEGOTIATIONS ON INNOVATION (BI'DAH) AS SITUATED KNOWLEDGEHasan F. **Humboldt-Universität zu Berlin ~ Berlin ~ Germany***(PRE)-FIGURING FORGIVENESS: THE SOUTH AFRICAN TRC AND THE DIALECTICAL IMAGE IN SOCIAL TRANSFORMATION**Wurts K. **Humboldt Universität zu Berlin ~ Berlin ~ Germany***TRANSFORMATIVE POTENTIAL OF BUDDHIST ECO-ACTIVISM: A CASE STUDY OF TRIRATNA AND TRIRATNA EARTH SANGHA IN BERLIN GERMANY**Zhang H. **Humboldt-University of Berlin ~ Berlin ~ Germany***BLENDING TRADITIONS: THE HYBRIDIZATION OF TIBETAN BUDDHISM IN TAIWAN**Wallenböck U. **University of Bonn ~ Bonn ~ Germany***RELIGION AS SITUATED KNOWLEDGE - A RADICAL-DEMOCRATIC ORIENTATION**Johrendt L. **Helmut-Schmidt-Universität/Universität der Bundeswehr Hamburg ~ Hamburg ~ Germany***THE STUDY OF RELIGION AS "SITUATED EPISTEMOLOGICS": WHAT THE NEW MATERIALISM AND THE NEW SEMIOTICS CAN TEACH US ABOUT RELIGIOUS LANGUAGE**Raschke C. **University of Denver ~ Denver ~ United States of America***ENTANGLED TASTES: HOW HEALTH AND HALAL DISCOURSES SHAPE EATING PRACTICES IN BERLIN'S ISLAMIC KINDERGARTENS**Stenske L. **Humboldt-Universität zu Berlin ~ Berlin ~ Germany***RELIGION AS SITUATED KNOWLEDGE: ON THE GENEALOGY OF THE CONCEPT**Prof. Dr. Ernst-Augst U. **Humboldt-Universität zu Berlin ~ Berlin ~ Germany***BLACK METAL IS WAR: HEAVY METAL AS A DECOLONIAL FORCE WITHIN DINÉ/NAVAJO COMMUNITIES**Hammond J. **University of Denver - Colorado ~ Denver ~ United States of America*

READING FROM THIS PLACE? A PERSONAL RECKONING WITH WHITENESS AND BIBLE SCHOLARSHIPFoster D.**VU University Amsterdam ~ Amsterdam ~ Netherlands***RELIGION AS SITUATED KNOWLEDGE IN SOCIAL TRANSFORMATION – CONSIDERING JOHN 4**Jacobs D.**Stellenbosch University ~ Stellenbosch ~ South Africa***EMERGING FAITH-BASED LGBTQ ACTIVISM IN POST-APARTHEID SOUTH AFRICA: A CASE STUDY OF INCLUSIVE AND AFFIRMING MINISTRIES (IAM)**Qinela V.**University of KwaZulu-Natal ~ Durban ~ South Africa***THE POSTCOLONIAL 'METHODIST MINISTER': CONTESTING IDENTITY TRANSFORMATION/S AMONGST METHODIST RELIGIOUS LEADERS IN SOUTH AFRICA**Elliott D.**University of KwaZulu-Natal ~ Durban ~ South Africa***KE LEKUNUTUNG LE MODIMO THE OCEAN AS A SACRAMENTAL SPACE**Zwane L.**University of Western Cape ~ Cape Town ~ South Africa***EMPOWERING FROM WITHIN: A REFLECTION ON CHURCH WOMEN'S COMMUNITY INITIATIVES IN POVERTY ALLEVIATION IN MALAWI**Khoswe B.**Stellenbosch University ~ Stellenbosch ~ South Africa***EPISTEMIC LIMITATION AS THEOLOGICAL RESOURCE**Heymann B.**Humboldt-Universität zu Berlin ~ Berlin ~ Germany***GOD AND THE GOD TRICK – CHRISTIAN THEOLOGICAL DISCOURSE ON GOD IN THE HORIZON OF SITUATED KNOWLEDGE**Breitfeld G.**Humboldt-Universität zu Berlin ~ Berlin ~ Germany*

393 SACRI CANONES AND THEIR DIFFUSION IN THE EUROPEAN CONTEXT: THE INFLUENCE OF THE PRODUCTION AND TRANSMISSION OF NORMATIVE TEXTS IN THE LATE MIDDLE-AGES

Michele Impagnatiello, Proponent

Lucia De Lorenzo, Proponent

Francesca Badini, Chair

Michele Impagnatiello, Speaker

Lucia De Lorenzo, Speaker

The panel's objective is to examine the pivotal function of legal and canonical production in European culture between the 12th and 14th centuries, commencing with the production, dissemination and application processes of legal texts. In greater detail, the panel will analyse the networks of exchange between study centres, cathedral schools and monasteries, as well as the role of emerging universities. Specific focus will be given to the study of material culture, encompassing the production and tradition of manuscripts, glossaries, and collections of decretales. Additionally, the mechanisms of institutional and local implementation of legal norms will be subjected to analysis. This investigation will consider research based on manuscript and archival sources, with a preference for a historical-critical approach, as well as a more purely codicological and palaeographical analysis. The objective is to demonstrate how legal production, in its various dimensions, has contributed to the formation of a network of knowledge and practices capable of shaping the identity of medieval Europe.

ARS SCRIBENDI IURIS: THE CANONICAL BOOK PRODUCTION CHAIN IN MEDIEVAL BOLOGNA

Impagnatiello M.*

University of Modena and Reggio - École Pratique des Hautes Études ~ Modena, Reggio Emilia, Paris ~ Italy

MATRIMONIUM PUBLICAE CONTRAHATUR. THE FORMULATION AND DIFFUSION OF BANNS BETWEEN THE 12TH AND 13TH CENTURIES.

De Lorenzo L.*

FSCIRE ~ Bologna ~ Italy

396 THEOLOGICAL ANTHROPOLOGY IN INTERCULTURAL AND INTERRELIGIOUS PERSPECTIVE

Pavol Bargár, Proponent
Tim Noble, Proponent
Pavol Bargár, Chair
Tim Noble, Chair
Ivana Noble, Speaker
Elisabeth Maikranz, Speaker
Lejla Demiri, Speaker

This is a closed panel which seeks to explore the various ways in which cultural specificities and religious diversity feed into our understanding of what it means to be human in relation to God/the divine, other people, and the world. Featuring speakers who belong to various religious traditions, schools of thought, and academic specializations, the panel will focus on several particular areas. First, it will critically analyze the conflict between the (Christian) West and the (Christian) East, civilizations that were once decisively shaped and ruled by Christianity, significantly influenced by Judaism, and coexisting with and struggling against Islam – and have for a longer or shorter period been learning to navigate their way through a secular age. Second, the panel will engage in interreligious ways of doing theological anthropology. Particular attention will be given to the Abrahamic faiths and their specific convergences and divergences. Finally, the panel will practice a hermeneutics of scriptural, spiritual, theological, and literary texts, images, myths, rituals, and works of culture to inquire into how various religio-cultural contexts can contribute to understanding human personhood and dignity and the pursuit of the common goods; to overcoming the abuse of power and the destructive consequences of conflicts; to discovering viable models of addressing conflictual interpretations and the potential for transformation; to discerning between good and evil and strengthening resilience, trust, and solidarity.

A SEARCH FOR UNDERLYING PRINCIPLES OF A CHRISTIAN THEOLOGICAL ANTHROPOLOGY IN THE 21ST CENTURY

Noble I. *

Charles University ~ Prague ~ Czech Republic

LISTENING AND BEING HEARD AS BASIC ANTHROPOLOGICAL PHENOMENA IN A CHRISTIAN PERSPECTIVE

Maikranz E. *

Heidelberg University ~ Heidelberg ~ Germany

THEOLOGICAL ANTHROPOLOGY IN INTERRELIGIOUS CONTEXT: AN ISLAMIC PERSPECTIVE

Demiri L. *

University of Tübingen ~ Tübingen ~ Germany

402 WRESTLING WITH WHITE HABITS. RACE AND RELIGION IN WESTERN NORMS.

Johanna Kallian, Proponent
Johanna Kallian, Chair
Amy Casteel, Proponent
Andrea Lehner-Hartmann, Proponent
Annemie Dillen, Proponent
Sarah Verbeeck, Proponent
Johanna Kallian, Speaker
Andrea Lehner-Hartmann, Speaker
Annemie Dillen, Speaker
Sarah Verbeeck, Speaker
Amy Casteel, Speaker

This panel delves into the intricate intersections of race, religion, and whiteness, drawing on the insights of practical theology to examine how normative assumptions influence religious spaces, practices, and pedagogies. By critically analyzing the structural and aesthetic elements of sacred spaces, the discussion sheds light on how whiteness is implicitly communicated, often perpetuating subtle yet powerful messages of exclusion and reinforcing hierarchical power dynamics embedded in religious traditions. Furthermore, the panel explores the complexities surrounding anti-racist education within faith communities, emphasizing the tensions between resistance to change and the emotional labor of addressing white guilt. Through this lens, we investigate how these dynamics shape theological discourse and community responses to calls for racial justice. By engaging these pressing issues, the panel aims to challenge dominant narratives that sustain inequities within religious contexts while simultaneously inspiring reflective theological practices that prioritize inclusivity and justice. Ultimately, the discussion will propose actionable strategies for faith communities to recognize and address systemic inequities, offering pathways for transformation that are both contextually sensitive and theologically grounded.

THE WEIGHT OF GUILT. NAVIGATING WHITE RESPONSES TO ANTI-RACIST EDUCATION (WITHIN PARISHES).

Kallian J.*

University of Vienna ~ Vienna ~ Austria

RACISM AS A TOPIC OF RELIGIOUS EDUCATION?

Lehner-Hartmann A.*

University of Vienna ~ Vienna ~ Austria

BOUNDARY MAKING PROCESSES AND LIVED CATHOLICISM IN A POSTSECULAR CULTURE

Dillen A.*

KU Leuven ~ Leuven ~ Belgium

ENCOUNTERING WHITE SPACES: A SPATIAL APPROACH TO CONSTRUCTIONS OF WHITENESS

Verbeeck S.*

KU Leuven ~ Leuven ~ Belgium

IN WHAT WAYS MIGHT MATERIAL CULTURE IN CATHOLIC PARISHES IN BELGIUM AND AUSTRIA ENGAGE IN BEHAVIORS THAT SUPPORT A FRAMEWORK OF EUROPEAN WHITENESS?

Casteel A.*

KU Leuven ~ Leuven ~ Belgium

409 HELSINKI 1975 AND GLOBAL CATHOLICISM: FIFTY YEARS LATER

Massimo Faggioli, Proponent

Bryan Froehle, Proponent

Bryan Froehle, Chair

Jodok Troy, Speaker

Nadezhda Beliakova, Speaker

Katharina McLaren, Speaker

Roland Cerny-Werner, Speaker

Sara Silvestri, Speaker

2025 marks the fiftieth anniversary of the Helsinki Accords of 1975. That moment is a major achievement of the Vatican's Ostpolitik during the Cold War and a high point in the history of international conference diplomacy in general. This call invites papers to explore ways in which Helsinki is remembered (or forgotten) in Global Catholicism today, a time of new geopolitical challenges in Ukraine, the Middle East, and the changing face of global superpowers more generally. We invite papers that address Catholic understanding and practice of diplomacy and international relations over a period of transition from a European-centered to a more truly Global Catholicism. We welcome papers that explore continuities, changes, and contradictions in the pursuit of peace by Catholic institutions, movements, and Vatican diplomacy. We encourage studies of the effects of Helsinki 1975 on Church thinking (religious liberty, human rights, democracy), the place of Europe in the Vatican's vision, or wider shifts in the perspective of the diplomacy of the Holy See from John XXIII to Francis.

BRINGING RELIGION IN FROM THE COLD: THE HELSINKI ACCORDS AS A TURNING POINT FOR FOREIGN POLICY'S RELIGIOUS POLITY

McLarren K.*^[1], Troy J.*^[2]

^[1]Max Planck Institute for Comparative Public Law and International Law ~ Heidelberg ~ Germany, ^[2]University of Innsbruck ~ Innsbruck ~ Austria

HELSINKI 1975: RELIGIOUS FREEDOM AND THE GLOBALIZING NETWORKS OF EAST EUROPEAN CATHOLICS WITH A FOCUS ON CATHOLICS IN THE SOVIET REPUBLICS

Beliakova N.*

University of Bielefeld ~ Bielefeld ~ Germany

SUFFERING FROM BIPOLARITY? THE HOLY SEE'S COLD WAR DIPLOMACY IN A POST-COLD WAR WORLD

McLarren K.*

Max Planck Institute for Comparative Public Law and International Law ~ Heidelberg ~ Germany

**HELSINKI AS LOCUS THEOLOGICUS – THE VATICAN AS A DIPLOMATIC ACTOR
WITH A THEOLOGICAL EMPHASIS**

Cerny-Werner R.*

*University of Salzburg / Department of Biblical Studies and Ecclesiastical History ~
Salzburg ~ Austria*

**THE CATHOLIC CHURCH, EU REFUGEE POLICIES, AND THE FUTURE OF EUROPEAN
INTEGRATION**

Silvestri S.*

City St George's University of London ~ London ~ United Kingdom

414 CHRISTIAN ANTHROPOLOGY AS THE FOUNDATION OF ETHICS IN POSTMODERN SOCIETIES

Pedro García Casas, Proponent
Luis Oviedo, Proponent
Maravillas Moya Cabrera, Proponent
Pedro García Casas, Chair
Pedro García Casas, Speaker
Luis Oviedo, Speaker

Abstract:

This panel aims to explore the role and relevance of Christian anthropology as a fundamental basis for ethical responses to the challenges of contemporary postmodern societies. As secularization, moral relativism, and cultural fragmentation increasingly define the modern age, Christian anthropology, rooted in the belief that human beings are created in the image and likeness of God, provides a comprehensive framework for understanding human dignity, freedom, and social responsibility. Through a multidisciplinary approach, integrating philosophy, theology, and the social sciences, this panel will discuss how Christian anthropology can guide ethical reflection and practice in addressing social issues, relationships, and the common good. The session will also examine the challenges and opportunities of applying these principles in today's pluralistic and diverse cultural landscape.

In a time of ethical confusion and cultural fragmentation, Christian anthropology offers a compelling and holistic vision of the human person. Its principles of dignity, freedom, and communion provide a solid foundation for ethical reflection and action in postmodern societies. By addressing contemporary challenges—from moral relativism to social justice—Christian anthropology serves as a beacon of hope and a guide for building authentic human relationships, promoting the common good, and fostering societies that honor the truth of the human person.

This panel invites scholars, practitioners, and interested participants to engage in a rich and multidisciplinary dialogue on the role of Christian anthropology in responding to the ethical and cultural challenges of our time.

CHRISTIAN ANTHROPOLOGY AS THE FOUNDATION OF ETHICS IN POSTMODERN SOCIETIES

García Casas P.*

Universidad de Murcia ~ Murcia ~ Spain

STUDIES ON RELIGION, HEALTH, AND WELL-BEING

Oviedo L.*

Pontificia Universidad Antonianum ~ Roma ~ Italy

419 MATERIALITY IN LIVED RELIGIONS: RETHINKING RELIGION AND THEOLOGY

Deniz Cosan Eke, Proponent

Ibrahim Koçyigit, Proponent

Cem Kara, Chair

Deniz Cosan Eke, Speaker

Ibrahim Koçyigit, Speaker

Michael Kramer, Speaker

Giustina Benedetta Baron, Speaker

In this panel, we will explore the materiality of religion as it manifests in lived religions through the lens of various religious groups. The analysis will focus on how material objects, rituals, and symbols contribute to religious experiences across different faiths intending to identify critical analytical methods for interpreting the role of materiality in religious contexts. By examining the interplay between the materiality of religion and its broader social and cultural frameworks, we aim to highlight how physical objects, spaces, and practices are embedded in and interact with religious beliefs and practices. This comprehensive approach seeks to uncover how material culture reflects and actively shapes religious experiences. This panel aims to enrich contemporary discussions on interfaith and intra-faith dialogue and religious diversity through a holistic reading that emphasizes pluralistic and inclusive perspectives.

Keywords: Materiality of religion, theology, religious diversity, lived religion

UNVEILING VISUALITY AND MATERIALITY OF LIVED RELIGION: PHOTO-ETHNOGRAPHIC ANALYSIS OF ALEVI PLACES OF WORSHIP IN VIENNA

Cosan Eke D.*

University of Vienna ~ Vienna ~ Austria

MATERIAL DIMENSIONS OF PRAYER. INTRA-RELIGIOUS PLURALISM IN SUNNI AND SHIA TRADITIONS

Kocyigit I.*

University of Fribourg ~ Fribourg ~ Switzerland

ZION AND ITS ISMS: THE MATERIALITY OF A CONTESTED RELIGIOUS AND POLITICAL SYMBOL

Kramer M.*

University of Vienna ~ Vienna ~ Austria

A SEMIOTIC ANALYSIS OF JESUS' SANDALS: FROM THE CAROLINGIAN ERA TO CONTEMPORARY WALMART SALES

Baron G.B.*

DREST UNIMORE, UNIVERSITY OF TARTU ~ TURIN ~ Italy

42 WORK IN TRANSFORMATION: RELIGIOUS IMPRINTS

Talitha Cooreman-Guittin, Proponent
Sophie Izoard-Allaux, Proponent
Antje Roggenkamp, Proponent
Talitha Cooreman-Guittin, Chair
Dominique Gedda, Speaker
Charbel Khachan, Speaker
Radu Petre Muresan, Speaker
Ingeborg Gabriel, Speaker
Joan Hernandez-Serret, Speaker
Genti Kruja, Speaker
Vuyolwethu Qinela, Speaker

Religion in the workplace has become a recurring theme in European research. However, in recent debates it is mainly the beliefs of employees that have come to the fore. They are often seen in a negative light, as a hindrance to productivity, a source of internal or external conflict, or even more recently as a sign of radicalism. In the meantime, references to traditional religions are increasingly being replaced by a spiritual discourse, highlighting how work-experiences contribute to the construction of the meaning of life. This development is indicative of important choices in Western societies - both in the lives of individuals and in the structural transformation of organisations, in a context of secularisation. This panel will look at the potential for humanisation – hitherto untapped – offered by this trend, which posits service to human dignity, vulnerability, justice and the common good as the axiological horizon of the good life within a community at work.

HOW THE SACRAMENT OF MARRIAGE TRANSFORMS THE DIACONATE AND THE WORK OF DEACONS

Gedda D.*

Université catholique de Lille ~ Lille ~ France

IGNATIAN SPIRITUALITY AND CHAPLAINCY IN HOSPITALS

Khachan C.*

Université de Fribourg - Faculté de théologie ~ Fribourg ~ Switzerland

BUILDING A NEW ETHIC OF LABOUR. ASPECTS OF ALTERNATIVE SPIRITUALITY CENTERED ON HEALING IN POST-COMMUNIST ROMANIA

Muresan R.P.*

University of Bucharest ~ Bucharest ~ Romania

HOW TO GIVE MEANING TO WORK? IN HONOR OF P. TEILHARD DE CHARDIN AT THE 50TH ANNIVERSARY OF HIS DEATH

Gabriel I.*

University of Vienna ~ Vienna ~ Austria

**DIALOGUE, SUSTAINABILITY, AND TEACHING: A HOLISTIC PERSPECTIVE FOR
SOCIETAL TRANSFORMATIO**

Hernandez-Serret J.*^[1], Kruja G.*^[2]

^[1]*Universitat Internacional de Catalunya (UIC) ~ Barcelona ~ Spain,* ^[2]*Kolegji Universitar
Bedër ~ Tirana ~ Albania*

**EMERGING FAITH-BASED LGBTQ ACTIVISM IN POST-APARTHEID SOUTH AFRICA: A
CASE STUDY OF INCLUSIVE AND AFFIRMING MINISTRIES (IAM)**

Qinela V.*

University of KwaZulu-Natal ~ Durban ~ South Africa

423 DIPLOMATIC AND RELIGIOUS RELATIONS: RUSSIAN ORTHODOX CHURCH AND NORTHERN CHINA.

Valentina Bottanelli, Proponent
Marianna Napolitano, Proponent
Marianna Napolitano, Chair
Valentina Bottanelli, Chair
Valentina Bottanelli, Speaker
Loretta E Kim, Speaker
Anastasiia Akulich, Speaker

This panel seeks to explore the multifaceted role of the Russian Orthodox Church in the borderlands of the Amur River. By examining the period from the early Qing dynasty (1644) onwards, we aim to delve into the intricate interplay between religion, diplomacy, and cultural exchange between Russia and China. Key themes to be addressed include:

- Diplomatic Relations and Religious Exchange: Analysing the impact of diplomatic relations on the exchange of religious ideas and practices between the two nations.
- The Sinicisation of Russian Orthodoxy: Investigating the adaptation and transformation of Russian Orthodox beliefs and practices in the Chinese context (and the reverse process).
- The Role of Missionaries and Foreign Denominations: Examining the influence of missionaries and other religious groups on the development of Christianity in both Russia and China.
- The Geopolitical Significance of the Amur Borderlands: Exploring the broader geopolitical implications of the Russian Orthodox Church's presence in this region.

Within this framework, contributions are welcome that also analyse the events that developed from the first Russian mission to China to the resolution of the disputed Amur border issue by Soviet policy and the Japanese occupation of Manchuria with the subsequent founding of Manchūkuo.

DIVINE SOVEREIGNTY AND IMPERIAL AUTHORITY: RELIGIOUS AND POLITICAL DISCOURSES IN EARLY SINO-RUSSIAN RELATIONS

Bottanelli V.*

University of Modena and Reggio Emilia ~ Reggio Emilia ~ Italy

RUSSIAN AND/OR ORTHODOX: UNTWINING POLITICS, CULTURE, AND FAITH IN NORTHEAST CHINA

Kim L.E.*

The University of Hong Kong ~ Hong Kong ~ China

A TALE OF TWO MISSIONS: CONFLICTS BETWEEN RUSSIAN ORTHODOX CLERGYMEN AND RUSSIAN IMPERIAL DIPLOMATS IN CHINA, 1900S-1910S

Akulich A.*

University of Leeds ~ Leeds ~ United Kingdom

426 SPIRITUALITY IN TRANSFORMATION

Martin Kirschner, Proponent
Markus Riedenauer, Proponent
Martin Kirschner, Chair
Markus Riedenauer, Chair
Yvonne Dohna Schlobitten, Speaker
Markus Riedenauer, Speaker
Isabella Bruckner, Speaker
Martin Kirschner, Speaker
Caterina Ciriello, Speaker
Charles Howell, Speaker
Taylor Worley, Speaker

Religious communities hold no exclusive rights to spirituality, consequently the concept has been enlarged: from specific Christian spiritualities (like marianic, franciscan, ignatian...) to non-Christian and even atheist spiritualities. The transformation of the concept itself, the unfolding of its different dimensions, is one research question, to be discussed in relation to the phenomena. On the other hand, spirituality is a key resource to confront the crisis, ruptures and transformation processes we are experiencing. Which form of spirituality can nurture hope, resilience, resistance and the capacity to act in a time of disaster and war? A third focus will be how spirituality is itself a performance of transformation of the self and of the world, in which responsiveness and receptivity, the experience of grace and the exercise of human freedom, contemplative and political praxis go hand in hand. The plurality of forms of spirituality demands philosophical and theological investigation, from anthropological, epistemological, cultural or metaphysical perspectives.

SPIRITUALITY AND SCIENTIFIC THINKING /KNOWLEDGE

Dohna Schlobitten Y.*

Pontificia Università Gregoriana ~ Roma ~ Italy

EXPERIENCES OF RESONANCE

Riedenauer M.*

KU Center for Religion, Church and Society in Transformation, Catholic University of Eichstätt-Ingolstadt ~ Eichstätt ~ Germany

DARK GREEN RELIGIONS AND THE RE-ENCHANTMENT OF THE WORLD: INVESTIGATING NEW ENVIRONMENTAL SPIRITUALITIES

Bruckner I.*

Pontificio Ateneo Sant' Anselmo ~ Roma ~ Italy

INTERRUPTION AND SYNODALITY: ON THE RELATION BETWEEN SPIRITUALITY AND ORGANISATION IN TIMES OF SYSTEMIC DISASTER

Kirschner M.*

KU Center for Religion, Church and Society in Transformation, Catholic University of Eichstätt-Ingolstadt ~ Eichstätt ~ Germany

SPIRITUAL TOURISM. THE CALL OF SILENCE AND PRAYER

Ciriello C.*

Pontifical University Urbaniana ~ Roma ~ Italy

**TESTING THE SPIRIT(S) IN MODERN ART: TRINITARIAN MODALITIES & THE VISUAL
PNEUMATOLOGY OF WASSILY KANDINSKY**

Howell C.*^[1], Worley T.*^[2]

^[1]*University of St Andrews ~ St Andrews ~ United Kingdom,* ^[2]*Wheaton College ~
Chicago ~ United States of America*

439 LEGAL LITURGIES: LAW, RELIGION, AND RITUAL

Maria Doerfler, Chair
Judith Hahn, Chair
Pamela Slotte Russo, Chair
Peter Petkoff, Proponent
Ryszard Bobrowicz, Speaker
Judith Hahn, Speaker

Recent studies of law and religion have begun to discuss anew the role rituals play in both spheres, paying attention to the intertwining of ritual and order, which plays out powerfully in legal and religious contexts. This connection is evident in liturgies which convey their specific meaning with the help of invariant action established on the bases of normative frameworks. It is through “liturgical law” that ritual develops performative power to transform reality in all spheres of the social: in legal, religious and other social contexts.

The panel examines this connection. (1) By studying THE LAW OF THE LITURGIES, we collect case studies to analyse the normative foundations of rituals in order to discover more about what unites liturgical laws in different domains of the social. As we do not merely seek to study particular liturgical laws, but want to understand more of the general function of law for liturgies, we encourage contributions with a comparative methodology or multidisciplinary perspective. (2) While religious studies has devoted attention to the study of the rituals of various religions, less attention has been paid to THE LITURGIES OF THE LAW, those rituals used in legal contexts to produce legal effects. Recent scholarship, however, has noted that liturgical action plays an important role in establishing legal community and asserting authority. By comparing legal liturgies from different legal traditions we aim to shed light on the function of liturgies for the law. (3) These considerations might help us to develop new theoretical approaches to see the essentially contested concepts of “law” and “religion” in a new light. We are therefore interested in THEORIES OF LAW, RELIGION, AND RITUAL that support the study of law and religion by contributing to the question of what law and religion are and what they have in common if examined through a ritual lens.

LITURGY WITHOUT THE ORDAINED? A COMPARATIVE-THEOLOGICAL REFLECTION ON FORMALLY DESIGNATED LITURGICAL LEADERSHIP AND ITS ALTERNATIVES IN CHRISTIAN AND LEGAL CONTEXTS

Bobrowicz R.*

KU Leuven ~ Leuven ~ Belgium

DISCOVERING COMMON GROUND OF LAW AND RELIGION IN LITURGICAL ACTION

Hahn J.*

University of Bonn ~ Bonn ~ Germany

440 TECHNOLOGY AND THE TRANSFORMATION OF SCHOLARSHIP: SOFTWARE AND TOOLS FOR THE STUDY OF RELIGIONS (Sponsored by ITSERR - Italian Strengthening of the ESFRI RI RESILIENCE)

Francesca Cadeddu, Proponent

Francesca Cadeddu, Chair

Francesca Cadeddu, Speaker

Marianna Napolitano, Speaker

Igor Spanò, Speaker

Irfan Ali, Speaker

Ivana Panzeca, Speaker

Giovanni Puccetti, Speaker

Federico Iezzi, Speaker

Elia Scapini, Speaker

Gilda Ferrandino, Speaker

Pavan Alexia, Speaker

Ilaria Sabbatini, Speaker

Federico Ruozzi, Speaker

Sidra Shahnawaz, Speaker

Marcello Costa, Speaker

Palillo Chiara, Speaker

Amina El Ganadi, Speaker

Sania Aftar, Speaker

Lieneke Timpers, Speaker

Andrea Mariani, Speaker

Justyna Lukaszewska-Haberkowa, Speaker

Petr Mocek, Speaker

The panel explores how the study of religion is being enriched by the adoption of digital tools and the development of new technologies which move from the needs of the scholarly community investigating religions in the many scientific disciplines and from a diachronic and synchronic perspective. Its aims are: presenting new tools, projects, methodologies making use of IT technologies; analysing if and how the approach to the sources changed with the most recent technological developments; discussing both scientific and technical approaches chosen to address the needs of the user community; projecting the potential impact of the adoption of such tools within the scientific community and beyond.

The panel is composed of an introduction and four sessions.

Session I: Digital Humanities and non-Latin scripts: editions, corpora and digital libraries. The session aims to discuss various tools from diverse research contexts, focusing on corpora, editions and digital libraries.

Session II: Understanding the meaning, identifying the tool. The session presents case studies in which the need to understanding the semantics of texts and the (often limited) available sources to work on challenged scholars to identify different technological solutions.

Session III: (Re)Composing datasets: reading, describing, presenting research resources with new tools. The session presents different case studies on the composition of research datasets that face the challenges of digitisation and FAIRification, while also aiming at identifying new methodologies and tools to shift from more traditional to new/innovative research questions and approaches.

Session IV: Artificial Intelligence (AI) and Religious Studies. This session explores how artificial intelligence (AI) intersects with religious studies, introducing innovative tools and methods while addressing critical ethical and interpretive challenges.

SUPPORTING RESEARCH, MANAGING PROJECTS, BUILDING RESEARCH INFRASTRUCTURES: LOOKING AHEAD

Cadeddu F.*

Fondazione per le scienze religiose ~ Bologna ~ Italy

NEW DEVELOPMENTS AND RESEARCH LIMITATIONS IN THE SEMANTIC ANALYSIS OF PRE-MODERN SLAVIC TEXTS: THE CASE OF THE SYMBOL OF FAITH

Napolitano M.*

Università di Modena e Reggio Emilia ~ Reggio Emilia ~ Italy

W.H. MILL'S SANSKRIT TRANSLATION OF THE NICENE-CONSTANTINOPOLITAN SYMBOL: THE APPLICATION OF LLM TO THE CONSTRUCTION OF A DATASET OF SANSKRIT TEXTS AND THE FIRST RESULTS OF THE COMPARISON WITH SOME KEY TERMS FROM THE SANSKRIT CREED

Spanò I.*, Ali I.*

Università di Palermo ~ Palermo ~ Italy

LANGUAGE MODELS FOR EXTRACTING AND MAPPING THE SYMBOLUM IN ARABIC CORPORA

Panzeca I.*^[1], Puccetti G.*^[2]

^[1]*Università di Palermo ~ Palermo ~ Italy*, ^[2]*ISTI-CNR ~ Pisa ~ Italy*

SENTENCE RETRIEVAL OF LATIN AND GREEK RELIGIOUS TEXTS, THE CASE OF THE NICENE-CONSTANTINOPOLITAN CREED

Iezzi F.*, Scapini E.*

University of Modena and Reggio Emilia ~ Reggio Emilia ~ Italy

GUIDELINES AND INNOVATIONS FOR DIGITIZING MAGICO-RELIGIOUS ARTIFACTSFerrandino G.*, Alexia P.**Università di Napoli L'Orientale ~ Napoli ~ Italy***REVERINO: REGESTA GENERATION VERSUS LATIN SUMMARIZATION**Puccetti G.*^[1], Sabbatini I.*^[2]*^[1]ISTI-CNR ~ Pisa ~ Italy, ^[2]Università di Palermo ~ Palermo ~ Italy***EXPLORING DIGITAL HUMANITIES PERSPECTIVES: AN EMPIRICAL INVESTIGATION OF MARTYRDOM AND RELIGIOUS VIOLENCE THROUGH DIGITAL ARCHIVES OF ATTACKS ON PLACES OF WORSHIP IN SOUTH ASIA (1982-2022)**Ruozzi F.*, Shahnawaz S.**Università di Modena e Reggio Emilia ~ Reggio Emilia ~ Italy***DIGITAL INTERFACES FOR THE INTERTEXTUALITY OF SACRED TEXTS**Costa M.*, Chiara P.**Università di Palermo ~ Palermo ~ Italy***GROUNDING LARGE LANGUAGE MODELS IN AUTHORITATIVE ISLAMIC TEXTS: EVALUATIVE STRATEGIES USING SAHIH AL-BUKHARI**El Ganadi A.**Università di Palermo ~ Palermo ~ Italy***EXPLORING TRANSFORMER-BASED MODELS FOR THEMATIC CLASSIFICATION OF HADITH TEXTS IN LOW-RESOURCE LANGUAGES**Aftar S.**Università di Modena e Reggio Emilia ~ Reggio Emilia ~ Italy***OPERATIONALIZING DIGITAL LITERACY FOR THE STUDY OF RELIGION: AN EMPIRICAL CASE STUDY AT THE KU LEUVEN FACULTY OF THEOLOGY AND RELIGIOUS STUDIES**Timpers L.**KU Leuven ~ Leuven ~ Belgium***A JESUIT A DAY KEEPS THE DEVIL AWAY. TEXTS AND CONTEXTS IN JAN POSZAKOWSKI'S JESUIT CALENDAR**Mariani A.*^[1], Lukaszewska-Haberkowa J.*^[2]*^[1]Adam Mickiewicz University of Poznań ~ Poznań ~ Poland, ^[2]National Museum in Krakow ~ Kraków ~ Poland***EXPLORATION OF RELIGIOUS COMMUNITIES IN THE USA THROUGH DIGITAL AND TRADITIONAL PLATFORMS**Mocek P.**Palacky University Olomouc ~ Olomouc ~ Czech Republic*

441 GLOBAL PERSPECTIVES ON ABRAHAM KUYPER AND PUBLIC THEOLOGY

Stephen Coleman, Proponent

Stephen Coleman, Chair

Jack Kawira, Speaker

Peter Lillback, Speaker

Jimmy Pardede, Speaker

Benyamin Intan, Speaker

The relationship between religion and politics continues to be highly contentious. This panel proposes to critically evaluate the potential contribution of the Dutch pastor, theologian, statesman, and educator Abraham Kuyper (1837–1920) to current formulations of public theology. It will consider the global impact and use of Kuyper's thought in formulating principles to articulate the relationship between religion and politics, especially in the Netherlands, Indonesia, and the United States. The speakers will consider key Kuyperian notions such as sphere sovereignty, principled pluralism, Christ's lordship over all aspects of life and culture, and social programs for the less fortunate. In addition to discussing Kuyper's relevance for contexts as diverse as the democracy of Indonesia, the world's largest Muslim-majority nation, and the United States, the panel will also consider critical reactions to Kuyper within the Reformed communities globally. It hopes to stimulate other religious traditions to consider interacting with Kuyper's proposal for understanding the role of religion in society.

CHRIST'S SUFFERING AND KUYPER'S SPHERE SOVEREIGNTY: A FRAMEWORK FOR CHRISTIAN INFLUENCE IN INDONESIA

Kawira J.*

Vrije Universiteit Amsterdam ~ Amsterdam ~ Netherlands

ABRAHAM KUYPER'S SEMINAL CONCEPTS SHAPING PUBLIC THEOLOGY: FRUITFUL YET INCHOATE.

Lillback P.*

Westminster Theological Seminary ~ Philadelphia ~ United States of America

KUYPER AND PUBLIC LITURGICAL THEOLOGY IN INDONESIA

Pardede J.*

International Reformed Evangelical Seminary ~ Jakarta ~ Indonesia

A CRITICAL EXAMINATION OF THE FIRST PRINCIPLE OF PANCASILA FROM THE PERSPECTIVE OF ABRAHAM KUYPER'S CONCEPT OF PRINCIPLED PLURALISM

Intan B.*

International Reformed Evangelical Seminary ~ Jakarta ~ Indonesia

443 FREEDOM OF RELIGION OR BELIEF AND POLITICAL CHANGE IN EUROPE AND BEYOND

Alessandro Negri, Proponent
Daniela Milani, Chair
Chiara Amalfitano, Chair
Alessandro Negri, Speaker
Martina Palazzo, Speaker
Filippo Croci, Speaker
Tania Pagotto, Speaker

Recent years have witnessed significant political upheavals in Europe and beyond. These range from the rise of new leaders and parties, some of which had previously struggled to achieve meaningful electoral success, to the crisis of established leaderships and the introduction of constitutional referenda proposing changes to fundamental principles historically enshrined in foundational charters.

This panel aims to assess the impact of these developments on religious dynamics and the Freedom of Religion or Belief (FoRB). It seeks contributions from scholars – across disciplines – who have studied the jurisdictions most affected by these transformations, including France, Ireland, the United Kingdom, the United States, and the European Union.

On one hand, the panel will address common challenges that have transcended national borders to become central issues for Western societies. These include the relationship with religious minorities, the management of increasing religious and cultural pluralism, and the balance between religious freedom and security. Such topics are now unavoidable for Western legal systems, drawing the attention of both policymakers and the judiciary.

On the other hand, the panel will highlight system-specific issues that uniquely characterize each jurisdiction. For example, it will examine the evolution of the principle of *laïcité* in France following Law No. 1109 of 2021, the approach of the United Kingdom's new government toward the Muslim minority – whose strong presence has given rise to phenomena such as Sharia Councils – and the latest trends in the jurisprudence of the European Court of Justice on matters of law and religion.

Ultimately, this panel seeks to foster a deeper understanding of how political transformations are reshaping religious freedoms and interactions in Western legal systems, offering insights that are both timely and crucial for academic and policy discussions alike.

POLITICAL SHIFTS AND RELIGIOUS DEBATES IN THE UK: NAVIGATING CHANGE IN A POST-BREXIT ERA

Negri A. *

University of Milan ~ Milan ~ Italy

FRENCH-STYLE LAÏCITÉ: STATE PRINCIPLE OR PRESIDENTIAL VISION?Palazzo M.**University of Milan-Bicocca ~ Milan ~ Italy***THE EUROPEAN COURT OF JUSTICE AND RELIGION: ACHIEVEMENTS AND OPEN QUESTIONS IN THE EU LEGAL LANDSCAPE**Croci F.**University of Milan ~ Milan ~ Italy***RELIGIOUS RHETORIC IN RECENT U.S. PRESIDENTIAL CAMPAIGNS**Pagotto T.**University of Milan-Bicocca ~ Milan ~ Italy*

444 COLLAPSES, CRISES, AND (DE)LEGITIMATION OF POWER. PROPHECY AND PROPHETISM IN THE HISTORY OF JUDAISM, CHRISTIANITY, AND ISLAM.

Lucia De Lorenzo, Proponent

Francesca Badini, Proponent

Laura Righi, Chair

Lucia De Lorenzo, Speaker

Francesca Badini, Speaker

Giacomo Favaretto, Speaker

Ibrahim Abaddi, Speaker

Francesco Cargnelutti, Speaker

Beate Ulrike La Sala, Speaker

Andrea Ravasco, Speaker

Federico Dal Bo, Speaker

Giulio Mariotti, Speaker

Gianmarco Braghi, Speaker

This panel aims at conducting a broad, *longue-durée* historical-religious analysis of collapses and crises in the history of the Abrahamic religions, and the closely-related religious discourses of legitimation and delegitimation of power. The term “collapses” refers to sudden and traumatic changes that necessitate a revision of positions and impact the life of a society.

Actually, it’s well known that the collapse is not a sudden event, but could be faced as a long term process segmented in several stages. This process could be divided in four main phases: a) before the collapses; b) during the collapses; c) immediately after the collapses; d) a distance from the collapses. It is not always suitable to classify the available sources on the basis of this chronological sequence. However, it is possible to identify key issues and problematic junctions within each of these.

The panel would like to consider the most important and well known collapses, which have significant theological-religious implications. Among the most relevant collapses, could be find, for example: the destruction of the Temple of Jerusalem (70); the fall of the Western Roman Empire (476); the fall of Jerusalem (1099 and 1187); the fall of the Mongol Empire (1368); the fall of Constantinople (1453); the fall of Granada (1492); the fall of the Mughal Empire (1858); and the abolition of the Ottoman caliphate (1924). Also other collapses which are not too much studied today could be analyzed.

The aim of this panel is to investigate the “turmoil” and its phases, considering the phenomenon of the prophetism after collapses, and its relationship with the eschatology. The reception and the perception of the collapses will be analyzed from the points of view of the religious authority and communities involved, considering different types of sources (i.e. homilies, public speeches, liturgical writings, letters, sermons, decretals, registers, chronicles, hagiographic sources and devotional practices).

THE FIGURE OF THE SHEPHERD BETWEEN PROPHECY AND ESCHATOLOGY IN GREGORY THE GREAT'S HOMILIES TO EZEKIEL. RESEARCH PERSPECTIVES.

De Lorenzo L.*

FSCIRE ~ Bologna ~ Italy

THE FALL OF THE ISLAMIC UMMA: THE SALVIFIC ROLE OF THE PROPHET IN MUḤAMMAD AL-ĠAZĀLĪ (1917–1996)Badini F.**FSCIRE ~ Palermo ~ Italy***REFRAMING THE END: BALANCING ESCHATOLOGY AND POLITICAL REALITY IN EARLY FATIMID RULE**Favaretto G.**FSCIRE, University of Palermo ~ Palermo ~ Italy***A SNOWBALL IN EGYPT: THE 'URABI REVOLT'S APOCALYPTIC NARRATIVE**Abaddi I.**FSCIRE ~ Palermo ~ Italy***DEFENDING THE OTTOMAN CALIPHATE IN TIMES OF DISTRESS: THE CASE OF ḤASSAN ḤUSNĪ AL-ṬUWAYRĀNĪ (1850-1897)**Cargnelutti F.**FSCIRE ~ Palermo ~ Italy***PROPHETIC INSIGHT IN THE PSYCHOLOGICAL SYSTEM OF IBN AL-SĪD AL-BAṬĀLYAWSĪ**La Sala B.U.**Goethe-University Frankfurt ~ Frankfurt ~ Germany***THE FALL OF JERUSALEM (70 CE) IN THE BABYLONIAN TALMUD. HISTORICAL AND THEOLOGICAL PERSPECTIVES**Ravasco A.**Università degli Studi di Palermo ~ Palermo ~ Italy***STRAIGHT FROM THE DONKEY'S MOUTH: ANIMALS AND (THE END OF) PROPHECY**Dal Bo F.**University of Modena and Reggio Emilia ~ Reggio Emilia ~ Italy***THE TRAUMA IMAGINATION: THE "WOMAN IN LABOR" BETWEEN PROPHECIES AND VISIONS**Mariotti G.**Fondazione per le Scienze Religiose ~ Bologna ~ Italy***"RETROSPECTIVE" PROPHECY AND THE HISTORICIZATION OF THE FRENCH WARS OF RELIGION**Braghi G.**University of Palermo | FSCIRE ~ Palermo ~ Italy*

445 PRISON AS 'LOCUS THEOLOGICUS': CONTEXTS, PRACTICES, THEOLOGICAL INSIGHTS

Marco Giovannoni, Proponent

Fausto Arici, Proponent

Martina Castaldini, Chair

Fabrizio Mandreoli, Proponent

Fabrizio Mandreoli, Speaker

Marco Bernardoni, Speaker

Riccardo Merighi, Speaker

Clara Donini, Speaker

Marco Giovannoni, Speaker

Giovanni Ibba, Speaker

The panel proposes a reflection starting from a series of experiences in a large prison in Northern Italy over the past four years. Among these, focus will be put on the following: a) an annual workshop on reading literary texts in a framework of philosophical and religious questioning; b) an experience of university-level study of religious sciences in a pluralistic and multi-religious context.

A series of contextual elements and possible theological insights emerging from these experiences will be highlighted: (a) contextual elements - institutional and existential, related to the complex and often, in Italy, dramatic reality of detention; (b) some theological, philosophical and anthropological assumptions (Illich, Latour, De Certeau) on the basis of which the presented experiences were moulded; (c) reflections on the method and place of an extroverted theological reflection; (d) issues linking the practice of exegesis with the type of work with detained persons; and (e) some overall considerations on the renewal of theological practices and institutions.

The panel foresees the possibility of debate between an external panelist and the attending audience.

THEOLOGY, THEOLOGICAL TOPOLOGY AND PRISON

Mandreoli F.*^[1], Bernardoni M.^[2]

^[1]*Istituto di Ricerca in Scienze delle Religioni (Facoltà Teologica dell'Italia Centrale) ~ Florence ~ Italy*, ^[2]*Biblioteca Dehoniana ~ Bologna ~ Italy*

EXPERIENCES OF THE OBSERVATION AND (THEOLOGICAL) INVOLVEMENT WITHIN THE REALITY OF A PENITENTIARY FACILITY

Merighi R.*, Donini C.

Centro Ricerche Insight Aps ~ Bologna ~ Italy

CHALLENGES FOR THEOLOGICAL RESEARCH FROM CONTEXTS

Giovannoni M.*

Istituto Superiore di Scienze Religiose della Toscana ~ Florence ~ Italy

HERMENEUTICS, CONFLICT OF NARRATIVES AND DETENTION

Ibba G.*

Istituto Superiore di Scienze Religiose della Toscana ~ Florence ~ Italy

447 NEGATIVE NATURAL THEOLOGY: GOD AND THE LIMITS OF REASON

Christopher Insole, authorAMC

Judith Wolfe, Speaker

Lexi Eikelboom, Speaker

Benjamin DeSpain, Speaker

Oliver Keenan, Speaker

Philip McCosker, Chair

Benjamin DeSpain, Proponent

How can we live in harmony with the universe, and not just in it? What is it to feel at home in the world?

'Negative Natural Theology' engages with sites in contemporary thinking, where the concept of the divine beckons, or looms, but also, perhaps, repels, or hides. It asks 'what is at stake' in the decision (if it is that) to talk about God and the divine, or not to do so, with a wide and deep curiosity about what this might include: reasons and arguments, certainly, but also more biographical, intuitive, and affective dimensions, including imagination, and feelings about what is valuable. Also relevant are unconscious drives and factors, and undercurrents of motivation and yearning. Concepts can convince, or fail to convince, but, also, they can attract and repel.

The book draws on theology, anthropology, literature, and philosophy, engaging with analytical and continental post-Kantian sources, and treating individual thinkers such as Immanuel Kant, William James, Carl Jung, Josiah Royce, Karl Rahner, Albert Camus, Saul Kripke, Thomas Nagel, Derek Parfit, Tanya Luhrmann, Mathew Engelke, Karen Kilby, Judith Wolfe, and Janet Soskice, as well as cultural movements such as modern paganism, new atheism, and humanism.

'Natural theology' involves speaking about God, using the resources of 'reason alone'. 'Negative theology' is concerned with the ways in which some types of reasoning might run out, without this necessarily being an ending. Negative Natural Theology involves thinking about God, in the light of, and under the shadow of, limits, tensions, and fragmentations in our lives, with the question of what is at stake never far from the surface.

NEGATIVE NATURAL THEOLOGY: GOD AND THE LIMITS OF REASON

Insole C.*^[1], Wolfe J.^[2], Eikelboom L.^[3], Despain B.^[3], Keenan O.^[4], Mccosker P.^[3], Despain B.^[2]

^[1]Durham University ~ Durham ~ United Kingdom, ^[2]University of St Andrews ~ St Andrews ~ United Kingdom, ^[3]Australian Catholic University ~ Melbourne ~ Australia,

^[4]University of Oxford ~ Oxford ~ United Kingdom

448 TRINITY AND THE BODY: A SYSTEMATIC- PRAXEOLOGICAL APPROACH

Zoe Boyle, Chair
Zoe Boyle, Proponent
Henrique Mata de Vasconcelos, Chair
Henrique Mata de Vasconcelos, Proponent
Ángel F Méndez Montoya, Speaker
Haddy Bello, Speaker
Pilira Zapita, Speaker
Rita Grassi, Speaker
Marie-Claire Klassen, Speaker
Pavol Bargár, Speaker
Henrique Mata de Vasconcelos, Speaker
Zoe Boyle, Speaker
Georgi Mitov, Speaker
Alex Villas Boas, Speaker
Silviu Chivu, Speaker
Marjolaine Legros-Hoffner, Speaker
Whitney Harper, Speaker
Piotr Baczyk, Speaker

Surely, the Trinity is the core of Christian faith. Despite the incarnated second person of the Trinity, the human body has been long undervalued, neglected, and sidelined throughout the history of Christianity and continues through to the present. While there are a variety of causes, the significant influence of Gnosticism plays a disproportionate role. That being said, one of the most precious aspects of the Christian gospel (and, according to Merleau-Ponty, its precious originality) is its appreciation of corporeity, specifically on account of the mystery of the Incarnation. If the Trinity and the appreciation of the body are two fundamental tenets of the Christian faith, it is surprising that there has not yet been a theological treatise which precisely treats the relation between the Trinity and the Body. While this is a rich opportunity, two topics of such theological depth have the potential to cover a vast multitude of topics. The aim of this panel covers this important and unexpected gap through a systematic-praxeological discussion, developing reflections on the interface between the Trinity and the Body through a range of contemporary lenses.

The panel "Trinity and Body, 1" is part of a book scheduled for publication in 2026 as part of Brill's Studies in Theology and Religion (STAR) series. In this panel, some of the book's chapter authors will present and discuss their ongoing research. The book itself is the result of a long and fruitful partnership between FAJE (Brazil) and KU Leuven (Belgium), and includes contributions from academic friends around the globe. We welcome submissions of papers that explore the relationship between the Trinity and the Body.

KENOSIS AND KINESIS: TRINITARIAN PERICHORETIC DANCE OF AN ETERNALLY EROTIC AND AGAPEIC LOVE

Méndez Montoya Á.F.*

Universidad Iberoamericana, Mexico ~ Mexico City ~ Mexico

TRINITARIAN UNFOLDING OF BEING AND THE VALUE OF CORPOREALITY IN EDITH STEIN: ANTHROPOLOGICAL CONTRIBUTIONSBello H.**Pontificia Universidad Católica de Chile, Chile ~ Santiago ~ Chile***OF EARTH: A FULLY EMBODIED SPIRITUALITY**Zapita P.**King's College London, UK ~ London ~ United Kingdom***THE HUMAN DIMENSION IN RAIMON PANIKKAR'S COSMOTHEANDRIC VISION: A TRINITARIAN EXPERIENCE OF THE BODY**Grassi R.**École Pratique des Hautes Études ~ Paris ~ France***PALESTINIAN LIBERATION THEOLOGY IN THE CONTEXT OF GAZA: "GOD UNDER THE RUBBLE"**Klassen M.**KU Leuven ~ Leuven ~ Belgium***PNEUMATOLOGY: THE HOLY SPIRIT AND THE FLOURISHING OF CREATION**Bargár P.**Charles University ~ Prague ~ Czech Republic***COLLECTIVE ETHICS AS AN IMAGO TRINITATIS**Mata De Vasconcelos H.**FAJE, Brazil/KU Leuven, Belgium ~ Belo Horizonte ~ Brazil***THE VIRGIN MOTHER: THE POLITICS OF MARY'S BODY WITH FOUCAULT'S HISTORY OF SEXUALITY**Boyle Z.**KU Leuven ~ Leuven ~ Belgium***UNITED IN THE TRINITY, RESURRECTED IN THE BODY: THE TREATMENT, REPRESENTATION, AND VENERATION OF THE HUMAN BODY AFTER DEATH**Mitov G.**Austrian Academy of Sciences / University of Vienna ~ Vienna ~ Austria***THE BODY AND THE TRINITY: ANTI-TRAGEDY AND POLITICAL SPIRITUALITY IN VLADIMIR KOROLENKO'S THE DREAM OF MAKAR**Villas Boas A.**Universidade Católica Portuguesa, CITER - Research Centre for Theology and Religious Studies ~ Lisbon ~ Portugal*

**TRINITY AND POLITICS: THE RECEPTION OF JOHN ZIZIOULAS' TRINITARIAN
THEOLOGY IN CONTEMPORARY ORTHODOX POLITICAL THEOLOGIES**

Chivu S.*

KU Leuven ~ Leuven ~ Belgium

**A POSSIBLE THREAT TO THE TRINITY: CONSEQUENCES OF REDEMPITIVE HUMAN
SUFFERING EMERGING FROM DEVOTIONAL PRACTICES**

Legros-Hoffner M.*

L'Université de Fribourg and KU Leuven ~ Fribourg ~ Switzerland

**FETISHIZING THE TRINITY: A FEMINIST READING OF THE SACRAMENT-FETISH
DIVIDE**

Harper W.*

KU Leuven ~ Leuven ~ Belgium

E. STEIN'S TRINITARIAN ANTHROPOLOGY

Baczyk P.*

UCL ~ London ~ United Kingdom

449 THE TRANSFORMING POWER OF THE HOLY SPIRIT

Pablo Arteaga Echeverría, Proponent
Pablo Arteaga Echeverría, Chair
Pablo Arteaga Echeverría, Speaker
SR MAGDALENE (MELISSA) EITENMILLER (OP), Speaker
Marystella Ramirez Guerra, Speaker
Lucas Buch, Speaker
Dominic White, Speaker
Tina Lasquety, Speaker

Christian Revelation shows the influence of the presence and the action of the Holy Spirit in the World, Society and the Church. No matter how hidden it might seem, theology knows about this divine transforming power that is at work everywhere. In this panel we aim to deepen our understanding of the role and dynamism of the life-giving Spirit of God in different areas of theology, searching to make more evident the many positive transformations He brings out to our cultures and societies.

THE TRANSFORMING DYNAMISM OF THE HOLY SPIRIT IN ESCHATOLOGY

Arteaga Echeverría P.*

Pontificia Universidad Católica de Chile ~ Santiago ~ Chile

HOPE DOES NOT CONFOUND: THE DIVINIZING CHARITY OF THE HOLY SPIRIT

Eitenmiller (op) S.M.(.*

PONTIFICAL UNIVERSITY OF ST THOMAS AQUINAS (ANGELICUM) ~ Rome ~ Italy

HOLY SPIRIT, VIRTUES, AND COMMUNITY: A DOMINICAN CASE STUDY

Ramirez Guerra M.*

Blackfriars Hall, University of Oxford ~ Oxford ~ United Kingdom

THE ROLE OF THE HOLY SPIRIT IN HUMAN ACTION AND IN THE TRANSFORMATION OF THE WORLD, ACCORDING TO THE THEOLOGY OF S. BULGAKOV

Buch L.*

UNIVERSITY OF NAVARRA ~ Navarra ~ Spain

THE HOLY SPIRIT AND DIVINE WISDOM

White D.*

Blackfriars Hall, Oxford, and Margaret Beaufort Institute of Theology, Cambridge ~ Oxford ~ United Kingdom

**TRANSFORMING POWER IN A TIME OF RUPTURE: HILDEGARD OF BINGEN AND A
PNEUMATOLOGICAL-BASED SPIRITUALITY**

Lasquety T.*

Universität Hamburg ~ Hamburg ~ Germany

45 (RE)AFFIRMING DEATH: MATERIAL AND IMMATERIAL APPROACHES TO DEATH AND DYING

Rebecca Sabatini, Proponent
Antonio Pio Di Cosmo, Proponent
Accursio Graffeo, Proponent
Rebecca Sabatini, Chair
Antonio Pio Di Cosmo, Chair
Accursio Graffeo, Chair
Antonio Pio Di Cosmo, Speaker
Tommaso Ropelato, Speaker
Rebecca Sabatini, Speaker
Nicolò Germano, Speaker
Márk Nemes, Speaker
Lukasz Byrski, Speaker
Laura Ballestrazzi, Speaker
Stamatis Zochios, Speaker
Accursio Graffeo, Speaker
Marco Martino, Speaker
Eleonora D'Agostino, Speaker
Miriam Leal, Speaker
Sybille Fritsch-Oppermann, Speaker
Giustina Benedetta Baron, Speaker
Donghyung Lee, Speaker
Michaël Borgen-Nielsen, Speaker

Is Death, nowadays, still pornographic (cfr. G. Gorer, "The Pornography of Death", «Encounter», 5(4), 1955, 49-52)? Or does it have a new undeniable, prismatic and productive role in contemporary society? Which are the characteristics and the configurations of its, elusive or concrete, presence in today's interconnected world? And what are the features of the still very strong echoes of its past understandings? Encouraging transdisciplinary and cross-cultural analysis on material and immaterial approaches to death and dying, the panel aims to create an open discussion on thanatopraxis, rituals and socio-cultural attitudes in a synchronic and historical perspective, while also giving space to theoretical reflections on the relationship with death, end of life and mortality.

From the socio-material and spatial turns to the newest digital outlooks, while still embracing longstanding academic and methodological attitudes towards ethical and religious consideration of the topic, we wish to explore the theme in all its width, to challenge conceptual boundaries and theoretical postures, addressing the intersections between death and beliefs, death and spirituality, death and politics/institutions, death and technology, death and cultural heritage.

THE FUNERAL OF THE BASILEUS IN 9TH AND 10TH CENTURY. RITUAL HANDLING OF THE CORPSE AND MATERIAL CULTURE OF DEATH

Di Cosmo A.P.*

University of Modena and Reggio Emilia - ISACCL Bucarest ~ Reggio Emilia ~ Italy

SELF-DETERMINATION AND ALGORITHMIC AUTHORITY: CAN AI RESHAPE END-OF-LIFE DECISION-MAKING?Ropelato T.**University of Turin - Bruno Kessler Foundation ~ Trento ~ Italy***OBSERVING CORPSES. WHEN THANATOURISM MEETS RELIGIOUS HERITAGE**Sabatini R.**University of Turin - Bruno Kessler Foundation ~ Turin ~ Italy***THE PHILOSOPHER, THE DEATH**Germano N.**University of Genoa ~ Genoa ~ Italy***NARRATIVE RE-INTERPRETATION OF DEATH - A CASE STUDY OF FALCO TARASSACO**Nemes M.**Hungarian Academy of Arts, Research Institute of Art Theory and Methodology ~ Budapest ~ Hungary***WHO IS THE DEAD: THE BODY OR THE SPIRIT? THE MESSAGES TO THE DEAD AND THROUGH THE DEAD MAINLY IN ANCIENT CULTURES**Byrski L.**Jagiellonian University in Kraków ~ Kraków ~ Poland***THE "A" WORD. ABORTION, CATHOLIC CHURCH AND IL GIARDINO DEGLI ANGELI PROJECT. AN ITALIAN CASE STUDY.**Ballestrazzi L.**University of Modena and Reggio Emilia/University of Bari ~ Modena ~ Italy***NAVIGATING THE AFTERLIFE: THE PREPARATION OF THE DECEASED FOR INTEGRATION INTO THE TOPOGRAPHY OF THE OTHERWORLD IN SOUTHEASTERN AND EASTERN EUROPE**Zochios S.**Hellenic Folklore Research Centre - Academy of Athens ~ Athens ~ Greece***TO DIE OR NOT TO DIE: HOW AI-RELATED NEW RELIGIOUS MOVEMENTS ADDRESS THIS DILEMMA**Graffeo A.**University of Zurich - University of Turin - Bruno Kessler Foundation ~ Zurich - Turin - Trento ~ Italy***FROM BIOLOGICAL TO SYMBOLIC DEATH: THE END OF THE ITALIAN COMMUNIST PARTY**Martino M.**Scuola Normale Superiore ~ Pisa ~ Italy*

SKULLS & BONES. ART, OCCULTURE, SPIRITUALITY AND DEATH

D"Agostino E. *

SIMBDEA | Italian Society for Museum and Heritage Anthropology ~ Rome ~ Italy

IN THE EXISTENTIAL DIMENSION OF RELIGIONS, LOVE WINS THE ONTOLOGICAL BATTLE OF MIRACLE AND DEATH

Leal M. *

University Center of Brazilian, Maternal-infant Hospital of Brazilian, Catholic University of Brazilian ~ Brasília ~ Brazil

EROS AND DEATH: ROMANTIC STATUES ON EUROPEAN GRAVEYARDS

Fritsch-Oppermann S. *

TU CLAUSTHAL ~ Clausthal/Petershagen ~ Germany

POST-SOVIET NECROPOLITICS: RE-THINKING GIORGIO AGAMBEN'S "BARE LIFE" THROUGH THE PRISM OF RUSSIAN COSMISM

Baron G.B. *

DREST UNIMORE, UNIVERSITY OF TARTU ~ TURIN ~ Italy

IMMORTALITY, ARS MORIENDI, AND LIVING WELL: A THEOLOGICAL CRITIQUE OF LIFE EXTENSION TECHNOLOGIES AND THE ART OF DYING

Lee D. *^[1], Borgen-Nielsen M. *^[2]

^[1]Yale University ~ New Haven ~ United States of America, ^[2]University of Copenhagen ~ Copenhagen ~ Denmark

450 CHRISTIAN IMAGINATIONS OF THE RELIGIOUS OTHER: A HISTORY OF RELIGIONIZATION

Marianne Moyaert, authorAMC

Sebastian Pittl, Chair

Lea Schlenker, Proponent

Amina Nawaz, Chair

Lea Schlenker, Chair

Amina Nawaz, Proponent

Marianne Moyaert, Speaker

Sebastian Pittl, Proponent

Claire Gallien, Speaker

Elisabeth Migge, Speaker

Katharina Zimmermann, Speaker

The study of the complex ways in which the creation of Christian normativity is linked to the production of non-Christian "others" through codependent processes of religious selfing and othering lies at the heart of Marianne Moyaert's study "Christian Imaginations of the Religious Other. A History of Religionization." Through examining the discursive fabrication and separation of "good" ("true," "pure," "healthy," "sincere," "liberal," ...) religion from "bad" ("false," "impure," "pernicious," "dangerous," "fanatic," ...) religion amidst asymmetrical power relations it traces the genealogies of patterns that still inform the modes of perceiving, judging and dealing with religious differences in (post)secular Western societies. In the panel senior and junior scholars engaged in interreligious and intercultural dialogue settings will engage with the argument of the book from the perspective of different denominational, religious, and disciplinary backgrounds. The focus will be on the theoretical framework of the book as well as on discussing how patterns of religionization play out in different social, historical, and cultural settings, thereby intermingling with a variety of other forms of "othering" (race, gender, class, handicap etc.).

CHRISTIAN IMAGINATIONS OF THE RELIGIOUS OTHER: A HISTORY OF RELIGIONIZATION

Moyaert M.^[1], Pittl S.^[2], Schlenker L.^[2], Nawaz A.^[3], Schlenker L.^[2], Nawaz A.^[3], Moyaert M.^[1], Pittl S.^[2], Gallien C.^[4], Migge E.^[2], Zimmermann K.^[2]

^[1]KU Leuven ~ Leuven ~ Belgium, ^[2]University Tübingen ~ Tübingen ~ Germany, ^[3]Boğaziçi University ~ Istanbul ~ Turkey, ^[4]Cambridge Muslim College & Divinity Faculty, Cambridge University ~ Cambridge ~ United Kingdom

451 MUSLIM AND CATHOLIC EXPERIENCES OF NATIONAL BELONGING IN FRANCE: RETHINKING BOUNDARIES, INEQUITIES, AND FAITH IN THE REPUBLIC

Carol Ferrara, Proponent
Carol Ferrara, authorAMC
Carol Ferrara, Speaker
Dorjana Bojanovska Popovska, Speaker
Jocelyne Cesari, Speaker
Carol Ferrara, Chair
Farah Hasan, Speaker

This author-meets-critics panel will bring together scholars of secularism and Islam in Europe to discuss the recent book, *Muslim and Catholic experiences of national belonging in France* (Bloomsbury, 2024, Islam of the Global West series).

This book juxtaposes experiences of national identity and belonging among French Muslims and Catholics respectively in order to examine the causes and dynamics of minority marginalization in plural secular societies. Drawing upon extensive ethnographic fieldwork across France within spaces of religious education and interfaith dialogue, the book illustrates the inequities between Muslim and Catholic citizens in opportunities for national belonging, political and civic engagement, and institution-building. This reexamination of Muslim exclusion against the backdrop of Catholic inclusion calls into question popular explanations for minority marginalization – especially those that blame non-adherence to French Republican principles or the exclusionary power of secular discourse.

Instead, author Carol Ferrara argues that the boundaries of French belonging are policed by *francité* -a tacit national imaginary ideal-type that draws upon and reproduces national cognitive biases and undermines the French republican values of secularism, equality, liberty, and fraternity. Given the central role of *francité* in the politics of belonging, Ferrara suggests that paths toward greater pluralism in France and beyond lie in the reframing of national identity narratives and reimagining the inclusive potential of secular democratic values.

MUSLIM AND CATHOLIC EXPERIENCES OF NATIONAL BELONGING IN FRANCE: RETHINKING BOUNDARIES, INEQUITIES, AND FAITH IN THE REPUBLIC

Ferrara C.^[1], Ferrara C.^{*[1]}, Ferrara C.^[1], Popovska D.B.^[2], Cesari J.^[3], Ferrara C.^[1], Hasan F.^[4]

^[1]Emerson College ~ Boston ~ United States of America, ^[2]CEU Democracy Institute ~ Budapest ~ Hungary, ^[3]Harvard Divinity School ~ Cambridge ~ United States of America, ^[4]Humboldt University Berlin, Transformative Religion (International Research Training Group) ~ Berlin ~ Germany

458 RELIGION AND TRANSFORMATION IN AFRICA: A MULTIFACETED PERSPECTIVE

Mary Getui, Proponent
Mary Getui, Chair
Mary Getui, Speaker
Philomena Njeri Mwaura, Speaker
Innocent Maganya, Speaker
Francis Zangairai, Speaker
Mpumelelo Moyo, Speaker
Helen Nambalirwa Nkabala, Speaker
Veneranda Mbabazi, Speaker
Xolani Sakuba, Speaker
Alessandro D'Antone, Speaker
Ilaria Macconi Heckner, Speaker
Francesco Cargnelutti, Speaker

This panel on “Religion and Transformation in Africa: A Multifaceted Perspective”, is part of the inaugural discussions and motifs of the African Academy of Religion. It is a recognition of the diverse, double edged and dynamic reality of the presence and multi-prong manifestation of religion in the continent, over the ages; and the subsequent and consequent changes and transformation in individuals and other key institutions in the society, indeed in the life of the vast and historically rich continent.

WHAT WAS AND WHAT IS, AFRICAN INDIGENOUS VALUES, SYSTEMS AND STRUCTURES VERSUS CHRISTIANITY

Getui M.*

Catholic University of Eastern Africa ~ Nairobi ~ Kenya

AFRICAN INITIATED CHRISTIANITY AND SOCIAL TRANSFORMATION IN AFRICA: AN EXAMINATION OF SELECTED CHURCHES

Njeri Mwaura P.*

Kenyatta University ~ Nairobi ~ Kenya

INTERRELIGIOUS DIALOGUE FOR PEACEBUILDING AND SOCIAL COHESION: A CASE STUDY OF THE COAST INTERFAITH COUNCIL OF CLERICS IN MOMBASA COUNTY, KENYA

Maganya I.*

Tangaza University College ~ Nairobi ~ Kenya

PENTECOSTAL CHARISMATIC INFLUENCE AND IMPACT IN SOCIO-ECONOMIC TRANSFORMATION AND NATION BUILDING: SPECIAL REFERENCE TO UNITED FAMILY CHURCH INTERNATIONAL (UFIG) OF PROPHET EMMANUEL MAKANDIWA IN ZIMBABWE

Zangairai F.*

Arrupe Jesuit University ~ Harare ~ Zimbabwe

ZIMBABWE CHRISTIAN WOMEN'S EXPERIENCE OF LEADERSHIP IN THE CHURCH

Moyo M.*

Arrupe Jesuit University ~ Harare ~ Zimbabwe

EXAMINING THE ROLE OF RELIGION IN SOCIO-ECONOMIC DEVELOPMENT

Nambalirwa Nkabala H.*, Mbabazi V.*

Makerere University ~ Kampala ~ Uganda

A (... N EDUCATIONAL) REFLECTION ON CHRISTIAN (SOCIAL) ETHICS AS A CATALYST OF SOCIAL TRANSFORMATION

Sakuba X.*

University of KwaZulu-Natal ~ Durban ~ South Africa

VEREAD: BRIDGING CULTURES AND FAITHS THROUGH VIRTUAL EXCHANGES IN EU-AFRICA RELIGIOUS DIALOGUE

D'Antone A.*^[1], Macconi Heckner I.*^[2], Cargnelutti F.*^[2]

^[1]Università di Modena e Reggio Emilia ~ Reggio Emilia ~ Italy, ^[2]Fondazione per le Scienze Religiose (FSCIRE) ~ Bologna ~ Italy

467 ENTER-EXIT: EXPLORING THE SOCIAL AND LEGAL FRAMEWORKS OF RELIGIOUS TRANSITIONS

BASIRA HUSSEN, Proponent
ALESSANDRA VIANI, Proponent
Vincenzo Pacillo, Chair
Vanja-Ivan Savic, Speaker
Ludovica Decimo, Speaker
Daniele Ferrari, Speaker
Basira Hussen, Speaker
Alessandra Viani, Speaker

The ENTER/EXIT project explores the legal, social, and cultural dimensions of entering and exiting religious denominations, with a focus on their impact on fundamental rights, religious freedom, and personal identity. It examines three key areas:

1. Entry into Religious Denominations:

Analyzing conversion laws in Abrahamic faiths, the research highlights issues of genuine versus simulated conversion, coercion, and the tension between religious norms and civil rights.

2. Exit from Religious Denominations:

Investigating apostasy and excommunication, it addresses the personal, social, and legal repercussions of leaving a faith, particularly in restrictive religious systems.

3. Protecting Religious Freedom:

The study evaluates legal tools for fostering transparent processes and promoting interreligious dialogue to support pluralism and coexistence.

The project aims to reconcile doctrinal authority with individual freedoms, advancing understanding of religious dynamics in diverse societies.

ONCE CATHOLIC, ALWAYS CATHOLIC OR UNUM BAPTISATUM SEMPER BAPTISATUM: ERASURE FROM THE CHURCH BOOKS AND POTENTIAL DEMANDS OF GDPR

Savic V.*

Catholic University of Croatia ~ Zagreb ~ Croatia

APOSTASY AND RELIGIOUS CONVERSIONS IN THE DIGITAL AGE SOCIAL IMPLICATIONS AND LEGAL CHALLENGES IN AN INTERCONNECTED WORLD

Decimo L.*

Università degli Studi di Sassari ~ Sassari ~ Italy

RELIGIOUS CONVERSION IN THE INTERNATIONAL PROTECTION: A NEW TEST FOR NEGATIVE RELIGIOUS FREEDOM?

Ferrari D.*

Università del Piemonte Orientale ~ Alessandria Novara Vercelli ~ Italy

THE LIMITS OF TESTAMENTARY FREEDOM: RELIGIOUS CONVERSION AND PRIVATE AUTONOMY

Hussen B.*

Università di Modena e Reggio Emilia ~ Modena ~ Italy

CHANGING RELIGION AND CHILDREN'S RIGHTS

Viani A.*

Sapienza Università di Roma ~ Roma ~ Italy

469 PUTTING "SACRED ECOLOGIES" INTO PRACTICE. CONCRETE EXAMPLES OF RELIGIOUS INVOLVEMENT IN PROMOTING ENVIRONMENTAL SUSTAINABILITY

Rossella Bottoni, Chair
Chiara Lapi, Chair
Enrica Martinelli, Chair
Maria Cristina Ivaldi, Proponent
Chiara Lapi, Speaker
Maria Cristina Ivaldi, Speaker
Marta Tigano, Speaker
Piercamillo Falivene, Speaker
Sofia Osnato, Speaker
Rossella Bottoni, Speaker
Enrica Martinelli, Speaker
Elena Tamburini, Speaker
Mariangela Galluccio, Speaker
Fabio Balsamo, Speaker
Kammarti Bochra, Speaker
beatrice serra, Speaker

This panel aims to continue the research previously presented at the EuARe Conference 2023. In the current context, the theme of "sacred ecologies" will be prominently explored through the lens of practical solutions envisioned or implemented by religions, particularly those within the Abrahamic tradition, but not limited to them.

The underlying principle for these actions is the imperative to safeguard and protect the Earth and its biodiversity, for the sake of future generations, recognising it as the common home of all humankind. This intent is emphasised by various precepts and rules, enshrined in the sacred texts and their authoritative sources. The objective of this research is to examine the active engagement of religions in promoting social and cultural change related to environmental sustainability.

The analysis will prioritise actions and initiatives, implemented at both national and local levels, which embody concrete and virtuous practices. Activities and practices encompassing, for instance, the stewardship of religious cultural heritage, sacred spaces, and religious rituals, including pilgrimages and religious routes, as well as the public engagement of religions in the transition to sustainable energy, in accordance with the objectives outlined in the 2030 Agenda for Sustainable Development and the 17 Sustainable Development Goals (SDGs), which were ratified by the UN General Assembly in 2015.

Submissions are welcome from up to four junior and senior scholars in the fields of Law and Religion and any related disciplines.

THE "LAUDATO SI' MOVEMENT". A MODEL OF CONCRETE IMPLEMENTATION OF THE PAPAL MAGISTERIUM

Lapi C. *

University of Campania Luigi Vanvitelli ~ Caserta ~ Italy

**RELIGIOUS PATHWAYS BETWEEN LAW AND ENVIRONMENTAL SUSTAINABILITY.
THE ITALIAN CASE**Ivaldi M.C.**University of Campania Luigi Vanvitelli ~ Caserta ~ Italy***RELIGIOUS CULTURAL HERITAGE AND ABANDONED SACRED PLACES: PROSPECTS
FOR REUSE COMPATIBLE WITH A CIRCULAR ECONOMY AND SUSTAINABLE
DEVELOPMENT**Tigano M.**University of Messina ~ Messina ~ Italy***“TO BREATHE, TO BE”. ENVIRONMENTAL ECUMENISM AND GREEN THEOLOGY IN
BARTHOLOMEW I: PATHWAYS AND INITIATIVES”**Falivene P.**University of Ferrara ~ Ferrara ~ Italy***ENVIRONMENT AND SUSTAINABILITY IN MUSLIM-CHRISTIAN DIALOGUE IN THE
CONTEXT OF UNEP’S FAITH FOR EARTH 2023 INITIATIVE**Osnato S.**University of Ferrara ~ Ferrara ~ Italy***THE PILGRIMAGE TO MECCA: GOOD PRACTICES FOR AN ECO-FRIENDLY HAJJ**Bottoni R.**University of Trento ~ Trento ~ Italy***A SUSTAINABLE WORLD. ENVIRONMENTAL PROTECTION IN JEWISH TRADITION**Martinelli E.**University of Ferrara ~ Ferrara ~ Italy***TIMES OF CRISIS, TIMES OF CHANGE: IS ENVIRONMENTAL SUSTAINABILITY EVEN
POSSIBLE? AN ANALYSIS OF THE NATURAL CAPITAL FROM AGENDA 2030 TO THE
DYNAMICS OF SUSTAINABILITY**Tamburini E.**University of Ferrara ~ Ferrara ~ Italy***“I AM THE VINE, YOU ARE THE BRANCHES” (JN 15:5): THE “SYNODAL” ECOLOGY
OF THE DICASTERY FOR PROMOTING INTEGRAL HUMAN DEVELOPMENT AT THE
HOLY SEE.**Galluccio M.**University of Messina ~ Messina ~ Italy*

**RELIGIOUS CORPORATIONS AND ENVIRONMENTAL SUSTAINABILITY AFTER THE
THIRD SECTOR REFORM: THE CONTRIBUTION OF RELIGIOUS ETS TO GREEN
RELIGIOUS TOURISM AND RENEWABLE ENERGY COMMUNITIES**

Balsamo F.*

University of Naples, Federico II, Department of Law ~ Naples ~ Italy

ISLAMIC PIETY, ENTREPRENEURSHIP AND ECO-CITIZEN COMMITMENTS

Bochra K.*

Research fellow Cespra EHESS ~ Paris ~ France

**RELIGIOUS FREEDOM AND INDIGENOUS PEOPLES: RELIGIOUS BELIEFS AS AN
INSTRUMENT OF TERRITORIAL PROTECTION**

Serra B.*

Sapienza ~ Roma ~ Italy

470 CONSPIRACY THEORIES AS DISCURSIVE PRACTICES OF RACISM AND ANTICOLONIALISM

Silvia Cristofori, Proponent
Luca Ferracci, Proponent
Elena Mazzini, Proponent
Federico Ruozzi, Chair
Silvia Cristofori, Speaker
Luca Ferracci, Speaker
Elena Mazzini, Speaker
Massimiliano Proietti, Speaker
Heidi Campana Piva, Speaker
Claire Maligot, Speaker

This open panel is the result of a collaboration between the Foundation for Religious Sciences (FSCIRE, Bologna), the Jean Monnet research project "Freedom of Religion and Right to Information – FreeBeRI" (Link Campus University, Rome), and the research project "Towards a History of Italian Antisemitism (1870–2022): Rhetorics, Narratives, Conspiracies" (PRIN 2022 PNRR, Ca' Foscari University of Venice).

The central theme on which the convenors invite paper proposals focuses on the emergence, development, and dissemination of conspiracist discursive practices within various religious traditions. Particularly welcome are proposals that explore conspiracy theories as:

- forms of hate speech in antisemitic and racist propaganda in contemporary era;
- conspiracist interpretations of power relations in colonial and post-colonial contexts;
- conspiracy theories and historiographical interpretations;
- European and American right-wings, religious cultures and identities;
- the legacies of Vatican II: anti-Conciliarism and traditionalist cultures in recent times.

MISSIONARIES, VAMPIRES, WITCHES: CONSPIRACY THEORIES AND SPIRITUAL ACTIONS IN THE COLONIAL SITUATION IN SUB-SAHARAN AFRICA

Cristofori S.*

Link Campus University - FSCIRE ~ Rome ~ Italy

JESUITS, PROTESTANTS, AND THE US GOOD NEIGHBOR POLICY DURING THE YEARS OF "LA VIOLENCIA" IN COLOMBIA (1948-1958)

Ferracci L.*

University of Modena Reggio Emilia - FSCIRE ~ Bologna ~ Italy

ANTI-CONCILIAR CULTURES BETWEEN RADICALIZATION AND THE QUEST FOR IDENTITY IN POSTMODERN SOCIETY

Mazzini E.*

University of Ca' Foscari ~ Venice ~ Italy

FROM VATICAN II TO TRUMP'S USA: RACIST DISCOURSE IN THE ULTRA-CONSERVATIVE CATHOLIC NARRATIVE

Proietti M.*

University of Modena Reggio Emilia - FSCIRE ~ Bologna ~ Italy

A CASE STUDY OF THE EURABIA CONSPIRACY THEORY AND ANTI-MUSLIM DISCOURSE ON RADICAL TELEGRAM GROUPS

Campana Piva H.*

University of Turin ~ Turin ~ Italy

MEXICAN CATHOLIC TRADITIONALISTS, ITALIAN NEO-FASCISTS AND EGYPTIAN DIPLOMACY: CONSPIRACY THEORIES AT VATICAN II. THE TRANSNATIONAL NETWORKS BEHIND IL COMLOTTO CONTRO LA CHIESA

Maligot C.*

None ~ Lyon ~ France

472 ESOTERICISM AND OCCULT SCIENCES IN ISLAMIC THOUGHT: THEOLOGIAN, EXEGETES, PHILOSOPHERS AND MYSTICS COMPARED

Rosanna Budelli, Proponent
Antonio Cuciniello, Chair
Ivana Panzeca, Chair
Carmela Baffioni, Speaker
Rosanna Budelli, Speaker
Francesco Cargnelutti, Speaker
Elham Ghasemi, Speaker
Ivana Panzeca, Speaker
Rosalia Schimmenti, Speaker

The two terms, esotericism and occult sciences, have in common the idea of a secret knowledge, reserved for initiates, which may refer to philosophical-religious doctrines or to practices and rituals that are usually not well accepted by the set of rules and norms that dominate a society at a given time (the so-called orthodoxy). The contents and the aims of such knowledge may be very different from each other, but, in some cases, they overlap and can be found in movements or authors of diverse backgrounds. Interest in these topics has accompanied the history of Islamic thought from the very beginning, and has transversally involved many disciplines: Qur'anic exegesis, Islamic law, theology, philosophy, history and mysticism.

With this panel, we would like to provide some examples of the breadth of this literature, which has provoked lively debates and interesting reflections among the greatest Muslim scholars of the first centuries of Islam.

Papers will range from the work attributed to the Brethren of the Purity, the *Risāla al-Jāmi'a*, on the 'secret science' (Baffioni), to the Qur'anic commentary on the so-called 'Protective' Suras (nos. 113-114) by Ibn Qayyim al-Jawziyya (Budelli), oracles and divinations in the work of Ibn Zafar al-Ṣiqillī (Cargnelutti), the esoteric aspect of the work of the great Jalāl al-Dīn al-Suyutī (Cuciniello), the treatises on alchemy and magic attributed to Avicenna (Panzeca), the esoteric interpretation of the isolated letters of the Qur'an in Abū al-Qāsim Quṣayrī's commentary (Schimmenti), the accusations of magic levelled at the Prophet Muḥammad in the light of the work of al-Ḥaddād (Ghasemi).

"MASTERS, PUPILS, AND ESOTERICISM IN THE AL-RISĀLA AL-JĀMI'Ā"

Baffioni C. *

The Institute of Ismaili Studies ~ London ~ United Kingdom

"THE COMMENTARY ON THE PROTECTIVE SURAS (AL-MU'AWWIḌATĀNĪ) BY IBN QAYYIM AL-JAWZIYYA (D. 1350)"

Budelli R. *

Fscire ~ Palermo ~ Italy

"DIVINATIONS AND ORACLES IN THE WORK OF IBN ẒAFAR AL-ṢIQLĪ (1104-1170 CA.)"Cargnelutti F.**Fscire ~ Palermo ~ Italy***"JALĀL AL-DĪN AL-SUYŪTĪ THE ESOTERICIST"**Cuciniello A.**Univerisity of Palermo ~ Palermo ~ Italy***"THE ACCUSATION OF SORCERY AGAINST MUḤAMMAD (PBUH) IN EARLY ISLAM: REFLECTIONS ON PROPHETIC AUTHORITY AND OCCULT SCIENCES IN KITĀB 'UYŪN AL-MAJĀLIS"**Ghasemi E.**University of Modena and Reggio Emilia ~ Modena ~ Italy***"AVICENNA'S PSEUDEPIGRAPHIC WORKS ON THE OCCULT SCIENCES IN PERSIANATE CONTEXT"**Panzeca I.**University of Palermo ~ Palermo ~ Italy***"IN THE SIRR (SECRET-CORE) OF THE LETTERS: THE SPIRITUAL INTERPRETATION OF THE QUR'ĀN'S ISOLATED LETTERS IN THE LAṬĀ'IF AL-IṢĀRĀT (THE SUBTLE ALLUSIONS) OF ABŪ L-QĀSIM AL-QUṢAYRĪ."**Schimmenti R.**University of Modena Reggio Emilia ~ Palermo ~ Italy*

473 THEOLOGY ON THE BORDER. THE MEDITERRANEAN, MINORITY IDENTITY AND MIGRATION

Kari Storstein Haug, Proponent
Kari Storstein Haug, Chair
Daniela Lucia Rapisarda, authorAMC
Michael Nausner, Speaker
Luca Ghiretti, Speaker

In this Author Meets Critics panel, Daniela Lucia Rapisarda will present her book "Theology on the Border. The Mediterranean, Minority identity and Migration" (Routledge 2025) and discuss the book with Michael Nausner and Luca Ghiretti. Focusing on the Mediterranean, this book offers a theological hermeneutics from the perspective of the margin/border and a theological hermeneutics of the border. At the core is a case study of the Italian Protestant minority and its engagement with issues of migration. While much of current migration theology is built around the principle of sacralization of the migrant person or 'vertical' association between divinity (God or Jesus) and people on the move, this work offers a 'horizontal' perspective on humanization or recognition of the value of every human being, based on the principle of a shared humanity created in God's image, and a sense of identification, first by people at the margins. This approach seeks to avoid essentializing migrantness and victimhood. Elaborations on the relation between identity and migration are often sustained by exclusionary logics that lead to repressive policies. The book proposes a contextual theological reflection on minority identity that is at its core inclusive. It offers a contribution to theology beyond confessional borders and is open to dialogue with other disciplines, particularly critical border studies.

THEOLOGY ON THE BORDER. THE MEDITERRANEAN, MINORITY IDENTITY AND MIGRATION

Haug K.S.^[1], Haug K.S.^[1], Rapisarda D.L.*^[1], Nausner M.^[2], Ghiretti L.^[3]

^[1]VID Specialized University ~ Stavanger ~ Norway, ^[2]University College Stockholm ~ Stockholm ~ Sweden, ^[3]University of Basel ~ Basel ~ Switzerland

478 SCRIPTURAL REASONING ON TRANSFORMATION: CHRISTIAN AND MUSLIM PERSPECTIVES

Lejla Demiri, Proponent
Claire Gallien, Proponent
Marianne Moyaert, Proponent
Sebastian Pittl, Proponent
Amina Nawaz, Chair
Lea Schlenker, Chair
Lejla Demiri, Speaker
Marianne Moyaert, Speaker
Sebastian Pittl, Speaker
Claire Gallien, Speaker

This panel will focus on Christian and Muslim understandings of 'transformation' through the use of the hermeneutical technique of Scriptural Reasoning (SR). Originating in the early 1990s US interfaith context, the SR is an empirically-tested practice that promotes a reparative reading of scriptures. The panel will include Christian and Muslim theologians and experts who will read, comment and discuss a range of texts from the Bible and the Qur'an, relevant to the theme of 'transformation', be it individual or societal. What is meant by transformation? What are the motivations and resources for transforming human life? How do Christian and Muslim scriptural traditions claim and aim to transform humanity? These and similar questions will be discussed by deploying the method of SR. Each scriptural passage will be briefly introduced by reflecting on the historical context, language, and ways of interpretation. This will be followed by a thorough discussion around the text and its meaning for today's readers, be they Muslim or Christian. This is an occasion of sharing one's own scriptural texts with others, as well as an opportunity to feel welcome to comment on the scriptures of another tradition. Being practiced worldwide in academia (in the form of scholarly activities such as university seminars, workshops, courses, etc.), and beyond (as a public outreach activity in parishes, prisons, schools, etc.), the SR has the capacity to transform the way we 'do' theology in today's globalised world.

ISLAMIC SCRIPTURAL TEXTS ON INDIVIDUAL TRANSFORMATION

Demiri L.*

University of Tuebingen ~ Tuebingen ~ Germany

CHRISTIAN SCRIPTURAL TEXTS ON INDIVIDUAL TRANSFORMATION

Moyaert M.*

KU Leuven ~ Leuven ~ Belgium

CHRISTIAN SCRIPTURAL TEXTS ON SOCIETAL TRANSFORMATION

Pittl S.*

University of Tuebingen ~ Tuebingen ~ Germany

ISLAMIC SCRIPTURAL TEXTS ON SOCIETAL TRANSFORMATIONGallien C.**Cambridge Muslim College & Divinity Faculty, Cambridge University ~ Cambridge ~
United Kingdom*

479 FAITH, REVELATION AND INTUITION IN SOCIAL SCIENCES PERSPECTIVE

AFSR Association Française Sciences Sociales Religions, Proponent

Bochra Kammarti, Chair

Bochra Kammarti, Speaker

Camila Aréâs, Speaker

Daekyung Jung, Speaker

Laurentiu TANASE, Speaker

Since Auguste Comte's epistemological positivism, which presupposed the study of observable facts, the immaterial has mainly been grasped by philosophers, theologians and the so-called "pseudo-sciences". Yet Max Weber's seminal work underlines the importance of studying the religious as ethos and lifestyle, and its influence on the practices of those involved (Weber, 1920). Other forms of the immaterial such as optimism (Luca, 2016, 2018), ethics (De Courcelles, 2008, 2014), emotions (Flam, 2002) or curiosity (Gottlieb, 2018-2023) also play a role. What about faith and intuition? Stemming from the Latin *intuitio* and *intuitus*, intuition is defined as "a direct and immediate knowledge of a truth which presents itself to the mind with the clarity of evidence" whether conscious or unconscious, or the result of reasoning (Pierce, 1978). Interviewed persons identify it as "divine guidance", a "6th sense" or "evidence".

Can intuition be compared with the concept of "Revelation" in monotheistic or animistic religions? From the point of view of sciences and from religious texts, what distinctions are made between the notions of "intuition" and "revelation"? Is "intuition" a secular side of "divine revelation"? If intuition appears as "self-evident truth", doesn't it share with faith the strength of conviction? The panel "Faith, revelation and intuition in social sciences perspective" explores the immaterial universe of these notions from a humanities and social sciences perspective. How can we analyze and interpret these human experiences and their traces in ancient texts? What are the nature, mechanisms and social implications of these notions? And finally, what are the similarities and differences between these four notions?

An abstract (2500 words max, including brief bibliography) with a title, the name and the affiliation of the contributors can be send to : afsr.association@gmail.com

"REVELATION AND INTUITION IN SELECTED MUSLIMS AND CHRISTIAN TEXTS"

Kammarti B.*

research fellow Cespra EHESS ~ Paris ~ France

"WHAT THE CONCEPTS OF HABITUS AND HABITUDE CAN TEACH US ON INTUITION AND REVELATION?"

Aréâs C.*

maîtresse de conférence, Université de la Réunion ~ Saint Denis ~ France

IS RELIGIOUS EXPERIENCE EPISTEMOLOGICALLY RELIABLE? AN EMBODIED COGNITIVE APPROACH

Jung D.*

Yonsei University ~ Seoul ~ Korea, Republic of

**RELIGION, BETWEEN FAITH AND PUBLIC SPACE; SACRAMENTAL FLUIDITY OR
ACCELERATED SECULARIZATION?**

Tanase L.*

University of Bucharest, ICCV-Romanian Academy ~ Bucharest ~ Romania

480 ON THE INFLUENCE OF CATHOLIC MONASTERIES IN THE EUROPEAN RURAL AREA

Peter Prinesdom, Proponent
Jakob Deibl, Chair
Kimberly Mandelkow, Chair
Peter Prinesdom, Chair
Kimberly Mandelkow, Speaker
Peter Prinesdom, Speaker
Samia Basharat, Speaker

Serving as religious, social and business hubs by merging spiritual, economic, and cultural influence, catholic monasteries had and have profoundly impacted european rural areas, although their role has evolved significantly from the Middle Ages to the present. As rural populations gained economic and social independence through manifold changes from feudal to more individualistic social societies, the secularization of many states and the decline of monastic economic dominance have further transformed the role of monasteries. Adapting and shifting from their position in a feudal society to becoming centers of community support and cultural preservation, monasteries often focus on heritage conservation, tourism, and spiritual retreats, while continuing to serve as symbols of cultural identity, often due to architecturally significant buildings, libraries and scriptoria, but also preserving or extending to services such as education, healthcare, and almsgiving.

Possible fields to explore:

Did and/or do monasteries balance spiritual and economic roles in a rural society?

Do their legacies shape and/or contribute to rural identities today?

What role do monasteries play in contemporary rural development and how have modern social changes affected their relevance in rural life?

FROM MONASTIC WILDERNESS TO RURAL HEARTLANDS: PRESERVING SPIRITUAL AND CULTURAL LEGACIES

Mandelkow K.*

Ateneo Sant'Anselmo ~ Rome ~ Italy

GUARDIANS OF FAITH, CULTURE AND SUSTAINABILITY: THE ROLE OF CATHOLIC MONASTERIES THROUGH THE AGES

Prinesdom P.*

University of Vienna ~ Vienna ~ Austria

**RELIGIOUS AND COLONIAL INFLUENCES ON EDUCATIONAL ARCHITECTURE IN
LAHORE (1849-1947): A CASE STUDY**

Basharat S.*

University Of The Punjab ~ Lahore ~ Pakistan

481 LOVE IN RELIGION: TOWARDS AN ECO-LOVE-THEOLOGY

Paul Fiddes, Proponent

Paul Fiddes, Chair

Peter Petkoff, Proponent

Jenny Howell, Chair

Paul Fiddes, Speaker

Tareq Moqbel, Speaker

Jenny Howell, Speaker

Peter Petkoff, Speaker

The panel will build on two books recently published by the 'Love in Religion' interfaith project at Regent's Park College, University of Oxford., arising from international conferences. 'Loving the Planet' (2023) develops an eco-theology based on love of God and neighbour, with contributions from Christian, Jewish, and Muslim essayists. 'One Earth, One Love' (2024) contains essays on eco-theology written by contributors from the Orthodox and Baptist communions of faith. The panelists, all of whom have contributed to one or other book, will develop a theological approach to the environment which takes seriously the place of love in dealing with the emergencies of climate change, species extinction and the destruction of environmental resources. Issues to be covered include: the compatibility of the idea of a loving God with a creation which involves suffering and struggle; the motivation provided by love for engagement in resisting climate change; the place of love in relations between non-human members of the created order; the reciprocity of love in relationships between human beings and the rest of the natural world, and the centrality of love in divine activity in the world and purpose for creation. A new sub-discipline is thus proposed: an eco-love-theology. The four panel speakers are Dr Peter Petkoff, Dr Tareq Moqbel and Prof Paul Fiddes, all from Regent's Park College, University of Oxford, and Dr Jenny Howell from Baylor University, Texas.

OUTLINES OF AN ECO-LOVE-THEOLOGY

Fiddes P.*

Regent's Park College, University of Oxford ~ Oxford ~ United Kingdom

ISLAMIC FINANCE, LOVE OF GOD AND A GREEN ECONOMY

Moqbel T.*

Regent's Park College, University of Oxford ~ Oxford ~ United Kingdom

TOWARDS A PRIESTLY ECOLOGY IN LOVING THE PLANET

Howell J.*

Baylor University ~ Waco ~ United States of America

ECO-THEOLOGY, NEIGHBOUR-LOVE, AND SUSTAINABLE DEVELOPMENT GOALS

Petkoff P.*

Regent's Park College, University of Oxford ~ Oxford ~ United Kingdom

482 ECCLESIAL ORDER(S) FOR THE THIRD MILLENNIUM

Ryszard Bobrowicz, Proponent
Judith Hahn, Chair
Massimo Faggioli, Chair
Bryan Froehle, Chair
Taylor Ott, Speaker
Mara Albracht, Speaker
Kim S Mendoza, Speaker
Katja Zimmermann, Speaker
Antonia Wojaczek, Speaker
Travis LaCouter, Speaker
Christoph Koller, Speaker
Ryszard Bobrowicz, Speaker

Two millennia after Christ, seventeen centuries after the Council of Nicaea, a millennium following the Gregorian Reform, and sixty-five years since the Second Vatican Council, the Catholic Church continues to explore its identity as a truly global community. With Europe's long-standing dominance waning and after centuries of centralization, the Church faces numerous internal and external challenges, ranging from sexual abuse and financial scandals to the shifting demographics of the global Catholic population and the imperative to address colonial legacies. Pope Francis has proposed sweeping reforms emphasizing synodality, pastoral sensitivity, and renewed approaches to canon law and doctrine. All this poses multiple questions. What sort of reforms will address the complex challenges of the third millennium? How might they meet the needs of local Catholic communities in their profound diversity and the tension between unity and uniformity? How can they bridge divides exacerbated by polarization? From Catholic constitutionalism to the polyhedron church, from questions of epistemic justice to recognizing spaces for divergent views and dissent from authoritative decisions, this panel examines challenges of current approaches to ecclesiology, canon law, ethics, and many others as a starting point for re-imagining how Global Catholicism might emerge over forthcoming centuries. In other words, we seek to open a conversation on ecclesial order(s) in the third millennium.

EVALUATING FRANCIS'S GLOBAL TURN

Ott T.*

KU Leuven ~ Leuven ~ Belgium

FROM COERCION TO CONSENT: REALIGNING CANON 1395 § 3 CIC/83

Albracht M.*

Rhenish Friedrich Wilhelm University of Bonn ~ Bonn ~ Germany

SHAPES OF AUTHORITY IN A SYNODAL CHURCH: INVERTED PYRAMID AND POLYHEDRON

Mendoza K.S.*

KU Leuven ~ Leuven ~ Belgium

**WHEN CATHOLIC SOCIAL TEACHING REACHES FOR THE STARS - ON THE
MORALITY OF PRIVATE PROPERTY IN OUTER SPACE**Zimmermann K.**University of Groningen ~ Groningen ~ Netherlands***UBI SOCIETAS, IBI IUS? AMORIS LAETITA, FIDUCIA SUPPLICANS AND THE
PASTORAL TURN IN CANON LAW**Bobrowicz R., Wojaczek A.**Rhenish Friedrich Wilhelm University of Bonn ~ Bonn ~ Germany***CHRISTIAN ANARCHY AND ECCLESIAL ORDER(S): CATHOLIC AUTHORITY IN THE
THIRD MILLENIUM**Lacoutur T.**KU Leuven ~ Leuven ~ Belgium***CAN THERE BE „RECHTSKIRCHLICHKEIT“? REFLECTIONS ON THE INTEGRATION OF
CONTEMPORARY LEGAL PRINCIPLES IN CANON LAW**Koller C.**Albert-Ludwigs-Universität Freiburg | Lehrstuhl für Kirchenrecht und Kirchlich
Rechtsgeschichte ~ Freiburg ~ Germany***ECCLESIAL VISION BEHIND DIGNITATIS HUMANAЕ: 60 YEARS LATER**Bobrowicz R.**Rheinische-Friedrich-Wilhelms-Universität Bonn ~ Bonn ~ Germany*

483 WEST AFRICAN ISLAMIC THEOLOGY: DISCOURSES AND DEVELOPMENTS TO THE EARLY 20TH CENTURY

Yaseen Christian Andrews, Proponent

Yaseen Christian Andrews, Chair

David Owen, Chair

Yaseen Christian Andrews, Speaker

Ariela Marcus-Sells, Speaker

Farah El-Sharif, Speaker

Abdul Latif Finch, Speaker

David Owen, Speaker

This panel explores the landscape of Islamic theology in West Africa, focusing on the intellectual debates and developments that have shaped the region's theological traditions. Taking a wide definition of theology, ranging from rational to experiential modes, this panel examines the parameters and debates within West African Islamic thought. It offers a valuable focal point for understanding how West African Muslim communities engaged with, contributed to, and were shaped by transregional religious discourse. Islam in West Africa has often been associated with its early adoption by elite trading networks and rulers. Their support facilitated the religion's establishment in urban centres and intellectual hubs through peaceful diffusion, trade, and the integration of Muslim courtiers and clerics into pre-Muslim empires, rather than military conquest. While these elites laid the foundation for Islamic institutions, the integration of Islam into rural and non-elite communities often took longer to materialise. Despite this rich history, studies of Islam in West Africa have yet to provide a comprehensive picture of the engagement with, incorporation of, and production of theological works in the region. While clerics played critical roles in the halls of power, the foundations, sources, and adaptation of theological discourse to West African scholarly debates and social contexts remain under-explored aspects of the region's Islamic intellectual tradition.

Key questions include: How has theological discourse responded to intellectual, political, and social challenges? How do Sufism and kalam intersect in shaping West African Islamic thought? What are the parameters of theological debates in West Africa? How have theological ideas shaped public life?

This panel seeks to illuminate the competing and coinciding strains of theological explanation that have defined Islamic thought in the region.

EMULATION FOR REALISATION: RECLAIMING ISLAMIC THEOLOGY THROUGH ASH'ARĪ-SUFĪ SYNTHESIS IN WEST AFRICA

Andrews Y.C. *

University of Oxford, Pembroke College ~ Oxford ~ United Kingdom

THE SCIENCE OF SUPERSTITION: DEBATING SORCERY AND COSMOLOGY IN ISLAMIC WEST AFRICA

Marcus-Sells A. *

Elon University ~ Elon, NC ~ United States of America

**THE TIJANIYYA AND THE POLITICS OF SOULCRAFT IN 19TH AND 20TH CENTURY
WEST AFRICA**

El-Sharif F.*

Stanford University ~ Stanford ~ United States of America

**INK, COGNIZANCE, AND THE LIMITS OF ONTO-EPISTEMOLOGY: RETHINKING THE
AKBARIAN FRAMEWORK THROUGH THE THOUGHT OF SHAYKH IBRĀHĪM NIASSE**

Finch A.L.*

The Oxford Centre of Islamic Studies ~ Oxford ~ United Kingdom

**MOST LEARNED OF THE SCHOLARS OF HER TIME: GHADĪJA BINT AL-'ĀQIL (D. CA.
1835) AND THE SANUSIYAN INTERTEXTUALITY OF THE SENEGAL RIVER BASIN**

Owen D.*

Georgetown University ~ Washington, DC ~ United States of America

484 JEWISH CHRISTIAN RELATIONS: CONFLICTS, EXCHANGES, CHALLENGE AND DIALOGUES

Chiara Solazzo, Proponent
Claire Maligot, Proponent
Angela Cimino, Proponent
Asher Maoz, Proponent
Angela Cimino, Chair
Hanoch Ben Pazi, Proponent
Chiara Solazzo, Chair
Asher Maoz, Speaker
Claire Maligot, Speaker
Angela Cimino, Speaker
Hanoch Ben Pazi, Speaker
Chiara Solazzo, Speaker
André Villeneuve, Speaker
Roland Cerny-Werner, Speaker
Martin Steiner, Speaker
Luisa Locorotondo, Speaker

This panel aims to examine the dynamics that have characterized Jewish-Christian relations throughout history by both historical and theological perspective. It will focus on pivotal moments that have shaped these relations, highlighting the factors that have either encouraged and strengthened or, conversely, hindered them.

JUDAIC ATTITUDE TO NON-JEWS

Maoz A. *

Tel-Aviv University Law School and The Peres Academic center ~ Tel Aviv ~ Israel

UNWANTED CHILDREN OF VATICAN II? WESTERNERS, LIBERATION THEOLOGIES, AND THE ISRAELO-PALESTINIAN CONFLICT (1960S-2024)

Maligot C. *

FSCIRE ~ Bologna ~ Italy

"FREEDOM OF RELIGION, CONSCIENCE, EDUCATION, AND CULTURE": THE STATE OF ISRAEL AND THE CHRISTIAN COMMUNITIES IN ITS TERRITORY (1948-1950)

Cimino A. *

LMU/ DHI/ FSCIRE ~ Roma ~ Italy

JEWISH-CHRISTIAN DIALOGUE CONSIDERING NEW THEOLOGICAL CHALLENGES: SUSTAINABILITY AND NEW-TECHNOLOGY

Ben Pazi H. *

Bar-Ilan University ~ Tel Aviv ~ Israel

**THE VISION OF THE SHOAH BY ANALYSING PIUS XII'S PUBLIC SPEECHES AFTER
THE SECOND WORLD WAR (1945-1958)**Solazzo C.**Università di Modena e Reggio Emilia/ FSCIRE ~ Bologna ~ Italy***WHY ISRAEL MATTERS: BIBLICAL AND THEOLOGICAL FOUNDATIONS OF CATHOLIC
ZIONISM**Villeneuve A.**Sacred Heart Major Seminary ~ Detroit ~ United States of America***ANTI-JEWISH THEOLOGY AS A MARKER OF IDENTITY? OR: THE THEOLOGY OF THE
MURDER OF GOD AS A FUNDAMENTAL MOMENTUM OF CHRISTIAN SUCHNESS?**Cerny-Werner R.**University of Salzburg / Department of Biblical Studies and Ecclesiastical History ~
Salzburg ~ Austria***FROM THE SEELISBERG CONFERENCE (1947) TO NOSTRA AETATE. THE
FOUNDATION OF A JEWISH-CHRISTIAN SUCCESS STORY**Steiner M.**Institute of Jewish-Christian Research - University of Lucerne ~ Lucerne ~ Switzerland***16 CHAPTERS TO REMOVE MISUNDERSTANDING**Locorotondo L.**PUL Pontifical University of Lateran ~ Rome ~ Italy*

487 UNDERSTANDING GEN Z'S APPROACH TO RELIGION AND SPIRITUALITY

Edward David, Chair
Edward David, Proponent
Claire MacLeod, Proponent
Ning Xu, Proponent
Edward David, Speaker
Claire MacLeod, Speaker
Ning Xu, Speaker
Erica M Larson, Speaker
Zaneera Azam, Speaker

This panel investigates how Generation Z identifies and engages with religious and spiritual role models amid the challenges of postmodern fragmentation and secularism. As digital natives navigating a complex socio-cultural landscape, Gen Zers often seek authentic spiritual expression outside traditional institutional frameworks.

The panel explores how this generation's relationships with institutional religion and alternative spiritual pathways are shaped by their diverse cultural backgrounds and generational values. By focusing on the figures Gen Z looks to for inspiration, mentorship, and guidance—whether rooted in traditional religious traditions, secular frameworks, or new spiritual movements—the panel examines the reconfiguration of spiritual authority in the modern age.

By drawing on global perspectives and interdisciplinary methods, this discussion highlights the challenges and opportunities for religious institutions, spiritual communities, and mentors adapting to Gen Z's unique needs and expectations. Through this lens, the panel provides critical insights into how Gen Z is shaping and being shaped by contemporary spiritual practices and discourses.

UNDERSTANDING GENERATION Z'S RELIGIOUS AND SPIRITUAL ROLE MODELS: AN ANALYSIS OF EXEMPLARIST NARRATIVES WRITTEN THROUGH STORY COMPLETION

David E. *

Ling's College London ~ London ~ United Kingdom

USING STORY COMPLETION AND PARTICIPATORY RESEARCH TO UNDERSTAND GENERATION Z'S RELIGIOUS AND SPIRITUAL ROLE MODELS

MacLeod C. *, Xu N. *

University of Oxford ~ Oxford ~ United Kingdom

ECLECTIC INSPIRATION: INDONESIAN MUSLIM STUDENT ACTIVISTS REINTERPRET RELIGIOUS VALUES FOR THE POLITICAL PRESENT

Larson E.M. *

National University of Singapore ~ Singapore ~ Singapore

**FROM DIGITAL PULPITS TO MOSQUES: UNDERSTANDING THE TRANSITION OF
RELIGIOUS INQUIRIES AND AUTHORITY AMONGST PAKISTANI METROPOLITAN
GEN-Z**

Azam Z. *

Forman Christian College University Lahore, Punjab, Pakistan. ~ Lahore ~ Pakistan

488 INTERDISCIPLINARY PERSPECTIVES ON BRIDGING FAITH AND REASON IN A DIVIDED WORLD

Konul Bunyadzade, Proponent
Anar Gafarov, Chair
Konul Bunyadzade, Speaker
Anar Gafarov, Speaker
Almas Khanum, Speaker
Roida Rzayeva, Speaker
Nigina Shermuhamedova, Speaker
Javlonbek Kodirov, Speaker
Christoph Zinn-Zinnenburg, Speaker

The intersection of faith and reason provides fertile ground for addressing societal divisions, fostering interdisciplinary dialogue, and driving philosophical innovation. This panel explores the nuanced interplay between these forces, examining their potential to unite societies amid challenges like polarization, inequality, and environmental crises.

Faith and reason, while often seen in tension, reflect humanity's shared quest for truth and reliance on an external force – whether the Absolute Creator in religion or universal laws in philosophy. This panel emphasizes dialogue and synthesis rather than conflict, demonstrating their potential collaboration in addressing modern global issues.

Philosophers throughout history have sought to harmonize faith and reason, a pursuit that remains vital today. This panel invites contributions from three perspectives:

1. Rebuilding Bridges in a Divided World: Philosophical, Religious, and Ethical Perspectives – Exploring how traditions can mend divides through dialogue and mutual understanding.
2. Bridging Religion and Philosophy: Synthesizing Spiritual Experience and Rationality – Investigating the convergence of spiritual practices and rational inquiry to deepen understanding of existence.
3. Faith, Science, and Environmental Ethics: Toward an Integrated Approach to Sustainability – Highlighting the interplay of faith-based ethics and scientific inquiry in addressing ecological challenges.

By engaging with the conference theme, Religion and Socio-Cultural Transformation: European Perspectives and Beyond, this interdisciplinary discussion aims to provide fresh insights and foster meaningful connections across philosophical, theological, and cultural domains.

SUFI PHENOMENOLOGY: A NEW APPROACH TO THE CHALLENGES OF A DIVIDED WORLD

Bunyadzade K.*

Azerbaijan National Academy of Sciences ~ Baku ~ Azerbaijan

THE IMPORTANCE OF PHILOSOPHY AND RELIGION IN SHAPING CONSCIOUSNESS FOR THE VALUES ENSURING COEXISTENCE

Gafarov A.*

Azerbaijan Institute of Theology ~ Baku ~ Azerbaijan

ALLAMA IQBAL'S PHILOSOPHICAL LEGACY: BRIDGING RELIGION AND SOCIO-CULTURAL TRANSFORMATIONKhanum A.**Government College University ~ Lahore ~ Pakistan***SUFI PHENOMENOLOGY: A NEW APPROACH TO THE CHALLENGES OF A DIVIDED WORLD**Bunyadzade K.**Azerbaijan National Academy of Sciences ~ Baku ~ Azerbaijan***CHANGING RELIGION IN POSTMODERN DISCOURSE**Rzayeva R.**Azerbaijan National Academy of Sciences, Institute of Oriental Studies named after Academician Ziya Bunyadov ~ Baku ~ Azerbaijan***THE IMPORTANCE OF PHILOSOPHY AND RELIGION IN SHAPING CONSCIOUSNESS FOR THE VALUES ENSURING COEXISTENCE**Gafarov A.**Azerbaijani ~ Baku ~ Azerbaijan***RELIGIOUS EPISTEMOLOGY IN THE AGE OF SCIENTIFIC RATIONALISM**Shermuhamedova N.**National University of Uzbekistan ~ Tashkent ~ Uzbekistan***FAITH AND RATIONALITY: CAN RELIGIOUS BELIEF BE A MODE OF KNOWING IN PHILOSOPHY OF MIND?**Kodirov J.**National University of Uzbekistan ~ Tashkent ~ Uzbekistan***PREDICTING GOD: MYSTICAL EXPERIENCE, PREDICTIVE PROCESSING, AND THE ARGUMENT FROM PERCEPTION**Zinn-Zinnenburg C.**University of Vienna ~ Vienna ~ Austria*

489 DOES THE EUROPEAN RIGHT NEED RELIGION?

Kristina Stoeckl, Proponent
Katharina Limacher, Proponent
Kristina Stoeckl, Chair
Katharina Limacher, Chair
Kristina Stoeckl, Speaker
Andrew Bunnell, Speaker
Regina Elsner, Speaker
Linda Kreuzer, Speaker
Astrid Mattes, Speaker
Katharina Limacher, Speaker

This panel explores the role of religion in conservative, right-wing and far-right politics and ideologies. Many actors on the political right lay claim to Christianity as the center of their ideological universe (especially in opposition to Islam and Muslim immigration). In some cases, this claim to Christianity has little to do with, or even conflicts with Christian doctrine, practice and institutions; in other cases, the claims of the Christian Right are at odds with mainstream Christian democracy. In the light of these multiple tensions, the emergence of anti-genderism as key ideological marker for the political right is of significance. Claims against gender-equality and gender-inclusivity unite these actors with factions of many (but not all) Christian churches in Europe. These claims are representative of a narrow ideological allegiance. It allows the actors involved to bracket questions of Christian doctrine, practice and institutions that regularly sets the political right-wing at odds with churches, for example on the issues of migration and hospitality, interreligious dialogue or religious liberty. This panel takes stock of new empirical research in the field and asks whether the political right in Europe still “needs” Christianity or whether anti-genderism has already replaced religion and if so, what consequences this shift holds for political as well as religious actors in Europe and beyond.

"A WOMAN'S PLACE": RELIGION AND ANTI-GENDERISM ON THE POLITICAL RIGHT IN THE EUROPEAN PARLIAMENT

Stoeckl K.*^[2], Bunnell A.*^[1]

^[1]University of Washington ~ Washington ~ United States of America, ^[2]Libera Università Internazionale degli Studi Sociali LUISS ~ Rome ~ Italy

RESPONSE TO "A WOMAN'S PLACE": RELIGION AND ANTI-GENDERISM ON THE POLITICAL RIGHT IN THE EUROPEAN PARLIAMENT

Elsner R.*

Universität Münster ~ Münster ~ Germany

MORE JESUS FOR EUROPE – SPIRITUAL RENEWAL AND THE POLITICAL RIGHT

Kreuzer L.*

Universität Wien ~ Wien ~ Austria

**CHRISTIANITY OR A FUNCTIONAL EQUIVALENT? THE SHIFTING ROLE OF RELIGION
IN THE AUSTRIAN PEOPLE'S PARTY**

Mattes A.*

Universität Wien ~ Wien ~ Austria

**FROM TIDES AND WAVES TO TIDAL CALM? A COMPARISON OF THE POPULIST
RADICAL RIGHTS RELATION TO RELIGION IN SWITZERLAND AND AUSTRIA**

Limacher K.*

Universität Wien ~ Wien ~ Austria

493 UNION WITH CHRIST IN BIBLICAL, HISTORICAL, AND THEOLOGICAL PERSPECTIVE

Stephen Coleman, Proponent
Peter Lillback, Chair
Brandon Crowe, Speaker
Audy Santoso, Speaker
Paul Wells, Speaker
Billy Kristanto, Speaker
Stephen Coleman, Speaker
Arjan van den Os, Speaker

The Christian doctrine of the believer's union with Christ has, from its very beginnings, remained central to the church's theological reflection and public witness. Despite its foundational importance in Christian theology, its character has been variously conceptualized and construed throughout the church's history. Union with Christ, for example, has been proposed as the central organizing principle for theologians as diverse as medieval mystics and Protestant reformers. It continues to shape discourse within Reformed and evangelical traditions; and recently, union with Christ has been proposed as a potential rallying point for ecumenical dialogue and ecclesial cooperation by Lutherans and Roman Catholics. This panel will consider the roots of this doctrine in the Christian scriptures of the Old and New Testaments as well as its development and use in a variety of Christian traditions. The panel's primary aim is to foster theological clarity, encourage ecumenical dialogue, and explore practical implications for church and society.

UNION WITH CHRIST IN THE GOSPEL OF JOHN

Crowe B.*

Westminster Theological Seminary ~ Philadelphia ~ United States of America

LIVING AND SACRED SPACES: THE ONTOLOGY OF SPACE BASED ON OUR UNION WITH THE INCARNATED AND ASCENDED CHRIST

Santoso A.*

International Reformed Evangelical Seminary ~ Jakarta ~ Indonesia

UNION WITH CHRIST. SOME SOCIAL IMPLICATIONS

Wells P.*

Faculté Jean Calvin ~ Aix-en-Provence ~ France

UNIO CUM CHRISTO IN MEDIEVAL TRIPLEX VIA, CALVIN, AND FLAVEL

Kristanto B.*

International Reformed Evangelical Seminary ~ Jakarta ~ Indonesia

UNION WITH MOSES: THE ANCIENT NEAR EASTERN BACKGROUND TO PAUL'S TYPOLOGICAL READING OF THE RED SEA CROSSING IN 1 CORINTHIANS 10:1-2

Coleman S.*

Westminster Theological Seminary ~ Philadelphia ~ United States of America

**YOU IN WE AND WE IN YOU: THE RELATIONSHIP BETWEEN THE ONENESS OF
FATHER, SON, AND SPIRIT AND THE COMMUNION OF BELIEVERS WITH GOD AS
EXPRESSION OF THE JOHANNINE CONCEPT OF UNION WITH GOD**

Van Den Os A.*

Theologische Universiteit Apeldoorn ~ Apeldoorn ~ Netherlands

497 THE FUTURE OF ACADEMIC THEOLOGY

Michiel Bouman, Proponent
Yusuf Çelik, Chair
Gijsbert van den Brink, Speaker
Arnold Yasin Mol, Speaker
Haroon Sidat, Speaker
Michiel Bouman, Speaker
David Alinuridin, Speaker
Marieke van der Linden, Speaker
Matthias Teeuwen, Speaker
Othniël de Jong, Speaker

What is the future of academic theology and religious studies at public universities in Western Europe? This question frequently resurfaces in various contexts in Europe, where sociocultural changes as well as theoretical critiques have been challenging the self-evident position of theology at public universities. As a relatively novel discipline, religious studies has sometimes been advanced as the more scientific and neutral heir of theology, catering to the needs of these altered circumstances. But religious studies has problems of its own, such as whether it can uphold a disciplinary identity and unity without a conception of religion that bears significant traces of its inheritance from Christian (protestant) theology.

The project group The Future of Academic Theology (FOAT) of the Vrije Universiteit Amsterdam (itself home to an interdisciplinary, multi-religious 'TRS' faculty) has taken upon itself to advance this debate, by addressing this topic head-on. As resembled in the title, the project takes its vantage point in the pivotal assumption that somehow, the future of this field has to be decided with reference to dichotomies that are inherently connected to this matter. Theology and religious studies, sometimes juxtaposed as religious science and science of religion, appear to be each other's mirror image, in a similar way as the categories of 'secular' and 'religious', or 'immanence' and 'transcendence', seem to co-constitute one another. Acknowledging the contextuality of these imaginations, the FOAT project seeks to draft various configurations, as well as means of understanding theology and religious, in the wake of contextual variations on the secular/religious theme. Stressing the importance of a multi-perspectival, international discussion of this matter, we welcome anyone who wishes to think along with our endeavor to contribute to our panel.

TOWARDS A VIABLE FORM OF THEOLOGY IN THE UNIVERSITY

Van Den Brink G.*

Vrije Universiteit ~ Amsterdam ~ Netherlands

THE PUBLICS OF ISLAMIC THEOLOGY IN THE WEST: FRAMING A METHODOLOGY

Mol A.Y.*^[1], Sidat H.*^[2]

^[1]Leiden University Centre for Islamic Thought and History (LUCITH) ~ Leiden ~ Netherlands, ^[2]Cardiff University ~ Cardiff ~ United Kingdom

THEOLOGY AND RELIGIOUS STUDIES: CONTEXTUAL CONFIGURATIONS

Bouman M.*

Vrije Universiteit ~ Amsterdam ~ Netherlands

COSMONOMIC DIVINE ACTION AND THE FUTURE OF THEOLOGY AS ACADEMIC DISCIPLINE

Alinurdin D.*

South East Asia Bible Seminary ~ Malang ~ Indonesia

THE (DE)VALUATION OF ACADEMIC THEOLOGY IN THE PRESENT WESTERN SOCIAL IMAGINARY

Van Der Linden M.*

Vrije Universiteit ~ Amsterdam ~ Netherlands

PEDAGOGIES OF JUDGEMENT: COMPARING THEOLOGY AND SOCIAL ANTHROPOLOGY

Teeuwen M.*

Department of Social Anthropology, University of Cambridge ~ Cambridge ~ United Kingdom

TOWARD A (RE)DEFENITION OF THEOLOGY

De Jong O.*

Vrije Universiteit Amsterdam ~ Amsterdam ~ Netherlands

50 POST-THEISM, POST-SECULARISM, AND THE TRANSFORMATION OF CHRISTIANITY

Paolo Gamberini, Chair
Paolo Zambaldi, Proponent
Roberto Oliva, Proponent
Christian Kern, Proponent
Paolo Zambaldi, Speaker
Christian Kern, Speaker
Roberto Oliva, Speaker

Post-theism, post-secularism, and the transformation of Christianity are interconnected concepts that reflect evolving perspectives on God and religion in today's world. Post-theism describes a theological phase or movement that transcends the traditional idea of God. In this context, there is an emphasis on exploring new ways to conceptualize the divine that move beyond conventional theistic definitions, such as understanding God more as an immanent force or principle rather than a transcendent being.

Post-secularism, on the other hand, refers to a stage where secular ideas coexist alongside a renewed interest in religion. In this re-evaluation, secular values recognize that religious beliefs and practices hold lasting importance for many individuals and communities. Rather than religion fading away with modernity, it is adapting and engaging meaningfully with secular culture, especially through a rediscovery of spirituality.

The transformation of Christianity is the process involved in the interaction between post-theism and post-secularism. This process does not imply a full return to a religiously dominated society but instead suggests a reconfiguration where scientific, philosophical, and religious perspectives dynamically interact. Consequently, some expressions of Christianity are evolving, embracing more symbolic, allegorical, or ethical frameworks rather than strictly literal or dogmatic ones.

Our proposal intends to address this complex, ongoing, and profound process that influences contemporary understandings and expressions of the Christian faith.

BEYOND THE DEATH OF GOD

Zambaldi P.*

University of Münster

POSTTHEISM AS AN ALTERITARIAN PRACTICE

Kern C.*

University of Münster ~ Münster ~ Germany

THE CATHOLIC CHURCH IN AN AGE OF TRANSFORMATION

Oliva R.*

Pontificia Università Gregoriana ~ Rome ~ Italy

501 THE POST-SECULAR TURN IN THE HUMANITIES - TRANSDISCIPLINARY PERSPECTIVES

Franziska Metzger, Proponent
David Morgan, Proponent
Roland Innerhofer, Proponent
Dimiter Daphinoff, Proponent
Dimiter Daphinoff, Chair
Franziska Metzger, Speaker
David Morgan, Speaker
Roland Innerhofer, Speaker
Dimiter Daphinoff, Speaker

The trans-disciplinary panel is focusing the increasing inclusion of the analysis of 'religion' – in a broad understanding as a cultural field – in the humanities leading to shifts in perspective that could be termed as a post-secular turn. The contributions from literary studies, art history and memory studies will outline central foci of research and approaches in dealing with 'religion'. They explore how transformations in society as well as in literature, art, and dealing with memory in the last few decades as well as epistemological shifts in the fields of study mentioned above have enabled such a post-secular turn. The trans-disciplinary discussion in the panel will on the one hand systematize the 'new' complexity brought to the respective disciplines and fields of study, while on the other hand it will show how this turn leads to a significant broadening of 'religious studies', in which aesthetics, linguistic and visual ritual practices and communication creating transcendence (and transformed meanings of it) are brought into the centre of interest in cultural and social studies.

FROM CULTURAL TO POST-SECULAR TURN: RELIGION IN MEMORY STUDIES

Metzger F.*

University of Teacher Education Lucerne ~ Lucerne ~ Switzerland

ENCHANTMENT AND POST-SECULARITY

Morgan D.*

Duke University ~ Durham, North Carolina ~ United States of America

TO THINK THE UNTHINKABLE, TO SAY THE UNSAYABLE. CONTEMPORARY SCIENCE FICTION'S CONTRIBUTION TO THE POST-SECULAR TURN

Innerhofer R.*

University of Vienna ~ Vienna ~ Austria

THE POST-SECULAR TURN IN LITERATURE: THE NOVELS OF IAN MCEWAN

Daphinoff D.*

University of Fribourg ~ Fribourg ~ Switzerland

502 (TRANS)PAROCHIAL ORGANIZATIONAL FORMS OF THE CHURCH - WHAT IS THE FUTURE OF CONGREGATIONS (IN GERMANY)?

Georg Laemmlin, Proponent
Georg Laemmlin, Chair
Miriam Zimmer, Proponent
Miriam Zimmer, Chair
Cyra Gendig, Speaker
Miriam Zimmer, Speaker
Mirjam Henkes, Speaker
Hilke Rebenstorf, Speaker
Gunther Schendel, Speaker
Philipp Elhaus, Speaker

The Christian churches in Germany are struggling with dwindling numbers of (active) members on the one hand and decreasing financial and personnel resources on the other hand. At the same time, the churches' missional intent of the traditional comprehensive coverage of religious needs remains. This tension between prerequisites and demands first puts church self-understandings as a territorial institution under pressure and points to a shift towards an interorganizational perspective. Secondly, it raises the question of the transformation of church spatial organization between the mechanical order of the parochial system and the organic network structure of functionally determined places and nodes.

The parish, as the fundamental form of community in the people's church, carrier of religious communication, and subject of religious transformations, takes the centre stage of this panel. Among other topics, we will discuss the transparochial profiling of congregations and the significance of urban/rural contexts for their success. Contributions will address challenges, developments und issues in protestant and catholic churches as well.

Those cases raise questions, such as how the church's narrowing of its social milieu is addressed, which aspects of parish life are actually transforming, how spatial proximity and communal closeness are linked, how the church is embedded in the societal dissolution of communities, and whether the terminology of a post-parochial turn is justified. Based on these considerations, we not only contribute to answering the question about the future of the religious social form of the parish, but also to the future role of Christian churches in a country of intensified interreligious and religious-secular competition.

WHY SOME PARISHES THRIVE AND OTHER'S STRUGGLE? A STUDY ON THE (COR-) RELATION OF CONGREGATIONAL PRACTICES AND MEMBERSHIP

Gendig C.*

Zentrum für angewandte Pastoralforschung, Ruhr Universität ~ Bochum ~ Germany

BETWEEN CANON LAW AND ORGANIZATIONAL REQUIREMENTS – THE MANOEUVRING AMONG NEW SPATIAL AND LEADERSHIP STRUCTURES IN THE CATHOLIC DIOCESES IN GERMANY

Zimmer M.*, Henkes M.*

Zentrum für angewandte Pastoralforschung, Ruhr-Universität ~ Bochum ~ Germany

**PARISH / CONGREGATION / COMMUNITY – DIFFERENT PATHWAYS FOR
ORGANIZING THE LOCAL CHURCH**

Rebenstorf H.*

Sozialwissenschaftliches Institut der EKD ~ Hannover ~ Germany

CHURCH EXPLORATIONS IN 'UNKNOWN TERRITORY' - HOW NEW IS THE NEW?

Schendel G.*, Elhaus P.*

Sozialwissenschaftliches Institut der EKD ~ Hannover ~ Germany

504 MODELS OF RELIGIOUS GOVERNANCE IN SOME EUROPEAN LEGAL SYSTEMS: THE RELATIONSHIP BETWEEN THE STATE AND RELIGIOUS COMMUNITIES

Alessandro Cupri, Proponent
Alessandro Ferrari, Chair
Antonio Angelucci, Speaker
Alessandro Cupri, Speaker
Rossella Alessandra Bottoni, Speaker
Marco Croce, Speaker
Alberto Fabbri, Speaker
David Durisotto, Speaker

The objective of this panel is to examine the principal trends that are shaping the established paradigms of governance of religion in a range of legal systems, with a particular focus on the management of religious diversity. The initial case study focuses on the governance of religious freedom in Portugal, which serves as a notable example due to its legislation on religious freedom. This has established a regulatory framework that strives to strike a balance between tradition and innovation in the governance of state-religious confessions relations. The second perspective shifts to Belgium and the (controversial) legal recognition of Buddhism. This analysis delves into recent case law in relation to the model of secularism and the legal relationship between the state and religious denominations. The third paper aims to investigate the consequences on religious governance policy brought about by the AKP's change in its conception of the principle of secularism (laiklik). The fourth talk, on the other hand, will focus on a scientific study of the Italian legal system in relation to the 'government of religion' and the practice between the competences of the executive power and the latitude of the legislative power.

The debate is enriched with another perspective: the unicum in Greece with an identification between religious affiliation and 'Greekness' shows signs of instability, and this passage must be read within a European declination characterized by an expansion of fundamental rights. The increasingly secularized context has a clear impact on religious/state identity, creating fear of loss of recognized religious freedom. And finally, the last study analyses the direction followed by the European Court of Human Rights in assessing the internal governance of religious minorities, focusing on the protection of the individual and collective dimensions of religious freedom.

THE GOVERNANCE OF RELIGIOUS FREEDOM IN PORTUGAL

Angelucci A.*

University of Insubria ~ Como ~ Italy

THE LAÏCITÉ MODEL IN BELGIUM AND THE LEGAL RECOGNITION OF BUDDHISTS

Cupri A.*

University of Insubria ~ Como ~ Italy

RELIGIOUS GOVERNANCE AND SECULARISM IN AKP'S 'NEW TURKEY'

Bottoni R.A.*

University of Trento ~ Trento ~ Italy

**THE 'GOVERNMENT OF RELIGION': THE ITALIAN PRACTICE BETWEEN THE
COMPETENCES OF THE EXECUTIVE POWER AND THE ABSCONDING OF THE
LEGISLATIVE POWER**Croce M.**University of Firenze ~ Firenze ~ Italy***THE SLOW PROGRESS OF THE GREEK REALITY TOWARDS A GAP BETWEEN
NATIONAL IDENTITY AND RELIGIOUS IDENTITY IN THE LIGHT OF EUROPEAN
RELIGIOUS FREEDOM**Fabbri A.**University of Urbino ~ Urbino ~ Italy***DOMESTIC GOVERNANCE OF RELIGIOUS MINORITIES IN ECTHR JURISPRUDENCE**Durisotto D.**University of Cagliari ~ Cagliari ~ Italy*

505 FAITH IN DEVELOPMENT COOPERATION

Emily Lange, Proponent
Ulrich Nitschke, Chair
Wolfram Stierle, Speaker
Judith Gebbe, Speaker
Maurice Bloem, Speaker
Florine De Wolf, Speaker

Historically, development cooperation organisations and projects were founded in a context of strong belief-systems, often inspired by faith and religion. However, this sector has been changing in the last fifty years: through the increasing secularisation process in the Western world; through a secularisation thesis which brought about an increasing suspicion and undermining of faith-based knowledge and religion; non-faith-based actors meanwhile entered the development cooperation field, namely the United Nations; finally, the rise of religious-based terrorism renewed the suspicion that religion is part of the problem and therefore ought to be discouraged.

On the other hand, religious fundamentalism also served as a wakeup call for many politicians and decision makers, while the last ten years have brought several contributions challenging the secularisation thesis. Religion cannot be ignored when roughly 4 in 5 people in the world hold a belief system, particularly in territories who most benefit from development cooperation. When religion is often seen as part of the problem, it can also be part of the solution. But this calls for an urgent need for greater religious literacy from decision makers, and a need to go beyond the theoretical dismantling of the secularisation thesis into a praxis of faith in development cooperation. This panel welcomes contributions that help us discern further how to bring religion and faith back into the development cooperation discussion.

DOES DEVELOPMENT COOPERATION STILL NEED RELIGION? 10 YEARS OF BMZ STRATEGY IN REVIEW.

Stierle W.*

Bundesministeriums für wirtschaftliche Zusammenarbeit und Entwicklung, Deutschland ~ Berlin ~ Germany

FAITH-SENSITIVE PROGRAMMING AS A WAY OF INTEGRATING FAITH IN DEVELOPMENT COOPERATION.

Gebbe J.*

PIRON Global Development ~ Bonn ~ Germany

FLIPPING THE SCRIPT: JLI'S EXPERIENCES TOWARDS THE STATE OF THE EVIDENCE IN RELIGIONS AND DEVELOPMENT.

Bloem M., De Wolf F.*

Joint Learning Initiative on Faith and Local Communities ~ Brussels ~ United States of America

51 DOES KYIV HAVE A THEOLOGICAL TRADITION?

Nataliia Sinkevych, Proponent

Liliya Berezhnaya, Chair

Svitlana Potapenko, Speaker

Paul Gavrilyuk, Speaker

Ivan Almes, Speaker

Oksana Prokopyuk, Speaker

Nataliia Sinkevych, Speaker

Norbert Morawiec, Speaker

Olena Chemodanova, Speaker

Political events of nowadays are showing very clearly how important is the Church for Ukrainian society. History of religious denominations is an inexhaustible source of facts for building statements and arguments on the cultural and political orientation of Ukrainian state and society. This panel deals with the premodern time, when different cultural and confessional identities were shaped on the Ukrainian lands. Moreover, at this time, the first narratives of national importance appeared among Ruthenian Church intellectuals (both Uniate and Orthodox).

In 1990s, Ukrainian scholars started to argue Ukrainian Christianity was not an amorphous mixture of external influences but represents a certain tradition. However, the question what were the distinctive features of this phenomenon remains open, leaving the concept of Kyivan Christianity under development. Nevertheless, as German researcher Klaus Koschorke has repeatedly shown, the history of the Church must be treated as a polycentric movement with the proper attention to the plurality of Christian centres. Can we speak of Kyivan Christianity as a separate phenomenon and of Kyiv as one of the centres of the World Christianity?

This panel is aiming to give an answer to that question, taking into consideration a long years research of the Ukrainian history and theology.

"TO HEAVEN...OR TO HELL...": ENEIDA, NEW UKRAINIAN LITERATURE, AND THE OLD KYIVAN THEOLOGICAL TRADITION IN THE IMPERIAL PERIOD

Potapenko S.*

M. S. Hrushevsky Institute of Ukrainian Archeography and Source Studies of the National Academy of Sciences of Ukraine / Goethe University Frankfurt am Main ~ Frankfurt on Main/Kyiv ~ Ukraine

CHALLENGING THE RUSSIAN IMPERIAL NARRATIVE OF THE HISTORY OF UKRAINIAN THEOLOGY: A CRITICAL EVALUATION OF GEORGES FLOROVSKY'S WAYS OF RUSSIAN THEOLOGY.

Gavrilyuk P.*

University of St. Thomas, Minnesota ~ Minnesota ~ United States of America

TRANS-CONFESSIONALITY IN EIGHTEENTH-CENTURY KYIVAN METROPOLITANATE: CULTS OF SAINTS IOV OF POCHAIV AND JOHN THE NEW OF SUCEAVA

Almes I.*

Ukrainian Catholic University/ORTHOPOL ~ Lviv/Vienna ~ Ukraine/Austria

ORTHODOXA CONFESSIO FIDEI LITERATI AND (UN)ORIGINAL THEOLOGICAL JUSTIFICATION OF THE GIFT GIVING BY KYIVAN LITERATI IN THE EARLY MODERN PERIOD.

Prokopyuk O.*

National Museum Kyiv-Pechersk Lavra / Goethe University Frankfurt am Main ~ Kyiv ~ Ukraine

THE INVENTION (?) OF THE KYIVAN THEOLOGICAL TRADITION IN THE 17TH CENTURY: CONTINUITY OF TEXTS AND IDEAS.

Sinkevych N.*

University of Leipzig ~ Leipzig ~ Germany

HOLY RUS AND HISTORY: IN SEARCH OF THE SOURCES OF 'KYIV' AND 'MOSCOW' ORTHODOX HISTORIOGRAPHY.

Morawiec N.*

Jan Dlugosz academy ~ Częstochowa ~ Poland

SOME ASPECTS OF THE MEDIEVAL ORIGINS OF KYIVAN CHRISTIAN TRADITION.

Chemodanova O.*

Charles University ~ Prag ~ Czech Republic

532 RELIGIOUS EDUCATION AS A DIMENSION OF SOCIO-CULTURAL TRANSFORMATION: EUROPEAN INSIGHTS AND LOCAL LESSONS

Britta Baumert, Proponent
Caroline Teschmer, Proponent
Christoph Wiesinger, Chair
Christoph Wiesinger, Speaker
Britta Baumert, Speaker
Caroline Teschmer, Speaker
Heidi Rautionmaa, Speaker
Veijo Fiskaali, Speaker
Önder Cetin, Speaker

The panel will explore the question of how religious education can contribute to intercultural understanding and overcoming social boundaries under the conditions of socio-cultural change. Based on European experiences including local perspectives, the discussion will focus on innovative approaches to religious education in pluralistic contexts. The panel aims to encourage discussion of the following questions or topics:

How can interreligious cooperation improve mutual understanding in the classroom?

What role can religious education play in promoting interreligious and intercultural dialogue in polarised societies?

The potential of interdisciplinary cooperation between religious education and for example, political science, sociology, psychology, anthropology, or religious studies to enrich religious education.

What role does cooperation between school and non-school fields of action play with regard to formal and informal educational processes in the context of socio-cultural change?

How can processes of religious education address people in secular contexts and make a contribution to general education and subject formation?

RELIGION, INCLUSION AND PROPHECY. WHAT RELIGIOUS EDUCATION CAN LEARN FROM RADICAL DEMOCRACY THEOR

Wiesinger C.*

Evangelische Hochschule Darmstadt ~ Darmstadt ~ Germany

THE AMBIGUITY OF THE CONCEPT OF CULTURE IN THE CONTEXT OF INTERRELIGIOUS EDUCATIONAL PROCESSES

Baumert B.*^[1], Teschmer C.*^[2]

^[1]Goethe-Universität Frankfurt ~ Frankfurt ~ Germany, ^[2]Friedrich-Wilhelms-Universität Bonn ~ Bonn ~ Germany

PARTIALLY INTEGRATED WORLDVIEW EDUCATION REQUIRES ITS OWN PEDAGOGICAL APPROACH

Rautionmaa H.*, Fiskaali V.*

University in Helsinki ~ Helsinki ~ Finland

**NEGOTIATING IDENTITY AND BELONGING THROUGH TASKS: AN ANALYSIS OF
TURKISH-ISLAMIC EDUCATION TEXTBOOKS IN THE CONTEXT OF SOCIO-CULTURAL
(EX)CHANGES IN GERMANY**

Cetin Ö.*

*Leibniz Institute for Educational Media | Georg Eckert Institute (GEI) ~ Braunschweig ~
Germany*

535 FROM APOSTASY TO THE SEARCH FOR TRUTH: AN ITINERARY OF FREEDOM OF CONSCIENCE

Francois-Régis Ducros, Proponent
Florence Demoulin-Auzary, Proponent
Guerric Meylan, Proponent
François Jankowiak, Proponent
Thibault Joubert, Proponent
Vincenzo Pacillo, Chair
François-Régis DUCROS, Speaker
Florence Demoulin-Auzary, Speaker
Guerric Meylan, Speaker
François Jankowiak, Speaker
Thibault Joubert, Speaker

Under the terms of Article 9 (1) of the European Convention on Human Rights, “Everyone has the right to freedom of thought, conscience, and religion.” This seemingly self-evident statement does not fully reflect the obstacles and bloodshed that have marked the long journey toward religious freedom in the West—from the exclusion of individuals to the legal and political recognition of this fundamental right. Nor does it account for the new perspectives introduced in Europe by the Reformers, who explored the possibility of remaining united despite institutional separation.

Legal historians specializing in religious issues can examine the origins and evolution of this freedom, from Christian Antiquity to the 1965 declaration *Dignitatis humanae* of the Second Vatican Council. Furthermore, this historically “subjective” freedom has often been intertwined with the freedom claimed by the Roman ecclesiastical institution, the Holy See, and the Pope, giving rise to a *libertas Ecclesiae* that served as a bulwark against the claims of secular states and their legal systems. This historical legacy continues, in part, to shape solutions to contemporary challenges surrounding religious freedom – such as secularism, religious symbols, dietary practices, and more – in our increasingly secularized societies grappling with religious pluralism.

THE APOSTATE AND THE RULE IN ANTIQUITY

Ducros F.*

Université Paris-Saclay ~ Paris ~ France

APOSTASY, FROM OFFENCE TO RELIGIOUS FREEDOM

Demoulin-Auzary F.*

Université Paris-Saclay ~ Paris ~ France

SPIRITUAL FREEDOM ACCORDING TO JOHN CALVIN FROM THE REGISTERS OF THE CONSISTORY OF THE REPUBLIC OF GENEVA IN THE 16TH CENTURY

Meylan G.*

Université Paris-Saclay ~ Paris ~ France

**LIBERTAS ECCLESIAE, THE RIGHTS OF GOD AND RELIGIOUS FREEDOMS IN PAPAL
DISCOURSE, 16TH-20TH CENTURIES**

Jankowiak F.*

Université Paris-Saclay ~ Paris ~ France

**FREEDOM OF CONSCIENCE IN CANON LAW: FROM TOLERANCE TO THE
FOUNDATION OF A RELATIONSHIP WITH THE TRUTH**

Joubert T.*

Université de Strasbourg ~ Strasbourg ~ France

541 HIDDEN AUTHORS AND ANONYMOUS VOICES: EXPERIENCES ON TEXTUAL IDENTITY IN MEDIEVAL LATIN LITERATURE

Andrea Alessandri, Proponent

Andrea Alessandri, Chair

Pietro Filippini, Speaker

Michele Morandi, Speaker

The objective of this panel is to examine the intricate phenomenon of anonymity and pseudepigraphy in medieval Latin literature, with a particular focus on the period spanning from the 12th to the 15th century. These literary practices, which indicate a certain degree of cultural and intellectual fluidity, will be examined through the lens of the concepts of authorship and textual identity. This will be done during a period when the boundaries of these definitions were less rigid and stable than is commonly assumed today. Each panelist will examine particular cases, elucidating how these practices served as both creative and strategic tools in the formation of an intellectual community and an audience capable of comprehensive engagement with the presented content. These phenomena will be analysed not only in terms of their literary components, but also in the context of broader social and cultural dynamics. By examining the intricate layers of transmission, attribution, and reception of texts, the panel will seek to uncover how these phenomena contributed to the formation of a "textual community," one that approached authorship as a collective endeavour, where the distinction between individual creator and receptive tradition was seen as fluid and instrumental. The main questions the panel will address include: What literary and/or social value can we attribute to anonymity and pseudepigraphy in medieval Latin literary culture? What additional insights can this phenomenon provide in understanding the texts we study, particularly regarding their transmission and history of tradition? How did these practices contribute to the construction of the intellectual and cultural identity of medieval Latin Christendom? Through the presentation of these case studies, the panel aims to offer valuable insights into the role of anonymity and pseudepigraphy in shaping the intellectual landscape of medieval Latin Europe.

TEXTUAL DNA AND ATTRIBUTIVE PROCESSES: FOR A CULTURAL CHRONOLOGY OF PSEUDO-THOMAS.

Filippini P.*

Università degli Studi della Campania Luigi Vanvitelli ~ Caserta ~ Italy

FRAGMENTS OF A VOICE: COMPILING THE CORPUS OF THE REVELATIONS OF PETER OF ARAGON

Morandi M.*

SISMEL ~ Firenze ~ Italy

542 ART IN PHILOSOPHY ÷ PHILOSOPHY IN THE ARTS ÷ LEARNING TO THINK SENSIBLE ÷ ARTISTIC RESEARCH AND PERFORMANCE PHILOSOPHY AS EMERGING CARDIO-PHILOSOPHIES.

Arno Böhler, Proponent
Arno Böhler, Chair
Arno Böhler, Speaker
Susanne Valerie Granzer, Speaker
Sabina Holzer, Speaker
Patrick Beldio, Speaker
Johannes Kretz, Speaker
Eva-Maria Jägle, Speaker
Christoph Müller, Speaker
Noemi Call, Speaker
Nikolaus Gansterer, Speaker

This panel will explore in theory and in practice the core ideas of artistic research (AR) and performance philosophy (PP) as emerging research-fields in which handed downs forms of doing philosophy in a 'non-sensible' manner are questioned.

Our panel considers 'non-sensible' forms of thinking to be expressions of an ascetic-image-of-thought, in which thinking seems to be performed entirely separate from the sensible realms of one's lived-body. As if it were carried out completely separate from the sensory areas of one's lived-body. One's bodily-felt-sense (Skora), which informs one about the soundness of a thought, therefore rarely matters for an ascetic-image-of-thought, whereas it is usually of great importance for the arts and their aesthetic way of thinking-feeling. It is telling that in Sanskrit, the word for an aesthete is sahrdaya, which literally means: somebody, who has a heart; somebody, able to think in accordance with one's heart. And the Chinese word xin (心) 'heart-mind' telling refers to the 'heart' and the 'mind' simultaneously.

To effect the socio-epistemological transformation from the ascetic to the aesthetic image of thinking, AR and PP call for new alliances between philosophy and art, experimentally crossing their practices to discover new forms of 'sensitive thinking'. Our panelists, a group of artists, philosophers, scientists and artistic researchers, will thus not only talk about the arts, but also make use of artistic practices in their lecture-performances to stimulate a vibrant research atmosphere in resonance with the heart-mind of the people participating in our panel. They all develop their cardio-philosophies in a close dialogue with Nietzsche's, Aurobindo's and Alfassa's philosophies of the heart from a cross-cultural, Gnostic (vijñāna) perspective. All of them are key-researchers in the PEEK-project AR822, funded by the Austrian Science Fund (FWF): Grant-Doi: 10.55776/AR822. Website: <https://www.mdw.ac.at/the.heart/>

**PHILOSOPHY IN THE ARTS : ARTS IN PHILOSOPHY. THE MERGING OF ART AND
PHILOSOPHY IN THE WORKS OF THE ARTIST-PHILOSOPHERS FRIEDRICH NIETZSCHE
AND SRI AUROBINDO GHOSE.**

Böhler A.*

*Univ. Doz. Dr. habil., University of Vienna, Department of Philosophy and University of
Music and Performing Arts Vienna (ARC-mdw, MRS-mdw) ~ Vienna ~ Austria*

HEARTLESS, ADDICTED TO DEATH, FUGITIVE FROM DEATHGranzer S.V.**em. o. Univ.-Prof., University of Music and Performing Arts Vienna (Max Reinhardt Seminar) ~ Vienna ~ Austria***IMAGINING THE HEART**Holzer S.**performer, writer, choreographer, movement facilitator ~ Vienna ~ Austria***THE YOGA AND ART OF THE SRI AUROBINDO ASHRAM AND BEYOND**Beldio P.**Visual Artist, Reunion Studios, LLC, Washington, DC (USA). Visiting Assistant Professor, University of Scranton, Scranton, PA (USA) ~ Washington ~ United States of America***HEART _ SOUND _ REFLECTION**Kretz J.**University of Music and Performing Arts Vienna (ARC-mdw), Associate Professor ~ Vienna ~ Austria***THE HEART, DEEP SLEEP, AND DREAM AS TRANSFORMATIVE SPACES IN ARTISTIC RESEARCH**Jäggle E.*^[1], Müller C.*^[1], Call N.*^[2]*^[1]BA MA, Artistic Research Center, University of Music and Performing Arts Vienna ~ Vienna ~ Austria, ^[2]B.A. MA - Prä Doc, Research Centre "Religion and Transformation in Contemporary Society", University of Vienna ~ Vienna ~ Austria***SENSING HEARTEFACTS – NOTATING HEART-FELT PRESENCES**Gansterer N.**artist, lecturer researcher – University of Applied Arts Vienna ~ Vienna ~ Austria*

543 WHAT HAS THE PRESENT TO DO WITH THE PAST? THE WISDOM AND RELEVANCE OF THE CATHOLIC INTELLECTUAL TRADITION IN A MODERN WORLD

Arnold Smeets, Proponent
Stephan van Erp, Proponent
Arnold Smeets, Chair
Marcel Sarot, Speaker
Massimo Faggioli, Speaker
Juliëtte van Deursen-Vreeburg, Speaker
Stephan van Erp, Speaker
Stefan Mangnus, Speaker
William French, Speaker
Mercè PRATS, Speaker
Samuel Goyvaerts, Speaker
Corline (Cornelia) Melisse, Speaker
Monique van Dijk-Groeneboer, Speaker
Quirien Hagens, Speaker

The famous adagium of Tertullian (What has Athens to do with Jerusalem?) proposes a discontinuity between (pagan) past and (Christian) present. And, indeed, there is a profound discontinuity in relation with a paradigm shift.

That being said, the rhetoric of Tertullian's claim hides at the same time a continuity – of which, no doubt, Tertullian was acutely aware, and which carries the significance and transformative power of wisdom traditions, for instance that of the catholic intellectual tradition.

The papers in this panel then, value the meaning and significance of the past for the present.

Papers either research the meaning and (problem solving) significance of texts from the past in their original contexts and reflect on options and possibilities of their plausibility in relation to contemporary social and cultural transformations.

Or, papers address the question how texts from the Catholic intellectual tradition can be brought in dialogue with new readers and related to their contemporary questions, for instance in religious education.

The panel is organized in collaboration with the Catholic Study Network (CSN) initiative. CSN is building an inspiring network of and for the academic communities of KU Leuven (Catholic University Leuven), Tilburg University, and Radboud University (three catholic universities in the Low Countries) on topics related to or inspired by the catholic intellectual tradition.

ANSELM'S PROSLOGION REINVENTED

Sarot M. *

Tilburg University ~ Utrecht ~ Netherlands

THE CONTESTED ROLE OF "GAUDIUM ET SPES" IN THE CATHOLIC INTELLECTUAL TRADITIONFaggioli M.**Villanova University ~ Villanova ~ United States of America***FROM LECTIO DIVINA TO CONTEMPLATIVE READING: A PRACTICE OF PERSONAL FORMATION IN RELIGIOUS EDUCATION**Van Deursen-Vreeburg J.**Tilburg University ~ Utrecht ~ Netherlands***NICHOLAS OF CUSA'S DE CONCORDANTIA CATHOLICA REVISITED**Van Erp S.**KU Leuven ~ Leuven ~ Belgium***YVES CONGAR'S PNEUMATOLOGY FOR A SYNODAL CHURCH**Magnus S.**Tilburg University ~ Utrecht ~ Netherlands***THOMAS AQUINAS'S SIGNIFICANCE IN A TIME OF ECOLOGICAL CONCERN**French W.**Loyola University Chicago ~ Chicago ~ United States of America***APRIL 1955, THE DEATH OF THE JESUIT-PALAEONTOLOGIST PIERRE TEILHARD DE CHARDIN: THE BEGINNING OF A SUCCESSFUL POSTHUMOUS LIFE**Prats M.**Chercheur associé au LEM - UMR 8584 ~ Aubervilliers, Paris ~ France***THE TRUE PRAYER OF THE CHURCH: FROM THE ORIGINS OF THE LITURGICAL MOVEMENT TO TODAY**Goyvaerts S.**Tilburg School of Catholic Theology ~ Tilburg ~ Netherlands***THE POSSIBLE RELATIONSHIP BETWEEN EXEGESIS AND RELIGIOUS EDUCATION: EXEGESIS AS A MEANS TO ENGAGE IN A NARRATIVE DIALOGUE**Melisse C.(.*)*Tilburg University ~ Tilburg ~ Netherlands***THE USE OF THE PEDAGOGY OF IGNATIUS OF LOYOLA IN SECULARISED SCHOOLS**Van Dijk-Groeneboer M.*^[1], Hagens Q.*^[2]*^[1]professor Religious Education at Tilburg School of Catholic Theology ~ Tilburg ~ Netherlands, ^[2]PhDstudent at Tilburg School of Catholic Theology ~ Tilburg ~ Netherlands*

559 THEOLOGICAL PERSPECTIVES IN AND FROM CONTEMPORARY ITALIAN LITERATURE

Lucia Battistel, Proponent
Lucia Battistel, Chair
Rebecca Walker, Proponent
Rebecca Walker, Chair
Rebecca Walker, Speaker
Lucia Battistel, Speaker
Beatrice Carlini, Speaker
Nicola Tallarini, Speaker
Miriam Rita Policardo, Speaker
Leonardo Laterza, Speaker

Following the Second Vatican Council, Italian literature was profoundly prompted to reconsider its position in relation to a rapidly secularizing world. The Council's call for rethinking the Church exerted a particular influence on Italian writers and intellectuals, for whom the geographical and cultural proximity to the Vatican State gave these issues a particularly familiar dimension. From Pasolini's reflections on the persistence of the sacred in the words of the poets, to Luzi's cosmological and Pauline research, which finds poetic expression in a dialogue with the thought of Teilhard de Chardin, to the influence of the figure of Christ and the theology of Simone Weil upon Morante, Italian literature of from the 20th onwards has adopted and continues to adopt a progressive and productive approach to the theological dimensions of literary practice and human experience in a rapidly changing sociocultural context. A fruitful intermingling of the aesthetic and the theological has developed: an interaction that has opened up new spaces for reflection and still deserves in-depth study today.

This panel welcomes papers that explore how Christian theological trends have influenced Italian prose and poetry of the 20th and 21st centuries, offering a new framework through which these literary forms have been able to redefine themselves. Contributions that focus on one or more of these subtopics are particularly welcome:

- Augustine and Augustinianism in contemporary Italian literature;
- Forms of mysticism in contemporary Italian literature;
- Apophatic and cataphatic trends in contemporary Italian literature;
- The form of prayer in contemporary Italian literature;
- Influence of contemporary theology (with a particular interest in Teilhard de Chardin, Balthasar, Barth and Rahner) on contemporary Italian literature;
- Theology and sociocultural transformation in contemporary Italian literature;
- Feminist theologies and contemporary Italian literature.

NO SPIRIT IN THE WORLD: THE ANTI-THEOLOGICAL IMAGINARY OF ELSA MORANTE'S HISTORY (1974)

Walker R. *

Trinity College Dublin ~ Dublin ~ Ireland

**CONCILIAR AND POST-CONCILIAR PERSPECTIVES IN MARIO LUZI'S POETRY:
AUGUSTINE, TEILHARD, AND BEYOND**Battistel L.**LUMSA - KU Leuven ~ Rome ~ Italy***QUEER JESUSES: PROFANING THEOLOGY IN MORANTE AND SAPIENZA**Carlini B.**University of Oxford ~ Oxford ~ United Kingdom***THE REPRESENTATION OF THE SACRED IN THE THIRD LANDSCAPE IN PAOLO
COGNETTI'S NOVEL "LE OTTO MONTAGNE"**Tallarini N.**AAU Klagenfurt ~ Klagenfurt ~ Austria***IN EXITU: IL CORPO A CORPO CON LA MISERICORDIA. HANS URS VON
BALTHASAR NELLE PAGINE DI GIOVANNI TESTORI**Policardo M.R.**Libera ricercatrice ~ Ferrara ~ Italy***AT THE ORIGINS OF DANILO DOLCI'S CIVIL ACTION: THE RELIGIOUS SENSE OF
LIFE**Laterza L.**Lumsa University ~ Rome ~ Italy*

560 PHD FORUM - 2025

Francesca Cadeddu, Proponent

Alberto Melloni, Chair

Federico Ruozzi, Chair

Alberto Melloni, Speaker

Hanoch Ben Pazi, Speaker

Christian Danz, Speaker

Vassa Kontouma, Speaker

On May 20, 2024, FSCIRE – Fondazione per le scienze religiose, the European Research Infrastructure for the study of religion RESILIENCE and DREST – Italian Doctoral School of Religious Studies promoted in the framework of the European Academy of Religion Annual Conference the “PhD Forum”, aiming at discussing the future of the study of religion and the role of Research Infrastructures and Doctoral Schools in this field, in the European context. Thirteen scholars participated in the discussion, bringing to the forum the different national perspectives, and identifying the opportunities and challenges envisioned in a possible pan-European doctoral initiative.

The purpose of this panel is to bring on the discussion on the Doctoral schools in this field by focusing on the students taking part in their activities and building their own professional and/or academic career along such a path. The panel welcomes short interventions presenting practices in career development, research support and cooperation endeavours in European Doctoral Schools, therefore encouraging both established and young scholars to bring in their perspectives and analyses. The expected outcomes of the panel are the identification of areas in which RESILIENCE and the European Doctoral Schools involved in the Forum can converge to better operate and contribute to the future of Doctoral students and early career scholars.

PHD STUDENTS IN EUROPEAN SCHOOLS: PERSPECTIVES ON THE STUDY OF RELIGION

Melloni A.*

Fondazione per le scienze religiose ~ Bologna/Palermo ~ Italy

SUPERVISION IN THE FIELD OF STUDY OF RELIGIONS

Ben Pazi H.*

Bar Ilan University ~ Ramat Gan ~ Israel

BALANCING PRIORITIES IN DOCTORAL EDUCATION: ENHANCING SUPERVISION AND ACADEMIC SKILLS TRAINING

Danz C.*

*Vienna Doctoral School of Theology and Research on Religion VDTR, University of Vienna
~ Vienna ~ Austria*

PREPARING A PHD IN RELIGIOUS STUDIES AT EPHE-PSL: BACKGROUND, PATHS, ORIENTATIONS, AND PERSPECTIVES

Kontouma V.*

Ecole pratique des hautes études, PSL ~ Paris ~ France

562 NARRATION AS RELIGIOUS CONSTANT IN CONTEXT OF SOCIO-CULTURAL TRANSFORMATION? INTERDISCIPLINARY APPROACHES

Claudia Gialousis, Proponent
Alexander-Maximilian Gialousis, Proponent
Claudia Gialousis, Chair
Alexander-Maximilian Gialousis, Chair
Claudia Gialousis, Speaker
Alexander-Maximilian Gialousis, Speaker
Katerina Beerová, Speaker

There is no culture without narration. Processes of socio-cultural, religious, economic, and political transformation clearly show, that what is regarded as rational is not solely grounded on facts- or reason-based inquiry. Rather, narratives take a large role in developing and maintaining specific understandings of the world, which in turn supply means for making sense of it. In this respect, narratives exert an immense social as well as performative power. When looking into religion, narrative is one of the key aspects of providing and maintaining tradition, the formation of organisational structures, and theological orientation - the holy scriptures serving as prime examples. While the relevance of narratives for cultural processes is widely acknowledged, and many disciplines besides narratology have incorporated concepts of narrative in their own approaches, its potential is still far from exhausted.

This panel aims to reflect on ways the fields of religious studies and theology can incorporate narrative as part of doing culture into specific disciplinary as well as transdisciplinary discourse. Presentations include the reciprocation of processes of collective and cultural memory and their shaping through religious narrative, as well as the situatedness of contemporary narratives as expressions of convictions in epistemological considerations. The panel invites contributions that explore the value narratives pose in the formation and establishment of religious groups, as well as ways, in which narratives result in the transformation of belief systems in different historical, social, and cultural contexts. Contributions from outside the fields of religious studies and theology are very welcome, as well.

(IN-)VISIBLE STORIES. NARRATING AS A CULTURAL TECHNIQUE AND NARRATIVES AS TOPOI OF THEOLOGICAL KNOWLEDGE

Gialousis C.*

University of Erfurt ~ Erfurt ~ Germany

NARRATING IDENTITY AND CRISIS. NEW TESTAMENT LITERATURE AS NARRATIVES OF RELIGIOUS SELF-DISCOVERY

Gialousis A.*

University of Bonn ~ Bonn ~ Germany

STORIES THAT CONNECT: HOW THE TEACHINGS OF REB ZALMAN ADAPT TO THE EUROPEAN CONTEXT AND SHAPE EMERGING JEWISH COMMUNITIES

Beerová K.*

Masaryk University ~ Brno ~ Czech Republic

580 MARRIAGE AND FAMILY RELATIONS IN THE CASE-LAW OF THE ECHR

Paolo Vargiu, Proponent
Fabio Franceschi, Proponent
Maria D'Arienzo, Chair
Vincenzo Pacillo, Speaker
Szilvia Köbel, Speaker
Fabio Franceschi, Speaker
María José Valero Estarellas, Speaker
Giulia Kakavas, Speaker

This panel will examine the interaction between Article 9 (freedom of thought, conscience, and religion) on the one hand, and Articles 8 (respect for private and family life) and 12 (right to marry) on the other, of the European Convention on Human Rights, with particular attention to nontraditional family forms and their evolving recognition within European jurisprudence. The discussion will focus on how the European Court of Human Rights (ECtHR) addresses possible tensions between individual religious freedoms, collective societal values, and emerging understandings of marriage and family. The panel will explore whether the Court's case-law reflects a dynamic adaptation to socio-cultural changes or reinforces established norms, particularly when addressing claims on nontraditional or contested family structures. The aim of the panel is ultimately to assess how the ECtHR balances competing rights and obligations, including the extent to which Article 9 supports or challenges traditional interpretations of Articles 8 and 12. The discussion will also consider how these legal intersections contribute to broader debates on pluralism, equality, and the role of religion in modern family law.

BEYOND MATRIMONIAL LAW: THE BROADER IMPLICATIONS OF THE CASE PELLEGRINI V. ITALY FOR CHURCH-STATE RELATIONS

Pacillo V.*

Università di Modena e Reggio Emilia ~ Modena ~ Italy

COLLISION OF STATE AND CHURCH RULES CONCERNING MARRIAGE AND FAMILY LIFE IN ECTHR CASE LAW, WITH PARTICULAR REFERENCE TO THE WIDE MARGIN OF APPRECIATION OF MEMBER STATES

Köbel S.*

Károli Gaspar University of the Reformed Church in Hungary ~ Budapest ~ Hungary

RELIGIOUS CLAIMS IN CHILD-REARING UNDER THE ECTHR CASE-LAW

Franceschi F.*

Sapienza - Università di Roma ~ Roma ~ Italy

THE RELATIONSHIP BETWEEN RELIGION AND FAMILY IN THE LIGHT OF THE TERMINATION OF PREGNANCY CASES

Valero Estarellas M.J.*

Universidad Villanueva ~ Madrid ~ Spain

**ARTICLES 9 AND 8 OF THE ECHR: BALANCING RELIGIOUS FREEDOM AND THE
RIGHT TO PRIVATE AND FAMILY LIFE IN NON-TRADITIONAL CONTEXTS**

Kakavas G.*

Università di Modena e Reggio Emilia ~ Modena ~ Italy

586 RELIGIOUS FREEDOM IN TENSION: COMPARATIVE CHALLENGES TO CONFLICTING RIGHTS

Ivo Gruev, Proponent
Luca Vanoni, Proponent
Lukas Opacic, Proponent
Tatiana Kopaleishvili, Chair
Lukas Opacic, Speaker
Luca Vanoni, Speaker
Mohammed Dejen Assen, Speaker
Ivo Gruev, Speaker
Cathérine Van de Graaf, Speaker
Burkhard Berkmann, Speaker
Matteo Corsalini, Speaker
Eugenia Relaño Pastor, Speaker
Weronika Kudla, Speaker
Syeda Fuzna Haider, Speaker
Yuksel Sezgin, Speaker
Jelle Creemers, Speaker
Tatiana Kopaleishvili, Speaker
Reza Gholami, Speaker

The interplay between religious freedom and other fundamental rights represents a critical area of tension within constitutional and international normative frameworks, as well as in everyday life of individuals, communities, and diverse societies. The right to freedom of religion or belief safeguards pluralism and individual conscience but often conflicts with other rights, such as equality, freedom of expression, non-discrimination, education, women's rights, sexual orientation and gender identity (SOGI) rights, and more. These tensions pose significant challenges, raising questions about how to reconcile competing rights claims and the principles that should guide such adjudications.

This panel investigates these dynamics from a comparative and multidisciplinary perspective, drawing on global case studies where claims to religious freedom intersect with other rights. Through an analysis of diverse constitutional and policy approaches and by looking at religious norms, expectations and experiences, the discussion will strive to identify novel approaches to rights conflicts at both conceptual and practical levels.

By examining constitutional frameworks, cultural contexts, and methodologies, the panel aims to uncover transformative pathways for reconciling conflicting rights. Emphasizing mutual harmonization and concordance, the discussion aims to offer constructive perspectives for achieving equitable solutions in the face of challenges posed by culture wars, identity politics, rising illiberalism, and global backlash against human rights.

We welcome multidisciplinary contributions engaging with this topic from the following perspectives:

- Strategic litigation before national, regional, and international courts.
- The use of the right to FoRB in relation to other human rights.
- Intersectional discrimination based on multiple vulnerabilities, e.g. religion or belief, socio-economic status, disability, SOGI, age, etc.

RELIGION, PUBLIC REASON, AND NEUTRALITY

Opacic L.*

Sydney Law School ~ Sydney ~ Australia

AGAINST STRATEGIC LITIGATION: RELIGION VS. DISCRIMINATION IN THE U.S. CONSTITUTIONAL SYSTEM

Vanoni L.*

University of Milan ~ Milan ~ Italy

THE RIGHT TO PUBLIC MANIFESTATION OF RELIGION VS. THE RIGHT TO EDUCATION: THE ETHIOPIAN EXPERIENCE

Assen M.D.*

Addis Ababa University ~ Addis Ababa ~ Ethiopia

A RELIGIOUS INTOLERANCE TEST: IS THE EUROPEAN COURT OF HUMAN RIGHTS FULFILLING ITS COUNTER-MAJORITARIAN MANDATE?

Gruev I.*^[1], Van De Graaf C.*^[2]

^[1]Academy for European Human Rights Protection, University of Cologne ~ Cologne ~ Germany, ^[2]Ghent University ~ Ghent ~ Belgium

TENSIONS BETWEEN THE ECHR AND CONCORDATS CONCERNING RELIGIOUS FREEDOMBerkmann B.**Ludwig-Maximilian-University Munich ~ Munich ~ Germany***RELIGIOUS FREEDOM IN TENSION: BETWEEN LIBERALISM AND "COMMON GOOD" CONSTITUTIONALISM**Corsalini M.**University of Siena - Department of Social, Political and Cognitive Sciences (DISPOC) ~ Siena ~ Italy***REGULATING VEILING, NEGOTIATING RIGHTS: HUMAN RIGHTS, INTERSECTIONALITY, AND THE LIMITS OF LEGAL NEUTRALITY**Relaño Pastor E.**Complutense University ~ Madrid ~ Spain***EDUCATION OR INDOCTRINATION? THE ROLE OF RELIGION IN PUBLIC SCHOOLS AND THE SEARCH FOR BALANCE**Kudła W.**Pontifical University of John Paul II ~ Krakow ~ Poland***THE TALIBANIZATION PHENOMENON: A RELIGIOUS DEONTOLOGY OR A POLITICAL IDEOLOGY?**Haider S.F.**University of Karachi ~ Karachi ~ Pakistan***RELIGION, PUBLIC REASON, AND NEUTRALITY**Opacic L.**University of Sydney ~ Sydney ~ Australia***THE MUSLIM FAMILY LAW INDEX: A NEW TOOL FOR ANALYZING TENSIONS BETWEEN RELIGIOUS LAWS AND HUMAN RIGHTS**Sezgin Y.**Syracuse University ~ Syracuse ~ United States of America***CLASHING VULNERABILITIES: REVISITING ECTHR CASE LAW WITH VULNERABILITY THEORY**Creemers J.**ETF Leuven ~ Leuven ~ Belgium***IN TENSION: RELIGIOUS FREEDOM AT THE CROSSROADS OF POST-SOVIET GEOPOLITICAL RIVALRIES**Kopaleishvili T.**Evangelical Theological Faculty ~ Leuven ~ Belgium*

**ISLAMIC MODERATION: PROMOTING TOLERANCE AND COEXISTENCE IN A
MULTICULTURAL WORLD**

Gholami R.*

*Associate Professor at Institute for Humanities and Cultural Studies ~ Tehran ~ Iran,
Islamic Republic of*

589 HISTORICAL APPROACHES TO THE TRINITY AND THE BODY

Henrique Mata de Vasconcelos, Proponent

Georgi Mitov, Proponent

Henrique Mata de Vasconcelos, Chair

Georgi Mitov, Chair

Henrique Mata de Vasconcelos, Speaker

Georgi Mitov, Speaker

Ngo Hin Cheng, Speaker

Khegan Delpont, Speaker

Pantelis Levakos, Speaker

Abanob Barsoum, Speaker

GABRIEL EWODO EVINA MESSOMO, Speaker

Virginia Lauria, Speaker

Elena Cerqua, Speaker

Zacharias Onditi, Speaker

This panel will explore how the Trinity and the body, two fundamental concepts in various Christian traditions, have been related and discussed by different theologians over the course of the past two millennia. Thus, the panel welcomes proposals dealing with various aspects of the topic of the body and the Trinity in a historical perspective from the early patristic period to the twentieth century. Therefore, the papers might focus on a single Christian theologian (e.g., Ephrem the Syrian, Augustine, or Gregory Palamas) or a whole group (e.g., the Cappadocians, early scholastic theologians), which can be taken as a representative for a major trend in the field of Church history. Furthermore, the panel aims to explore how the topic of the Trinity and the body has been treated by different female theologians throughout the centuries, such as Julian of Norwich, Teresa of Ávila, and Elisabeth Behr-Sigel. We also encourage papers on art representation of the Trinity and the Body in a variety of art traditions (e.g., Western medieval as well as Byzantine religious art) and the theological implications, which this question brings. We have planned that the high quality papers presented at this panel will be submitted for publication in a collected volume.

THE HIGH DIGNITY OF THE HUMAN BODY AS THE IMAGE OF THE TRINITY: WHEN TRINITARIAN AND ANTHROPOLOGICAL THEOLOGY TOUCHES EACH OTHER IN GREGORY PALAMAS' THEOLOGY

Mata De Vasconcelos H.*

KU Leuven ~ Leuven ~ Belgium

THE HUMAN BODY IN THE DEIFYING LIGHT OF THE TRINITY: BYZANTINE MONASTIC FUNERAL SERVICES

Mitov G.*

University of Vienna ~ Vienna ~ Austria

“LAEVA EIUS SUB CAPITE MEO ET DEXTERA EIUS AMBLEXABITUR ME”: WILLIAM OF SAINT-THIERRY’S SPIRITUAL INTERPRETATION OF THE SONG OF SONGS AND HIS TRINITARIAN THEOLOGY OF DEIFICATIONHin Cheng N.**KU Leuven ~ Leuven ~ Belgium***“OURE SOULE IS A MADE TRINITE”: ON SUBSTANCE AND SENSUALITY IN JULIAN OF NORWICH’S TRINITARIAN METAPHYSICS**Delpont K.**Otto-Friedrich Universität Bamberg ~ Bamberg ~ Germany***GRASPING THE TRINITY: THE IMPACT OF THE TRINITY’S DEIFICATION AND UNIFICATION CHARACTER IN THE CHURCH’S DIVINE BODY**Levakos P.**KU Leuven/University of Athens ~ Brussels ~ Belgium***SAWIRUS IBN AL-MUQAFFA’ AND HIS THEOLOGY OF THE BODY IN TENTH-CENTURY EGYPT**Barsoum A.**KU Leuven ~ Leuven ~ Belgium***“SELF-SURRENDER”: THE MEETING POINT OF THE TRINITY AND THE HUMAN BODY, IN H. U. VON BALTHASAR’S THEO-DRAMATIC THEORY AND ITS HISTORICAL SOURCES.**Ewodo Evina Messomo G.**Pontificia Facoltà Teologica di Sicilia ~ Palermo ~ Italy***BEYOND DUALISM: THE THEOLOGY OF THE BODY IN ERASMUS’ HUMANISM**Lauria V.**Sapienza University of Rome ~ Rome ~ Italy***FLESH AND BONE: MIGUEL DE UNAMUNO ON THE TRINITY AND THE BODY OF CHRIST**Cerqua E.**Sapienza University of Rome ~ Rome ~ Italy***ADAM AND EVE IN THE THEOLOGICAL ANTHROPOLOGY OF CHARLES HODGE**Onditi Z.**University of Eastern Finland ~ Helsinki ~ Finland*

591 THE “CONSENSUS METHOD” AS A RENEWAL CHALLENGE FOR A SYNODAL CHURCH

Ilaria Zuanazzi, Proponent
Ilaria Zuanazzi, Chair
Costantino Matteo Fabris, Proponent
Monia Ciravegna, Proponent
Maria Chiara Ruscazio, Speaker
Costantino Matteo Fabris, Speaker
Ilaria Zuanazzi, Speaker
Davide Dimodugno, Speaker
Monia Ciravegna, Speaker

The principle of self-determination in personal life choices and the principle of democratic participation in the forms of management of collective instances have become almost axioms following the socio-cultural and juridical transformations that have affected state systems. The transposition of the ‘consensus method’ has therefore also become a challenge for the Catholic Church, an institutionally hierarchical community founded on principles of divine derivation, to open up to forms of greater co-responsibility, participation and adherence of the faithful in the formation of rules or decisions that involve the good of all or of the individuals concerned. In the perspective of a more synodal Church, according to the orientations of the current pontificate, the panel intends to examine the actual declinations of the consensus method in the various spheres of the ecclesial order, both *ad intra* in the relations between hierarchical authorities and the community of the faithful, and *ad extra* in the relations with States or international organisations, seeking to compare, on the one hand, the sense and relevance of this value in the light of the nature and mission of the Church, and on the other hand, the limits and resistance that may arise from a juridical tradition, although original with respect to States, but not entirely autonomous, insofar as it repeats its authority from the divine mandate.

RECEPTION AS A CONSENSUS-BUILDING TOOL IN CANON LAW: PAST AND PRESENT

Ruscazio M.C.*

University of Turin ~ Turin ~ Italy

SYNODALITY AND CONSENSUS IN THE CHURCH. PROBLEMATIC PROFILES CONCERNING THE ROLE OF THE LAY FAITHFUL

Fabris C.M.*

University of RomaTre ~ Rome ~ Italy

CONSENSUAL REMEDIES FOR DISPUTE MANAGEMENT IN THE CHURCH

Zuanazzi I.*

University of Turin ~ Turin ~ Italy

**STATE AND CHURCH RELATIONS IN ITALY: TOWARDS A NEW MODEL OF
COLLABORATION?**

Dimodugno D.*

University of Turin ~ Turin ~ Italy

**THE ABILITY OF CONSENT TO BECOME A DYNAMIC LEGAL INSTRUMENT FOR
ENHANCING INDIVIDUAL FREEDOM**

Ciravegna M.*

University of Turin ~ Turin ~ Italy

593 PUBLIC AUTHORITIES AND MULTILATERAL CONCERTATION WITH OR AMONG RELIGIONS

Louis-Leon CHRISTIANS, Proponent
Alessandro FERRARI, Proponent
Louis-Leon CHRISTIANS, Chair
Patrick DE POOTER, Proponent
Leopold VANBELLIGEN, Speaker
Joel BARAKA, Speaker
Louis-Leon CHRISTIANS, Speaker
Burkhard Berkmann, Speaker
Davide Dimodugno, Speaker

While the traditional model of state regulation towards religions remains essentially bilateral, encompassing both concordatarian states and separatist states, new forms of multilateral consultation between religions are emerging to interact with public authorities. These are either initiatives by the religions themselves to negotiate more strongly, or invitations from the public authorities themselves. Such initiatives encompass a range of approaches, from the encouragement of non-discriminatory policies to the stimulation of horizontal cooperation between religions. How, then, can we analyse the emergence of such practices today, in the diversity of their forms (financing of worship, multiconfessional spaces, urban management, participatory democracy, etc.)? This raises the question of how this new form of multilateralism affects, or is affected by, the internal practices of religious groups and their management of diversity, whether internal or external. It also raises the question of how one can articulate the concrete practices of "synodality" in various Christian Churches and the learning of political participatory democracy. The challenge for the panel will be to engage jurists, theologians, political scientists and socio-anthropologists in a multidisciplinary debate on these issues.

DIALOGUE WITH RELIGIOUS AND BELIEF ACTORS: WHAT ROLE FOR INTERNATIONAL ORGANISATIONS? A LEGAL PERSPECTIVE FROM THE EXAMPLE OF SECURITY ISSUES

Vanbellingen L. *

Université catholique de Louvain ~ Louvain-la-Neuve ~ Belgium

LES FABRIQUES D'ÉGLISE COMME INFRAPOLITIQUES DU DIALOGUE ETAT-EGLISE : REGARDS CROISÉS SUR LES AVATARS HYBRIDES DE L'ÉTAT BELGE

Baraka J. *

Université catholique de Louvain ~ Louvain-la-Neuve ~ Belgium

SYNODALITÉ CATHOLIQUE ET DÉFI DE NOUVELLES FORMES DE CONCERTATION AVEC LES ETATS

Christians L. *

Université catholique de Louvain ~ Louvain-la-Neuve ~ Belgium

**THE EUROPEAN UNION'S DIALOGUE WITH RELIGIOUS COMMUNITIES AND THE
DIALOGUE AMONG THEM**

Berkmann B.*

Ludwig-Maximilian-University Munich ~ Munich ~ Germany

**NEW FORMS OF DIALOGUE BETWEEN STATES AND RELIGIONS IN EUROPE: FROM
BILATERALITY TOWARDS MULTILATERALITY?**

Dimodugno D.*

University of Turin ~ Torino ~ Italy

599 RELIGION, JOURNALISM, AND SOCIAL CHANGE IN EUROPE

Elisa Di Benedetto, Proponent

Elisa Di Benedetto, Chair

Elisa Di Benedetto, Speaker

Ken Chitwood, Speaker

Piazza Grande, Speaker

Beata Królicka, Speaker

Ahmed Topkev, Speaker

This panel features a combination of journalists and scholars exploring the ways the news media both contributes to, and reports on, religion and socio-cultural transformation in Europe. Journalists featured on the panel reflect on what it means to report on religious landscapes and communities with balance, accuracy, and insight. Keenly aware how “journalistic representations of religion can assume a reality distinct from religions’ actual, in-the-world existence,” (Winston 2012) the featured journalists will offer comments on how coverage of religion can avoid contributing to or exacerbating hate-speech, conflicts, and tensions among religious communities and/or towards religious communities. Elisa Di Benedetto, a freelance reporter and Managing Director of the International Association of Religion Journalists (IARJ), will explore the challenges journalists face when covering religion, faith and spirituality. Ken Chitwood, a religion reporter and scholar in Germany, compares and contrasts the norms, aesthetics, and ethics of academic and journalistic coverage of religion, offering suggestions for additional collaboration and cross-pollination between the two. The winner of the IARJ 2025 Piazza Grande Religion Journalism Award will discuss their awarded work and what might be learned from their award-winning coverage.

At the same time, every journalist appreciates that a key aspect of reporting on intertwined religion and socio-cultural issues such as individualization and secularization, gender identification and sexual orientation, digitalization and the ecological crisis, necessitates access to resources from the work of scholars doing in-depth research on such themes. Thus, this panel invites scholars to contribute their own comments on, experience with, and critique of media coverage of religion in Europe, with the aim of contributing to further dialogue between scholars and journalists in order to advance conversations around religion among various publics.

THE RELIGION ANGLE: EXPLORING THE CHALLENGES AND OPPORTUNITIES OF COVERING RELIGION, FAITH AND SPIRITUALITY.

Di Benedetto E.*

International Association of Religion Journalists-IARJ ~ Salt Lake City ~ United States of America

“BUT YOU JUST DON’T UNDERSTAND”: RELIGION SCHOLARS, RELIGION REPORTERS, AND THE PUBLIC UNDERSTANDING OF RELIGION

Chitwood K.*

Universität Bayreuth ~ Bayreuth ~ Germany

COVERING RELIGION: PIAZZA GRANDE RELIGION JOURNALISM AWARD

Grande P.*

International Association of Religion Journalists ~ Salt Lake City ~ United States of America

**CLERGY AS GUESTS OF JOURNALISTIC PROGRAMMES IN THE POLISH MEDIA
(2015-2025)**

Królicka B.*

Nicolaus Copernicus University ~ Toruń ~ Poland

**BRIDGING FAITH AND NEWS: INTEGRATING RELIGION JOURNALISM INTO
MAINSTREAM NEWS MEDIA THROUGH COLLABORATIVE STRATEGIES FOR SOCIAL
CHANGE**

Topkev A.*

School of Journalism, Media & Culture, Cardiff University, UK ~ Cardiff ~ United Kingdom

600 GOING GLOBAL, SANCTIFYING THE LOCAL: POLITICS, MOBILITY, AND CULTURAL MEMORY SHAPING CONTEMPORARY HINDUISM

Neelima Shukla-Bhatt, Proponent

Kristin Scheible, Chair

Neelima Shukla-Bhatt, Speaker

Leena Taneja, Speaker

Shruti Dixit, Speaker

This panel explores the question: What serves as an anchor for contemporary Hinduism even as political shifts and increased mobility worldwide have resulted in significant transformation of the social fabric of Hindu communities? The two papers in the panel examine this theme from different perspectives and find cultural memory – preserved through narratives and long cherished spiritual ideas – to be one such component. The first paper, titled “Leap of the Limping Goddess: Upward Mobility of Ai Khodiyar and Her Worshippers,” examines the recent rise of the divine status of a regional goddess on pan-Indian and global stage with transformation of the socio-political standing of her worshippers as well as their immigration to different parts of India and the world. It focuses on the role played in this by Khodiyar’s cultural memory, which was traditionally preserved in oral narratives, but now circulates in print, audio-visual media, and on the internet in Indic languages and English. The second paper, titled “Remembering in the City: Samadhis as Sites of Memory-making in Vrindavan,” discusses how the memory of saints channeled through storytelling inscribes their burial sites – samadhi – with deep spiritual meaning and shapes the sacred landscape. Studying the samadhi of the sixteenth century Gaudiya Vaishnava theologian and saint, Rupa Goswami, in Vrindavan, north India, this paper discusses how it embodies the presence of the saint and spiritual teachings in present times, even though the material culture and social ethos around it have been continually changing with visitors from around the world. Both presentations engage with scholarship in religious studies, sociology, and memory studies. During their presentations, the presenters will support their core arguments with visual materials like photographs and videos.

LEAP OF THE LIMPING GODDESS: UPWARD MOBILITY OF AI KHODIYAR AND HER WORSHIPPERS

Shukla-Bhatt N.*^[1], Taneja L.*^[2]

^[1]Wellesley College ~ Wellesley, MA ~ United States of America, ^[2]Zayed University ~ Dubai ~ United Arab Emirates

REMEMBERING IN THE CITY: SAMADHIS AS SITES OF MEMORY-MAKING IN VRINDAVAN

Taneja L.*

Zayed University ~ Dubai ~ United Arab Emirates

THE ANTECEDENTAL INHERITANCE AND CULTURAL CONTINUITY OF KUL DEVI/DEVATA

Dixit S.*

University of St Andrews ~ Scotland ~ United Kingdom

601 SPIRITS OF THE SPACE AGE: THE IMAGINED WORLD OF BRAZIL'S VALLEY OF THE DAWN

Stefanie Burkhardt, Proponent

Stefanie Burkhardt, Chair

Kelly Hayes, author AMC

Marco Pasi, Speaker

Steven Engler, Speaker

This AMC panel focuses on *Spirits of the Space Age* (Oxford 2024), Kelly E. Hayes's study of the Valley of the Dawn. The largest new religious movement in Brazil with a growing international presence, the Valley is known for rituals of spiritual healing performed by adepts dressed in colorful vestments. Drawing on fieldwork at the Valley's Mother Temple near Brasília, *Spirits of the Space Age* demonstrates how NRMs respond to socio-cultural transformations that have marked the late twentieth century. Where NRMs in Europe tend to emerge in contexts of state-sponsored secularism, Brazil's Valley of the Dawn combines Catholic, indigenous, and esoteric traditions to address adepts' practical concerns.

Founded in the early 1960s amid Brazil's dramatic modernization—marked by rapid industrialization, massive rural-to-urban migration, economic fluctuations, and the construction of Brasília—the Valley offers a distinctive response to these transformations. The founder Aunt Neiva, who migrated to Brasília to work as a truck driver, created an elaborate ritual system and material culture addressing the dislocations and aspirations marking Brazil's efforts to become modern. Since Aunt Neiva's death in 1985, the Valley has grown into a global movement with over 800 temples worldwide. Hayes argues this success stems from the movement's capacity to offer an alternative vision of modernity—one where the promises of collective progress, justice, and prosperity are made tangible rather than remaining unreachable ideals. While mainstream institutions in Brazil often perpetuate inequality and social isolation, the Valley provides free spiritual education, collective healing work, and restorative justice practices that embody the ideals secular modernity has failed to create for many. This case study demonstrates how religious movements create institutional alternatives that engage with and reflect the failures of the secular nation state.

SPIRITS OF THE SPACE AGE: THE IMAGINED WORLD OF BRAZIL'S VALLEY OF THE DAWN

Burkhardt S.^[1], Burkhardt S.^[1], Hayes K.^[2], Pasi M.^[3], Engler S.^[4]

^[1]University of Münster ~ Münster ~ Germany, ^[2]Indiana University ~ Indianapolis ~ United States of America, ^[3]University of Amsterdam ~ Amsterdam ~ Netherlands,

^[4]Mount Royal University ~ Calgary ~ Canada

604 JEWISH THOUGHT IN AND OF A CHANGING EUROPE

Isaac Hershkowitz, Chair
Isaac Hershkowitz, Proponent
Isaac Hershkowitz, Speaker
Miriam Feldmann-Kaye, Speaker
Amir Mashiach, Speaker
Gábor Balázs, Speaker
Ádám Zeidler, Speaker

Jewish thought in the twentieth century experienced profound upheavals, rivaling, if not surpassing, the turbulence of the two thousand years of Jewish exile. This reality profoundly impacted numerous thinkers who emerged from diverse Jewish communities across Europe, only to find themselves suddenly without a home, without a stable historical legacy, without a homeland, and facing a deep crisis of identity.

In this panel, we aim to explore various approaches taken by these thinkers as they grappled with these crises, each in their unique way. Some chose to remain in Europe even after World War II, driven by a desire to rebuild Jewish communities, revive Jewish consciousness, and reconstruct European Jewish thought. Others sought new places to call home. Yet all of them, without exception, were part of an intellectual lineage with undeniable European roots.

Indeed, those who stayed in Europe remained there physically, but their critical approach toward their environment and heritage resonates in their thought. Those who left the continent retained an enduring connection to their cultural origins, grappling throughout their lives with the tension between their departure and the enduring dialogue with the cultural incubator in which they were nurtured.

What, then, is the place of European cultural and spiritual heritage in the works of these thinkers? Where do their loyalties lie? How does this dissonance—personal, social, national, and human—shape and sustain their intellectual pursuits? These questions, and others, will be examined in depth during the panel, which will showcase a wide range of strategies for confronting and engaging with these challenges.

ARE WE STILL EUROPEANS? BANNING EUROPE IN POSTWAR JEWISH THOUGHT

Hershkowitz I.*

Bar-Ilan University ~ Ramat-Gan ~ Israel

TRANSLATION, TRANSFORMATION & THE CONCEPT OF INFINITY: MODERN JEWISH THEOLOGICAL INTERPRETATIONS OF THE BURNING BUSH

Feldmann-Kaye M.*

Bar-Ilan University ~ Ramat-Gan ~ Israel

THE POSTWAR JEWISH PHILOSOPHY OF RABBI DR. YESHAAYAHU AVIAD- WOLFSBERG

Mashiach A.*

Ariel University ~ Ariel ~ Israel

**THE CONTEMPORARY CHALLENGES OF RABBINICAL STUDIES IN (POST) CENTRAL-
EUROPE**

Balázs G.*, Zeitler Á.*

Országos Rabbiképző – Zsidó Egyetem ~ Budapest ~ Hungary

623 GLOBAL CATHOLICISM AND THE DISRUPTION OF THE LIBERAL ORDER

Massimo Faggioli, Proponent
Bryan Froehle, Proponent
Massimo Faggioli, Chair
Mark Massa, Speaker
Emmett O'Regan, Speaker
Stephen Dolan, Speaker
Ingeborg Gabriel, Speaker
Sara Silvestri, Speaker

Following the core theme of EuARe 2025, "Religion and Socio-Cultural Transformation," we invite papers that explore the disruption of the postwar liberal order in Catholic political thought, whether from a decolonial focus, an anti-globalist frame, or even a revival of Catholic political discourse from the nineteenth and early twentieth centuries. Today, some Catholic political theorists and actors, including Church leaders, have embraced integralism or a variety of other theories rejecting political modernity. Such thinking dramatically contrasts with well-established different ideas of church and state as well as interpretations of the Second Vatican Council and Catholic social doctrine, particularly on religious liberty, ecumenism, and inter-religious dialogue. We seek papers that explore local situations and theological traditions to assess how the disruption of the liberal order is received (or promoted) within diverse contexts of contemporary Global Catholicism.

THE CATHOLIC SECTARIAN RESPONSE TO THE POST-WAR LIBERAL ESTABLISHMENT IN AMERICA

Massa M.*

Boisi Center at Boston College ~ Boston ~ United States of America

THE POWERS OF THE CHURCH: INTEGRALISM AND RELIGIOUS FREEDOM

O'Regan E.*

Trinity College Dublin ~ Dublin ~ Ireland

RADICAL ORTHODOXY, INTEGRALISM, AND THE THEOLOGY OF JOSEPH RATZINGER.

Dolan S.*

St Mary's, Twickenham ~ Edinburgh ~ United Kingdom

HOW CATHOLIC SOCIAL TEACHING COULD INSPIRE THE SYNODAL PROCESS- ETHICAL AND THEOLOGICAL REFLECTIONS

Gabriel I.*

University of Vienna ~ Vienna ~ Austria

**MERCY VS POWER POLITICS. THE SIGNIFICANCE OF THE CATHOLIC CHURCH
CONTRIBUTION TO THE GLOBAL GOVERNANCE OF MIGRATION**

Silvestri S. *

*City St George's University of London and University of Cambridge ~ London/ Cambridge
~ United Kingdom*

626 CAN NON-WESTERN CANONS AND TRADITIONS CONTRIBUTE TO MODERN FEMINIST DISCOURSE?

Paul Goldin, Proponent
Li Hsiang Lisa Rosenlee, Proponent
Liang Cai, Chair
Liang Cai, Speaker
Jessey Choo, Speaker
Man Xu, Speaker

Robin May Schott pointed out in 2003 that Western feminists had moved beyond the phase of negative critiques of the Western canon and were increasingly engaged in the positive construction of feminist theories emerging from the ashes of those canonical texts. More recently, Li-Hsiang Lisa Roselee has argued that mainstream feminism constructs a hierarchy of cultures and imposes its biases on non-Western traditions.

Echoing those voices, this panel aims to develop more positive perspectives on gender and sexuality within Confucian and Daoist traditions. Dr. Cai's paper focuses on the classical age of Chinese civilizations (ca. 8th century BCE–2nd century CE). She demonstrates that the Confucian canons acknowledge sexual desire as a fundamental instinct and an essential component of genuine human nature. Dr. Choo's paper examines Daoist canons in medieval China as a case study, showing that while childbirth-centered rituals reinforced prevailing misogynistic norms, they also created spaces for women to exercise agency. Dr. Xu's paper argues that during the Song dynasty, women from outside traditional social spheres often penetrated men's legitimate domains without jeopardizing the established social order.

While some radical feminists focus on extreme criminal cases involving sex (e.g., The Right to Sex), analyzing such cases neither represents broader realities nor provides a normativity that can guide the future. Instead, this panel will concentrate on the positive representations of gender and sexuality in Chinese sources. These representations might be criticized for overlooking the darker aspects of reality. However, through this reconstruction, the panel hopes to inspire the younger generation—especially young women—with courage and confidence to embrace romance and sexuality in a healthy and fulfilling way.

SEXUAL PROWESS EMPOWERS WOMEN: A CLICHÉ IN CHINESE TRADITION AND A NEW ARGUMENT FOR FEMINISM?

Cai L.*

University of Notre Dame ~ Notre Dame ~ United States of America

WHEN MISOGYNY IS EMPOWERING: GENDERED SOTERIOLOGY IN DAOISM

Choo J.*

Rutgers University ~ New Brunswick ~ United States of America

WOMEN, FAMILY, AND CONFUCIANISM IN CHINA DURING THE SONG PERIOD

Xu M.*

Tufts University ~ Boston ~ United States of America

63 INTERFAITH DIALOGUE AND TRANSFORMATION

Peter Admirand, Proponent
Peter Admirand, Chair
Leo Lefebure, Speaker
Peter Admirand, Speaker
Anne Hege Grung, Speaker
Lana Kazkaz, Speaker
Miriam Diez Bosch, Speaker
Sara Rahman, Speaker
Wisam Abdul-Jabbar, Speaker
Calista Onubuogu, Speaker
Matthias Eder, Speaker
Rohan Silva OMI, Speaker
Benoit Filou, Speaker
Melanie Barbato, Speaker
Katja Boehme, Speaker
Vasiliki Mitropoulou, Speaker
Tyson Herberger, Speaker

This panel examines transformation and interfaith dialogue through the following seven interlinked themes:

1. How interfaith dialogue can transform faiths, individuals, and/or communities
2. Case studies and historical examples of spiritual, religious, political, intellectual, and/or social justice transformations through encounters with religious others
3. Failures of transformation amidst interfaith encounters
4. Pioneers of interfaith dialogue and transformation
5. Key or overlooked texts advocating transformation through interfaith dialogue
6. How to nurture transformation through interfaith dialogue initiatives in schools, places of worship, rituals, praxis, and pilgrimages, etc.
7. Obstacles that inhibit transformation through interfaith dialogue or virtues that can promote robust interfaith transformation

*

Please send proposals of 300-500 words with a clear title, structure, and focus, along with your cv, to Peter Admirand at peter.admirand@dcu.ie.

Panels will be arranged thematically, or by specific interfaith dialogues, if pertinent (i.e., Muslim-Hindu; Jewish-Buddhist; Christian-Indigenous Faith; Atheist-Theist. etc.).

SHAPING GLOBAL CITIZENS THROUGH INTERRELIGIOUS COLLABORATION: THE INTERFAITH COALITION CONFERENCE FOR GLOBAL CITIZENSLefebure L.**Georgetown University ~ Washington, DC ~ United States of America***THE TRANSFORMATION OF CHRISTOLOGY AFTER INTERFAITH DIALOGUE**Admirand P.**Dublin City University ~ Dublin ~ Ireland***ENGAGING WITH DISCOURSES ON HUMAN RIGHTS AND GENDER JUSTICE IN INTERRELIGIOUS DIALOGUES: A TRANSFORMING MATTER?**Grung A.H.**University of Oslo ~ Oslo ~ Norway***GODS, MYTHS, AND MICROPHONES: ATHEISM IN ARAB DIALOGUE SPACES**Kazkaz L.*, Diez Bosch M.*Blanquerna ~ Barcelona ~ Spain***INTERRELIGIOUS COMPETENCE AS A QURANIC TASK - A POSSIBLE CONTRIBUTION TO SOCIAL COHESION?**Rahman S.**Research Associate at the Department of Education, University of Vienna ~ Vienna ~ Austria***INTEGRATING JADAL AS AN INTERCULTURAL COMMUNICATION PRAXIS FOR INTERFAITH DIALOGUE: TOWARDS DIVERSIFYING THE INTERNATIONALIZATION OF EDUCATION**Abdul-Jabbar W.**Hamad Bin Khalifa University ~ Doha ~ Qatar***CARE OF NATURE AND INTERFAITH DIALOGUE: EXPLORING A NEW WAY TO PROMOTE AFRICAN ECO-SPIRITUALITY THROUGH INTERFAITH DIALOGUE IN AFRICAN SCHOOLS**Onubuogu C.**Faculty of Theology and Religious Studies, KU Leuven Belgium ~ Leuven ~ Belgium***TRANSFORMATIONAL POTENTIAL OF IRD: PRACTICAL EXAMPLES FROM KENYA AND SRI LANKA**Eder M.**Centre for Society and Religion, Sri Lanka / AGIAMONDO, Germany ~ Colombo ~ Sri Lanka*

PERSONAL INSPIRATION AND ORGANIZATIONAL MOMENTUM: THE CASE OF FR. TISSA BALASURIYA AND THE CENTRE FOR SOCIETY AND RELIGIONSilva Omi R.**Centre for Society and Religion, Sri Lanka ~ Colombo ~ Sri Lanka***THE POLICY OF INTERFAITH DIALOGUE IN AZERBAIJAN.**Filou B.**EPHE ~ Paris ~ France***HINDU-CHRISTIAN RELATIONS AND SOCIETAL TRANSFORMATION IN FIJI**Barbato M.**Pacific Theological College ~ Suva ~ Fiji***TRANSFORMATION THROUGH RELIGION EDUCATION IN PUBLIC SCHOOLS**Boehme K.*^[1], Mitropoulou V.*^[2]*^[1]University of Education ~ Heidelberg ~ Germany, ^[2]Aristotle University ~ Thessaloniki ~ Greece***NAVIGATING THE "RABBINIC PARADOX": SHELTERING AND SHARING ALONG THE INTERRELIGIOUS JOURNEY**Herberger T.**University of Southeastern Norway ~ Oslo ~ Norway*

630 NAVIGATING TURMOIL: CHINESE CATHOLICISM FROM THE BOXER REBELLION TO THE EARLY '40S

Valentina Bottanelli, Proponent

Chiara Solazzo, Chair

Valentina Bottanelli, Speaker

Chiara Solazzo, Speaker

Federica Cicci, Speaker

Raissa De Gruttola, Speaker

Peter Boros, Speaker

This panel delves into the tumultuous journey of Chinese Catholicism during a period marked by profound social, political, and religious upheaval. From the anti-foreign Boxer Rebellion to the turbulent early 20th century, Chinese Christians faced the dual challenge of surviving persecution and adapting to a rapidly changing world. We will explore the intricate interplay between faith, politics, and international relations, examining the impact of pivotal events such as the Boxer Rebellion, the May Fourth Movement, and the onset of the Sino-Japanese War. A particular focus will be on the complex dynamics between the Holy See, Republican China, Imperial Japan (including Manchukuo), and their influence on the trajectory of Chinese Catholicism. The panel will discuss the diverse strategies employed by Chinese Christians to navigate these geopolitical tensions, including diplomatic efforts, theological adaptations, and social engagement. By doing so, we aim to shed light on the resilience and adaptability of Chinese Christianity in the face of adversity.

"PERMITTITUR CONFUCII CULTUS" THE FIRST CHINESE COUNCIL IN LIGHT OF THE CHINESE RITES CONTROVERSY AND THE SINISATION OF THE CHINESE CATHOLIC CHURCH

Bottanelli V.*

Università di Modena e Reggio Emilia ~ Reggio Emilia ~ Italy

HOLY SEE AND MANCHUKUÒ: THE DIFFICULT EPILOGUE OF A DOUBTFUL RECOGNITION

Solazzo C.*^[1], Bottanelli V.^[2]

^[1]FSCIRE ~ Bologna ~ Italy, ^[2]Università di Modena e Reggio Emilia ~ Reggio Emilia ~ Italy

IN THE HANDS OF OTHERS: FEMALE MEDICAL-MISSIONARY PRACTICES AND RELIEF ACTIVITIES DURING WARTIME CHINA (1937-1945)

Cicci F.*

Ca' Foscari University of Venice/Roma Tre University ~ Venice/Rome ~ Italy

FRANCISCANS IN CHINA BETWEEN 1900 AND 1949: MARTYRS, MISSIONARIES, AND BISHOPS IN THE PROCESS OF INDIGENIZATION OF THE CHURCH

De Gruttola R.*

Ca' Foscari University of Venice ~ Venice ~ Italy

CHINESE CATHOLICISM THROUGH A BUDDHIST MONK'S EYES

Boros P.*

Eötvös Loránd University ~ Budapest ~ Hungary

656 VARIETIES OF DECONVERSION IN LATE MODERNITY

Slawomir Sztajer, Proponent
Slawomir Sztajer, Chair
Ewelina Berdowicz, Speaker
Zakaria Sajir, Speaker
Mariusz Domzalski, Speaker
Javad Darvish Aghajani, Speaker
Slawomir Sztajer, Speaker

Deconversion, the process of losing religious faith or beliefs associated with a particular religion, is increasingly prevalent in late modern societies characterized by pluralism, individualism, and fluid identity constructs. It is a multidimensional phenomenon that involves not only a departure from religion, but also a change in religious affiliation. This panel focuses on the diverse pathways and experiences of deconversion, highlighting the interplay between personal narratives, sociocultural contexts, and existential reflections. The dominant patterns of deconversion include not only abrupt and radical rejection of religious beliefs and practices, but also gradual departure from religious faith as well as the process of negotiation between different religious and non-religious identities. In each case deconversion is influenced by factors related to personalities, social networks, and cognitive and emotional processes. The study of conversion in late modernity should be situated in a broader cultural framework, including secularization, social acceleration, religious pluralism, privatization, and the rise of new forms of religiosity and spirituality. Religious scholars, sociologists, and psychologists interested in the dynamics and varieties of deconversion in the modern world are invited to participate in the panel.

DECONVERSION AND IDENTITY IN LATE MODERN SOCIETY

Sztajer S.*

Adam Mickiewicz University ~ Poznan ~ Poland

PATHS TO DECONVERSION: FROM LOVE TO DISGUST. COGNITIVE DISCOURSE ANALYSIS

Berdowicz E.*

Adam Mickiewicz University ~ Poznan ~ Poland

NEGOTIATING NON-RELIGION: DECONVERSION AND RELIGIOUS PLURALISM AMONG INDIVIDUALS WITH ISLAMIC BACKGROUNDS IN SPAIN

Sajir Z.*

University of Salamanca ~ Salamanca ~ Spain

DECONVERSION: LEGAL ASPECTS

Domzalski M.*

Polish Land Forces ~ Lomza ~ Poland

**REVISITING SECULARIZATION: SCIENCE AND RELIGIOUS CHANGE IN MUSLIM
MAJORITY COUNTRIES**

Darvish Aghajani J.*

Shahid Beheshti University ~ Tehran ~ Iran, Islamic Republic of

662 RELIGION AND AESTHETICS

Jakob Deibl, Proponent
Sibylle Trawöger, Proponent
Jakob Deibl, Chair
Sibylle Trawöger, Chair
Domenico Vitali, Speaker
Julia Thwaites, Speaker
Sybille Fritsch-Oppermann, Speaker
Sarah Rosenhauer, Speaker
Carlton Chase, Speaker
Joshua Edelman, Speaker

Religion and aesthetics are deeply connected. Various religious studies and theological analyses include aesthetic aspects and concepts. Aesthetics is thereby understood in a very broad sense, as there is no commonly accepted agreement on its definition, and its relationship with religious experience still offers much to be investigated. Aesthetics, as a philosophical discipline in its own right, has been established since the 18th century, and is thus (unlike ethics, for example) still a young interlocutor for religious studies and theological reflection.

The main element that links aesthetic perspectives on religion is the fact that these perspectives do not primarily consider religions in their doctrinal, legal, moral, ethical, political and sociological dimensions, but rather look at religions as aesthetic programs: The context of their doctrine and law, their cultic and ritual prescriptions, their forms of institutionalisation and community building, etc., are always to be understood as aesthetic expressions as well. The aesthetic dimension pervades all religious domains. In line with this, the contributions to this panel should/do not consider the aesthetic dimension of religion(s) as a peripheral moment, but as a pivotal point for its (their) understanding.

CAN RELIGIOUS MYSTICISM RELATE TO AESTHETICS? PLOTINUS AND FLORENSKY IN COMPARISON

Vitali D.*

Università degli Studi di Palermo ~ Palermo ~ Italy

MESSIANIC AESTHETICS: ESTABLISHING A MESSIANIC ETHICS OF POIESIS, POETRY AND PLAY WITH GIORGIO AGAMBEN

Thwaites J.*

Trinity College Theological School ~ Melbourne ~ Australia

ART AS A HERMENEUTIC BRIDGE BETWEEN RELIGIONS

Fritsch-Oppermann S.*

TU CLAUSTHAL ~ Clausthal/Petershagen ~ Germany

AESTHETIC AND RELIGIOUS LIBERATION

Rosenhauer S.*

TU Dresden ~ Dresden ~ Germany

**QUANTITATIVE AESTHETICS, THE FUGITIVE CRY, AND THE PROMISE OF FUTURIST
HOPE**

Chase C.*

Fordham University ~ New York City ~ United States of America

THE AESTHETICS OF ONLINE RITUAL IN EUROPEAN RELIGIOUS COMMUNITIES

Edelman J.*

Manchester Metropolitan University ~ Manchester ~ United Kingdom

668 SHAPING BOUNDARIES: THE ROLE OF THE NICENE SYMBOL IN GROUP IDENTITY AND DOCTRINAL EVOLUTION

Marianna Napolitano, Chair
Federico Alpi, Proponent
Federico Iezzi, Speaker
Elia Scapini, Speaker

This panel aims to explore how texts of faith profession, particularly the Nicene and Nicene-Constantinopolitan Creeds, played a central role in defining both selfhood and otherness, shaping mechanisms of inclusion and exclusion within fourth- and fifth-century Christian communities. The overarching theme, “Defining Oneself and Defining the Other”, serves as a lens to examine how early Christian groups articulated their identities through opposition to the “other” and in response to shifting political, social, and cultural conditions of their time. By analyzing key faith formulas, doctrines, and documents, this panel will highlight the dual processes of self-definition and differentiation. Special attention will be given to how these processes were shaped not only by theological debates but also by external pressures, such as political and social alignments. These dynamics often spurred significant internal divisions, as groups continually redefined themselves in reaction to doctrinal developments and political changes. The discussion will further explore how these mechanisms of identity construction included the rewriting of public identities in light of the Nicene faith, reflecting the evolving fortunes and strategies of key actors in the fourth century. Faith formulas, initially crafted to unify, often generated unintended consequences, such as further fragmentation within communities. Through an interdisciplinary dialogue engaging theology, history, and philology, this panel seeks to illuminate the fluid interplay between theological identity and external influences. It aspires to shed light on how doctrinal texts functioned not only as theological markers but also as instruments of social and cultural negotiation. It aims to provide a broader understanding of how early Christian groups navigated the tensions between unity and division, self-definition and othering, within the complex landscape of the fourth century.

DEFINING THE DIVINE: THE INTERPRETATION OF GENESIS 1:26 IN EUSEBIUS, ATHANASIUS AND MARCELLUS

Iezzi F.*

Università di Modena e Reggio Emilia ~ Reggio Emilia ~ Italy

FATE IN FORMULAS. THE FORTUNE OF EUSTATHIUS AND MARCELLUS IN 4TH CENTURY

Scapini E.*

Università di Modena e Reggio Emilia ~ Reggio Emilia ~ Italy

MIRRORED LETTERS, MIRRORED CHRISTOLOGIES: THE LETTER OF SAHAK I TO PROCLUS (CA 435)

Alpi F.*

University of Florence / FSCIRE Bologna ~ Firenze - Bologna ~ Italy

**TWO DOCTRINAL LETTERS IN COPTIC: SHAPING POST-NICENE IDENTITY THROUGH
"NEW" PROFESSIONS OF FAITH**

NaN:NaN

Bianchi C. *

Università di Modena e Reggio Emilia/FSCIRE ~ Bologna ~ Italy

669 SACRED SPACES AND COMMUNITY HERITAGE: BRIDGING THE TANGIBLE AND INTANGIBLE

luigi bartolomei, Proponent
Gianluca Buoncore, Proponent
Davide Dimodugno, Proponent
Lorenzo Grieco, Proponent
Gianluca Buoncore, Chair
Davide Dimodugno, Chair
Luigi Bartolomei, Speaker
davide dimodugno, Speaker
lorenzo grieco, Speaker
gianluca buoncore, Speaker
Pietro Pandolfini, Speaker
Clizia Franceschini, Speaker
Vanessa Menéndez Montero, Speaker
Maria Arno, Speaker
Joël Baraka Akilimali, Speaker
Rossana Salerno, Speaker
Kate Jordan, Speaker
Sabina Rosenbergo, Speaker
Elise Roumeas, Speaker
Gimin Lee, Speaker
Giacomo Damiani, Speaker
Antje Roggenkamp, Speaker

The concept of sacred space transcends physical boundaries, intertwining tangible heritage—such as architectural structures and ritual artifacts—with intangible dimensions, including spiritual practices, oral traditions, and cultural beliefs. This panel aims to explore the multifaceted nature of sacred spaces, investigating how the physical and metaphysical coexist to shape cultural identity and collective memory. Scholars are particularly invited to reflect on how sacred spaces' tangible and intangible dimensions can inform contemporary design practices. The discussion will also address critical legal and ethical challenges: how can the notions of tangible and intangible heritage be defined, protected, and harmonized within legal frameworks? What mechanisms can ensure that the preservation of physical elements does not come at the expense of intangible cultural expressions, and vice versa?

The panel will further explore the apparent dichotomy between tangible and intangible heritage, proposing that these concepts, often perceived as contrasting, can be reconciled through an all-around approach. By envisioning sacred spaces as dynamic entities where material and immaterial coexist in mutual support, it becomes possible to transcend traditional divides and foster innovative, inclusive strategies for their preservation and evolution.

By addressing these themes, the panel seeks to inspire architects, legal experts, and cultural practitioners to engage in interdisciplinary dialogue, offering a comprehensive understanding of sacred spaces and their stewardship in a rapidly changing world.

SACRED PARADOXES: RECONCILING TANGIBLE AND INTANGIBLE HERITAGEBartolomei L.**Centro Studi Cherubino Ghirardacci ~ Bologna ~ Italy***SAFEGUARDING THE INTANGIBLE RELIGIOUS CULTURAL HERITAGE: FROM THE 2003 UNESCO CONVENTION TOWARDS A NEW UNDERSTANDING IN ITALIAN LAW AND CANON LAW**Dimodugno D.**University of Turin ~ Torino ~ Italy***HERITAGE, MEMORY, AND MISSION: TWENTIETH-CENTURY ANGLICAN CHURCHES AND COMMUNITY DEVELOPMENT**Grieco L.**Tor Vergata University of Rome ~ ROMA ~ Italy***LIFE AND FORMS OF THE SACRED SPACE**Buoncore G.**University of Florence ~ Firenze ~ Italy***THE BOLOGNESE "CAMPANERIA" AND ITS INTERACTION WITH THE MATERIAL HERITAGE: FROM THE CODIFICATION TO TODAY'S PROTECTION CHALLENGES**Pandolfini P.**University of Bologna ~ Bologna ~ Italy***TANGIBLE AND INTANGIBLE RELIGIOUS HERITAGE THROUGH THE LENS OF UNESCO: AN ANALYSIS ON THE ROLE OF IMMATERIAL HERITAGE IN CHALLENGING WORLD HERITAGE NOMINATION PROCESSES**Franceschini C.**University of Bologna ~ Ravenna ~ Italy***PROTECTION BEYOND WALLS: SAFEGUARDING THE INTANGIBLE LEGACY OF MULTIPURPOSE RELIGIOUS HERITAGE**Menéndez Montero V.**European University of Madrid ~ Madrid ~ Spain***ADAPTIVE REUSE OF SACRED SPACES: BALANCING TANGIBLE HERITAGE AND INTANGIBLE CULTURAL IDENTITY**Arno M.**Ph.D. Eng. Arch. ~ Warsaw ~ Poland***THE ZAIREAN RITE BEYOND FOLKLORE: RETHINKING THE ARCHITECTURAL AND ARTISTIC IMPLICATIONS OF ECCLESIASTICAL STRUCTURES IN POSTCOLONIAL AFRICA**Baraka Akilimali J.**Université Catholique de Louvain ~ Louvain-la-Neuve ~ Belgium*

"DEVOTIONAL PATHWAYS: SACRED TATTOOS AND SPIRITUAL IDENTITY"Salerno R. **University of Palermo ~ Palermo ~ Italy***ENCOUNTERS BETWEEN SACRED SPACE AND AUDIO-VISUAL CULTURES IN BRITISH EVANGELICAL CHURCHES.**Jordan K. **University of Westminster ~ London ~ United Kingdom***BRIDGING THE TANGIBLE AND INTANGIBLE IN MUSEUMS: THE ETHICS OF DISPLAYING RELIGIOUS OBJECTS**Rosenbergova S. *, Roumeas E. **University of Groningen ~ Groningen ~ Netherlands***RETHINKING SACRED HERITAGE BETWEEN RESTORATION AND SOCIAL PRACTICE: ST ANTONY'S CHURCH IN FOREST GATE, EAST LONDON**Lee G. *^[1], Damiani G. *^[2]*^[1]University of Kent ~ Canterbury ~ United Kingdom, ^[2]Anglia Ruskin University ~ Chelmsford ~ United Kingdom***RELICS AND THE SACRED IN ALTARPIECES - APPROACHES TO CHANGING SPATIAL ENVIRONMENTS**Roggenkamp A. **Universität Münster ~ Münster ~ Germany*

679 A TANGLE OF SERPENTS: VARIETIES OF KUNDALINI EXPERIENCES

Ruth Westoby, Proponent
Anya Foxen, Proponent
Marleen Thaler, Chair
Marleen Thaler, Proponent
Anya Foxen, Speaker
Ruth Westoby, Speaker
Tova Olsson, Speaker
Lucy May Constantini, Speaker
Marleen Thaler, Speaker
Monika Hirmer, Speaker

This panel explores the multifaceted nature of the South Asian religious concept of Kundalini. Rather than imposing linear chronology as the only way of accounting for the development of Kundalini, it investigates the diverse expressions and dimensions of Kundalini across cultures, religions, and contexts. One key theme is the embodied experience of Kundalini, as suggested by the panel title paying homage to William James's *Varieties of Religious Experience*. In relation to experience we particularly draw attention to affect, sensuality, and sexuality. We explore how Kundalini manifests in personal experiences, highlighting its deep connection to physical, emotional, and psychological states. This theme invites reflection on the sensual dimensions of religious practice and the interrelationship between body, mind, and environment. Another central focus is the regional, national, and global articulations of Kundalini, considering how the concept has travelled and been adapted across cultural and geographic boundaries. We pose the question, "To what extent is Kundalini universal?", to expose how its interpretations have shifted in different cultural settings. This theme highlights the hybridity and local adaptations of Kundalini, showcasing its dynamic role in contemporary religious practices and ideas. The panel aims to present a rich, multidimensional understanding of Kundalini, emphasizing its diverse, evolving expressions in the modern world.

HYBRID SERPENTS AND SOLAR POWER: EARLY TWENTIETH-CENTURY THEOSOPHICAL MODELS OF KUṆḌALINĪ

Foxen A.*

Harvard Divinity School ~ Boston ~ United States of America

SNAKE, FIRE AND FLUIDS: KUṆḌALINĪ IN THE EARLY HAṬHA CORPUS

Westoby R.*

Oxford Centre for Hindu Studies ~ Oxford ~ United Kingdom

INVOLUNTARY ORGASMS AND HINDU GODDESSES: THE EXPERIENCE OF KUṆḌALINĪ WITHIN CONTEMPORARY TANTRA IN EUROPE

Olsson T.*

Umeå University, Department of Historical, Philosophical and Religious Studies ~ Umeå ~ Sweden

THE SERPENT TURNS: KUṆḌALINI AS WIND IN A SOUTH INDIAN MARTIAL ART

Constantini L.M.*

University of Vienna, ERC Synergy MANTRAMS Project ~ Vienna ~ Austria

**THE MODERN HISTORY OF KUNDALINI RESEARCH: GOPI KRISHNA'S
CONTRIBUTION TO KUNDALINI'S SCIENTIFICATION**

Thaler M.*

University of Vienna ~ Vienna ~ Austria

FROM SOUTH ASIA TO THE WEST: KUNDALINI IN CROSS-CULTURAL PERSPECTIVE

Hirmer M.*

Friedrich-Alexander Universität, Erlangen–Nürnberg ~ Nürnberg ~ Germany

682 RATIO ET AFFECTUS: REDISCOVERING ANSELMIAN THOUGHT

Isabella Bruckner, Proponent
Kimberly Mandelkow, Chair
Isabella Bruckner, Speaker
Stefano Marchionni, Speaker
Mario Steinwender, Speaker
Martin Kirschner, Speaker
Julian Jöri, Speaker
Nikita Semenikhin, Speaker

Anselm of Aosta (1033/4–1109) occupies an important place in both theological and philosophical discourse, bridging the realms of faith and reason, affectivity and intellect. Within the monastic tradition, his thought exemplifies a deeply integrated approach to spiritual inquiry, characterized by a dramatic interplay of personal experience, rational reflection, and affective engagement. As a Benedictine monk, abbot, philosopher, theologian, and Archbishop of Canterbury, Anselm represents a foundational figure for both scholasticism and alternative sapiential approaches to the Logos. His work invites dialogue not only within his historical context but also with contemporary perspectives, including the affective and performative turns in the humanities. This panel investigates the interrelation of rationality, affectivity, and performative practice in Anselmian thought, considering its relevance for contemporary intellectual and spiritual frameworks. In particular, while Anselm's texts serve as a central focus, they are placed in conversation with other thinkers – past and present – who seek to integrate sapiential, affective and performative aspects in theology and philosophy.

EXPERIENCING GOD BY LOVING THE OTHER: ANSELM'S QUEST AND THE ABYSS OF THE AFFECTS

Bruckner I. *

Pontifical Atheneum of St. Anselm ~ Rome ~ Italy

RATIO DILIGENS. THE CONNECTION BETWEEN REASON AND LOVE IN THE MONOLOGION OF ANSELM OF AOSTA

Marchionni S. *

Pontifical Atheneum of St. Anselm ~ Rome ~ Italy

ALIQUID QUO NIHIL MAIUS COGITARI POTEST – OR IS THERE AN ADEQUATE NOTION FOR GOD?

Steinwender M. *

University of Regensburg ~ Regensburg ~ Germany

THE TESTIMONY OF GOD AS A SOURCE OF HOPE. ON THE PERFORMATIVITY OF FAITH FOLLOWING SAINT ANSELM'S ARGUMENT

Kirschner M. *

Catholic University of Eichstätt-Ingolstadt ~ Eichstätt ~ Germany

IUSTIFICATIO: A LUTHERAN PERSPECTIVE ON ANSELM

Jöri J.*

Pontifical Atheneum of St. Anselm ~ Rome ~ Italy

BRIDGING TRADITIONS: ANSELM AND PALAMAS ON DEIFICATION

Semenikhin N.*

Pontifical Atheneum of St. Anselm ~ Rome ~ Italy

689 PSYCHOLOGY-ENGAGED THEOLOGY

Hannah James, Proponent
Harvey Cawdron, Proponent
Hannah James, Chair
Harvey Cawdron, Chair
Dani Jansen, Chair
Harvey Cawdron, Speaker
Hannah James, Speaker
Danielle Jansen, Speaker
Anastasia (Tasia) Philippa Scrutton, Speaker
Simon Hewitt, Speaker
Anna Christine Seiple, Speaker
Emil Lusser, Speaker
Sarah Moerman, Speaker

Psychology-Engaged Theology explores the applications of research in the psychological sciences to theological discussions. There are several ways in which this can be done. One can explore the implications of psychological research on concepts like love, or empathy, for our understanding of divine love or empathy. Alternatively, one might investigate the implications of research on neurodivergence or mental illness on our understandings of theological concepts, such as the implications of depression for our understanding of flourishing, or the implications of autism for our understanding of how relationships with God are formed. Psychology-Engaged Theology is thus a multifaceted field that is broad in scope, and scholars can take a number of different approaches when undertaking research in this field. On this panel, participants will explore areas of research that fit broadly within this field, providing several different examples of how research in psychology can inform theological discourse.

DISSOCIATIVE IDENTITY DISORDER AND CHRISTIAN FLOURISHING

Cawdron H.*

University of St Andrews ~ St Andrews ~ United Kingdom

INTERDEPENDENT RELIGIOUS IDENTITIES AND SYMBOLIC THREAT

James H.*

University of St Andrews ~ St Andrews ~ United Kingdom

AGAINST DIVINE EMPATHY: THE LIMITATIONS OF OMNISUBJECTIVITY

Jansen D.*

University of St Andrews ~ St Andrews ~ United Kingdom

CAN SCRUPULOSITY BE SPIRITUALLY INNOCENT?

Scrutton A.(P.*

University of Leeds ~ Leeds ~ United Kingdom

PSYCHOANALYSIS AND NEGATIVE THEOLOGYHewitt S.**University of Leeds ~ Leeds ~ United Kingdom***CHRISTIAN CONTEMPLATION AND MINDFULNESS TECHNIQUES IN CONTEXT**Seiple A.C.**University of St Andrews ~ St Andrews ~ United Kingdom***REFLECTIONS ON A CHRISTIAN SYSTEMATIC THEOLOGY OF NEURODIVERSITY. A
CONSTRUCTIVE DIALOG WITH AUTISTIC THEOLOGY**Lusser E.**University of Vienna ~ Vienna ~ Austria***"HE WHO SINGS, PRAYS TWICE"? MUSIC AS A PATHWAY TO SPIRITUAL AND
MORAL FORMATION**Moerman S.**University of St Andrews ~ St Andrews ~ United Kingdom*

69 TRANSFORMATION OF CHRISTIANITY IN A POST- SECULAR AGE

Paolo Gamberini, Proponent
Christian Kern, Proponent
Paolo Zambaldi, Proponent
Paolo Gamberini, Chair
Paolo Gamberini, Speaker
Paolo Zambaldi, Speaker
Christian Kern, Speaker

Post-secularism, and the transformation of Christianity are interconnected concepts that reflect evolving perspectives on God and religion in today's world. Christianity is undergoing a process of transforming itself in transcending the traditional idea of God. In this context, there is an emphasis on exploring new ways to conceptualize the divine that move beyond conventional theistic definitions, such as understanding God more as an immanent force or principle rather than a transcendent being.

Post-secularism, on the other hand, refers to a stage where secular ideas coexist alongside a renewed interest in religion. In this re-evaluation, secular values recognize that religious beliefs and practices hold lasting importance for many individuals and communities. Rather than religion fading away with modernity, it is adapting and engaging meaningfully with secular culture, especially through a rediscovery of spirituality.

The transformation of Christianity is the process involved in the interaction between post-theism and post-secularism. This process does not imply a full return to a religiously dominated society but instead suggests a reconfiguration where scientific, philosophical, and religious perspectives dynamically interact. Consequently, some expressions of Christianity are evolving, embracing more symbolic, allegorical, or ethical frameworks rather than strictly literal or dogmatic ones.

Our proposal intends to address this complex, ongoing, and profound process that influences contemporary understandings and expressions of the Christian faith.

POST-THEISM AND REFORM OF CHRISTIANITY

Gamberini P.*

Pontifical Theological Faculty of Southern Italy ~ Naples ~ Italy

THE DEATH OF GOD AND THE GOD OF CHRISTIANITY

Zambaldi P.*

University of Münster ~ Münster ~ Germany

POST-THEISM AS AN ALTERITARIAN PRACTICE

Kern C.*

University of Münster ~ Münster ~ Germany

691 A CULTURE OF CERTAINTY: ISLAM, KNOWLEDGE, AND THE SEARCH FOR TRUTH IN UNSTABLE AND UNCERTAIN TIMES

Claire Gallien, Proponent
Lejla Demiri, Chair
Christian Schlenker, Chair
Amal Awad, Chair
Claire Gallien, Speaker
Yunus Hentschel, Speaker
Hiroaki Kawanishi, Speaker
Nathalie Kraneiß, Speaker
Mohammed Tayssir Safi, Speaker
Besnik Sinani, Speaker
Francesco Omar Zamboni, Speaker
Muhammad Sami, Speaker
Easa Saad, Speaker
Christoph Rogers, Speaker

Since after World War 2, Europe has embraced what critical theory and philosophy described as a postmodern condition, marked by relativism of identities and values, fluidity, ambiguity, irony, disenchantment, and anti-foundational thinking. Postmodernism was also intended to function as a rebuttal to the myth of a single Eurocentric historical narrative as universally true. However, the military, economic, and epistemic hegemony of the Global North meant that postmodernism as an ontological and epistemic condition imposed itself globally.

To any believers, Jean-François Lyotard's definition of postmodernity as 'incredulity towards metanarratives' is counterintuitive to say the least. Indeed, theology or 'God-talk' constitutes precisely this meta- (i.e. transcendent) narrative. In addition, faith in God, and the cosmovision as well as the episteme that ensues from it, implies the belief in scriptural foundations (as opposed to anti-foundationalism), in clear demarcations between the ugly and the beautiful, the harmful and the beneficial (vs. relativism), and a perception of the world as God's to be preserved as His gift and re-enchanted as His signs (vs. disenchantment).

As a rejoinder to Bauer's insightful investigation of Islam as 'a culture of ambiguity', this panel asks what it means to posit, reclaim, problematise Islam as a 'culture of certainty' and how such a culture may repair and positively transform inner-selves and contemporary societies.

Panelists may pursue various venues of enquiries, including the definition of knowledge in Islam, its limits, foundations, tools, and claims; the concepts of certainty and 'anti-vagueness' in Islamic theology and philosophy; the removal of uncertainty in language, perception, and rational enquiries; the interplay between questions of certainty and truth and questions of genres and disciplines; the relation between certainty and mysticism.

**THE TRUTH HIDDEN FROM THE EYE. RESTATING THE EPISTEMIC VALUE OF
MIRACLES IN A POSTMODERN AGE**Gallien C.**Cambridge Muslim College & Divinity Faculty, Cambridge University ~ Cambridge ~
United Kingdom***MUQĀTIL B. SULAYMĀN'S VISION OF THE PROPHETS' ENDEAVOR FOR CERTAINTY**Hentschel Y.**The Hebrew University of Jerusalem ~ Jerusalem ~ Palestinian Territory, Occupied***CERTAINTY IN ISLAMIC THEOLOGY. A REFLECTION ON EARLY MODERN ISLAMIC
APOCALYPTICISM**Kawanishi H.**Tübingen University ~ Tübingen ~ Germany***VERIFICATION (TAḤQĪQ) AS RELIGIOUS AND EPISTEMIC PRACTICE: ESTABLISHING
CERTAIN KNOWLEDGE ABOUT PROPHETIC DESCENT IN THE ISLAMIC WEST**Kraneiß N.**Münster University ~ Münster ~ Germany***THE EPISTEMIC STATUS OF SCRIPTURE BETWEEN SPINOZA AND THE FALĀSIFA**Safi M.T.**Northwestern University ~ Evanston ~ United States of America***SCRIPTURALIST CERTAINTY IN MODERN MUSLIM THOUGHT: NASIR AL-DIN AL-
ALBANI'S EPISTEMOLOGY OF PROPHETIC TEACHING**Sinani B.**Tübingen University ~ Tübingen ~ Germany***DISSOLVING THE FOG. ANTI-VAGUENESS WITH AND BEYOND FAKHR AL-DĪN AL-
RĀZĪ**Zamboni F.O.**Tübingen University ~ Tübingen ~ Germany***WHY RATIONALISMS FAIL? AN AKBARIAN ACCOUNT OF CERTAIN KNOWLEDGE**Sami M.**Oxford Centre for Islamic Studies; University of Oxford ~ Oxford ~ United Kingdom***RŪMĪ'S PARADOXICAL CERTAINTY: THE PATH OF KNOWLEDGE AND LOVE**Saad E.**Wolfson College, University of Oxford ~ Oxford ~ United Kingdom*

**THE SURPLUS OF (UN-)CERTAINTY: A DELEUZIAN READING OF THE 'ISNĀD
PARADIGM**

Rogers C.*

Goethe University Frankfurt ~ Frankfurt am Main ~ Germany

702 SOVEREIGNTY IN THE 21ST CENTURY

Michael Staudigl, Proponent
Carl Raschke, author AMC
Kiernyn Wurts, Speaker
Kevin Grane, Speaker
Michael Staudigl, Chair
Michael Staudigl, Speaker

The following proposal is for an Author Meets Critique (AMC) session. The author is Carl Raschke, Professor of Philosophy of Religion and University Lecturer at the University of Denver. Raschke is a distinguished international scholar and author of the recent book *Sovereignty in the 21st Century: Political Theology in an Age of Neoliberalism and Populism*. As Prof. Kurt Appel, Professor of Philosophy and Fundamental Theology at the University of Vienna writes, the book is “a passionate plea for a new concept sovereignty in the face of neoliberal constraints and identity logics that determine the political events of our time.” The book carries Carl Schmitt into the new millennium and shows how what the author calls the current “Manichean struggle” on the world stage between populism and a fading neoliberal global order is driven by profound religious tensions and motivations that cut across national borders and map the international political terrain for the foreseeable future. Prof. Raschke’s new book is the third and culminating piece of a trilogy that includes *Force of God: Political Theology and the Crisis of Liberal Democracy* (Columbia UP, 2015) and *Neoliberalism and Political Theology: From Kant to Identity Politics* (Edinburgh UP, 2019). Critics include Michel Staudigl (UVienna), Kiernyn Wurts (Humboldt U, Berlin). They will offer their different takes on certain key theses of the book. For example: 1) the nation-state is no longer the locus for the idea of sovereignty, as it has been since the early modern era 2) the question of sovereignty, which is simultaneously a political and a theological question, must be radically reframed in light of critical-theoretical and decolonial inquiries 3) the great transnational conflicts nowadays are not between authoritarianism and democracy, but between neoliberalism and populism, the latter of which harbors a wholly new construct of political agency, and hence a new model of “popular” sovereignty.

SOVEREIGNTY IN THE 21ST CENTURY

Staudigl M.^[1], Raschke C.^[2], Wurts K.^[3], Grane K.^[2], Staudigl M.^[1], Staudigl M.^[1]

^[1]University of Vienna ~ Vienna ~ Austria, ^[2]University of Denver ~ Denver ~ United States of America, ^[3]Humboldt Universität zu Berlin ~ Berlin ~ Germany

703 SHARIA LAW, MODERN LAW AND THE GOAL OF SOCIAL DEVELOPMENT

Martin Musiime, Chair
Martin Musiime, Proponent
Matthias Boehning, Chair
Cefli Ademi, Chair
Martin Musiime, Speaker
Matthias Boehning, Speaker

This panel discusses sharia law and its comparison to modern law. It will show how sharia law coincides with the modern laws if applied appropriately and how both laws can accomplish the same goal of social development.

IS INHERITANCE OF POWER IN THE STATE OF QATAR CONSISTENT WITH ISLAMIC SHARIA?

Musiime M.*

Qatar Centre for Peace and Democracy ~ London ~ United Kingdom

LEGAL PLURALISM AND HUMAN RIGHTS: BRIDGING SHARIA LAW AND MODERN LEGAL SYSTEMS FOR INCLUSIVE DEVELOPMENT

Boehning M.*

International Society for Human Rights (ISHR) ~ Bonn ~ Germany

704 SECULAR REVELATION: REASON, RELIGION, AND POLITICS IN GERMAN IDEALISM

Adam Smith, Chair
Ana de Souza, Proponent
Adam Smith, Proponent
Paolo Livieri, Proponent
Isabelle Lindsay, Proponent
Francesco Bossoletti, Proponent
Ana de Souza, Speaker
Paolo Livieri, Speaker
Adam Smith, Speaker
Piotr Sawczynski, Speaker
Isabelle Lindsay, Speaker
Matthew Nini, Speaker
Francesco Bossoletti, Speaker
Genevieve Kilburn-Smith, Speaker

In 1780, Gotthold Lessing famously wrote that “revelation gives nothing to the human race which human reason could not arrive at on its own.” The correspondence established between the divine and the human in German Idealism catalyzed a secularized understanding of revelation. Revelation was brought into the realm of the immanent, transposed to the social-political and the progressing developments of national communities.

In this panel, we invite papers that explore this novel rethinking of the concept of revelation in German Idealism in the wide-ranging ramifications associated with it in the domains of religion, theology, politics, ethics, and nationalism. Centering on (but not necessarily limited to) the philosophies of Kant, Fichte, Hegel, and Schelling, this panel welcomes papers that address the question of revelation in German Idealism from three related angles: (i) the religious, philosophical, and theological inheritances of German Idealism; (ii) the philosophical developments and innovations regarding the concept of revelation in German Idealism; (iii) the receptions of these newly drawn coordinates, especially in novel religious, political, or national contexts (e.g., secularization debates, religious nationalism, etc.).

The medieval consensus between revelation and reason was brought into question in a radical way within philosophy by Spinoza in his 1670 *Tractatus Theologico-Politicus*. In 1775, Lessing’s views on Spinoza and revelation became the subject of a heated debate between Mendelssohn and Jacobi that went on to engulf almost the whole of the German intelligentsia and had a determinative effect on the trajectory of German thought. In tracking the revision of the concept of revelation that this controversy precipitated, we hope to facilitate discussion on both the meaning and significance of this re-thinking of revelation in secular terms within Europe and beyond.

HISTORIOGRAPHY, FICHTE, AND HINDUTVA: DEVELOPING A POST-COLONIAL NATION IN SECULAR GEOPOLITICAL CONTEXT

De Souza A.*

McGill University ~ Montreal ~ Canada

ON JACOBI'S ON THE DIVINE THINGSLivieri P.**Università degli Studi di Messina ~ Messina ~ Italy***KANT AND FICHTE ON REVELATION: UNIVERSALITY AND SECULARISM**Smith A.**McGill University ~ Montreal ~ Canada***GOD'S SELF-NEGATION: WITHDRAWAL OR CONCENTRATION? ON SCHELLING'S
(MIS)READING OF THE LURIANIC KABBALAH**Sawczynski P.**Ignatianum University in Krakow ~ Krakow ~ Poland***THE EXOTERIC FORM OF FICHTE'S DIE BESTIMMUNG DE MENSCHEN**Lindsay I.**McGill University ~ Montreal ~ Canada***HOW PROGRAMMATIC IS THE OLDEST SYSTEMATIC PROGRAMME OF GERMAN
IDEALISM?**Nini M.**Institute of Philosophy ~ Zagreb ~ Croatia***DIVINE GRACE BETWEEN RATIONAL HARMONY AND CRITICAL LIMIT: LEIBNIZ AND
KANT COMPARED**Bossoletti F.**McGill University ~ Montréal ~ Canada***THE SECULARIZATION OF EMANATION IN GERMAN IDEALISM**Kilburn-Smith G.**McGill University ~ Montreal ~ Canada*

713 RELIGION AND SOCIO-CULTURAL TRANSFORMATION: PERSPECTIVES FROM VIENNA- BASED RESEARCHERS

Karsten Lehmann, Proponent
Kurt Appel, Chair
Markus Tiwald, Speaker
Markus Öhler, Speaker
Kirsten Rüther, Speaker
Rüdiger Lohlker, Speaker
Tugrul Kurt, Speaker
Riza Yildirim, Speaker
Sabine Grenz, Speaker
Stefan Hammer, Speaker
Gerhard Langer, Speaker
Peter Schneider, Speaker
Sabine Wolsink, Speaker
Alexander Filipovic, Speaker
Eugen Dolezal, Speaker
Evan Sandsmark, Speaker
Regina Polak, Speaker
David Novakowits, Speaker
Patrick Rohs, Speaker

This panel highlights the vibrant and interdisciplinary landscape of religion-related research in Vienna, emphasizing its contributions to the broader discourse on religion and socio-cultural transformations. Vienna, with its unique position at the crossroads of diverse cultural, historical, and intellectual traditions, serves as a fertile ground for innovative scholarship that examines religion as a dynamic force in shaping and responding to societal change.

While rooted in the city's scholarly environment, the panel's scope transcends local boundaries, engaging with global perspectives on religion and transformation. By adopting an intentionally broad thematic framework, the panel welcomes contributions from a wide range of disciplines, including religious studies, theology, philosophy, sociology, history, ethics, educational sciences, law, and South Asian studies. This openness facilitates the exploration of religion's intersections with pressing contemporary issues, such as migration and the reconfiguration of identities and communities in an increasingly interconnected world, while also incorporating historical insights and in-depth case studies.

Through this diversity of perspectives, the panel seeks to demonstrate how Vienna-based research contributes to understanding religion as both a catalyst for and a reflection on socio-cultural transformation. It aims to foster dialogue among scholars and encourage new collaborations, ultimately showcasing Vienna as a hub for innovative and impactful research on religion.

"PARTING OF THE WAYS" - THE LATE SEPARATION BETWEEN JEWS AND CHRISTIANS, AND ITS IMPLICATIONS FOR JEWISH-CHRISTIAN DIALOGUE

Tiwald M.*, Öhler M.*

University of Vienna ~ Vienna ~ Austria

**TAPPING INTO EMERGING GLOBAL PUBLICS IN THE 1960S: PUTTING TO USE
RADIO TECHNOLOGY IN AN EFFORT TOWARDS PROMOTING THE GOSPEL IN
APARTHEID SOUTH AFRICA**Rüther K.**University of Vienna ~ Vienna ~ Austria***REDEFINING RELIGION AFTER 1979: ORIENTALISM MEETS ISLAM**Lohlker R.**University of Vienna ~ Vienna ~ Austria***EXPLORING INTERTEXTUALITY AND CULTURAL INTERDEPENDENCE: THE ROLE OF
ISRĀ'ĪLIYYĀT IN ADVANCING QUR'ANIC TEXTUAL STUDIES**Kurt T.**University of Vienna ~ Vienna ~ Austria***AN ISLAM WITHOUT SHARI'A: TOWARDS CONCEPTUALIZATION OF ALEVI
THEOLOGY IN CONTEMPORARY CONTEXTS**Yildirim R.**University of Vienna ~ Vienna ~ Austria***RELIGIOUS WOMEN AS POLITICAL ACTIVISTS AND/OR SEARCHERS FOR TRUTH.
REFLECTIONS ON POST-SECULAR ENTANGLEMENTS**Grenz S.**University of Vienna ~ Vienna ~ Austria***RE-CONCEPTUALIZING SECULARITY: FREEDOM OF BELIEF, STATE NEUTRALITY,
AND BEYOND**Hammer S.**University of Vienna ~ Vienna ~ Austria***JEWISH STUDIES IN THE FIELD OF TENSION BETWEEN CONFESSIONAL CULTURE
AND SCIENTIFIC RESEARCH**Langer G.**University of Vienna ~ Vienna ~ Austria***POLITICS AND THE SACRED. THE ENCOUNTER BETWEEN SIMONE WEIL AND
GEORGES BATAILLE AMIDST A EUROPE IN CRISIS**Schneider P.**University of Vienna ~ Vienna ~ Austria***WHATEVER IT TAKES? A THEOLOGICAL CRITIQUE OF SACREDNESS IN
CONTEMPORARY HIGH-PERFORMANCE SPORTS**Wolsink S.**University of Vienna ~ Vienna ~ Austria*

TECHNOLOGY, RELIGION AND MORAL CHANGE: THE TRANSFORMATION OF SOLIDARITY

Filipovic A.*, Dolezal E.*

University of Vienna ~ Vienna ~ Austria

RELIGION, EXISTENTIAL RISK, AND SOCIAL CHANGE: HOW RELIGIOUS INSTITUTIONS CAN HELP SOCIETIES ADAPT TO EMERGING THREATS

Sandsmark E.*

University of Vienna ~ Vienna ~ Austria

INTERRELIGIOUS DIALOGUE AS A TOOL FOR STRENGTHENING TOLERANCE, SOCIAL COHESION AND PEACE? EXPERIENCES AND PRACTICAL-THEOLOGICAL REFLECTIONS

Polak R.*

University of Vienna ~ Vienna ~ Austria

EXPERIENCES OF FAILURE. THE TRANSFORMATIVE EDUCATIONAL POTENTIAL OF NEGATIVITY IN THE CONTEXT OF RELIGIOUS EDUCATIONAL PROCESSES

Novakowits D.*

University of Vienna ~ Vienna ~ Austria

RELIGION AND VALUES - A COMPLEX RELATIONSHIP. INSIGHTS FROM AN AUSTRIAN PERSPECTIVE

Rohs P.*

University of Vienna ~ Vienna ~ Austria

714 ARCHIVES AND MEMORY, FROM ANCIENT TO MODERN TIMES ("CRISTIANESIMO NELLA STORIA" SEMINAR)

Rita Lizzi Testa, Proponent
Silvia Scatena, Chair
Alberto Camplani, Speaker
Rita Lizzi Testa, Speaker
Massimo Carlo Giannini, Speaker
Fabrizio Oppedisano, Speaker
Patrizia Sardina, Speaker
Eliana Magnani, Speaker
Zhihuan Zhou, Speaker
Francesco D'Angelo, Speaker
Alexa Bianchini, Speaker
Maria Goretti Castello, Speaker

By the late second century A.D., Christians began organizing as a system of congregations and placed great importance on preserving deeds, documents, and writings to maintain the memory of their faith and actions. The monarchical episcopate amplified this focus, with bishops establishing archives to manage diocesan activities, relationships with other congregations, and synods. Despite limited clarity on locations and personnel involved, studying early Christian archival practices is a significant challenge in historical research.

Drawing from Greco-Roman traditions of recording and preserving private and public acts, Christians adapted these models to organize their communities. Insights into these practices come from sources like the prefectorial archives in Rome and Constantinople, which housed imperial legislation. Further evidence illuminates the development of the bishop's curia in Rome, particularly during Damasus's time, with roles such as notarii and exceptores managing administrative and judicial tasks.

In the early Middle Ages, archival evidence grew, with Ravenna emerging as a key center for understanding document archiving from the fifth to seventh centuries. Research into the Medieval and Modern Ages remains open, particularly regarding monastic archives—both male and female—and institutions like the Holy Office.

Overall, the aim of this panel is to show that even in earlier ages, no less than in contemporary times, 'establishing archives and building memory' were complementary and essential aspects of civil and religious life.

The panel is edited by the international journal "Cristianesimo nella storia" and it is the seminar that the journal organises every year on a different theme.

TRACES OF ARCHIVAL ACTIVITY IN THE CHRISTIAN COMMUNITIES OF THE EASTERN MEDITERRANEAN BETWEEN THE SECOND AND FIFTH CENTURIES

Camplani A.*

University of Rome La Sapienza ~ Rome ~ Italy

PAPAL ARCHIVES: BETWEEN THE FIFTH AND SIXTH CENTURIES ADLizzi Testa R.**University of Perugia ~ Perugia ~ Italy***SPIRITUAL CONQUEST AND IDENTITY: THE DOCUMENTATION OF THE MENDICANT PROVINCES OF AMERICA AND ASIA DURING THE EARLY MODERN GLOBALIZATION**Giannini M.C.**Università degli Studi di Teramo - Universidad Complutense de Madrid ~ Teramo and Madrid ~ Italy***THE MEMORY OF THE OSTROGOTHIC PAST IN THE EARLY MIDDLE AGES**Oppedisano F.**Scuola Normale Superiore ~ Pisa ~ Italy***PATRIZIA SARDINA, THE HISTORY OF CONVENTS IN MEDIEVAL SICILY BETWEEN MONASTIC ARCHIVES AND INDIRECT EVIDENCE**Sardina P.**Università degli Studi di Palermo ~ Palermo ~ Italy***BETWEEN ARCHIVAL PRACTICE AND MEMORIAL REAPPROPRIATION: THE LATE ANTIQUE PAPAL LETTERS OF THE CHURCH OF ARLES**Magnani E.**CNRS - LaMOP ~ Paris ~ France***ARCHIVES IN 7TH CENTURY RAVENNA: DONATION TO THE CHURCH ACCORDING TO PAPYRUS EVIDENCE (P. TJÄDER 16-25, 28 AND 56)**Zhou Z.**Fudan University ~ Shanghai ~ China***THE USE OF ORAL SOURCES AND ARCHIVAL MATERIALS IN THE (RE)CONSTRUCTION OF MEMORY IN LATE MEDIEVAL AND EARLY MODERN LAZIO. THE CASES OF FARFA AND FEMALE MONASTERIES**D'Angelo F.*, Bianchini A.*Sapienza Università di Roma ~ Roma ~ Italy***THE ARCHIVES OF MEMORIAE. PALATINE ARCHIVES IN THE 4TH CENTURY: THE FUNCTION OF THE SCRINIA.**Castello M.G.**Università degli Studi di Torino ~ Torino ~ Italy*

715 HOPE AND THE CLIMATE CRISIS - THEOLOGICAL, INTERDISCIPLINARY AND PRACTICAL PERSPECTIVES

Elisabeth Höftberger, Proponent
Dominique-Marcel Kosack, Proponent
Elisabeth Höftberger, Chair
Dominique-Marcel Kosack, Chair
Elisabeth Höftberger, Speaker
Moritz Huber, Speaker
Dominique-Marcel Kosack, Speaker
Tomáš Sixta, Speaker
Cristobal Serran-Pagan, Speaker
Joseph Sverker, Speaker
Doerte Mohme, Speaker
Marius van Hoogstraten, Speaker
Maaïke Harmsen, Speaker

This panel will focus on the challenge of hope in the intersection of religion and the ecological crisis. In the context of the climate crisis and growing “eco-anxiety”, the question of coping strategies has become urgent. Among these strategies, hope emerges as a central concept, deeply rooted in religious traditions and salvation narratives, but increasingly taken up in psychological, sociological and economic contexts. This panel seeks to explore how theological research, interdisciplinary engagement and religious practice are being transformed by the climate crisis, particularly through the lens of hope.

The role of religious frameworks in addressing the climate crisis has become more prominent, intersecting with the complexities of contemporary crises such as the pandemic and geopolitical conflicts. Some papers in the panel suggest that faith-based responses are being reframed in light of these overlapping challenges, while new approaches to hope are emerging in academic and public discourse. We seek for further contributions for example on the following questions: In what ways do findings on the climate crisis influence religious practices and implicit notions of hope? How do theological concepts of hope interact with the strategic functions of hope in social and religious contexts? What narratives of hope are emerging in religious practice, theological reflection, and broader academic discussions about the ecological crisis?

This open panel aims to foster dialogue across disciplines, exploring the dynamic interplay of religion, hope, the climate crisis and ecological awareness. We welcome contributions from theology of all religious affiliations, religious studies, environmental humanities and related fields.

NEW RESEARCH ON HOPE IN THEOLOGY IN THE FACE OF THE ECOLOGICAL CRISIS: AN ANALYSIS OF INTERDISCIPLINARY ENCOUNTERS

Höftberger E. *

*Paris Lodron University Salzburg, Department for Systematic Theology ~ Salzburg ~
Austria*

IS HOPE THE ANSWER – OR RATHER THE QUESTION?Huber M.**Paris Lodron University Salzburg, Department for Systematic Theology ~ Salzburg ~ Austria***GOOD FRIDAY FOR FUTURE? CHARISMATIC EVANGELISM BETWEEN CLIMATE SCEPTICISM AND ECOTHEOLOGY**Kosack D.**University of Erfurt, Professorship for Dogmatics ~ Erfurt ~ Germany***THE HAMARTIOCENE RATHER THAN THE ANTHROPOCENE: CHRISTIAN FAITH AND HOPELESSNESS IN THE FACE OF ENVIRONMENTAL CRISIS**Sixta T.**Catholic Theological Faculty, Charles University ~ Prague ~ Czech Republic***THE MYSTICAL NARRATIVE OF HOPE IN RAIMON PANIKKAR AND BEDE GRIFFITHS: A TRANS-CULTURAL VISION OF COSMIC RELATEDNESS FOR A CLIMATE CRISIS AGE**Serran-Pagan C.**Palacky University ~ Olomouc ~ Czech Republic***THE PROBLEM IN CHRISTIAN THEOLOGY WITH HOPE IN A NEW CREATION**Sverker J.**University College Stockholm ~ Stockholm ~ Sweden***DEATH, HOPE AND CREATION IN PAUL'S LETTER TO THE ROMANS**Mohme D.**Union Theological Seminary in the City of New York ~ New York ~ United States of America***LIFE AFTER HOPE: COMMUNITY, CATASTROPHE, AND A THICK PRESENT**Van Hoogstraten M.**VU / Mennonite Seminary ~ Amsterdam ~ Netherlands***GEOENGINEERING REVISITED: A REFORMATIONAL CRITIQUE**Harmsen M.**VU Amsterdam ~ Rijswijk ~ Netherlands*

725 RELIGIOUS PLURALISM AND MIGRATION IN EUROPE: CHALLENGES, OPPORTUNITIES AND INTERSECTIONS

Maria Letizia Cavuoto, Proponent

Fedor Arkhipov, Chair

Fabio Di Nunno, Chair

Maria Letizia Cavuoto, Speaker

Fabio Di Nunno, Speaker

Rosangela Miccichè, Speaker

Sofia Osnato, Speaker

Piercamillo Falivene, Speaker

Fedor Arkhipov, Speaker

This panel aims to explore the evolving dynamics between religion, migration, and cultural pluralism in contemporary Europe, with a focus on the challenges and opportunities that emerge at their intersection. As migration continues to reshape the demographic and cultural fabric of the continent, religious communities are increasingly called upon to adapt to new environments, navigate identity preservation and foster integration, while contributing to social cohesion.

The panel examines the interplay between religious traditions, multicultural societies and diasporic contexts, offering a comprehensive analysis of the interaction and influence between these elements. Key themes include the legal, social, and institutional mechanisms that aim to address the complexities of religious pluralism and migration. The contributions explore how religious communities engage with integration processes, respond to social and welfare needs and confront discriminatory practices or biases. Particular emphasis is posed on the promotion of interreligious dialogue, the addressing of culturally-driven practices that challenge human rights frameworks and the ensuring of equal protection for all religious groups through innovative policy solutions.

Contributions to this panel also reflect on the negotiation of identity among religious communities in diaspora, the tension between cultural diversity and universal human rights, and the role of educational and institutional frameworks in promoting coexistence and mutual understanding. Ultimately, the objective of this panel is to provide novel perspectives and propose actionable pathways for managing the delicate balance between cultural diversity and the protection of fundamental rights, offering insights into how Europe can advance coexistence, dialogue, and solidarity in an era of profound social transformation.

MIGRATION, RELIGIOUS PLURALISM, AND CULTURALLY-ORIENTED CRIMES: LEGAL AND SOCIAL CHALLENGES IN EUROPE AND ITALY

Cavuoto M.L.*

University of Pisa ~ Pisa ~ Italy

AN EU COORDINATOR ON COMBATING ANTI-CHRISTIAN HATRED

Di Nunno F.*

University of Modena and Reggio Emilia ~ Modena-Reggio Emilia ~ Italy

RELIGIOUS PLURALISM IN SCHOOLS: THE RELIGIOUS HOUR IN MULTICULTURAL SOCIETY

Miccichè R.*

University of Pisa ~ Pisa ~ Italy

PROMOTING SOLIDARITY: THE ROLE OF RELIGIOUS COMMUNITIES IN MIGRANT WELFARE IN ITALY. THE CATHOLIC CHURCH'S CONTRIBUTION

Osnato S.*

University of Pisa ~ Pisa ~ Italy

ORTHODOX DIASPORA IN EUROPE BETWEEN UNITY AND IDENTITY: BEING ORTHODOX HERE AND ELSEWHERE

Falivene P.*

University of Perugia ~ Perugia ~ Italy

THE RUSSIAN ORTHODOX CHURCH AS A RELIGIOUS MINORITY IN THE EUROPEAN UNION: CHALLENGES AND PROSPECTS FOR IDENTITY PRESERVATION

Arkipov F.*

University of Insubria ~ Como ~ Italy

73 PHILOSOPHY OF RELIGION - RELIGION AND SOCIETAL-CULTURAL TRANSFORMATION

Hans-Peter Grosshans, Proponent
Brandon Watson, Chair
Johann Schelkshorn, Proponent
Davide De Caprio, Proponent
Brandon Watson, Speaker
Davide De Caprio, Speaker
Paul Fine, Speaker
Zhao Ng, Speaker
Piotr Sawczynski, Speaker
Park wanseok, Speaker
Gary Slater, Speaker
Nicolò Di Dlo, Speaker
Junghyung Kim, Speaker
Hans Schelkshorn, Speaker
Benedetta Lazzeri, Speaker
Tobias Friesen, Speaker
Lena Mausbach, Speaker
Deborah Casewell, Speaker
Yang Meng, Speaker
Alina Therese Lettner, Speaker
Filip Taufer, Speaker

Philosophy of religion emerges historically as a theory about human religious expression. While the trend in the development of the field, both in the analytic and continental traditions, has been to privilege doctrinal reflection at the expense of questions pertaining to the socio-cultural aspect of religions, recent decades have witnessed a change in orientation. Indeed, philosophy of religion is diversifying its field by increasingly focusing on the analysis of religious practices and communities, as well as on their creative or conflicting relationship with the multiple factors that characterize the global transformation of modern civilization. Religion and faith continue to play a fundamental role within social change and are a vital part of cultural expression. The philosophy of religion panel thus invites paper proposals that engage with diverse social and cultural transformations from a religious-philosophical perspective.

For questions please contact Dr. Brandon Watson (brandon.watson@uni-muenster.de) or Prof. Dr. Hans-Peter Grosshans (grosshans@uni-muenster.de).

TRANSFORMING METAPHORS: LAKHOFF AND JOHNSON ON EMBODIED PHILOSOPHY OF RELIGION

Watson B. *

University of Münster ~ Münster ~ Germany

**WHAT SOCIAL MEANING DOES AN INTERCULTURAL TRANSFORMATION OF
PHILOSOPHY OF RELIGION ENTAIL?**De Caprio D.**University of Strasbourg ~ Strasbourg ~ France***GOD'S COLD WARRIORS: THE INFLUENCE OF PAUL TILlich ON ANTI-COMMUNIST
SPIRITUALITY**Fine P.**Oxford University ~ Oxford ~ United Kingdom***THE WOKE AND THE BASED: A TRANS ANATOMY OF CONTEMPORARY POLITICAL
AFFECTS**Ng Z.**Nanyang Technological University ~ Singapore ~ Singapore***BETWEEN NATALITY AND LIVING ON: HANNAH ARENDT, JACQUES DERRIDA AND
THE RELIGION OF THE FINITE LIFE**Sawczynski P.**Ignatianum University in Krakow ~ Krakow ~ Poland***RELIGIOUS PHILOSOPHY IN THE ANTHROPOCENE, IMAGINING 'AFTER THE DEATH
OF GOD, HUMAN, AND NATURE'**Wanseok P.**Ph.D. Candidate, Philosophy of Religion, United Graduate School of Theology Yonsei
University ~ seoul ~ Korea, Republic of***A PRAGMATIST APPROACH TO HARDENING BORDERS AND THE
TRANSFORMATION OF SOVEREIGNTY**Slater G.**University of Münster ~ Münster ~ Germany***TOLERANCE AS A DEMOCRATIC VIRTUE IN VECA'S THOUGHT**Di Dio N.**DREST (Italian Doctoral School of Religious Studies) ~ Modena ~ Italy***ENTANGLED UNCERTAINTY, POSTHUMAN SENSIBILITY, AND THE
TRANSFORMATION OF RELIGIONS**Kim J.**Yonsei University ~ Seoul ~ Korea, Republic of***THE GOD OF THE POOR PHILOSOPHY OF PROPHETISM: HERMANN COHEN,
EMMANUEL LÉVINAS, ENRIQUE DUSSEL**Schelshorn H.**University of Vienna ~ Vienna ~ Austria*

**RELIGION AS SCIENCE: NEW PERSPECTIVES IN THE STUDY OF JEWISH RELIGION
BETWEEN WEBER AND DERRIDA**Lazzeri B.**Università Vita-Salute San Raffaele ~ Milan ~ Italy***EMBODIMENT AND THEOLOGY. ON THE (IM)POSSIBILITY OF A THEOLOGY OF THE
BODY**Friesen T.**Department of Theology, University of Heidelberg ~ Heidelberg ~ Germany***THE HUMAN BEING IS "SPIRIT ONCE A WEEK FOR AN HOUR" - SELF-
CONSCIOUSNESS AND SIN-CONSCIOUSNESS IN SØREN KIERKEGAARD'S
SICKNESS UNTO DEATH AND THEIR CONTRIBUTION TO A TIME-SENSITIVE-
HAMARTIOLOGY**Mausbach L.**University of Münster ~ Münster ~ Germany***RECONCEIVING THE DEMONIC: A NEW APPROACH IN PHILOSOPHY OF RELIGION**Casewell D.**University of Chester ~ Chester ~ United Kingdom***FAITH AS AN EXISTENTIAL MODE OF CONSCIOUSNESS: FROM THE PERSPECTIVE
OF COMPARING CONFUCIANISM AND CHRISTIANITY**Meng Y.**University of Münster ~ Münster ~ Germany***WHAT PEIRCE AND (INDIAN) BUDDHIST ETHICS CAN DO FOR A GLOBAL
PHILOSOPHY OF RELIGION: FRAMING THE CHALLENGES OF SPIRITUAL AND
SOCIAL TRANSFORMATION IN LIGHT OF COMPASSION**Lettner A.T.**independent researcher (doctorate completed at the University of Kassel) ~ Kassel ~ Germany***CONCERNING THE SPIRIT IN ART**Taufer F.**Protestant Theological Faculty ~ Prague ~ Czech Republic*

74 THE DIFFICULTY AND POSSIBILITY OF TOLERANCE: (IN)TOLERANCE AND THE RELIGIOUS OTHER

Anja Pistor-Hatam, Proponent
Kinga Zeller, Proponent
Kinga Zeller, Chair
Kilian Schindler, Chair
Sonja Klimek, Speaker
Laura-Sophie Stolzenberg, Speaker
Salomé Michel, Speaker
Victor Nakou, Speaker
Anja Pistor-Hatam, Speaker
Kilian Schindler, Speaker
Liv Steinebach, Speaker
Kinga Zeller, Speaker

This panel brings together scholars from a range of disciplines who study the difficulties and possibilities of tolerance in a variety of settings. These include Christian as well as Shiite Islamic and African indigenous religions from both European and non-European contexts in contemporary and past societies. As the invited scholars are members of the research unit "The Difficulty and Possibility of Tolerance: The Multifaceted Challenges of the Concept and Practice of Tolerance", funded by the German Research Foundation, their papers will be closely linked to the disapproval-respect model of tolerance developed by the social psychologist Bernd Simon (Kiel). According to this model, tolerance is the result of disapproval being restrained by respect or respect being burdened by disapproval. In both cases, therefore, tolerance is the recognition of disapproved others as 'different equals' – in this case 'different' because of their membership of a particular religious group – and 'equal' because of their shared membership of a superordinate ingroup (i.e. the same society). There are, of course, many implications of this model which is a very valuable heuristic tool. In our papers we use the model to identify and discuss the possibilities and limits of tolerance in the context of religion.

"CONCEPTIONS OF TOLERANCE AND INTOLERANCE IN POETIC TEXTS: CATHARINA REGINA VON GREIFFENBERG AND THE NOTION OF UNIFIED CHRISTIANITY IN THE FACE OF THE COMMON ENEMY"

Klimek S.*, Stolzenberg L.*

Kiel University, Germany ~ Kiel ~ Germany

"RELIGIOUS TOLERANCE IN TIMES OF TROUBLE? IRAN'S RELIGIOUS MINORITIES AND THE ISLAMIC REPUBLIC DURING THE IRAN-IRAQ WAR"

Michel S.*

Kiel University ~ Kiel ~ Germany

**"RELIGIOUS TOLERANCE IN COLONIAL TIMES: THE CASE OF THE FRENCH EMPIRE
IN IVORY COAST"**Nakou V.**University of Passau ~ Passau ~ Germany***"PRACTICES OF TOLERANCE AND INTOLERANCE IN IRAN: SHIITE JURISTS FACING
'APOSTATES' AND 'HERE-TICS'"**Pistor-Hatam A.**Kiel University ~ Kiel ~ Germany***"SUPRA-CONFESSIONAL COMMUNITIES AND THE IMPERATIVE OF TOLERANCE ON
THE SHAKESPEAREAN STAGE"**Schindler K.**Université de Fribourg ~ Fribourg ~ Switzerland***"RELIGIOUSLY MOTIVATED TOLERANCE: THE COMMANDMENT TO LOVE ONE'S
NEIGHBOR FROM THE HEBREW BIBLE AS MOTIVATION FOR TOLERANCE"**Steinebach L.**Protestantse Theologische Universiteit ~ Utrecht ~ Netherlands***"SOCIAL IMAGINARIES AND ECCLESIOLOGICAL FOCUS: THE CHURCH AS
PRACTICE GROUND OF TOLERANCE"**Zeller K.**Protestantse Theologische Universiteit ~ Utrecht ~ Netherlands*

740 RELIGION AND SOCIO-CULTURAL TRANSFORMATION: PERSPECTIVES FROM VIENNA- BASED RESEARCHERS

Karsten Lehmann, Proponent
Kurt Appel, Chair
Robert Wurzrainer, Speaker
Johann Schelkshorn, Speaker
Fabian Völker, Speaker
Sandra Lehmann, Speaker
Michael Staudigl, Speaker
Madalina Diaconu, Speaker
Isabella Bosoky, Speaker
Ursula Baatz, Speaker
Rebecca Schönsee, Speaker
Khoi Nguyen, Speaker
Anna Hager, Speaker
Nadia Al-Bagdadi, Speaker
Emy Merin Joy, Speaker

This panel highlights the vibrant and interdisciplinary landscape of religion-related research in Vienna, emphasizing its contributions to the broader discourse on religion and socio-cultural transformations. Vienna, with its unique position at the crossroads of diverse cultural, historical, and intellectual traditions, serves as a fertile ground for innovative scholarship that examines religion as a dynamic force in shaping and responding to societal change.

While rooted in the city's scholarly environment, the panel's scope transcends local boundaries, engaging with global perspectives on religion and transformation. By adopting an intentionally broad thematic framework, the panel welcomes contributions from a wide range of disciplines, including religious studies, theology, philosophy, sociology, history, ethics, educational sciences, law, and South Asian studies. This openness facilitates the exploration of religion's intersections with pressing contemporary issues, such as migration and the reconfiguration of identities and communities in an increasingly interconnected world, while also incorporating historical insights and in-depth case studies.

Through this diversity of perspectives, the panel seeks to demonstrate how Vienna-based research contributes to understanding religion as both a catalyst for and a reflection on socio-cultural transformation. It aims to foster dialogue among scholars and encourage new collaborations, ultimately showcasing Vienna as a hub for innovative and impactful research on religion.

RELIGION AND SOCIO-CULTURAL TRANSFORMATION: PERSPECTIVES FROM VIENNA-BASED RESEARCHERS

Lehmann K.^[2], Appel K.^[1]

^[1]University of Vienna ~ Vienna ~ Austria, ^[2]Kirchliche Pädagogische Hochschule ~ Wien
~ Austria

RELIGION AND SOCIO-CULTURAL TRANSFORMATION: PERSPECTIVES FROM VIENNA-BASED RESEARCHERSLehmann K.^[1], Appel K.^[2]^[1]*Kirchliche Pädagogische Hochschule ~ Wien ~ Austria*, ^[2]*University of Vienna ~ Vienna ~ Austria***RELIGION AND SOCIO-CULTURAL TRANSFORMATION: PERSPECTIVES FROM VIENNA-BASED RESEARCHERS**Lehmann K.^[1], Appel K.^[2]^[1]*Kirchliche Pädagogische Hochschule ~ Vienna ~ Austria*, ^[2]*University of Vienna ~ Vienna ~ Austria***RELIGIOUS STUDIES IN THE CONTEXT OF SCHOOLS AND TEACHING - A NEW FIELD OF ACTIVITY?**Wurzrainer R.**University of Vienna ~ Vienna ~ Austria***INTERCULTURAL PHILOSOPHY OF RELIGION: HISTORICAL AND SYSTEMATIC FOUNDATIONS**Schelkshorn J.**University of Vienna ~ Vienna ~ Austria***OVERCOMING NISHITANI: NIHILISM AND NATIONALISM IN KEIJI NISHITANI'S POLITICAL PHILOSOPHY OF RELIGION**Völker F.**University of Vienna ~ Vienna ~ Austria***HYPERBOLIC ONTOLOGY**Lehmann S.**University of Vienna ~ Vienna ~ Austria***INTERCULTURAL PHILOSOPHY OF RELIGION: HISTORICAL AND SYSTEMATIC FOUNDATIONS**Schelkshorn J.*, Völker F.*, Lehmann S.**University of Vienna ~ Vienna ~ Austria***THE RETURN OF RELIGION, YET TO COME? REFLECTIONS ON THE POLYCRISIS OF LATE MODERN SOCIAL IMAGINARIES AND THE AMBIVALENT POWER OF RELIGIOUS IMAGINATION**Staudigl M.**University of Vienna ~ Vienna ~ Austria*

**BETWEEN NOSTALGIA AND CONTAMINATION: THE DYNAMICS OF RELIGIOUS
ATMOSPHERES IN MIGRATION CONTEXT**Diaconu M.**University of Vienna ~ Vienna ~ Austria***WALTER BENJAMIN'S DENKBILDER – MESSIANISM IN A NUTSHELL?**Bosoky I.**University of Vienna ~ Vienna ~ Austria***MODERNIZED BUDDHISM MODERNIZES WESTERN SOCIETIES**Baatz U.**University of Vienna ~ Vienna ~ Austria***BEYOND THE EDGE OF MADNESS: BUDDHIST AND SUFI TRADITIONS IN THE AGE
OF CRYPTOCURRENCIES**Schönsee R.**University of Vienna ~ Vienna ~ Austria***ETHNICITY, LANGUAGE AND RELIGION: IDENTITY PRACTICES IN MINORITY
COMMUNITIES**Nguyen K.**University of Vienna ~ Vienna ~ Austria***THE PERSPECTIVE OF MIDDLE EASTERN CHRISTIANS ON THE STRUGGLE BETWEEN
FREEDOM OF SPEECH AND THE SANCTITY OF RELIGION**Hager A.**University of Vienna ~ Vienna ~ Austria***STRIKING FROM THE MARGINS – STATE, DEVOLUTION OF AUTHORITY AND
RELIGION IN THE MASHREQ AFTER THE ARAB SPRING**Al-Bagdadi N.**Central European University ~ Vienna ~ Austria***THE PARAVUR DIALOGUES- THE FIRST INTERRELIGIOUS DIALOGUES BETWEEN TWO
JEWS, A CHRISTIAN, A PAGAN AND A MUSLIM: A MULTI RELIGIOUS AND
CULTURAL PERSPECTIVES OF INTELLECTUAL EXCHANGES FROM EARLY MODERN
SOUTH INDIA**Joy E.M.**Central European University ~ Vienna ~ Austria*

741 SKELLIG VERSUS ROME: THE MEDIEVAL IRISH CHURCH'S INVOLVEMENT WITHIN THE EUROPEAN CHURCH, SOCIETY AND CULTURE

Alexander Cupples, Proponent

Alexander Cupples, Chair

Alexander Cupples, Speaker

Catherine Swift, Speaker

Catherine Kavanagh, Speaker

Jonathan M Wooding, Speaker

Throughout history, the early Irish church has often been portrayed as heterodox, idiosyncratic and as insignificant, being called 'pips on the ends of the earth.' Meanwhile, politicians, theologians, writers and historians take inspiration from it and its impact on European religion, culture and society e.g. Pope Benedict XVI credits the earliest use of the phrase *totius Europae* to an early Irish saint which Robert Schumann, one of the founders of the European Union, calls 'the patron saint of all those who now seek to build a united Europe'.

There is a continuing desideratum in the study of the early Irish church, particularly its theology, with most contributions being written from a narrow disciplinary perspective, and often with a partisan political and religious agenda, particularly regarding the Catholic and Protestant church. More recently, the terms 'Iromania' and 'Irophobia' have been used to describe the competing perspectives of the influence of the early Irish church in Europe and vice-versa.

This panel aims to address these lacunae and problems by welcoming papers from multiple disciplines and institutions to promote the non-partisan theological study of the early Irish church and its impact on European religion, society and culture.

THE EARLIEST IRISH EUCHARISTIC LITURGY IN THE ANTIPHONARY OF BANGOR

Cupples A.*, Swift C.*

Trinity College ~ Dublin ~ Ireland

CAPPADOCIAN FATHERS AND THEIR INFLUENCE ON THE IRISH CHURCH

Swift C.*

Loyola Institute, Trinity College ~ Dublin ~ Ireland

IS THERE AN ERIUGENIAN ECCLESIOLOGY? REFLECTIONS ON THE POETRY AND COMMENTARIES

Kavanagh C.*

Mary Immaculate College, University of Limerick ~ Limerick ~ Ireland

DIVERSE PARADISES IN THE ST BRENDAN LEGEND

Wooding J.M.*

The University of Sydney ~ Sydney ~ United Kingdom

742 RELIGION AND SOCIO-CULTURAL TRANSFORMATION: PERSPECTIVES FROM VIENNA- BASED RESEARCHERS

Karsten Lehmann, Proponent
Kurt Appel, Chair
Astrid Mattes-Zippenfenig, Speaker
Karsten Lehmann, Speaker
Julia Verbeek, Speaker
Saranya Chandran, Speaker
Dirk Schuster, Speaker
Thomas Schulte-Umberg, Speaker
Alisha Saikia, Speaker
Dominik Haas, Speaker
Joseph Chadwin, Speaker
Dominic Zöhrer, Speaker
Elisabeth Waldl, Speaker
Clarissa Breu, Speaker
Eva Puschautz, Speaker
Hanna-Maria Mehring, Speaker
Uta Heil, Speaker

This panel highlights the vibrant and interdisciplinary landscape of religion-related research in Vienna, emphasizing its contributions to the broader discourse on religion and socio-cultural transformations. Vienna, with its unique position at the crossroads of diverse cultural, historical, and intellectual traditions, serves as a fertile ground for innovative scholarship that examines religion as a dynamic force in shaping and responding to societal change.

While rooted in the city's scholarly environment, the panel's scope transcends local boundaries, engaging with global perspectives on religion and transformation. By adopting an intentionally broad thematic framework, the panel welcomes contributions from a wide range of disciplines, including religious studies, theology, philosophy, sociology, history, ethics, educational sciences, law, and South Asian studies. This openness facilitates the exploration of religion's intersections with pressing contemporary issues, such as migration and the reconfiguration of identities and communities in an increasingly interconnected world, while also incorporating historical insights and in-depth case studies.

Through this diversity of perspectives, the panel seeks to demonstrate how Vienna-based research contributes to understanding religion as both a catalyst for and a reflection on socio-cultural transformation. It aims to foster dialogue among scholars and encourage new collaborations, ultimately showcasing Vienna as a hub for innovative and impactful research on religion.

REENCHANTMENT? DYNAMICS OF WORLDVIEWS, BELIEFS, AND PRACTICES THAT WE USED TO CALL RELIGION

Mattes-Zippenfenig A.*

University of Vienna ~ Vienna ~ Austria

SECULAR SPACES OF CONTACT AMONG RELIGIONSLehmann K.**Kirchliche Pädagogische Hochschule ~ Vienna ~ Austria***INTERRELIGIOUS DIALOGUE INITIATIVES IN VIENNA AS A TOOL FOR CHANGE:
POTENTIALS AND CHALLENGES IN A PLURALISTIC SOCIETY**Verbeek J.**University of Vienna ~ Vienna ~ Austria***MAPPING CULTURAL CONVERGENCE: DIGITAL TOOLS UNVEILING THE CROSS-
CULTURAL SCRIPT OF SYRIAC-MALAYALAM HERITAGE IN KERALA**Chandran S.**Central European University ~ Vienna ~ Austria***THE "CHRISTLICHE GEMEINSCHAFT HIRT UND HERDE". THE DEVELOPMENT OF AN
UNKNOWN RELIGIOUS COMMUNITY FROM THE GERMAN EMPIRE UNTIL PRESENT
TIMES**Schuster D.**University of Vienna ~ Vienna ~ Austria***RELIGION AND RESILIENCE AT WAR. PERSPECTIVES FROM VIOLENT CONFLICTS OF
THE 20TH AND 21ST CENTURIES**Schulte-Umberg T.**University of Vienna ~ Vienna ~ Austria***BJD: THE ANIMATORS AND THE ANIMATED**Saikia A.**University of Vienna ~ Vienna ~ Austria***REPETITIVE VERBAL PRACTICES IN THE ANCIENT SOUTH ASIAN RELIGIOUS
LANDSCAPE**Haas D.**Austrian Academy of Science ~ Vienna ~ Austria***NAVIGATING RELIGION AND ORIENTALISM: THE PROBLEM OF 'RELIGION' WITHIN
THE CHINESE MIGRANT COMMUNITY IN VIENNA**Chadwin J.**University of Vienna ~ Vienna ~ Austria***INTELLECTUALS AND DIGITAL RELIGION: RICHARD DAWKINS VS. JORDAN
PETERSON—OR: MEN WHO WRESTLE WITH GOD**Zöhrer D.**University of Vienna ~ Vienna ~ Austria*

**SECULAR ACTIVISM IN AUSTRIA. ORGANISED NONRELIGION AND ITS EFFORTS
FOR SECULARISM, EQUAL TREATMENT AND VISIBILITY**Waldl E.**University of Vienna ~ Vienna ~ Austria***UNIVERSALITY IN A PARTICULAR PLACE: DIALOGUE AS THE ACTIVE FORMATION
OF A NEIGHBORHOOD**Breu C.**University of Vienna ~ Vienna ~ Austria***PROPHECIES OF COLLAPSE AND RESET - THE PERSISTENCE OF APOCALYPTIC END-
TIME NARRATIVES FROM BIBLICAL TEXTS UNTIL TODAY**Puschautz E.**University of Vienna ~ Vienna ~ Austria***OVERLAPPING FOUCAULDIAN DISPOSITIVES AND THE STORYTELLING OF
SALVATION**Mehring H.**University of Vienna ~ Vienna ~ Austria***KNOWLEDGE ORGANIZATION AND KNOWLEDGE TRANSFER IN THE PRE-MODERN
ERA. A NEW PERSPECTIVE ON THE SO-CALLED CATENA MANUSCRIPTS AS
RELIGIOUS ANTHOLOGIES**Heil U.**University of Vienna ~ Vienna ~ Austria*

743 RELIGION AND SOCIO-CULTURAL TRANSFORMATION: PERSPECTIVES FROM VIENNA- BASED RESEARCHERS

Karsten Lehmann, Proponent

Kurt Appel, Chair

Kurt Appel, Speaker

Jakob Deibl, Speaker

Daniel Kuran, Speaker

Noemi Call, Speaker

This panel highlights the vibrant and interdisciplinary landscape of religion-related research in Vienna, emphasizing its contributions to the broader discourse on religion and socio-cultural transformations. Vienna, with its unique position at the crossroads of diverse cultural, historical, and intellectual traditions, serves as a fertile ground for innovative scholarship that examines religion as a dynamic force in shaping and responding to societal change.

While rooted in the city's scholarly environment, the panel's scope transcends local boundaries, engaging with global perspectives on religion and transformation. By adopting an intentionally broad thematic framework, the panel welcomes contributions from a wide range of disciplines, including religious studies, theology, philosophy, sociology, history, ethics, educational sciences, law, and South Asian studies. This openness facilitates the exploration of religion's intersections with pressing contemporary issues, such as migration and the reconfiguration of identities and communities in an increasingly interconnected world, while also incorporating historical insights and in-depth case studies.

Through this diversity of perspectives, the panel seeks to demonstrate how Vienna-based research contributes to understanding religion as both a catalyst for and a reflection on socio-cultural transformation. It aims to foster dialogue among scholars and encourage new collaborations, ultimately showcasing Vienna as a hub for innovative and impactful research on religion.

ON CONSOLATION. PHILOSOPHICAL AND THEOLOGICAL REFLECTIONS

Appel K.*

University of Vienna ~ Vienna ~ Austria

ON CONSOLATION. PHILOSOPHICAL AND THEOLOGICAL REFLECTIONS

Deibl J.*

University of Vienna ~ Vienna ~ Austria

ON CONSOLATION. PHILOSOPHICAL AND THEOLOGICAL REFLECTIONS

Kuran D.*

University of Vienna ~ Vienna ~ Austria

ON CONSOLATION. PHILOSOPHICAL AND THEOLOGICAL REFLECTIONS

Call N.*

University of Vienna ~ Vienna ~ Austria

75 RECEPTION OF BIBLICAL TEXTS IN THE FIRST CHRISTIAN CENTURIES

Agnethe Siquans, Proponent
Agnethe Siquans, Chair
Beatrice Bonanno, Speaker
Mark Elliott, Speaker
Martin Meiser, Speaker
Agnethe Siquans, Speaker

The reception of texts of the Christian Old Testament in the first centuries is coined by the text hermeneutics of late antiquity as well as by philosophical and theological presuppositions. Christian exegesis was based on earlier Jewish work with the biblical text and struggled to find a specific Christian interpretation. This is at the same time a process finding one's own identity and of delimitation and the construction of hermeneutical others, be it "Jews" or "Judaizers" or "heretics". Philology, philosophy and theology, text and community determine the reception of the Bible. The panel presents four examples from the discursive field of early Christian biblical interpretation illustrating the exegetes' engagement with the texts and with different traditions of interpretation.

THE RECEPTION OF THE GREEK-JEWISH MESSIANIC READINGS OF ISAIAH IN THE CHURCH FATHERS OF THE II CENTURY CE

Bonanno B.*

Université catholique de Louvain ~ Louvain ~ Belgium

THE FIGURE OF SOLOMON IN 2KI 1-11, ACCORDING TO THEODORET

Elliott M.*

University of the Highlands and Islands ~ Moray and Perthshire , Scotland ~ United Kingdom

"A TOWER WITH ITS TOP IN THE HEAVENS" - THE RECEPTION HISTORY OF GEN 11

Meiser M.*

Universität des Saarlandes ~ Saarbrücken ~ Germany

THE INTERPRETATION OF CULTIC AND ETHICAL LAW IN LEVITICUS IN ORIGEN'S HOMILIES

Siquans A.*

Universität Wien ~ Wien ~ Austria

788 NAVIGATING CORPORATE RELIGIOUS LIBERTY: LEGAL, MORAL, AND THEOLOGICAL PERSPECTIVES ON A CONTESTED FREEDOM

Maksymilian Hau, Proponent
Nathaniel Hodson, Proponent
Edward David, Chair
Maksymilian Hau, Speaker
Nathaniel Hodson, Speaker

This panel brings together papers that explore the legal, moral, and theological dimensions of corporate religious freedom. Starting from recent disputes at the U.S. Supreme Court (from *Hosanna Tabor* [2012] to *303 Creative* [2023]), the panel pays particular attention to the ethics of acting together—specifically, in organized groups—for religious reasons. Coordinated activities are vital for the exercise of countless religious commitments. When unencumbered by social and legal interference, such activities can promote human flourishing. That said, they can have untoward consequences upon in-group and out-group members, as well. It is no surprise, then, that corporate religious freedom is a contested liberty. In its current form, it may be an undeserved privilege. Or it may be a fundamental right.

The panel aims to examine diverse perspectives on the issue of corporate religious freedom. From a law and religion standpoint, it is crucial to address the challenges posed by above decisions, such as: Who is the subject of corporate religious freedom? Should for-profit entities be entitled to religious freedom protections? How do such protections impact the rights of third parties?

However, the implications of corporate religious freedom extend beyond the legal framework. They also present significant challenges to religious groups, which risk being accused of leveraging religion to achieve political objectives. Consequently, it is equally important to examine the theological foundations for invoking religious protections through corporate entities. This analysis can help discern when such protections genuinely serve religious purposes and when they risk being co-opted for political exploitation.

By integrating legal, moral, and theological viewpoints, the panel offers a rich and varied discourse on how states and societies might navigate the intricate relationship between corporate entities and religious freedom.

ACTIONS OR RIGHTS-HOLDERS? TWO APPROACHES TO CORPORATE RELIGIOUS FREEDOM

Hau M.*

University of Warsaw ~ Warsaw ~ Poland

CAN THEOLOGY HELP? COORDINATING CORPORATE ACTS WITH GOD’S “BEING-IN-ACTION”

Hodson N.*

University of Oxford ~ Oxford ~ United Kingdom

789 INTERRELIGIOUS INITIATIVE FOR NONVIOLENCE THEOLOGY (IINT): LIMITS AND HORIZONS OF NONVIOLENCE

Michaela Quast-Neulinger, Chair
Adnane Mokrani, Chair
Maayan Raveh, Chair
Adnane Mokrani, Proponent
Michaela Quast-Neulinger, Proponent
Maayan Raveh, Proponent
Maayan Raveh, Speaker
Wolfgang Palaver, Speaker
Russel Pearce, Speaker
Adnane Mokrani, Speaker
Nicolás Paz, Speaker
Regina Elsner, Speaker
Ingeborg Gabriel, Speaker

Jews, Christians, and Muslims, shocked and traumatized by the current wars, come together to reflect on innovative approaches to dialogue and solidarity, as the urgency of our current situation demands. Our aim is not to adopt a comfortable stance that merely condemns war while hoping for peace; rather, we seek to reinvent interfaith dialogue and theologies of nonviolence. We strongly affirm the equality of all human beings and acknowledge that all victims are deserving compassion. Every child has the right to life, protection, and education. Yet, spreading these fundamental principles has become increasingly challenging. In an era where we can witness genocide live-streamed, we bear a profound moral burden that compels us to act.

Interfaith dialogue and non-violence are inherently connected. Theologies have a special obligation in contributing to non-violence. However, they are deeply ambivalent. Theologies and religions may be deeply humanizing, but they may also serve totalitarian, hegemonic or colonialist projects. Similarly, nonviolence can serve a noble cause ethically or be manipulated by those in power.

We invite papers that critically reflect: What are the boundaries of nonviolence? How can it be made effective? Observing the ineffectiveness of international institutions, the shortcomings of international and humanitarian law, the rise of political extremism and nationalism, we strive to articulate a credible ethical stance that aligns with our faiths, demonstrating solidarity with the suffering and dehumanized.

How can we embody hope? How can theologies foster meaning and life rather than death and destruction? How can we endure the devastation of war while maintaining our faith in the inherent goodness of humanity? What strategies can we adopt to resist, ethically and humanely, ensuring we are not consumed by hatred, anger or despair? The panel is intended to foster the growth of an international working group for "Interreligious Non-Violence Theology".

RELIGIOUS LEADERSHIP AT A CROSSROADS: POLITICAL THEOLOGY AND PEACE-BUILDING IN ISRAEL

Raveh M.*

University of Haifa ~ Haifa ~ Israel

GOSPEL NONVIOLENCE: A THIRD WAY BETWEEN NON-RESISTANCE AND RETALIATIONPalaver W.**University of Innsbruck ~ Innsbruck ~ Austria***A CONTEMPORARY JEWISH PERSPECTIVE ON MARTIN LUTHER KING, JR.'S THEORY OF NONVIOLENT RESISTANCE**Pearce R.**Fordham University School of Law ~ New York ~ United States of America***VIOLENCE AND NONVIOLENCE IN LIBERATION STRUGGLE: A THEOLOGICAL READING**Mokrani A.**Pontifical Gregorian University ~ Rome ~ Italy***TOWARDS A LIVED THEOLOGY OF NONVIOLENCE**Paz N.**Universidad Pontificia de Salamanca/Pax Christi Catholic Nonviolence Initiative ~ Salamanca ~ Spain***EXPLORING ORTHODOX APPROACHES TO SOCIAL PEACE**Elsner R.**University of Münster ~ Münster ~ Germany***NON-VIOLENCE AND RECONCILIATION: DOMINANT NARRATIVES AND THEIR CONSEQUENCES FOR PEACE**Gabriel I.**University of Vienna ~ Vienna ~ Austria*

796 REWRITING BIBLICAL FIGURES? TRADITIONS AND WORLDVIEWS COMPARED.

Emanuela Valeriani, Proponent

Caterina Moro, Proponent

Emanuela Valeriani, Chair

Caterina Moro, Speaker

Fabio Caruso, Speaker

«Throughout the history of our species, sacred fiction has dominated human existence like nothing else (...) The heroes of sacred fiction do not respect the barrier between the pretend and the real. They swarm through the real world, exerting massive influence» (Jonathan Gottschall).

The narrative traditions of biblical figures have been much investigated by scholars who used the concept of Rewritten Bible referring to a specific interpretative literature in antiquity and late antiquity. The large number of Jewish and Christian texts that never became scriptures are evidence of the existence of different traditions and worldviews earlier, contemporary, and later than the biblical narratives: in no case can we speak of secondary literary products, but rather of prevailing literary traditions, whose choice must undoubtedly have been linked to the ideas of the authors and their expected audience. The purpose of this panel, then, is to attempt to understand, through the analysis of the narrative's details that tell the story of a specific character, what prompted different redactors, biblical and non-biblical, to choose one version over another, and how and to what extent the worldviews of the different users of the texts influenced the transformation of existing literary traditions. This analysis is ultimately aimed at identifying the genesis and development of these narratives, taking into account the historical context and the literary and ideological backgrounds.

WHY MOSES HAS TO BE EGYPTIAN? ON MOSES EGYPTIAN IDENTITY IN BIBLICAL AND EXTRA-BIBLICAL NARRATIVE.

Moro C.*

Università Roma Tre ~ Rome ~ Italy

THECLA OF ICONIUM. BETWEEN TRADITION, HAGIOGRAPHY AND LEGEND

Caruso F.*

Loyola University ~ Chicago ~ United States of America

799 THE (FEMALE) ONE: THE EMERGENCE OF FEMALE THEOLOGY IN ANCIENT AFRICAN AND NEAR EASTERN CULTURES

Amr El Hawary, Proponent

Julia Budke, Chair

Stephan Conermann, Chair

Stephan Conermann, Speaker

Amr El Hawary, Speaker

Samia Basharat, Speaker

Andrea Maria Lemnaru Espuna, Speaker

Julia Budka, Speaker

Stephen Quirke, Speaker

Marwa Refaat Abdelkader Ghazawi, Speaker

Rebecca Wartell, Speaker

When exploring female theology in ancient African and Near Eastern cultures a rich narrative of divine femininity spanning millennia is revealed. From Neolithic fertility figurines to the sophisticated theological systems of Egypt, Nubia and Mesopotamia, women played crucial roles in religious culture.

Female deities were central to concepts of creation and cosmic order. Egyptian traditions, particularly the "God's Wife of Amun," furthered the evolution of female theology.

Theological roles evolved, with female consorts transitioning from secondary figures to essential forces in creation myths, reflecting societal change and recognition of feminine potential. Comparative studies reveal parallels across cultures. The coexistence of pagan traditions and Abrahamic faiths is well-documented in multiple transitional periods and contact zones throughout history.

Alongside historical analysis, this panel will examine the phenomenological relationship between women, femininity, and the sacred. The focus is the connection between the "secret of life," inspiration, supernatural abilities and female figures. Examples include priestesses, magicians, and prophetesses in Africa and the ancient Near East.

Modern gender studies offer insights into these ancient constructs, connecting contemporary feminist discourse with classic traditions. We will uncover profound insights into human spirituality and women's roles in religious understanding.

Key questions:

- How do ancient and post-Axial Age concepts of femininity differ?
- What roles do women play in orthodox Islam, Judaism, and Christianity?
- How is female sacredness manifest in living religious practices?
- Are there parallels between the ancient "Sacred Female" and postmodern feminism?
- How do marginal and transitional spaces and periods affect female sacredness?

These questions will explore female theology across time, cultures, and academic fields.

FEMALE THEOLOGY? SACREDNESS AND THE FEMININE IN RELIGIOUS BELIEFS OF VARIOUS ISLAMIC TRADITIONS THROUGH TIME.

Conermann S.*^[1], El Hawary A.*^[2]

^[1]Professor of islamic Studies ~ Bonn ~ Germany, ^[2]Privatdozent of Egyptology ~ Bonn ~ Germany

THE (FEMALE) ONE: THE EMERGENCE OF FEMALE THEOLOGY IN ANCIENT EGYPTEl Hawary A.**Privatdozent Egyptology ~ Bonn ~ Germany***UNEARTHING THE GODDESS: TRACING FEMALE THEOLOGICAL AGENCY IN THE INDUS VALLEY OF PAKISTAN**Basharat S.**University of the punjab ~ Lahore ~ Pakistan***THEOLOGY OF THE DIVINE MOTHER : DIFFERENCE AND CONTINUITY BETWEEN PAGANISM AND EARLY-CHRISTIANITY**Lemnaru Espuna A.M.**University of Vienna (FWF fellow) ~ Vienna ~ Austria***THE HISTORY OF RESEARCH ON THE FEMALE ONE: CHANGING PERSPECTIVES IN EGYPTOLOGY AND SUDANESE ARCHAEOLOGY**Budka J.**LMU Munich ~ Munich ~ Germany***FEMININE HATHOR AND ANDROGYNOUS HAPY: THE ACTIVE AND THE RECEPTIVE IN SAHARAN NILE FLOODS**Quirke S.**Professor of Egyptology at the UNiversity College London ~ London ~ United Kingdom***MAKING THE FEMALE SACRED. FEMALE FIGURES IN EGYPTIAN FOLKLORE AND FOLKS' BELIEFS: THE CASE OF SHEIKHAH MARYAM**Ghazawi M.R.A.**resercher in folklore, visual artist and writer, Academy Of Arts The Higher Institute of Folk Arts ~ Cairo ~ Egypt***FROM QUEEN CONSORT TO WANDERING BRIDE: SHEKHINAH AND THE EVOLUION OF THE DIVINE FEMININE IN JUDAISM**Wartell R.**Assistant Professer of Jewish Studies at Earlham College Richmond, IN USA ~ Richmond, India ~ United States of America*

800 FROM BALAMAND (1993) TO L'AVANA (2016). UNIATISM BETWEEN ECUMENICAL WINTER AND TRANSNATIONAL CONSERVATISM

Federico Alpi, Proponent
Luca Ferracci, Proponent
Marianna Napolitano, Proponent
Federico Alpi, Chair
Luca Ferracci, Chair
Marianna Napolitano, Chair
Vladimir Latinovic, Speaker
Thomas Mark Németh, Speaker
Ihor Rantsya, Speaker
Victor Khroul, Speaker
Jaisy A Joseph, Speaker

This panel aims to address the debated question of “Uniatism” as a stumbling block in Orthodox -Catholic relations and as reason of their state of crisis vis à vis the official international dialogue between these two communions which can be traced back in the aftermath of the Second Vatican Council. It develops on the background of the attention devoted to the issue by the document “Uniatism, Method of Union in the Past, and the Present Search for Full Communion” prepared by the joint coordinating committee in Ariccia (1991) and finished at the seventh plenary session held at the Balamand Orthodox School of Theology in Lebanon (1993). The document hinged on the rejection of the method which has been called “uniatism” as opposed to the “common tradition of our tradition” for the search of full communion among Churches. Proceeding from the document adopted in Balamand, this panel aims to analyze the historical development which made “uniatism” a widespread phenomenon although several attempts to contrast its diffusion. In particular, it aims to thoroughly examine its history and present condition in contexts where processes of ethnicization of Orthodox and Catholic religious identities are taking place. In this framework, this panel aims to propose a reasoning in which “uniatism” is analyzed considering a) the international and national spreading of conservative moral and value conceptions; b) the relation between national and Christian values and therefore the relation between ethnicity and religion; c) challenges to ecumenism and strategies for the development of dialogue between Eastern Catholic Churches affected by “uniatism”.

UNIATISM AS COLONIALISM: DECOLONISING THE ECUMENICAL RELATIONS BETWEEN THE EAST AND THE WEST

Latinovic V.*

Eberhard Karl University of Tübingen ~ Tübingen, Baden-Württemberg ~ Germany

EASTERN CATHOLIC CHURCHES – A NEED FOR DISCUSSION OF THEIR ROLE WITHIN CATHOLICISM AND ECUMENISM

Németh T.M.*

University of Vienna ~ Vienna ~ Austria

POST-BALAMAND EVOLUTION OF THE TERRITORIAL STRUCTURES OF EASTERN CATHOLICS: A PROPHETIC RESPONSE TO THE POSTMODERN CHALLENGES, OR AN OBSTACLE TO CATHOLIC-ORTHODOX DIALOGUE?

Rantsya I.*

Catholic University of Paris, Ukrainian Catholic Eparchy of Saint Volodymyr the Great in France ~ Paris ~ France

ECUMENISM AND 'PROSELYTOPHOBIA': HOW VATICAN OSTPOLITIK LED RUSSIAN CATHOLICS TO 'SELF-SILENCING'

Khroul V.*

Catholic University in Ruzomberok ~ Ruzomberok ~ Slovakia

A POSTCOLONIAL HEALING OF MEMORIES: CATHOLIC ORIENTALISM AND THE ANCIENT THOMAS CHRISTIANS OF INDIA

Joseph J.A.*

Villanova University ~ Philadelphia ~ United States of America

804 THE ENERGY OF DAVID TRACY: FRAGMENTS, GOD, AND JUSTICE

Andreas Telser, Proponent
Werner Jeanrond, Chair
Carlton Chase, Speaker
Zoran Turza, Speaker
Werner Jeanrond, Speaker
Barnabas Palfrey, Speaker
Andreas Telser, Speaker

This panel consists of three stand-alone parts (or "slots"), each of which takes its cue from a theme alive in the recent work of US-American theologian and philosopher of religion David Tracy (bn 1939). These are: cultural fragments; the lasting responsibility of theology to be publicly engaged; and the search for relatively adequate thought-namings of God. The papers at the panel will address these very same themes.

In 2020, Tracy published two volumes of his own re-edited essays, mostly recent, complete with new introductions (Fragments: The Existential Situation of our Time, and Filaments: Theological Profiles, University of Chicago Press). In 2023, he also contributed to an international volume of essays designed to reintroduce and creatively take up key themes from his work (Beyond the Analogical Imagination: The Theological and Cultural Vision of David Tracy, Cambridge University Press).

The design of this panel will reflect Tracy's insistence on the central value and risk of open conversation. Each one-hour stand-alone part (or "slot") will kick off with two-short 10-minute presentations, to provoke questions and conversation in the content and form of Tracy's own endeavors. The remaining 40 minutes will then be for all in the room to join a conversation, building together new possibilities for inquiry and understanding.

FRAGMENTS AND ENVISIONING THE REAL

Chase C. *^[1], Turza Z. *^[2]

^[1]Fordham University ~ New York City ~ United States of America, ^[2]Catholic University of Croatia ~ Zagreb ~ Croatia

THE MUTENESS OF THEOLOGY AMID SOCIAL TURMOIL

Jeanrond W. *^[1], Palfrey B. *^[2]

^[1]Faculty of Theology at the University of Oslo ~ Oslo ~ Norway, ^[2]St. Augustine's College of Theology ~ London ~ United Kingdom

NAMINGS OF GOD: THE INFINITE

Telser A. *

Faculty of Theology at the University of Vienna ~ Vienna ~ Austria

808 ECONOMICS OF RELIGIONS VS ECONOMICS AS RELIGION

ANTONIO FUCCILLO, Chair
ANTONIO FUCCILLO, Proponent
LIVIA SAPORITO, Speaker
VERONICA CAPORRINO, Speaker
FRANCESCO SORVILLO, Speaker
MIRIAM ABU SALEM, Speaker
FEDERICO GRAVINO, Speaker
ANTONIO TIPALDI, Speaker
LUDOVICA DECIMO, Speaker
ROGERIA AZEVEDO, Speaker

Nowadays, religions play a significant role in the globalized society. From one side, faiths are called to face new issues, from another side, they are called to offer new solutions for well-known problems.

Economics is a sector in which religions undoubtedly play a central role.

In Europe, the issue of poverty and growing inequality is increasingly deflagrating and intertwined with that of the concentration of wealth in the hands of the few and the unsustainable use of the resources of creation. Consequently, according to some faiths, the real “mortal sin” still belongs to the economic sphere. And wealth, if misused, becomes the only real reason for eternal damnation.

With respect to these issues, however, religions have taken a more holistic approach and suggested an alternative way to the salvation of the soul that exalts the social function of wealth, as well as lifestyles inspired by “caritas” and civil economy on the one hand and care for creation on the other.

Religious precepts thus become an example for civil law systems and a laboratory of ideas for achieving more widespread economic well-being as a potential element of social cohesion.

The panel therefore intends to probe the role of religions and their precepts, as well as the ongoing “dialogue” between religious and civil law systems on issues of finance and economics.

ETHICS, CHARITY, SALVATION

Saporito L.*, Caporrino V.*

Università della Campania Luigi Vanvitelli ~ Santa Maria Capua Vetere ~ Italy

WITHOUT SLAVES OR EXCLUDED. RELIGIONS, SOCIAL INCLUSION AND WASTE PICKERS RIGHTS

Sorvillo F.*, Abu Salem M.*

Università della Campania Luigi Vanvitelli ~ Santa Maria Capua Vetere ~ Italy

THE RULES FOR AN ETHICAL FINANCE BETWEEN THE VATICAN SYSTEM AND CIVIL SYSTEMS

Gravino F.*^[1], Tipaldi A.*^[2]

^[1]Università degli Studi di Firenze ~ Firenze ~ Italy, ^[2]Università degli Studi di Salerno ~ Salerno ~ Italy

**RELIGIOUS ENTITIES AND CHARITY: A BOND BETWEEN FAITH AND SOCIAL
ENGAGEMENT**

Decimo L. ^{*[1]}, Azevedo R. ^{*[2]}

^[1]Università degli Studi di Sassari ~ Sassari ~ Italy, ^[2]Università della Campania Luigi
Vanvitelli ~ Santa Maria Capua Vetere ~ Italy

810 ETHICAL ANTHROPOLOGIES FOR THE 21ST CENTURY

Jean Claude Attard, Proponent
Sigrid Müller, Chair
Mirijam Salfinger, Speaker
Jean Claude Attard, Speaker
Jean Gové, Speaker

At a time when suffering remains a central theme in theology, theology must be attuned to the sufferings of the “people” – especially of the poor – so as to be better equipped to engage in an authentic culture of dialogue with those who are at the periphery. Such a dialogue can also be reflected in interdisciplinary and cross-disciplinary approaches – especially with the social sciences – which can help theology to rediscover what constitutes the “people” without absolutizing that very constitution. Catholic theology must not be afraid to see itself reflected in that very context it hopes to transform, for its mission is about incarnating the Gospel of Jesus Christ from within the context and culture of the “people” themselves.

Engaging in an authentic culture of dialogue in the 21st century is not possible, however, without taking into account the challenges brought about by artificial intelligence (AI). Questions must be consistently reformulated, for it is no longer appropriate for theology to simply pass on knowledge, professional competence and experience to the men and women who desire to grow as Christians but must also take up the urgent task of developing intellectual tools that can serve as paradigms for action and thought in a world in which the boundary between the spatial and the online, the physical and the virtual, and the touchable and the visual are blurred as never before.

This panel brings together young scholars working on different themes in contemporary theology, from corporeality from a liberation theological perspective to a theology from the Mediterranean, from intersectional feminism to cognition and consciousness in AI. The aim is to discuss what a sound ethical anthropology in the age of AI might look like.

SENTIPENSAR IN CONTEXTUAL THEOLOGY AND ETHICS

Salfinger M.*

Universität Wien ~ Vienna ~ Austria

MATTER THAT MATTERS: RECAPTURING THE 21ST CENTURY BODY FROM MEDITERRANEAN PERSPECTIVES

Attard J.C.*

Universität Wien ~ Vienna ~ Austria

CASTING DOWN THE MIGHTY FROM THEIR THRONES: AI, POWER AND SUBSIDIARITY

Gové J.*

AI & Humanity Lab at the University of Hong Kong ~ Pokfulam ~ Hong Kong

816 RELIGIOUS LIBERTY IN TAIWAN: FROM THE MARTIAL LAW TO THE TAI JI MEN CASE

Massimo Introvigne, Proponent

Peter Zoehrer, Chair

Mark Nemes, Speaker

Massimo Introvigne, Speaker

Samantha Chen, Speaker

Claudia Huang, Speaker

Eileen Ho, Speaker

Taiwan has one of the largest percentages of new religious movements in the world in proportion to its population. Compared to Mainland China, Taiwan is hailed today as a beacon of religious liberty for these movements—and rightly so. However, new religious movements suffered discrimination and even outright persecution during the Martial Law period, for different reasons. A case in point is Yiguandao: its members escaped persecution in Mainland China only to find new problems in authoritarian Taiwan. Soka Gakkai was also persecuted because of its Japanese origins and had to disband. As late as 1996, there was a crackdown on several religious movements for political reasons. Today, as evidenced by the case of Scientology, even new religious movements controversial elsewhere operate freely in Taiwan, although the case of Tai Ji Men shows that problems persist at different levels, particularly with respect to taxes. The session also discusses some features of Tai Ji Men and media opposition against movements stigmatized as “cults.”

A MULTIDIMENSIONAL APPROACH TO TAI JI MEN IN TAIWAN: PERFORMATIVE AND POLITICAL ASPECTS

Nemes M.*

Magyar Művészeti Akadémia ~ Budapest ~ Hungary

WESTERN SCHOLARS, RELIGIOUS LIBERTY IN TAIWAN, AND THE TAI JI MEN CASE: A CHRONOLOGY

Introvigne M.*

CESNUR (Center for Studies of New Religions) ~ Torino ~ Italy

MISREPRESENTING GIFT-GIVING: TAI JI MEN AND THE CRISIS OF RELIGIOUS LIBERTY IN TAIWAN

Chen S.*

Association of World Citizens ~ Taipei ~ Taiwan

MORE THAN A TAX ISSUE: THE TAI JI MEN CASE IN TAIWAN

Huang C.*

Lawyer and former District Prosecutor ~ Taipei ~ Taiwan

**A ROSE BLOOMING IN THE BITTER WINTER: AN EMIC VIEW OF THE TAI JI MEN
CASE**

Ho E.*

Tai Ji Men Qigong Academy ~ Taipei ~ Taiwan

826 THREADS OF EMPIRE: ORIENTAL STUDIES AND THE RUSSIAN EAST

Giacomo Favaretto, Proponent
Antonio Carluccio, Proponent
Achille Rajola-Pescarini, Chair
Achille Rajola-Pescarini, Speaker
Antonio Carluccio, Speaker
Giacomo Favaretto, Speaker
Robert Willard, Speaker
Eldar Asanov, Speaker
Bakhtiyor Alimdjanov, Speaker

This panel explores the distinctive nature of Oriental Studies within the Russian Empire, highlighting how it diverged from Western Orientalism. It delves into the field's deep connections to the empire's geopolitical ties with the "Orient" and its governance of diverse populations across regions such as the Caucasus, Central Asia, and Siberia. Key themes include the institutional frameworks that shaped Oriental Studies, the interplay between knowledge production and imperial policy, and the broader reception of this scholarship. For instance, the panel will analyze Likoshin's contributions to the study of Sufi brotherhoods in Central Asia, as well as the pivotal roles of Kazembek and Runovskii in shaping subsequent historiography on Imam Shamil.

In addition, the panel examines the enduring legacy of these studies, including their contributions to areas beyond the Russian Empire. Notable examples include Vladimir Ivanov's work and that of his predecessors on Islamic Sicily, showcasing their engagement with global Islamic scholarship.

We welcome participants to join a dynamic discussion on the legacies and relevance of these studies, examining critical intersections and their implications for understanding East-West relations.

N.S. LYKOSHIN: A RUSSIAN ORIENTALIST AMONG THE DERVISHES OF TURKESTAN

Rajola-Pescarini A.*

DREST, UniOr ~ Naples ~ Italy

MURIDIZM BETWEEN A. RUNOVSKII AND A. KAZEMBEK, AFTER THE CAPTURE OF IMAM SHAMIL (1859 - 1862).

Carluccio A.*

DREST, Fscire ~ Palermo ~ Italy

HISTORIOGRAPHICAL BRIDGES: RUSSIAN ORIENTALISTS AND SICILY'S FATIMID PAST

Favaretto G.*

DREST, UniPa, Fscire ~ Palermo ~ Italy

**STEPPE DISCOURSE: A HISTORIOGRAPHY OF THE ALANS AND BULGARS AS
TROPES OF EURASIANISM**

Willard R.*

*State University of New York, University at Albany ~ Albany, NY ~ United States of
America*

**DISCUSSION BETWEEN N.P. OSTROUMOV AND N.M. PRZHEVALSKY "ON THE
CHARACTER AND NATURE OF ASIANS": DIVERGING PERSPECTIVES ON
ORIENTALISM?**

Asanov E., Alimdjanov B.*

*National Center of Archaeology, Uzbekistan Academy of Sciences ~ Tashkent ~
Uzbekistan*

828 RELIGION AND POLITICAL EDUCATION: INTERRELIGIOUS, PEDAGOGICAL, AND DIDACTICAL APPROACHES

Asligül Aysel, Proponent

Petra Juen, Proponent

Asligül Aysel, Chair

Petra Juen, Chair

Heike Krösche, Speaker

Asligül Aysel, Speaker

Petra Juen, Speaker

Lara Kierot, Speaker

“Every action I take, whether I feed myself or teach, is political because everything is connected to everything else.” (Cohn and Schulz von Thun, 1994, p.42)

This quotation highlights the interconnectedness of societal contexts, pointing out that even small actions carry political implications—particularly in pluralistic societies. Political and religious education share core values such as solidarity, community, and cooperative coexistence.

This panel will focus on interreligious approaches while exploring the pedagogical and didactic dimensions of political education through the following topics and questions:

(Historical-)Political Education in Supporting Democratic Values: Didactical Approaches

- Which didactic principles are relevant for connecting history and political education?
- What role does multiperspectivity play in political and history didactics?
- What are the main opportunities and challenges identified in the teaching and learning processes of political education at schools?
- Which factors influence the goals of political education and didactics, particularly in the development of students’ critical thinking and participatory skills?

Inclusive Political and Religious Education as a Key to Social Participation: Pedagogical Approaches

- What role does political and religious education play in breaking down barriers to social participation, particularly for students who may be disadvantaged or excluded due to their educational biographies, religious affiliations etc.?
- Which pedagogical approaches support involving students actively in political and religious education processes?

Religious and Political Education: Interreligious Approaches

- What is the significance of political-religious education?
- What is the aim of religious education in the context of political education?
- How could interdisciplinary and interreligious perspectives be explored within political education?

POLITICAL EDUCATION IN THE AUSTRIAN SECONDARY SCHOOL. AN OVERVIEW OF CURRICULAR FRAMEWORKS AND CHALLENGES

Krösche H.*

Department of subject-specific Education ~ Innsbruck ~ Austria

RELIGIOUS AND POLITICAL EDUCATION: CHRISTIAN-MUSLIM PERSPECTIVES

Aysel A. *^[1], Juen P. *^[2]

^[1]*Institute for Islamic Theology and Religious Education ~ Innsbruck ~ Austria,*

^[2]*Department for Practical Theology ~ Innsbruck ~ Austria*

INCLUSIVE CIVIC EDUCATION IN A CRITICAL RACE THEORY PERSPECTIVE AS A KEY TO PARTICIPATION AND TRANSFORMATION

Kierot L. *

University of Vienna ~ Vienna ~ Austria

835 MYSTICAL WORD IN 21ST CENTURY SOCIETY. FROM SPIRITUAL TO CULTURAL TRANSFORMATION

Alessandro Vetuli, Proponent

Giulia Meloni, Proponent

Francesca Barresi, Proponent

Giulia Meloni, Chair

Giulia Meloni, Speaker

Francesca Barresi, Speaker

Maryam Abbasi, Speaker

The term transformation is a key concept in the history of Christian mysticism. On the one hand, it belongs to the specialised lexicon of spiritual authors. On the other hand, it designates a specific moment of mystical union: the moment when the soul loses its accidental qualities to acquire the divine nature. The Jesuit Sandaeus, for example, in his *Pro theologia mystica clavis* (Cologne, 1640), defines the term "transformation" as follows: «TRANSFORMATIO. Esse mutationem mysticam in Deum, quae sit per Deificationem, ac reddit hominem Deiformem». The concept of transformation in God (theosis) has been a dominant theme in mystical writing up until the 20th century and yet it opens up some issues of a hermeneutical order. However, it gives rise to a number of questions. Is it an inner process that concerns only the spiritual subject? How can such an intimate experience have an impact on society? What kinds of transformations can it inspire? What images can convey this journey of change, and how can the modern reader engage with it? The aim of the panel is to answer these questions by exploring the concept of transformation along three axes. The first axis, focusing on literary and translation studies, aims to analyse the mystical word and its transformative power through the exercise of translating texts of medieval women's spirituality. The second axis, on the other hand, will examine the verbal images of spiritual discourse, exploring their therapeutic power and their ability to offer new frames of meaning in which to interpret a person's inner experience. Finally, in order to make the richness of spiritual language accessible to a non-academic audience, the last axis, dedicated to the ways of dissemination and communication of the mystical word in contemporary society, will question the relationship between digital humanities (social media such as instagram, facebook, etc.) and women's mystical literature.

MYSTICISM BEYOND THE LIBRARIES: THE CASE OF THE INSTAGRAM PAGE "BEGHINEINFUGA"

Meloni G.*

Universitet Pompeu Fabra ~ Barcelona ~ Spain

WORDS OF WISDOM FOR A WIRED WORLD: TRANSLATING SPIRITUAL LITERATURE IN THE 21ST CENTURY

Barresi F.*

Università di Modena e Reggio Emilia ~ Modena ~ Italy

**DIGITALIZATION AS RESILIENCE: SOCIAL MEDIA-BASED ESOTERIC PRACTICES IN
CONTEMPORARY IRAN**

Abbasi M.*

*Habilitation candidate, Friedrich-Alexander-Universität Erlangen-Nürnberg ~ Erlangen ~
Germany*

836 THE TRANSFORMATIONS OF BILATERALITY IN THE REGULATION OF STATE/CHURCH RELATIONS

Mario Ferrante, Proponent
Maria D'Arienzo, Chair
Mario Ferrante, Speaker
Rosangela Micciché, Speaker
Antonio Ingoglia, Speaker
Desiree Pappalardo, Speaker
Fabiano Di Prima, Speaker
Salvatore Malluzzo, Speaker
Anna Sammassimo, Speaker
Leonardo Caprara, Speaker

From the impact of globalisation and the correlated overcoming of the dogma of sovereignty derive multiple consequences heralding a new way of thinking about the regulation of relations between state and confessional orders. In particular, these transformations - which, on the ecclesiasticist side, pass first and foremost through an affirmed recognition of the public dimension of religions - have much to do with the extension of the applicative projections of religious freedom that is increasingly characterising contemporary society. It becomes crucial, therefore, to question the extent of the resulting insights - at the national level, as well as at the international level - in a more or less guaranteeist key of confessional specificities, especially in the face of the 'stress tests' that (had challenged and) challenge this bilateral regulation (new conflicts, migratory flows, the Covid emergency, etc.). This, in particular, because of the observed tendency of such regimes to reinvent themselves, in a plastic and mutable response to a 'society in need of contact' between the civil orbit and Confessions, in the sign of a collaborative dialogue for the benefit of basic instances of identity and freedom.

THE THRIVING/EXPANDING BILATERALITY: THE ITALIAN AND SPANISH PARADIGMS

Ferrante M.^{*[1]}, Micciché R.^{*[2]}

^[1]University of Palermo ~ Palermo ~ Italy, ^[2]University of Pisa ~ Pisa ~ Italy

THE WIDESPREAD BILATERALISM: COMPARING DIFFERENT MODELS

Ingoglia A.^{*}, Pappalardo D.^{*}

University of Palermo ~ Palermo ~ Italy

HOLY SEE, "GLOBALIZED" CONCORDAT LAW AND "ENLARGED" BILATERALISM

Di Prima F.^{*[1]}, Malluzzo S.^{*[2]}

^[1]University of Palermo ~ Palermo ~ Italy, ^[2]University of Enna "Kore" ~ Enna ~ Italy

THE TRANSFORMATION OF THE ENGLISH MODEL

Sammassimo A.^{*[1]}, Caprara L.^{*[2]}

^[1]University of Padova ~ Padova ~ Italy, ^[2]Catholic University of Milan ~ Milano ~ Italy

837 TIME FOR A NOUVELLE THÉOLOGIE? INTERDISCIPLINARITY AND THE TRANSFORMATION OF THEOLOGY

Carl Scerri, Proponent
Philip Moller, Chair
Oliver Wright, Proponent
Oliver Wright, Speaker
Zachariah Kahler, Speaker
Eckhart Chan, Speaker
Jaisy A Joseph, Speaker
Jonny Torrance, Speaker
Carl Scerri, Speaker

New times call for new theologies. A phenomenon analogous to that which happened in the first half of the twentieth century can be observed in recent theologies. Faced with the radical transformations of modernity, an array of theologians—loosely grouped under the umbrella term *nouvelles théologies*—decided to go back to the drawing board and rethink the method(s) of theology. Similarly, in a contemporary context that confronts theology with challenges that are as radical as those of modernity, a demand has been felt by contemporary theologians to rethink the theological method in light of a transformed political, social, and intellectual setting. However, whereas early twentieth-century theologians chose the path of *ressourcement*, a going back to the sources of theology, contemporary theology feels called to a different kind of ‘*ressourcement*.’ It looks for sources outside of theology. What this leads to is interdisciplinarity and the myriad of non-theological sources from which theology seeks inspiration.

The idea of reflecting on theology and interdisciplinarity is in no way novel. What is urgently needed, however, is an analysis of the consequences of the premise—which often goes unquestioned—that contemporary theology has to be interdisciplinary. While a theology that draws on non-theological sources comes out undeniably transformed, the results, when it comes to theology’s ability to be a transformative voice in today’s academic and social milieux are less clear. Could it be that interdisciplinarity has become a problem, rather than an opportunity of ‘*ressourcement*’? Or, have we been too conservative in our understanding of the full potential of interdisciplinarity for theology? Could it be that we need a new *nouvelle théologie*, that is, a refreshed vision of what it means to be a theologian in the new radical context in which we find ourselves? The panel will discuss these and similar questions.

THE LAW OF THEOLOGY: WHAT HAS LEX TO DO WITH ORANDI AND CREDENDI?

Wright O.*

Keble College, University of Oxford ~ Oxford ~ United Kingdom

CALL AND RESPONSE: MEDIATING BETWEEN MATERIALISM AND A SACRAMENTAL ONTOLOGY

Kahler Z.*

Wycliffe Hall, University of Oxford ~ Oxford ~ United Kingdom

**THE CONSCIENCE OF NEO-PROTESTANTISM: READING THE LUTHER RENAISSANCE
AS INTERDISCIPLINARY THEOLOGY**Chan E. **Oriel College, University of Oxford ~ Oxford ~ United Kingdom***THEOLOGY AND THE SOCIAL SCIENCES: STUDYING THE CONGREGATIO FIDELIUM
THROUGH A HERMENEUTICS OF SOCIAL EXISTENCE**Joseph J.A. **Villanova University ~ Philadelphia ~ United States of America***NEGATIVE INTERDISCIPLINARITY AS RESPONSE TO THE FALL?: DOING THEOLOGY
UNDER THE NOETIC EFFECTS OF SIN**Torrance J. **University of Oxford ~ Oxford ~ United Kingdom***PHENOMENOLOGICAL THEOLOGY: A POSSIBILITY OR A CONTRADICTION? SOME
HISTORICAL PRECEDENTS**Scerri C. **St Patrick's Pontifical University ~ Maynooth ~ Ireland*

842 SECOND-GENERATION APOSTATES FROM NEW RELIGIOUS MOVEMENTS AND ANTI-CULT CAMPAIGNS

Massimo Introvigne, Proponent

Claudia Huang, Chair

Massimo Introvigne, Speaker

Mark Nemes, Speaker

Rosita Soryte, Speaker

Peter Zoehrer, Speaker

Seijin Shirotori, Speaker

On 30 April 2024, four United Nations Special Rapporteurs sent an official letter to the Japanese Government. Those four Special Rapporteurs were those mandated by the UN for freedom of religion or beliefs, for freedom of education, freedom of association, and freedom of expression. They were alerted by a report by the Jehovah's Witnesses on an alarming situation in Japan. They then wrote an official letter to Japan's Prime Minister and expressed their "serious concern" about what appeared to be "an emerging pattern of attacks and threats" against religious minorities in Japan, through the publication of "Q&A on Responses to Child Abuse Related to Religious Belief." What had happened in Japan was that a campaign presenting second-generation members of the Jehovah's Witnesses and the Unification Church as "victims" of "religious child abuse" and "brainwashing" through a restrictive and inappropriate education had led to regulations severely restricting the rights of parents to raise their children in conservative religious organizations. While the case of Japan is extreme, it is not unique. A global campaign revives old anti-cult stereotypes, including "brainwashing," and presents second-generation members of new religious movements as "victims" in needs of being "rescued." Apostate ex-second-generation-members provide well-publicized testimonies. However, media and governments rarely seek the opinion of the majority of second-generation members of minority religions and new religious movements, who either remain in the organizations or quietly leave them without expressing any special grievances.

SECOND-GENERATION APOSTATES: AN OLD-NEW LEGAL WEAPON OF ANTI-CULTISM

Introvigne M.*

CESNUR (Center for Studies on New Religions) ~ Torino ~ Italy

INVESTIGATING INHERITED IDENTITY COMPONENTS AMONG HUNGARIAN SECOND-GENERATION SCIENTOLOGISTS

Nemes M.*

Magyar Művészeti Akadémia ~ Budapest ~ Hungary

ATROCITY STORIES: SECOND GENERATION APOSTATES OF THE JEHOVAH'S WITNESSES AND ANTI-CULT CAMPAIGNS

Soryte R.*

FOB (European Federation for Freedom of Belief) ~ Rome and Torino ~ Italy

**CHRONICLES OF A WITCH HUNT: SECOND-GENERATION BELIEVERS AND THE
UNIFICATION CHURCH IN JAPAN**

Zoehrer P.*^[1], Shirotori S.*^[2]

^[1]FOREF (Forum for Religious Freedom Europe) ~ Vienna ~ Austria, ^[2]Translator and
teacher of English language ~ Tokyo ~ Japan

85 DISCERNING DIVINE PRESENCE: IN HISTORY

Theo van Willigenburg, Proponent
Theo van Willigenburg, Chair
Henk van den Belt, Chair
Gijsbert van den Brink, Chair
Arnold Huijgen, Chair
Dion Forster, Chair
Gijsbert van den Brink, Speaker
Arnold Huijgen, Speaker
Theo van Willigenburg, Speaker
Henk van den Belt, Speaker
Dion Forster, Speaker
Maria Helena Guerra Pratas, Speaker
Eric Sungmin Kong, Speaker
Pieter Veerman, Speaker
Othniël De Jong, Speaker
Adjan Boogaard, Speaker
Aurelien Gallepe, Speaker
Marinus de Jong, Speaker

This panel brings together studies in theological history, church history, public theology, practical theology, ethics and systematic theology. Historical examples, cases studies and personal experiences are aligned with descriptive and normative analyses of transformation processes and claims concerning the presence and work of God.

World history: How is God present to the world in times of gross and often dangerous changes affecting life on the planet earth?

Social history: Can we find God's creative presence in historical processes of socio-cultural transformation?

Church history: How is God's presence conceptualized in times of drastic ecclesiastic change (reformation, church growth or decline)?

Personal history: How is God's presence experienced in processes of biographical transformation (conversion, crises, radicalization, post-traumatic growth)?

DISCERNING GOD'S PRESENCE IN THE ANTHROPOCENE

Van Den Brink G.*

Vrije Universiteit Amsterdam ~ Amsterdam ~ Netherlands

DISCERNING THE THEOLOGICAL VALUE OF SOIL

Huijgen A.*

Protestantse Theologische Universiteit ~ Utrecht ~ Netherlands

PERSONAL TRANSFORMATIONS: THE CONTESTED CASE OF JAIL CELL CONVERSIONS

Van Willigenburg T.*

Vrije Universiteit Amsterdam ~ Amsterdam ~ Netherlands

THE GUIDANCE OF THE SPIRIT AND DEPENDENCE ON DIVINE PROVIDENCEVan Den Belt H.**Theologische Universiteit Apeldoorn ~ Apeldoorn ~ Netherlands***BORN FREE? A TRIADIC VISION OF CHRISTIAN LIBERATION AMONG YOUNG SOUTH AFRICANS**Forster D.**Vrije Universiteit Amsterdam ~ Amsterdam ~ Netherlands***THE FOUNDING FATHERS: RELIGION AT THE ROOTS OF THE EUROPEAN CONSTRUCTION**Guerra Pratas M.H.**SCUCP - Sociedade Científica da Universidade Católica Portuguesa / ISEC LISBOA ~ Coimbra ~ Portugal***FAITH, POLITICS, AND EDUCATION: ABRAHAM KUYPER'S INFLUENCE ON DUTCH SCHOOLS**Kong E.S.**VU ~ Amsterdam ~ Netherlands***DISCERNING THE KINGDOM OF GOD: FOUR SERMONS ON THE LORD'S PRAYER**Veerman P.**Vrije Universiteit Amsterdam/Theological University of Apeldoorn ~ Amsterdam/Apeldoorn ~ Netherlands***DISCERNING GOD'S PRESENCE IN BARTH'S THEOLOGY OF ESCHATOLOGY IN LIGHT OF ECOLOGICAL CRISIS**De Jong O.**Vrije Universiteit Amsterdam ~ Amsterdam ~ Netherlands***DIVINE PRESENCE IN EVIL: A PROBLEM OR A COMFORT?**Boogaard A.**Vrije Universiteit Amsterdam ~ Amsterdam ~ Netherlands***CREATION, BOTH IN COLLECTIVE AND PERSONAL HISTORY, AS DIVINE PRESENCE**Gallepe A.**University of Geneva / University of Lyon ~ Geneva ~ Switzerland***DIVINE PRESENCE AND DIVINE JUDGMENT IN KUYPER AND SCHILDER**De Jong M.**Theologische Universiteit ~ Utrecht ~ Netherlands*

850 GENDER IDENTITY AND EUROPEAN TRANSFORMATION: BEYOND BINARIES AND POLITICAL PROPAGANDA

Federico Cinocca, Proponent

Jens Van Rompaey, Chair

Serena Noceti, Speaker

Giadio De Biasio, Speaker

Federico Cinocca, Speaker

In 1993, Samuel Huntington's seminal work, *The Clash of Civilizations*, identified religion as a key factor in global tensions, particularly between civilizations with differing values and worldviews, anticipating the end of religious influence on the secular sphere. This perspective still resonates with the current European context, except that his prophecy proved to be wrong as populist political leaders appeal more and more to religious language, especially regarding rights pertaining to gender and sexual diversity. Despite growing secularization, Christianity persists as a significant cultural and spiritual force. Christianity's enduring relevance lies in its eschatological orientation. Far from being confined to a distant future hope, this orientation inspires a present commitment to building a more human world. However, the potential of religious narrations is often co-opted and distorted in political propaganda, wielded as a tool to reinforce conservative ideologies and traditional power structures.

The first paper, drawing on *Laudatory Si'* and *Laudate Deum* calls for rethinking the theological understanding of the human being in light of ecological interrelation and human multidimensionality—biological, psychological, spiritual, and cultural—beyond binary gender frameworks. Building on a renewed theology of Creation, this approach critiques reductive teachings that link gender solely to reproduction or idealize heterosexuality.

The second paper, drawing on public theology insights, addresses the challenge of rethinking the *forma ecclesiae* in today's context, marked by distrust in institutions, a crisis of belonging, and a breakdown of the principle of authority.

The third paper, by examining the Italian case, seeks to disentangle authentic Christian teachings from their instrumentalization, highlighting the importance of reclaiming the prophetic and liberative dimensions of the Christian faith in public discourse, especially pertaining to LGBTQ+ rights.

RETHINKING THE FORMA ECCLESIAE FROM A GENDER PERSPECTIVE: INSIGHTS FROM BREITENBERG AND THIEMANN'S PUBLIC THEOLOGY

Noceti S.*

Theological Faculty of Central Italy (ISSR Tuscany) ~ Florence ~ Italy

BEYOND SITUATED ANTHROPOCENTRISM. ANTHROPOLOGICAL DEVELOPMENT OF THE NATURE-CULTURE RELATIONSHIP IN THE LIGHT OF ENVIRONMENTAL ECOLOGY AND GENDER PERSPECTIVE

De Biasio G.*

Theological Faculty of Southern Italy (ISSR Caserta) ~ Caserta ~ Italy

**RELIGION AND/AS POLITICAL PROPAGANDA: GENDER, FAMILY, AND
CONSERVATISM IN ITALIAN POLITICS**

Cinocca F.*

Emmanuel College ~ Boston ~ United States of America

855 CONTOURS OF TRANSFORMATION: PHILOSOPHICAL-THEOLOGICAL AND ECCLESIOLOGICAL PERSPECTIVES

Rohan Abraham, Proponent
Marius van Hoogstraten, Chair
Rohan Abraham, Speaker
Ryan McAleer, Speaker
Marius van Hoogstraten, Speaker
Kim S Mendoza, Speaker

Grappling with the notion of “transformation” in the context of the philosophical-theological and ecclesiological questions it raises, this panel presents interrelated papers investigating the dynamics of transformation, addressing its necessity, mechanisms, and implications. The first paper explores metamorphosis as a transformative process in Emmanuel Falque’s incarnational philosophy and theology. It reframes the self-other dynamic as a relational encounter that transforms being itself, grounded in the tension between finitude and transcendence. The second paper examines transformation through the lens of dialogue, understood as a philosophical-theological category. It grounds a theology of revelation in dialogue, arguing that it is not merely a communicative divine act but a formative process that reshapes theological anthropology. A dialogical-hermeneutical paradigm becomes mutually transformative for theology as well as the socio-cultural world it inhabits, exemplified in the work of faith-based schools. The third paper discusses the theological significance of the processes of negotiation, differentiation, and exclusion that accompany the shaping of collective religious identity. Difference becomes recognizable not as a secondary context in which a (conceptually pre-existent) identity finds itself, but as the ambiguous site of its formation in which an unruly divine call may yet be discerned. The final paper develops the polyhedron as an ecclesiological metaphor for “fullness in distinction,” addressing co-responsibility in Church authority without eroding distinctions in charism, competence, and ministry. It critically examines co-responsibility’s promises and pitfalls, offering a transformative framework for lay participation in ecclesial authority. Together, these papers illuminate transformation as a multidimensional process, offering fresh insights for theological anthropology and ecclesiology.

METAMORPHOSIS, INCARNATION AND CROSSING THE SELF-OTHER DYNAMIC: TOWARD A THEOLOGY OF TRANSFORMATION WITH EMMANUEL FALQUE.

Abraham R.*

KU Leuven ~ Leuven ~ Belgium

A DIALOGICAL-HERMENEUTICAL PARADIGM FOR THEOLOGY AND ITS TRANSFORMATIVE POTENTIAL

McAleer R.*

KU Leuven ~ Leuven ~ Belgium

THE MESSY NEWNESS OF LIFE: COMMUNITY, DIFFERENCE, AND AN UNRULY DIVINE CALL

Van Hoogstraten M.*

Vrije Universiteit Amsterdam ~ Amsterdam ~ Netherlands

**TRANSFORMING CHURCH CO-RESPONSIBILITY THROUGH POLYHEDRIC
ECCLESIOLOGY**

Mendoza K.S.*

KU Leuven ~ Leuven ~ Belgium

862 TEACHING FAITH IN A DIGITAL WORLD: THE INTERSECTION OF TECHNOLOGY AND RELIGIOUS EDUCATION

Janez Vodicar, Proponent

Bojan Žalec, Chair

Barbara Cuk, Speaker

Bojan Žalec, Speaker

Janez Vodicar, Speaker

Jonas Miklavcic, Speaker

Piotr Roszak, Speaker

Maryam Abbasi, Speaker

The digital revolution is still transforming how we learn, communicate, and experience the world—including religious education. This panel explores the theological, philosophical, and ethical questions emerging at the intersection of faith, technology, and education. How are digital tools reshaping the way religious knowledge, traditions, and values are taught and transferred? What opportunities and risks do technologies like virtual reality, artificial intelligence, and online platforms bring to religious pedagogy?

From enhancing accessibility to challenging authenticity, digital technologies raise profound questions about the future of religious learning. How can sacred traditions adapt to digital mediums without losing their depth and integrity? What ethical principles should guide the use of AI and data-driven tools in teaching faith? Can theology provide a framework to navigate these shifts, ensuring that religious education remains a source of moral and spiritual growth in a rapidly changing world?

This panel aims to critically examine these questions, offering insights into how technology might both enrich and challenge the practices of religious education in the digital age.

THE CONCEPT OF EDUCATION AND CHALLENGES OF THE DIGITALIZED PRESENT – WITH REFERENCE TO KANT, WEIL, AND STEIN

Cuk B.*

Faculty of Philosophy and Religious Studies, University of Zagreb ~ Zagreb ~ Croatia

FORMATION OF MORAL SKILLS, CAPABILITIES, AND VIRTUES: EMPATHY AND RELIGIOUS EDUCATION IN THE DIGITAL AGE

Žalec B.*

University of Ljubljana, Faculty of Theology ~ Ljubljana ~ Slovenia

AUTHORITY IN EDUCATIONAL WORK IN THE DIGITAL CULTURE

Vodicar J.*

University of Ljubljana, Faculty of Theology ~ Ljubljana ~ Slovenia

AITHOS: INNOVATIVE TRAINING METHODS FOR NURTURING A CULTURE OF ETHICS AND RESEARCH INTEGRITY IN AI ERAMiklavcic J.**University of Ljubljana, Faculty of Theology ~ Ljubljana ~ Slovenia***AD FONTES? DIGITAL CHALLENGES IN TEACHING THEOLOGY IN THE AGE OF HOMO DIGITALIS**Roszak P.**Nicolaus Copernicus University ~ Toruń ~ Poland***THE DIGITAL AS A SPACE FOR ESOTERIC PRACTICES: AN ANTHROPOLOGICAL STUDY OF ESOTERIC PRACTICES IN CONTEMPORARY IRAN**Abbasi M.**Habilitation candidate, Institute of Cultural and Social Anthropology, Faculty of Humanities, Social Sciences, and Theology, Friedrich-Alexander-Universität Erlangen-Nürnberg ~ Erlangen ~ Germany*

868 ADDRESSING AND UNBIASING THE STUDIES OF/ON RELIGION IN EASTERN AND SOUTHEASTERN EUROPE: TOWARDS THE REVITALIZATION OF THE RESEARCH FIELD(S)

Magdalena Lubanska, Proponent
Magdalena Lubanska, Chair
Ewelina Drzewiecka, Chair
Ewelina Drzewiecka, Proponent
Ewelina Drzewiecka, Speaker
Kaciaryna Bychak, Speaker
Magdalena Lubanska, Speaker
Ewelina Sadanowicz, Speaker
Betül Avcı Sebetci, Speaker
Jakub Busz, Speaker
Piotr Popiolek, Speaker
Zofia Szozda, Speaker

Referring to the main theme of the EuARe Conference "Religion and Socio-Cultural Transformation: European Perspectives and Beyond", we offer a panel devoted to the recent turns of reconceptualizing and reinvestigating the problem of "religion" in the Central, Eastern and South-Eastern Europe that attempt to reach beyond this category and its particular western-centred embediments. The objective of the panel would be not only to address the question of socio-cultural transformations in the region but also the transformation of recent religious-related research in this part of Europe and how they affect one another. We want to gather different research approaches, and epistemological and methodological standpoints after so many turns in cultural and religious studies. Our idea is to challenge the field from a different angle, providing a critical discussion with e.g. postsecular turn, ontological turn, and non-religion studies. For this purpose, we also encourage scholars that engage with different confessional and ontotheological traditions and (re)vitalize such seemingly well-recognized and investigated phenomena as the visual, material, sensual and written expressions of religious beliefs, but also the relationship between the Church and the State, interfaith coexistence and religious (anti)syncretism, gender-issues controversies.

POSTSECULAR APPROACHES TOWARDS THE 'EASTERN EUROPEAN' REGION: A CRITICAL OVERVIEW

Drzewiecka E.*

Institute of Slavic Studies, Polish Academy of Sciences ~ Warsaw ~ Poland

LOCAL RELIGIOUS CULTURES IN POLAND: FROM ROMAN-CATHOLIC-CENTRIC THEOLOGY TO THE STUDY OF LIVED RELIGION

Bychak K.*

University of Szczecin ~ Szczecin ~ Poland

"THINKING THROUGH THINGS": ETHNOGRAPHIC STUDIES ON "SACRED AGENCY" IN MUSLIM-CHRISTIAN COMMUNITIES IN BULGARIA AND THEIR IMPLICATIONS FOR ANTHROPOLOGICAL THEORYLubanska M.**University of Warsaw ~ Warsaw ~ Poland***ORTHODOX TRADITIONS AND BORDERLAND INFLUENCES IN EASTERN POLAND: REIMAGINING FOLK RELIGION**Sadanowicz E.**University of Białystok ~ Białystok ~ Poland***NATIONALIST FOUNDATIONS OF THE HISTORY OF RELIGIONS IN MODERN TÜRKİYE**Avci Sebetci B.**Boğaziçi University ~ Istanbul ~ Turkey***ON THE REALITY OF MEDIEVAL MIRACLES**Busz J.**Institute of Ethnology and Cultural Anthropology ~ Warsaw ~ Poland***RELIGION AND VIDEOGAMES IN POLAND: CHALLENGES AND RESEARCH PERSPECTIVES**Popiolek P.**Independent ~ Krakow ~ Poland***WHY WE NEED A NEW PERSPECTIVE ON THE STUDY OF RELIGIOUS MATERIALITY ON THE EXAMPLE OF LEMKO WOODEN ORTHODOX CHURCHES**Szozda Z.**University of Warsaw ~ Warsaw ~ Poland*

870 CONCILIARITY AND MODERN ORTHODOX CHRISTIANITY: CONCEPTS, THEOLOGIES, PRACTICES

Alison Kolosova, Proponent
Paul Gavriluk, Chair
Nadezhda Beliakova, Speaker
Johannes Oeldemann, Speaker
Dmitry Biriukov, Speaker
Alison Kolosova, Speaker

Expressions of communal life and worship, including decision-making at councils and synods, have been integral to Orthodox Christian and broader Christian identity since earliest times. However, from the 19th to 21st centuries, notions and practices of conciliarity have taken on a more dynamic role in the Orthodox churches, bringing about a shift described by Paul Valliere (2012) as a 'conciliar renaissance'. The term conciliarity, together with the overlapping notions and practices of communion, catholicity, synodality, ecumenicity, koinonia and sobornost continue to generate intense debate and profound theological vision concerning the nature, governance and fellowship of the Church, as well as contributing to profounder understandings of the unity in diversity of human community and the relationality of human personhood.

This panel aims to foster discussion of the rich diversity of theories, practical expressions, and theologies of conciliarity that have emerged in diverse contexts in the modern Orthodox oikoumene. It will foster discussion of questions such as: How has the renewed focus on conciliarity affected the question of women's ministry and representation in Orthodox church governance? To what extent has there been mutual interaction between Orthodox theology and traditions of conciliarity outside the Eastern Churches, including in the context of Roman-Catholic/Orthodox dialogue and the current discourse on synodality in the Roman Catholic Church? How has the notion of sobornost been used and/or abused in political theology and secular political theory? What new forms of Orthodox conciliarity have emerged as local identities and aspirations to ecclesial autonomy have been aroused by mission, migration, the break-up of empires and socio-cultural change?

CONCILIARITY AND WOMEN: HOW 'ORTHODOX TRADITION' SERVES AS A PRETEXT FOR EXCLUSION

Beliakova N.*

University of Bielefeld ~ Bielefeld ~ Germany

CONCILIARITY/SYNODALITY IN ECUMENICAL DIALOGUES BETWEEN ROMAN CATHOLIC AND EASTERN ORTHODOX CHURCHES: COMMON CHALLENGES AND NEW APPROACHES

Oeldemann J.*

Johann-Adam-Moehler Institute for Ecumenism ~ Paderborn ~ Germany

**EGALITARIAN AND TOTALITARIAN LINES WITHIN THE STRUCTURE OF SOBORNOST
(CONCILIARITY): FROM KHOMYAKOV'S ANTI-HIERARCHICALISM TO KARSAVIN'S
HIERARCHICAL PERSONALITIES**

Biriukov D.*

Osteuropa Institut, Freie Universität ~ Berlin ~ Germany

**CONCILIAR CHALLENGES TO RUSSIAN ORTHODOX UNDERSTANDINGS AND
PRACTICES OF MISSION IN THE LATE EMPIRE AND 1917 REVOLUTION**

Kolosova A.*

University of Tartu ~ Tartu ~ Estonia

878 BEING IN THE WORLD, BOTH OF AND FOR THIS WORLD: ON HISTORICIZATION IN THE STUDY OF RELIGION

Matteo Bollini, Proponent
Giacomo Favaretto, Proponent
Rebecca Sabatini, Chair
Matteo Bollini, Speaker
Giacomo Favaretto, Speaker
Nicola Denzey Lewis, Speaker

This panel examines how the scholar's understanding of the historical nature of knowledge influences their work in the study of religion. The imperative to 'always historicize,' as famously urged by Fredric Jameson, has often encountered several obstacles in this context. Indeed, the Western episteme's inclination for universalistic and meta-historical concepts, coupled with the de-historicizing qualities often ascribed to its object, has made the task of historicization particularly complex for scholars of religion. The reflexive examination of the categories scholars employ then becomes essential. Without such reflexivity, one runs the risk of running into the contradiction of looking at historical materials through the lens of ahistorical theoretical frameworks and methodological tools. However, even though greater attention toward the historicity of our enterprise has been a common point of emphasis, what is to be historicized and how this should be done remain open questions that have been taken in an array of different directions. This panel provides a platform in which these diverse possibilities can be explored, showing how a reflexive stance on historicization can operate at multiple levels of inquiry, from questioning the most abstract and analytic categories to the examination of those concepts pertaining to specific historical contexts.

Hoping to foster a stimulating exchange on the challenges and opportunities surrounding the issue of historicization in the study of religion, we warmly invite participants across disciplines to engage in this conversation and explore its implications for contemporary scholarship.

THE MORE IS NOT ALWAYS THE MERRIER: ONTOLOGICAL GERRYMANDERING IN THE PLURALIZATION OF THE CONCEPT OF RELIGION

Bollini M.*

Università di Modena e Reggio Emilia ~ Reggio Emilia ~ Italy

CONTEMPORARY FRAMES ON MEDIEVAL TENSIONS: THE SUNNĪ-SHĪ'Ā POLARIZATION AND FATIMID HISTORIOGRAPHY

Favaretto G.*

Università di Palermo - FSCIRE ~ Palermo ~ Italy

NINETEENTH-CENTURY CATHOLIC ARCHAEOLOGY AND THE INVENTION OF EARLY CHRISTIANITY

Denzey Lewis N.*

Claremont Graduate University ~ Claremont ~ United States of America

880 AMBIVALENCES IN CHRISTIAN NARRATIVES, SPIRITUALITY AND PRACTICES IN REGARD TO SOCIAL COHESION

Ann-Kathrin Armbruster, Proponent

Cornelia Richter, Chair

Erik Hee Nau, Chair

Ann-Kathrin Armbruster, Speaker

Cornelia Richter, Speaker

Martín Grassi, Speaker

Katharina Opalka, Speaker

Thorben Alles, Speaker

Daniel Rossa, Speaker

Being able to cope with ambivalent experiences and tolerating religious ambiguity can be regarded as a core competence in creating and maintaining social cohesion. Hence, the panel seeks to further the understanding of “ambivalence(s)” as a part of practicing social cohesion. The core assumption is that the concept of ambivalence can only be understood on the basis of concrete, situational contexts and their narratives and practices.

To approach the topic of ambivalences, the panel will start with three papers on the theoretical framework 1) with considerations on multiperspectivity and polyvalence of Christian and non-Christian narrations and their impact on dealing with ambivalences within a community (Armbruster) and 2) addressing how the fictitious, symbolic and poetic character of religious texts in contrast to non (self-)reflective or highly dogmatic texts may further practicing social cohesion by integrating ambivalence and multiperspectivity (Richter). 3) This hermeneutical perspective is accompanied by understanding agape as an ambivalent concept in creating social cohesion and justice while at the same time maintaining asymmetrical relationships (Grassi).

The topic is then explored in three papers that examine various interfaces between religious traditions and social practices reflecting the theoretical approach, using the context of German protestantism: 1) the inherently ambivalent narratives in religious tradition that may be applied to creating and maintaining social cohesion are regarded by a closer look at Dorothee Sölle’s use of penance in her public speeches (Opalka). 2) An example will be given how the ability of religious traditions and their protagonists to create social cohesion (and social tension) is portrayed in works of fictions (Alles). 3) The role of the practices will be analysed by regarding meal-sharing, as for example in agape-meals, as a practice that transcends the borders of religious groups (Rossa).

LEARNING TO DEAL WITH AMBIVALENCES AND MULTIPERSPECTIVITY BY CHRISTIAN AND NON-CHRISTIAN NARRATIVES? CHANCES AND CHALLENGES

Armbruster A.*

Rheinische Friedrich-Wilhelms-Universität Bonn ~ Bonn ~ Germany

**VISIONS OF PEACE. RELIGIOUS IMAGINATION AND PRACTICE CULTIVATING
SOCIAL COHESION**Richter C.**Rheinische Friedrich-Wilhelms-Universität Bonn ~ Bonn ~ Germany***A SOVEREIGN LOVE: AGAPE AND ITS AMBIVALENCES**Grassi M.**Pontifical Catholic University of Argentina ~ Buenos Aires ~ Argentina***REPENTANCE AS AN AMBIVALENT NARRATIVE FOR SOCIAL COHESION IN
DOROTHEE SÖLLES PUBLIC SPEECHES**Opalka K.**Rheinische Friedrich-Wilhelms-Universität Bonn ~ Bonn ~ Germany***RELIGIOUS IDENTITY CRISES IN PROCESSES OF SOCIAL TRANSFORMATION.
LITERARY AND CONCEPTUAL REFLECTIONS**Alles T.**Rheinische Friedrich-Wilhelms-Universität Bonn ~ Bonn ~ Germany***‘SHARING IS CARING!’ – RECONSTRUCTING THE SACRAMENT OF SHARED MEALS
AS A PRACTICE OF COSMOPOLITAN HOSPITALITY BETWEEN CULINARY ART AND
SOUL FOOD IN CONSIDERATION OF SOCIAL COHESION**Rossa D.**Philipps-Universität Marburg ~ Marburg ~ Germany*

881 THE METAPHYSICS OF LOVE OR BEAUTY RE- IMAGINED

Marie-Ange Rakotoniaina, Proponent

David Bennett, Chair

Marie-Ange Rakotoniaina, Chair

David Bennett, Proponent

Oskari Juurikkala, Speaker

David Bennett, Speaker

Jarek Jankowski, Speaker

From Socrates who once asked, “could Love be anything else but love of beauty?” (Plato, Symposium) to Augustine’s cry, “Late have I loved you, O Beauty so old and so new,” (Confessions X) the metaphysics of love calls for an appreciation of beauty. The reflection of divine beauty upon the created order has elicited diverging cultural and theological perspectives. The mystery of Incarnation both reveals and conceals Christ’s incorruptible beauty, as Augustine describes in the enarrations in Psalms. At the heart of this existential hide-and-seek, lies beauty as arousing desire, as attracting love towards the divine. If the ugliness of evil renders even more acute the absence of divine beauty in the world, it further invites a reconsideration of the connection between beauty and morality. In this sense, the aesthetics of virtue may be interrogated.

The present panel invites papers willing to engage the relationship between love and beauty in dialogue with the theology of Augustine of Hippo from direct exegesis of of Augustine, historical interrogations into Augustinian influence and theologies to contemporary receptions and critiques in different Christian traditions. Perspectives as diverse as philosophy, anthropology and epistemology, ethics and theological aesthetics, may echo and speak to the Augustinian tradition. In the current crisis of solitude, the emergence of artificial realities, the omnipresence of images, pondering these questions is to weigh upon our human condition in relation to beauty and eternal.

THE DYNAMICS OF BEAUTY ACCORDING TO AUGUSTINE

Juurikkala O.*

Pontifical University of the Holy Cross ~ Rome ~ Italy

BEAUTY AND THE THEOLOGY OF DESIRE IN AUGUSTINE

Bennett D.*

University of Oxford ~ Oxford ~ United Kingdom

ANGUISH AND ARTISTIC PRACTICE IN ROWAN WILLIAMS' AUGUSTINIAN AESTHETIC

Jankowski J.*

University of St Andrews ~ St Andrews ~ United Kingdom

893 RELIGION ONLINE: QUEER PERSPECTIVES TOWARDS SOCIAL CHANGE IN A DIGITAL AGE

JJ Warren, Proponent

Ivy Helman, Chair

JJ Warren, Speaker

Ivy Helman, Speaker

Digital spaces define so much of our worlds today and both influence and inform opinions. The role of religion within those spaces, specifically religions' queer perspectives, has yet to be thoroughly studied as harbingers of coping with and/or providing impetus for social change, even though digital spaces are filled with queer perspectives from 'grassroots' organizations and movements as well as those from larger more established traditions. Therefore, we invite queer perspectives from various spiritual and religious traditions present online which address what religion means today in the midst of social change and/or as a force for social change. We also encourage queer interpretations of specific religious traditions, rituals, practices, the(a/o)logies, etc. which help us to define religion from a queer perspective. In addition to queer definitions of religion or definitions of queer religion, we are specifically interested in how these queer religious presences online define and create community. We ask that papers consider the insights from feminist, intersectional, and/or decolonial methodologies as significant to queering religion in society and in digital spaces.

The central questions, this panel explores, are: How do we, from queer perspectives, define religions and/or the concept of religious community in online spaces, how do queer digital religious spaces help transform societies for the better (European and beyond), and what is it about religions online that is queer and/or conducive to queer religious practices?

We especially invite new and upcoming scholars as well as scholars from diverse religious and spiritual perspectives.

QUEER TRANSFORMATIONS: BECOMING THE BODY OF CHRIST IN A VIRTUAL CHURCH

Warren J.*

Universität Wien ~ Vienna ~ Austria

ONLINE SPACES' DEFINITION OF A QUEER JUDAISM FOR SOCIAL CHANGE: A QUEER ECOFEMINIST PERSPECTIVE

Helman I.*

Karlova univerzita ~ Prague ~ Czech Republic

896 THE SECULARIZATION AND PERSISTENCE OF CHRISTIAN ANTHROPOLOGIES IN POLITICAL THOUGHT

Lóránd Ujházi, Proponent
Lóránd Ujházi, Chair
Krisztián Fenyves, Speaker
András Jancsó, Speaker
Ádám Darabos, Speaker
Szabolcs Nagypál, Speaker
János Balla, Speaker
Lóránd Ujházi, Speaker

Secularization is a two-faced process. On one hand, it transforms religious concepts into this-worldly (philosophical, political, or social) ones while inadvertently preserving structural analogies with their original models. The concept of human nature is no exception. Although it is sometimes suggested that the erosion of Christian anthropologies dominating European philosophy and social-political thought began already during the Middle Ages, it might as well be argued that its shadows have kept haunting modernity ever since.

This panel examines the origins and effects of secularization on Christian perspectives of human nature, emphasizing theological anthropology. The discussion spans both Protestant and Catholic traditions, with key figures such as Reinhold Niebuhr and Joseph Ratzinger offering insights into the interplay of political theology and anthropology. The panel investigates how secularization recasts theological motifs, including the *imago Dei*, into modern concepts like human dignity, which remain structurally tied to their theological origins.

Broader implications of these transformations are also explored. The reconciliation of Catholic and liberal traditions provides a lens through which to examine church-state relations and societal challenges. Ecclesiastical institutions, including bishops' conferences, play critical roles in addressing contemporary issues like human rights or environmental issues.

Finally, the panel considers persistent anthropological tensions within secular religions arising from liberalism, individualism, and technological advancements like AI. These underscore the enduring challenge of reconciling Christian anthropologies with secular frameworks. By weaving these threads together, the panel highlights how secularization obscures, yet does not eliminate, the theological underpinnings of political and ethical thought in modern society.

HUMAN DIGNITY AS THE SECULAR ANALOG OF IMAGO DEI

Fenyves K.*

Mathias Corvinus Collegium, Pázmány Péter Catholic University ~ Budapest ~ Hungary

JOSEPH RATZINGER'S ANTHROPOLOGICAL THOUGHTS

Jancsó A.*

Mathias Corvinus Collegium; Ludovika University of Public Services; Pázmány Péter Catholic University ~ Budapest ~ Hungary

**ORIGINAL SIN AND CONTEMPORARY POLITICS: THE RECEPTIVITY OF REINHOLD
NIEBUHR'S THEOLOGICAL ANTHROPOLOGY**

Darabos Á.*

Ludovika University of Public Service ~ Budapest ~ Hungary

THEOLOGICAL ANTHROPOLOGY: THE CHALLENGE OF SECULAR RELIGIONS

Nagypál S.*

Mathias Corvinus Collegium; Eötvös Loránd University ~ Budapest ~ Hungary

**THE INFLUENCE OF THE BELGIAN LIBERAL CATHOLIC SYSTEM ON HUNGARIAN
CHURCH AFFAIRS IN THE 19TH CENTURY**

Balla J.*

Ludovika University of Public Service ~ Budapest ~ Hungary

THE ROLE OF BISHOPS' CONFERENCES IN FORMULATING SOCIAL ISSUES

Ujházi L.*

Ludovika University of Public Service; Pázmány Péter Catholic University ~ Budapest ~ Hungary

900 ORTHODOX CHRISTIAN THEOLOGIANs, SCHOLARS, AND CLERGY ADDRESS THE ECOLOGICAL CRISIS AND CHANGING RELIGIOUS AND SOCIO-CULTURAL LANDSCAPES

Nikolaos Asproulis, Proponent

Pantelis Kalaitzidis, Chair

Frances Kostarelos, Speaker

Christopher Durante, Speaker

Nikolaos Asproulis, Speaker

This interdisciplinary panel of Orthodox Christian theologians examine Orthodox Christian theology and symbolic meanings encoded in Orthodox theological discourses, liturgical life and material culture as they relate to promoting social cohesion and human solidarity in the face of global warming and climate change manifested in wildfires, floods, droughts, heatwaves, and polluted natural resources giving way to the loss of human life and the destruction of human settlements and ecosystems throughout the globe. Panelists examine themes articulated in contemporary Orthodox theological discourses and practices that speak to the environmental crisis applicable to Christians, faith communities, and secular groups seeking sources to guide personal and collective thinking, reflection, and action to mitigate global warming resulting from human production and consumption patterns that rely on excessive use and dependence on fossil fuels. The panel aims to generate discussion on the role of the Orthodox theology and Christians to meet this historical moment in which people throughout the world face human-induced climate catastrophes threatening the future of the planet. Questions the panel explores include: How can Orthodox eco-theological sources inspire personal and social transformations needed to rethink and reimagine self-destructive cultural, social, and economic systems upending the natural order on which life on earth depend? How can the Orthodox Church use theological sources to cultivate the capacity to work collaboratively with faith-based and secular groups to develop just and sustainable social, economic, and ecological systems? How can Orthodox theologians integrate the environmental sciences, social sciences, and humanities to develop their theological perspectives and responses to the ecological crisis? What prevents the Orthodox Church from environmental justice action?

THE ORTHODOX CHURCH AND ENVIRONMENTAL SUSTAINABILITY

Kostarelos F.*

Governors State University ~ Chicago ~ United States of America

THE CLIMATE CRISIS AND ECOLOGICAL SIN: AN ORTHODOX REFLECTION

Durante C.*

Saint Peter's University ~ New Jersey ~ United States of America

DOING ECO-DOGMATIC THEOLOGY? WHAT IS IT?

Asproulis N.*

Volos Academy for Theological Studies ~ Volos ~ Greece

909 CHRISTIANITY AFTER CHRISTENDOM: HERETICAL PERSPECTIVES IN PHILOSOPHICAL THEOLOGY

Martin Koci, Proponent

Katerina Koci, Chair

Martin Koci, authorAMC

Aden Cotterill, Speaker

Katerina Koci, Speaker

"Christianity after Christendom: Heretical Perspectives in Philosophical Theology" (Bloomsbury 2023) by Martin Kočí represents a significant intervention in contemporary theological discourse. The book addresses one of the most pressing challenges facing Christian theology today: how to articulate theological thinking in a world where Christianity no longer functions as society's primary interpretative framework. Through engaging with philosophers who have reinterpreted Christianity in the post-Christendom era, Kočí develops an innovative approach that reconceptualizes Christianity not primarily as a religious system but as an existential movement of being in the world.

This panel brings together scholars to explore and critically engage with the key arguments and methodological innovations presented in Kočí's work. We will examine how his proposal for theological thinking after Christendom opens new avenues for dialogue between theology, philosophy, and contemporary culture, while also raising important questions about the nature and future of theological discourse.

Critical questions for discussion include:

How does Kočí's understanding of Christianity as an existential movement rather than a religious system reshape our understanding of theological method? What are the implications of this shift for traditional theological categories and concepts?

To what extent does the author's engagement with philosophical reinterpretations of Christianity offer a viable path forward for theology in a post-Christian context? What might be gained or lost in this approach?

How does Kočí's work relate to other contemporary attempts to reimagine theology's role in a secular age, such as radical orthodoxy or post-secular theology? What distinctive contributions does his approach offer?

CHRISTIANITY AFTER CHRISTENDOM: HERETICAL PERSPECTIVES IN PHILOSOPHICAL THEOLOGY

Koci M.^[1], Koci K.^[2], Koci M.*^[1], Cotterill A.^[3], Koci K.^[2]

^[1]KU Linz ~ Linz ~ Austria, ^[2]University of Vienna ~ Vienna ~ Austria, ^[3]University of Cambridge ~ Cambridge ~ United Kingdom

911 TIBETAN BUDDHISM IN COMPARISON

Matthew Vale, Proponent
Mathias Schneider, Chair
Matthew Vale, Speaker
David Klarer, Speaker
Thomas Cattoi, Speaker
Grégoire Langouët, Speaker

With the rapid expansion both of comparative studies and of Tibetan Buddhist studies, Tibetan Buddhist traditions are more and more present as core interlocutors in comparative theology and philosophy, interreligious theology and philosophy, and global theology and philosophy. This panel showcases comparative theological, philosophical, and contemplative engagements with Tibetan traditions of thought and practice. Each paper demonstrates a different predominant mode of comparative engagement, and each indicates the way conversation with Tibetan Buddhist traditions engenders specific insight in its domain of inquiry. Tibetan traditions are here brought into conversation with Eastern Christian Hesychasm and its contemplative training, early Christian allegorical exegesis, and the wider theological-philosophical question of “theism” across traditions.

DZOGCHEN AND THEISMS

Vale M.*

Boston College ~ Boston ~ United States of America

TIBETAN YOGIC PRACTICE AND EASTERN CHRISTIAN HESYCHASM: COMPARING CONTEMPLATIVE METHODS

Klarer D.*

Rangjung Yeshe Institute ~ Kathmandu ~ Nepal

ALLEGORY AS ENGINE FOR DOCTRINAL DEVELOPMENT: TSONG KHA PA'S ESSENCE OF TRUE ELOQUENCE AND ORIGEN'S HOMILIES ON LEVITICUS

Cattoi T.*

Pontifical University of Saint Thomas Aquinas (Angelicum) ~ Rome ~ Italy

DZOGCHEN AND VAJRAYANA – PLOTINUS AND IAMBlichus : POSSIBLE COMPARISONS ?

Langouët G.*

Université Catholique de Louvain (UCL) ~ Louvain-la-Neuve ~ Belgium

912 RELIGION AND POLICY POOL - - EMERGING TRENDS, CHALLENGES AND OPPORTUNITIES AND NEW POLICY SPACES

Peter Petkoff, Proponent
Alexandra Milovanovic, Chair
Peter Petkoff, Chair
Aleksandra Milovanovic, Proponent
Teresa Albano, Speaker
Cole Durham, Speaker

This year we hope to continue with the tradition established by most EUARE conferences to run a Religion and Policy pool which brings together a syndicate of associations which have established themselves as loyal supporters of EUARE and which have stake in bringing together the academia and the policy world as an attempt to find new and creative ways to generate Knowledge Transfer and Impact in the field of public policy in areas where religion, law and politics connect and often collide.

The Policy pool has developed throughout the years certain ground rules it will enforce in EUARE Vienna 2025.

RPP is co-organised by G20 Interfaith Forum, Oxford Journal of Law and Religion, Regent's Park College, Oxford, BYU Centre for Law and Religion Studies, KAICIID, Religion and Security Programme of the University of Thessaloniki, Soka University, Tokyo, and Religious Liberty Initiative, Notre Dame University, Centre for the Interdisciplinary Study of the Monotheistic Religions, Doshisha, Kyoto, Bruderhof, Warwick University, Chiang Mai University

Speakers include: Emma Nicholson (House of Lords), Alberto Melloni (FSCIRE), Baroness Elizabeth Berridge (House of Lords), David Burrowes (FORB Alliance), Jonathan Buckhurst (Soka University), Malcolm Evans (Regent's Park College, Oxford), Kishan Manocha (OSCE), Miriam Dies Bosh (Barcelona), Kristina Arriaga (University of Oxford), Cole Durham (Brigham Young University), Alistair Redfern (AMAR and the House of Lords), Nazila Ghanea (UN Special Rapporteur on Freedom of Religion or Belief), Johann Huleat (Bruderhof), Pasquale Annichino (OSCE Advisory Panel), Nikos Maghioros (Thessaloniki), Elizabeta Kitanovic, (Conference of European Churches), Brett Scharffs (Brigham Young University), Marco Haenssger (Chiang Mai), Ivan Krastev, IWM, Vienna, Marco Ventura (Siena)

This year's overarching themes will include:

Part 1 Religion and Diplomacy

Part 2 Religion and Sustainable Development and Religion

Part 3 Human Rights and Security

RELIGION AND DIPLOMACY

Albano T.*

KAICIID ~ Lisbon ~ Portugal

RELIGION AND SUSTAINABLE DEVELOPMENT

Durham C.*

BYU ~ Provo ~ United States of America

918 “DON'T STOP DREAMING OF A BETTER WORLD” (POPE FRANCIS, JAN 10 2024). A CONTEMPORARY MODEL OF DIALOGUE BETWEEN CHRISTIANS AND MARXISTS

ANGELINA GIANNOPOULOU, Proponent
PETRA STEINMAIR-PÖSEL, Proponent
BERNHARD CALLEBAUT, Chair
PETRA STEINMAIR-PÖSEL, Speaker
ANGELINA GIANNOPOULOU, Speaker

This panel is dedicated to how a contemporary dialogue between Christians and Marxists can be designed to address the challenges of European societies in the 21st century. Based on an analysis of current social crises, an interdisciplinary approach will be presented that highlights the affinities between Christian and Marxist traditions. This panel aims to present a productive dialogical methodology and highlight the importance of transversal socio-ethical perspectives that transcend ideological boundaries.

1. Contemporary diagnosis of European societies:

- A brief overview of central socio-political challenges from both a Christian and a Marxist perspective.
- Topics such as social inequality, environmental crisis, war, and social fragmentation are named to identify common problem areas and divergent interpretations.

2. Affinities and differences between Marxism and Christianity:

- The common philosophical and anthropological background as revealed through the history of ideas.
- Reflection on the potential for mutual enrichment in the theoretical and practical discussion of social issues.

3. The need for a methodology for dialogue:

- The conditions and principles of a dialogue that respects both traditions without blurring their distinctiveness.
- Focus on differentiated consensus and qualified dissent.

4. The importance of transversal social ethics:

- Arguing for an ethics that is not limited to single ideological systems, but mediates between disciplines and traditions.
- How transversal social ethics can contribute to solving global challenges.

Expected results:

- A deeper understanding of the potential of a dialogue between Marxism and Christianity.
- Development of a methodology for dialogical cooperation.
- Impulses for a socio-ethical practice that addresses current crises in a transdisciplinary way and identifies transformative possibilities for action.

“ONE WORD THAT WE SHOULD NEVER TIRE OF REPEATING: DIALOGUE”

Steinmair-Pösel P.*

Kirchliche Pädagogische Hochschule - Edith Stein (Church College of Education - Edith Stein) ~ Innsbruck ~ Austria

THE KINGDOM OF HEAVEN AND THE KINGDOM OF FREEDOM

Giannopoulou A.*

ISTITUTO UNIVERSITARIO SOPHIA (SOPHIA UNIVERSITY INSTITUTE) ~ Figline e Incisa
Valdarno ~ Italy

919 REMEMBERING THE FUTURE: JOHN ZIZIOULAS'S ESCHATOLOGICAL VISION

Nikolaos Asproulis, Proponent

Nikolaos Asproulis, Chair

Maxim Vasiljevic, Speaker

Pantelis Kalaitzidis, Speaker

Najib Awad, Speaker

In his last post-humous book, "Remembering the future: Towards an eschatological ontology" John Zizioulas a renowned modern theological and Metropolitan of Pergamon, argues that eschatology is not simply a doctrine. It is rather an orientation, a perspective, a mode of existence, which does not concern only the future, the afterlife matters. It primarily affects our past, as well as the present, not only our personal/individual history but also our social, political, cultural and ethical life and norms. This is how the church, at least the primitive church in its liturgical life viewed and experienced the "last things" from the beginning. Following a specific interpretation of the Greek patristic tradition, Zizioulas views the eschaton, the kingdom of God as the cause of everything we say that exists. In other words the eschaton gives to history and beings their true meaning. The panel aspires to explore various aspects of Zizioulas' eschatological vision and its relevance for systematic theology, politics, ethics, hermeneutics.

ESCHATOLOGICAL HORIZONS: TIME, REMEMBRANCE AND THE ETHICS OF THE FUTURE

Vasiljevic M.*

Diocese of Los Angeles ~ Alhambra, California ~ United States of America

FUTURE-ORIENTED HERMENEUTICS IN MODERN ORTHODOX THEOLOGY: METROPOLITAN JOHN D. ZIZIOULAS

Kalaitzidis P.*

Volos Academy for Theological Studies ~ Volos ~ Greece

THEOLOGIZING AS INTERLOCUTION: THE CROSSPOLLINATIONAL RELATION OF ZIZIOULAS AND GUNTON'S THEOLOGICAL TRINITARIAN REASONING IN LIGHT OF THE ESCHATA

Awad N.*

Bonn University ~ Bonn ~ Germany

920 FAITH IN TRANSITION: CHRISTIAN ORTHODOX MINORITIES IN CHANGING WESTERN EUROPE

Johnson Mathew John, Proponent
Lennart Luhmann, Chair
Lennart Luhmann, Speaker
Johnson Mathew John, Speaker
George Kakouris, Speaker
Marko Galic, Speaker

Faith in Transition: Christian Orthodox Minorities in Changing Western Europe

The panel deals with the changes that come along with the presence of Orthodox Christians in Western Europe. In a relatively short term two unprecedented transformations have taken place: First: the secularization of the present Western society and shrinking of the traditional Western Churches. And secondly the rise of the orthodox churches from an outsider to a bigger player in the religious that is still growing in numbers. The Orthodox in Western Europe cannot be longer ignored because now there is Orthodox religious education at schools, and the Orthodox clergy are present in ecumenical gatherings more often. The founding of more and more orthodox congregations is followed by a growing visibility and a higher self-esteem. Further this growth is changing the religious demography of the western Europe which brings unprecedented changes to the western societies. Different aspects of this process will be presented by the panelists.

THE SIGNIFICANCE OF GERMAN SPEAKING ORTHODOX CONGREGATIONS

Luhmann L.*

Georg-August-Universität Göttingen ~ Göttingen ~ Germany

THE ECUMENICAL CHALLENGES OF ORTHODOX CHURCHES IN WESTERN EUROPE

John J.M.*

University of Bern ~ Bern ~ Switzerland

RELIGIOUS UPBRINGING AMONG THE GREEK ORTHODOX OF GÖTTINGEN, GERMANY

Kakouris G.*

Georg-August-Universität, Göttingen ~ Göttingen ~ Germany

ROLE OF THE SERBIAN ORTHODOX CHURCH IN THE PRESERVATION OF IDENTITY AMONG THE SECOND-GENERATION ETHNIC SERB POPULATION IN KASSEL

Galic M.*

University of Belgrade ~ Belgrade ~ Serbia

921 UNVEILING AL-BUKHĀRĪ'S LEGACY: METHODOLOGICAL, THEOLOGICAL, AND HISTORICAL PERSPECTIVES

Oumama Hamasha, Proponent
Belal Alabbas, Chair
Omama Hamasha, Speaker
Belal Alabbas, Speaker
Hossam Ouf, Speaker

This panel examines the multidimensional contributions of Imām al-Bukhārī to Islamic scholarship and their enduring significance for contemporary religious thought and practice. By engaging with distinct yet interconnected facets of Ṣaḥīḥ al-Bukhārī, the three papers collectively underscore how al-Bukhārī's work shaped—and continues to shape—religious, legal, and sociopolitical paradigms.

Dr. Oumama Hamasha's paper, "Al-Bukhārī and al-Maghāzī: A Unique Perspective on His Ṣaḥīḥ," critically explores the Maghāzī (military campaigns) chapter, highlighting al-Bukhārī's nuanced treatment of historical ḥadīth while preserving authenticity.

Dr. Belal Alabbas's "The Theological and Political Views of Muhammad ibn Ismā'īl al-Bukhārī" investigates key doctrinal positions—faith and deeds, the uncreated Qur'ān, and the need for political stability—illustrating al-Bukhārī's influence in shaping Sunni orthodoxy.

Lastly, Dr. Hossam Ouf's "Between Devotion and Partiality: Al-Bukhārī's Views on Saḥāba and Ahl al-Bayt in the Context of Sunni and Twelver Shiite Hadith" examines whether al-Bukhārī's perspective fosters inclusivity or sectarian bias, revealing broader implications for intra-Islamic relations.

Collectively, the panel's discussions reveal al-Bukhārī's detailed methodology, theological-political stance, and sensitive handling of historical figures, highlighting how Ṣaḥīḥ al-Bukhārī continues to shape religious and cultural landscapes. By placing al-Bukhārī's work within broader religious, cultural, and political contexts, the panel encourages a reexamination of his legacy as a dynamic force for socio-cultural transformation across the Islamic world and beyond.

AL-BUKHĀRĪ AND AL-MAGHĀZĪ: A UNIQUE PERSPECTIVE ON HIS ṢAḤĪḤ

Hamasha O.*

Assistant Professor in Theology and Religion\Islamic Studies at the University of Jordan ~ Amman ~ Jordan

THE THEOLOGICAL AND POLITICAL VIEWS OF MUHAMMAD IBN ISMĀ'ĪL AL-BUKHĀRĪ

Alabbas B.*

Assistant Professor In Islamic Studies at Cambridge Muslim College and the University of Nottingham ~ Cambridge ~ United Kingdom

BETWEEN DEVOTION AND PARTIALITY: AL-BUKHĀRĪ'S VIEWS ON SAḤĀBA AND AHL AL-BAYT IN THE CONTEXT OF SUNNI AND TWELVER SHIITE HADITH

Ouf H.*

Research Assistant in Islamic Theology at the Tübingen University ~ Tübingen ~ Germany

933 LIVORNO: FREE PORT OF CULTURES AND TRADE

Silvia Di Giovanna, Proponent
Silvia Di Giovanna, Chair
Silvia Papini, Proponent
Silvia Papini, Chair
Lorenza Litrico, Speaker
Vincenzo Zocco, Speaker
Silvia Di Giovanna, Speaker
Silvia Papini, Speaker
Felice Ferraro, Speaker
Yitzchak Kerem, Speaker
Jacopo Paolo Quartirolo, Speaker

Livorno, the coastal city in Tuscany, Italy, has long been a hub of cultural and economic exchange, shaped profoundly by its unique history and policies. Established in the late 16th century as a free port, Livorno owes much of its distinctive character to the Livornine laws, which played a pivotal role in transforming Livorno from a modest fishing village into a flourishing cosmopolitan center.

The Livornine laws granted religious and economic freedoms, offering protection and incentives to merchants, artisans, and individuals fleeing persecution. Jews, Armenians, Greeks, Protestants, and others found refuge and opportunities in Livorno. These edicts guaranteed freedom of worship, exemption from certain taxes, and immunity from prosecution for debts incurred elsewhere. Such provisions attracted a diverse population, establishing Livorno as a haven and a thriving port of entry for those seeking a fresh start.

Over the centuries, Livorno has become a meeting place for religions and cultures. This coexistence made Livorno a model of tolerance and a precursor to modern multicultural societies. The city's open spirit, rooted in the Livornine laws and free port policies, continues to define its identity, making Livorno a testament to the power of inclusivity and trade in shaping human history.

The goal of this panel is to promote an in-depth exploration of case studies centered on Livorno. By delving into the city's historical context, we seek to illuminate key moments of interaction, conflict, departure, and arrival throughout the centuries. We welcome proposals that adopt a multidisciplinary approach, particularly from emerging scholars, and research that engages individuals from Livorno who are acting beyond the city's borders. Additionally, we highly value innovative interpretations of new sources.

CEDAR OF LEBANON IN TUSCANY: THE SYRO-MARONITES IN LIVORNO (1613-1931)

Litrico L.*

DREST ~ Palermo ~ Italy

SEPHARDIC INTERCONNECTIONS: MOBILITY AND ECONOMIC ACTIVITIES BETWEEN LIVORNO AND NAPLES IN THE 18TH CENTURY

Zocco V.*

Università di Catania ~ Catania ~ Italy

CURIOSITÀ LIVORNESI: THE LIFE OF THE JEWS OF LIVORNO THROUGH THE WRITINGS OF FRANCESCO PERADi Giovanna S.**DREST ~ Palermo ~ Italy***JUDAISM AND ART IN LIVORNO (17TH – 19TH CENTURIES)**Papini S.**Università di Pisa ~ Pisa ~ Italy***THE LIVORNO ZIONIST CONFERENCE**Ferraro F.**Hebrew University of Jerusalem ~ Jerusalem ~ Israel***THE MULTITUDE OF GRANA RABBIS IN TUNIS**Kerem Y.**Hebrew Univeristy/Bar Ilan University ~ Jerusalem/Ramat Gan ~ Israel***THE RABBINATE OF LIVORNO ANNULS A MARRIAGE**Quartirolo J.P.**Università di Modena e di Reggio Emilia ~ Modena ~ Italy*

934 ISLAMIC THEOLOGICAL DEBATE IN THE MAGHRIB AND AL-ANDALUS FROM 6TH/12TH TO 9TH/15TH CENTURY

Giuseppe Brocato, Proponent
Giuseppe Brocato, Chair
Giuseppe Brocato, Speaker
Camilla Adang, Speaker
Delfina Serrano Ruano, Speaker
Francesco Cargnelutti, Speaker
Riza Tevfik Kalyoncu, Speaker
Ilyass Amharar, Speaker

In the past three decades, Western Islamic studies has witnessed a major paradigm shift regarding the history of theological and philosophical disciplines in the so-called Islamic West after the 6th/12th centuries. As a point of fact, most recent studies have not only overcome the prejudice that the death of Averroes (d. 595/1198) marked a long and steady intellectual regress of the Muslim world, but have also simultaneously broaden the research horizon beyond the best-known leading figures, such as Ibn Ḥazm (d. 456/1064), Ibn Tūmart (d. 524/1130), Ibn Ṭufayl (d. 581/1185-86), Averroes or Ibn ʿArabī (d. 638/1240). In this respect, the works of Saʿd Ġurāb, Delfina Serrano Ruano, Khaled El-Rouayheb, Justin K. Stearns, Jan Thiele, Yamina Adouhane, Caitlyn Olson, and Ilyass Amharar revealing the vivid theological and intellectual activity that occurred in Maghrib and al-Andalus after 6th/12th century, including the undeniable steady development of Islamic theology (kalām). Following in the footsteps of this most recent scholarship, the panel shall focus on authors, works, and themes that shape the form and content of theological debate in the Islamic West, taking into consideration primarily (but not exclusively) the historical period that stretches from Almoravid ruling to the establishment of later Berber dynasties (Ḥafṣid, Marīnid, Zayyānid). In particular, the panel shall host papers that research on:

- The kind of Islamic theology that appears to be dominant in the Islamic West, that is, classical Aśʿarism
- the social, religious, and political circumstances that determine certain turning points within the Andalusian and Maġribite theological trends.
- The debate over al-Ġazālī's (d. 505/1111) legacy and the use of falsafa theories in kalām discourse.
- The way Maġribite theologians receive and subsequently re-elaborate the book of other Aśʿarite authors such for instance al-Bāqillānī (d. 403/1013), al-Isfarāyyīnī (d. 418/1027), or al-Ġuwaynī (d. 478/1085).

THE DEBATE OVER TAKLĪF BI-MĀ LĀ YUṬĀQ IN AL-ANDALUS AND MAGHRIB DURING THE 6TH/12TH CENTURY

Brocato G.*

Fscire ~ Palermo ~ Italy

THE THEOLOGY OF IMĀM AL-MĀZARĪ (D. 536/1141)

Adang C.*

Tel Aviv University ~ Tel Aviv ~ Israel

RATIONAL THEOLOGY UNDER THE ALMORAVIDS: AŠ‘ARĪS (AND MU‘TAZILĪS?)Serrano Ruano D.**CSIC (Consejo Superior de Investigaciones Científicas-Spanish National Research Council)
~ Madrid ~ Spain***THE SULWĀN AL-MUṬĀ‘ FĪ ‘ADWĀN AL-ATBĀ‘ OF IBN ẒAFAR AL-ṢIQILLĪ (D. CA. 565/1170): A THEOLOGICAL-PHILOSOPHICAL READING**Cargnelutti F.**Fscire ~ Palermo ~ Italy***A FORGOTTEN PHILOSOPHER IN MUSLIM SPAIN: IBN AL-ṢĪD AL-BAṬALYAWSĪ (D. 521/1127) AND HIS KITĀB AL-ḤADĀ‘IQ**Tevfik Kalyoncu R.**Ibn Haldun University ~ Istanbul ~ Turkey***THE THEOLOGICAL STAKES OF THE DEBATE ON THE ORIGIN OF LANGUAGE**Amharar I.**EPHE ~ Paris ~ France*

950 RELIGIOUS EXPERIENCE IN A RUSSIAN- SPEAKING CONTEXT. MATERIAL AND IMMATERIAL CULTURE AND BEYOND

ANTONIO PIO DI COSMO, Proponent
GIUSTINA BENEDETTA BARON, Chair
GIUSTINA BENEDETTA BARON, Proponent
ACHILLE RAJOLA PESCARINI, Proponent
ANTONIO PIO DI COSMO, Chair
ACHILLE RAJOLA PESCARINI, Chair
ANTONIO PIO DI COSMO, Speaker
GIUSTINA BENEDETTA BARON, Speaker
Victor Khroul, Speaker
Mafalda Masucci, Speaker

The religious history of the Russian-speaking world has been deeply influenced by the interplay between Orthodox Christianity, Catholicism, Islam, and other religious traditions, shaped by the political power of the Russian Empire and the Soviet state. From the 16th century to today, these religious dynamics have been central not only to Russian identity, politics, and culture, but also to those of neighbouring countries.

The Russian Empire sought to strengthen Orthodoxy as the dominant religion, using it to unify its diverse territories. While the state promoted Orthodoxy, other religions like Islam and Judaism were managed, and Catholicism, seen as a foreign influence, was marginalized. Recent studies highlight how the state used Orthodoxy for political control, both within Russia and across its empire.

The Soviet period saw the imposition of state atheism, and religion suffered severe repression. Despite persecution, the Church and the Muslim Spiritual Board(s) - the heir of the imperial administration of Islamic religion - adapted, often cooperating with the state, while other religious currents survived in hiding or in the domestic sphere.

Following the collapse of the USSR in 1991, religions experienced a revival, closely aligning with the new post-Soviet state policies. This revival, marking religions as symbols of national histories, identities and cultures, has been a focus of recent academic work. Although Orthodoxy and Islam remain dominant, new religious movements are emerging, contributing to the growing religious pluralism of both Russia and the territories where Russian language is still in use, such as Central Asia.

This panel aims to discuss cases representing the typical religious experience of the Russian-speaking world, i.e. the territories that after the domination of the Russian empire and/or the Soviet union have a Russian-speaking population.

IMPERIAL SAINTS IN TRADITION: THE ROMANOVS AND THE CONTINUITY OF ORTHODOX ICONOGRAPHY

Di Cosmo A.P.*

UNIVERSITY OF MODENA AND REGGIO EMILIA/ISACCL BUCAREST ~ REGGIO EMILIA
~ Italy

**A SACRED SPACE IS NEVER EMPTY. A SEMIOTIC ANALYSIS OF LENINI'S
EMBALMING**

Baron G.B.*

*UNIVERSITY OF MODENA AND REGGIO EMILIA/ UNIVERSITY OF TOURIN ~ TOURIN ~
Italy*

**THEOLOGICAL 'BUBBLES' IN POST-ATHEIST COUNTRY: A CASE OF RUSSIAN
ORTHODOX CHURCH DURING COVID-19**

Khroul V.*

Catholic University of Ruzomberok ~ Ruzomberok ~ Slovakia

**RELIGIOUS SYMBOLS AND POLITICAL MESSAGES: THE PRESENCE OF 'WHITE'
RUSSIANS IN HARBIN(CHINA) IN THE 1930S-40S THROUGH ITALIAN ISTITUTO
LUCE FOOTAGE**

Masucci M.*

independent ~ Turin ~ Italy

951 WORLD CHRISTIANITY AND SOCIO-CULTURAL TRANSFORMATION

Johanna Bokedal, Proponent
Mátyás Bódi, Chair
Johanna Bokedal, Chair
Mátyás Bódi, Speaker
Johanna Bokedal, Speaker
Gina Zurlo, Speaker
Chibugo Lebechi, Speaker
Ingeborg Gabriel, Speaker
Peter Boros, Speaker

This panel invites contributions on any aspect of the academic study of world Christianity, including historical, social-scientific, theological, or theoretical approaches. We welcome papers from scholars in any academic discipline and at all career stages that address Christianity's global diversity and its ongoing transformation in a rapidly changing world.

CHRISTIANITY IN SOMALIA CIRCA 1880–2020: AN HISTORICAL ANALYSIS OF FOREIGN AND INDIGENOUS MISSIONS

Bódi M.*

University of Oxford ~ Oxford ~ United Kingdom

NAZARETH VILLAGE OPEN AIR MUSEUM AND THE GROWING CHRISTIAN INTEREST IN SYNAGOGUES OVER CHURCHES

Bokedal J.*

University of Oslo ~ Oslo ~ Norway / NLA University College - Bergen - Norway

WORLD CHRISTIANITY 2025–2075: A DEMOGRAPHIC ASSESSMENT

Zurlo G.*

Harvard Divinity School ~ Cambridge ~ United States of America

RELIGIOUS CAPITALISM AND IDOLATROUS COMMODIFICATION OF GOD IN AFRICAN CHRISTIANITY: AN EVALUATION OF NEO-PENTECOSTALISM IN NIGERIA

Lebechi C.*

Veritas University ~ Abuja ~ Nigeria

WHAT CAN THE WORLD CHURCH LEARN FROM THE "WORLD" – AND VICE-VERSA.

Gabriel I.*

University of Vienna ~ Vienna ~ Austria

**MASTER TAIXU AND CHRISTIANS IN CHINA: MAIN THEMES OF BUDDHIST-
CHRISTIAN DIALOGUE IN EARLY 20TH CENTURY CHINA**

Boros P.*

Eötvös Loránd University ~ Budapest ~ Hungary

956 EMERGENCIES AND RELIGIOUS LAWS

Maria Luisa Lo Giacco, Proponent
Luigi Mariano Guzzo, Proponent
Pierluigi Consorti, Chair
Maria Luisa Lo Giacco, Speaker
Luigi Mariano Guzzo, Speaker
Adelaide Madera, Speaker
Daniela Tarantino, Speaker
Burkhard Berkmann, Speaker
Ferruccio Maradei, Speaker
Francesco Salvatore Rea, Speaker
Cristina Dalla Villa, Speaker
Fabio Franceschi, Speaker

The DiReSoM research group has adopted a functional definition of emergency. It concerns a «factual circumstances that require the production or application of extraordinary rules capable of facing the urgency of guaranteeing the exercise of the rights of freedom of religion, conscience and belief». This panel aims to explore how such definition can be adapted in relation to the specificities of religious laws, also considering a comparative perspective. The goal is to reconsider the transformative processes regarding religious institutions, characterized by gradual and profound changes, in the light of the concept of emergency. The flowing research lines will be addressed: a) What does emergency mean in the frame of religious laws?; b) Can emergency be considered a “normative fact”?; c) What are the main strategies adopted by religious institutions to face emergencies?; d) What are the factors that determine their effectiveness?; e) What are the implications of the concept of “emergency” for the changes involving religious laws?

The proposed panel constitutes a stage of the research entitled "Religion and emergency rules" funded by the Italian Ministry of Education, University and Research (PRIN 2022)

MIGRATORY EMERGENCY AND RELIGIOUS LAWS

Lo Giacco M.L.*

DiReSoM, University of Bari Aldo Moro ~ Bari ~ Italy

DIVINE LAWS IN EMERGENCY TIMES: IMMUTABILITY OR ADAPTABILITY?

Guzzo L.M.*

University of Pisa ~ Pisa ~ Italy

RELIGIOUS MINORITIES IN TIMES OF EMERGENCY: IS RELIGION A FACTOR OF RESILIENCE OR OF VULNERABILITY?

Madera A.*

University of Messina ~ Messina ~ Italy

WAR EMERGENCY: THE ROLE OF INTER-RELIGIOUS DIALOGUE IN PEACE-BUILDING STRATEGIESTarantino D.**University of Genova ~ Genova ~ Italy***CANON LAW REACTIONS TO THE COVID PANDEMIC IN BAVARIA - EXTRAORDINARY RULES, RELIGIOUS FREEDOM AND COMPARATIVE ASPECTS**Berkmann B.**Ludwig-Maximilian-University Munich ~ Munich ~ Germany***SPIRITUAL ASSISTANCE IN THE MARITIME PENAL COLONIES DURING THE NINETEENTH CENTURY BETWEEN RELIGIOUS EMERGENCY AND CARE OF SOULS. AN ITALIAN LEGAL-HISTORICAL PERSPECTIVE.**Maradei F.**Università degli Studi "Magna Græcia" di Catanzaro ~ Catanzaro ~ Italy***LAW AND POST COVID-19. LEGAL CONSEQUENCES OF THE PANDEMIC EMERGENCY ON THE COMPLEX BALANCES BETWEEN RELIGIOUS FREEDOM AND RIGHT TO HEALTH**Rea F.S.**Università degli Studi di Napoli "Federico II" ~ Napoli ~ Italy***THE DECLINATION OF THE PRINCIPLE OF SUBSIDIARITY IN INTERMEDIATE BODIES**Dalla Villa C.**Università degli Studi di Teramo ~ Teramo ~ Italy***THE ROLE OF THE CATHOLIC CHURCH IN MIGRANT ADVOCACY: WHEN MISSION SERVES EMERGENCY. THE ITALIAN CASE**Franceschi F.**Sapienza University of Rome ~ Rome ~ Italy*

96 TRANSFORMATIONS OF HELL(S): CULTURAL AND DOCTRINAL DYNAMICS OF A CONTESTED IDEA

Mathias Schneider, Proponent

Alan Race, Chair

Fabian Völker, Speaker

Elif Emirahmetoglu, Speaker

Perry Schmidt-Leukel, Speaker

Markus Rüsç, Speaker

Mathias Schneider, Speaker

Stefanie Burkhardt, Speaker

Hell occupies an important place in the religious imagination across various cultures. This panel will examine ways in which the idea of hell(s) is negotiated across different religio-cultural contexts. It will explore hell as a dynamic concept that is both continuously transformed and transforming. First, how has the idea of hell been transformed in different religious traditions? As a recurring theme in the global history of religions, hell is a liminal idea in two ways. On the one hand, it has given rise to a wide spectrum of interpretations, partly because it is an intersection where eschatology, anthropology, soteriology, and ethics converge. On the other hand, this spectrum is shaped by the ambivalence of hell. In many contexts, hell has never been unequivocally affirmed, but has consistently been challenged by its "rivals" escape, relief, and purification (Alan Bernstein). Therefore, the idea of hell oscillates between its endorsement as a prerequisite for postmortal justice and its rejection as metaphysically inconsistent or morally bizarre. Drawing on case studies from Buddhist, Hindu, and Islamic traditions, the panel will explore how the liminality of hell serves as a catalyst for the development of different doctrinal strategies for transforming the idea of hell. Second, how does the idea of hell transform religious materiality and the cultural imagination? Hell has never been an isolated idea, but has exerted a profound influence on the shape of religious materiality, spirituality, and pop culture. Case studies focusing on the construction of religious space, interpretations of near-death experiences, and the figure of the zombie will complicate the often-stated assumption that the idea of hell is a declining phenomenon in the contemporary religious landscape. Instead, they will investigate how hell continues to haunt the interstices of lived religion and (post)modern cultural imagination – but not without remaining unchanged in the process.

HINDU HELLS IN VEDĀNTA

Völker F.*

University of Vienna ~ Vienna ~ Austria

ESCHATOLOGICAL PUNISHMENT AND THE INHABITANTS OF HELL IN IBN AL- 'ARABĪ'S PERSPECTIVE

Emirahmetoglu E.*

Humboldt-Universität zu Berlin ~ Berlin ~ Germany

HOW BODHISATTVAS TRANSFORM BUDDHIST HELLS

Schmidt-Leukel P.*

University of Muenster ~ Muenster ~ Germany

HELLS IN JAPANESE BUDDHISM AND THEIR ADOPTION IN RELIGIOUS SITESRüsch M.**University of Muenster ~ Muenster ~ Germany***HELL AND NEAR-DEATH EXPERIENCES**Schneider M.**University of Muenster ~ Muenster ~ Germany***THE WORKING DEAD: ZOMBIES IN THE RELIGIOUS AND CULTURAL IMAGINATION
FROM HAITI TO HOLLYWOOD**Burkhardt S.**University of Muenster ~ Muenster ~ Germany*

964 REIMAGINING GOD IN A COMPLEX WORLD: TOWARDS A DYNAMIC THEOLOGY FOR SOCIAL- CULTURAL TRANSFORMATION

Emily Beatrix Hammer, Proponent

Alicia Juarrero, Proponent

Russ Butler, Proponent

Tammy Wiese, Chair

Russ Butler, Speaker

Tammy Wiese, Speaker

This interdisciplinary panel inclusive of scientists, philosophers, and theologians explore how the turn towards complex dynamical systems in the various fields of science can inform and transform theological responses to pressing social-cultural questions in Europe and beyond. As European societies experience progressive secularization alongside religious pluralism, traditional Christian narratives of God often struggle to address the contemporary issues of individualization, autonomy, ecological crisis, and human suffering. Through interdisciplinary dialogue, this panel critiques the reductionistic tendencies of classical science and systematic theology, paralleling shift in the sciences from deterministic framework to models emphasizing emergence, complexity and interconnectivity. This panel explores a theological re-envisioning of God using the science of complexity to describe this complex evolving world.

THE PROBLEM OF REDUCTIONISM IN SCIENCE AND RELIGION.

Butler R.*

AdventHealth University ~ Winter Park ~ United States of America

CAUSALITY OF THE PERCEIVED GOOD

Wiese T.*

University of St. Andrews ~ St Andrews ~ United Kingdom

977 RELIGION AND SOCIO-CULTURAL TRANSFORMATION: THE JEWISH CONCEPT OF TIKKUN OLAM ("REPAIRING THE WORLD")

Birgit Klein, Proponent
Yehoyada Amir, Chair
Elisa Klapheck, Speaker
Birgit Klein, Speaker
Emanuele IULA, Speaker

Tikkun Olam: "Repairing the world" – this concept was developed by Jewish mystics in the Galilean city of Safed in the 17th century. As descendants of the Jews of the Iberian Peninsula, they had recently experienced and survived the shattering of their world. While these mystics had wanted to put the fragments of the world back together again primarily through keeping the commandments, prayer and study, the concept of Tikkun Olam – originating from American Judaism – has experienced a tremendous renaissance over the past thirty years. Jewish communities, groups and initiatives in all parts of the world are striving to eliminate discord, social injustice and environmental destruction and to bring about the necessary social changes in a form of social messianism. The contributions of this panel will present concrete examples.

JEWISH ECONOMIC AND SOCIAL ETHICS FOR A BETTER SOCIETY (TORAT HAKALKALA)

Klapheck E.*

University of Paderborn / Regina Jonas-Seminar ~ Paderborn ~ Germany

JEWISH PERSPECTIVES ON NATURE AND ECOLOGY AND THEIR IMPORTANCE IN COMBATING CLIMATE CHANGE

Klein B.*

University of Jewish Studies Heidelberg ~ Heidelberg ~ Germany

CONFLICT AND RESTORATION. THE EXPERIENCE OF THE MEDIATIONLAB IN NAPLES

Iula E.*

PFTIM - San Luigi ~ Naples ~ Italy

980 THE CONCEPT OF GOD IN THE INTERPLAY OF THE INFINITE AND THE FINITE

Jonas Klimbacher, Proponent
Kassian Mitterer, Chair
Andrei-Catalin Bunaciu, Speaker
Phivos Tsiros, Speaker
Kassian Mitterer, Speaker
Jonas Klimbacher, Speaker

Historically, many different concepts of god can be found which vary greatly in many aspects. Some aspects are usually infinite (like their life span), whereas others may be infinite or finite (think of areas of responsibility especially in polytheistic religions). These varieties then may have consequences for, among others, their respective cosmology, overall world view, metaphysics, afterlife or ethical system. The panel is also open for historical considerations and explanations.

This panel aims to explore the philosophical consequences of the variations of finitude and infinity found in different accounts of the concept of god. Its topics include relations between infinite and finite realms or beings, whichever form they might take, and how such a cosmology can work. Additionally, different notions of infinity are employed for a clearer understanding of what we are talking about when we say that god (or something else) is infinite or has infinite properties.

ORIGINALITY, INFINITY AND THE DIVINE: HANS BLUMENBERG'S REINTERPRETATION OF MEDIEVAL SCHOLASTIC

Bunaciu A.*

Independant ~ Vienna ~ Austria

PERFECTION OUT OF REACH – LIMITLESSNESS AND THE POWER OF ABSTRACTION

Tsiros P.*

Department of philosophy, University of Vienna ~ Vienna ~ Austria

LOOKING THROUGH THE UNIVERSE TOWARDS INFINITY. PERSPECTIVES FROM THE EARLY MODERN PERIOD

Mitterer K.*

Independant ~ Vienna ~ Austria

ONLY GOD KNOWS WHAT, BUT HOW MUCH IS THAT?

Klimbacher J.*

Departments of Philosophy and Physics, University of Vienna ~ Vienna ~ Austria

984 PILGRIMAGE: SOCIOLOGICAL AND ANTHROPOLOGICAL PERSPECTIVES IN CONTEMPORARY SOCIETY

Rossana Salerno, Proponent
Federico Montanari, Proponent
Stefano Montes, Proponent
Rossana Salerno, Chair
Federico Montanari, Chair
Stefano Montes, Chair
Stefano Montes, Speaker
Federico Montanari, Speaker
Francesca Benna, Speaker
Rossana Salerno, Speaker
Claudio Gnoffo, Speaker
Alok Kumar Tripathi, Speaker
Pawel Plichta, Speaker
Alla Marchenko, Speaker
Adi Marer, Speaker

We invite scholars, researchers, and practitioners to contribute to a conference exploring pilgrimage as a multidimensional phenomenon through historical, sociological, and anthropological perspectives. This event aims to examine the enduring and evolving meanings, practices, and experiences of pilgrimage across time and in contemporary contexts. Themes of Interest include but are not limited to: 1. Symbolic and Cultural Dimensions of Pilgrimage • The significance of symbols, rituals, and narratives in pilgrimage practices. • Cultural and religious narratives shaping pilgrimage traditions. 2. Literary and Artistic Representations • Pilgrimage as depicted in literature, visual arts, and media across historical periods. • How artistic narratives reflect and influence the experience of pilgrimage. 3. Ethnographic and Personal Pilgrimage Experiences • Fieldwork accounts and participatory studies on contemporary pilgrimage practices. • Interactions and shared experiences among pilgrims in diverse cultural and religious settings. 4. Technology and Modern Pilgrimage • The role of digital tools in reconfiguring pilgrimage routes and experiences. • Virtual and hybrid pilgrimages as emergent practices in the 21st century.

We welcome contributions from history, sociology, anthropology, religious studies, literary studies, cultural studies, and related fields. Papers with interdisciplinary approaches are especially encouraged. Submission Guidelines: • Abstracts: Submit an abstract (250-300 words) outlining the focus and methodology of your proposed contribution.

Deadline: April 4th, 2025

Notification of Acceptance: April 18th 2025

For inquiries and submissions, please contact:

rossana.salerno@unipa.it

stefano.montes@unipa.it

federico.montanari@unimore.it

PILGRIMAGE AS A CULTURAL JOURNEY: AN ANTHROPOLOGICAL PERSPECTIVE ON RITUAL, IDENTITY, AND SACRED SPACES

Montes S. *^[1], Montanari F.^[2]

^[1]University of Palermo ~ Palermo ~ Italy, ^[2]University of Reggio Emilia and Modena ~ Reggio Emilia ~ Italy

A SOCIOLOGICAL APPROACH TO PILGRIMAGE

Salerno R. *^[1], Montanari F.^[2]

^[1]University of Palermo ~ Palermo ~ Italy, ^[2]University of Reggio Emilia and Modena ~ Reggio Emilia ~ Italy

SACRED STEPS: WALKING, RELIGION, AND THE PATH TO PEACE

Benna F. *

University of La Sapienza ~ Rome ~ Italy

THE SACRED TATTOO: IDENTITY AND PILGRIMAGE

Salerno R. *

University of Palermo ~ Palermo ~ Italy

TOWARDS SANTIAGO: TRANSCRIPTION OF A LIVED EXPERIENCE AND LITERARY DYNAMICS

Gnoffo C. *

Guglielmo Marconi University ~ Rome ~ Italy

SACRED SYMBOLS AND CULTURAL NARRATIVES: UNDERSTANDING THE PILGRIMAGE EXPERIENCE THROUGH A SOCIOLOGICAL LENS

Tripathi A.K. *

University of Lucknow, India ~ Lucknow ~ India

THE CAMINO DE SANTIAGO THROUGH THE EYES OF A MODERN PILGRIM

Plichta P. *

Jagiellonian University ~ Krakow ~ Poland

"I NEED TO GO THERE!" KNOWLEDGE PRODUCTION AND WOMEN'S PILGRIMAGE TO HASIDIC SHRINES IN EASTERN EUROPE

Marchenko A. *

Hebrew University of Jerusalem ~ Jerusalem ~ Israel

ENGAGING THE SACRED, ENGAGING WITH THE OTHER: PILGRIMAGE TO THE CHURCH OF THE HOLY SEPULCHRE AND THE STONE OF ANOINTING AS A PERIPHERAL SACRED SPACE

Marer A. *

Master's student in Comparative Religion and Anthropology at the Hebrew University of Jerusalem ~ Jerusalem ~ Israel

988 DISCUSSING AGENCY, RELIGION AND DIGITALIZATION (DARD)

Ilona Nord, Chair
Thomas Schlag, Speaker
Ilona Nord, Speaker
Kerstin Radde-Antweiler, Speaker

Intensified datafication transforms contemporary societies. Research groups on Digital Religion and Digital Theology discuss already important markers of the process of transformation which takes place in cultural and religious contexts. Indicator of the change process can be seen e. g. in the understandings of identity, authority, the ways of community-building, the communication of the gospel including the understanding of its truth. They are changing, partly because in a datafied society the human possibilities for action are rapidly expanding and more and more transitions between human and non-human action are occurring in everyday life. This forces the questions of the panel: to what extent can agency be attributed to non-human entities (e.g., algorithms, AIs, etc.) – and thereby what roles they play in the agency of human actors (individual, collective or institutional). It discusses the relationship between human and non-human agency, between the capacity to act and the actors of agency, including questions about the of forms of collective, shared or relational interactions. These issues have been long explored and conceptually developed in disciplines such as communication and media studies; but such development and exploration are lacking in connection with religion and agency in a datafied society. Instead, agency, religion, and digitalization are discussed in specific disciplines largely independently of one another. Indeed, there is evidence of an increasing fragmentation in the research areas of religion and agency as well as agency and digitalization. These two research fields have yet to be brought together in any significant way. The speakers present and discuss study results from four European and one non-European country. The panel aims to contribute to the understanding of agency in religious contexts of datafication. The panelist's target groups are not only church groups, but also non-church groups in the Christian spectrum.

PROBLEM SOLVING AND AGENDA-SETTING. QUALITATIVE INTERVIEWS WITH EXPERTS ON DIGITIZATION IN A GERMAN CHURCH

Nord I.*

University of Wuerzburg ~ Würzburg ~ Germany

RELIGIOUS MEDIA SETTLERS. THE STRUGGLE TO MAINTAIN AGENCY IN TIMES OF DEEP MEDIATIZATION

Radde-Antweiler K.*

University of Bremen ~ Bremen ~ Germany

RELIGIOUS LEADERSHIP AND DIGITAL INNOVATION – AN EXPLORATIVE INTERVIEW STUDY WITH CHURCH ACTORS IN THE SWISS CONTEXT

Schlag T.*

University of Zurich ~ Zürich ~ Switzerland

992 COLONIALISM, DECOLONIALITY AND THE ILLUSION OF POST-COLONIALITY

Xolani Sakuba, Proponent
Francesco Cargnelutti, Chair
Xolani Sakuba, Speaker
Magoti Evaristi Cornelli, Speaker
Cherry Muslim, Speaker
Richard Davis, Speaker
Evaristi Cornelli, Speaker

As presentations under this panel will demonstrate, a full appreciation of what undergirds the Modern Self's colonial inclination, further demands a thorough examination and subsequent understanding of how colonial impulses are borne out of a variety of modern scientific epistemologies and their emphasis on mastery and exploitation of "The Modern Other".

Evidence coming out of a broader landscape of studies on religion in the African context, shows that the proverbial "Modern Self" can, has, and continues, albeit clandestinely, to exploit religion for the sole purpose of realizing the main objectives of the colonial project, namely to have power over with a view to master and exploit. Against this backdrop, the main objectives of this panel are first, to reflect on the nature of coloniality especially the roots of coloniality in a modern scientific worldview. Second, it seeks to reflect on religion, and to highlight the value of religion in typical colonial projects including how that gets to be reflected in areas such as race, class, sexuality, and gender. Third, it seeks to highlight the nature and place of decoloniality as a methodological approach to counteract the activities of the Modern Self through exposing the hidden side of modernity within a context religion in the African context. Fourth, it seeks to suggest effective pedagogies on how to teach about the role and place of religion within a context of clandestine colonial projects in the African context to a 21st century classroom environment.

"COLONIALISM: TOWARDS A REFLECTIVE THICK DESCRIPTION"

Sakuba X.*

African Academy of Religion (AFRARE) ~ Nairobi ~ Kenya

DECOLONIALITY AND POST-COLONIALITY: A CRITIQUE FROM BELOW

Evaristi Cornelli M.*

African Academy of Religion (AFRARE) ~ Nairobi ~ Kenya

DECOLONISING RELIGIOUS PEDAGOGY THROUGH VIRTUAL EXCHANGE: A CRITICAL REFLEXIVE APPROACH

Muslim C.*

AFRARE ~ Nairobi ~ Kenya

THE MISTAKEN PLACE OF POSTCOLONIALIST THEOLOGY IN THE SETTLER COLONY OF AOTEAROA NEW ZEALAND

Davis R.*

Wesley House, Cambridge ~ Cambridge ~ United Kingdom

DECOLONIALITY AND POST-COLONIALITY: A CRITIQUE FROM BELOWCornelli E.*, Cornelli E.**University of Dar es salaam ~ Dar es salaam ~ Tanzania, United Republic of*

996 RELIGIOUS TRANSFORMATION IN CARLYLE'S GOETHE, REINACH'S ORPHEUS, AND RECENT CHRISTIAN CRITIQUES OF THE ENLIGHTENMENT PROJECT

Paul Kerry, Proponent
Paul Kerry, Chair
Paul Kerry, Speaker
Joshua Bennett, Speaker
Brian Young, Speaker

We explore religious transformation in intellectual history in three episodes. The first is the Victorian cult of personality initiated by Thomas Carlyle when he resolves an existential crisis by his encounter with Goethe's writings. This post-Enlightenment development during Koselleck's *Sattelzeit* retains religious undertones and illustrates a key moment in the relocation of authority and the redirection of devotional energy. Similarly, we will examine Salomon Reinach's 1909 work, *Orpheus*, to show a spectrum of critical positions concerning the extent to which anthropology could explain Christian history. It relatedly considers the ways in which anthropology informed a debate about the moral and social authority of Christianity in early-twentieth-century Europe. And we review recent Christian critiques of the Enlightenment project, specifically Humean ethics and secular liberalism, to examine these claims as the 'religious turn' in historical studies seems to be converging with a 'post-secular' moment in social and political theory.

THE EMERGENCE OF THE VICTORIAN CULT OF PERSONALITY VIA THOMAS CARLYLE'S GOETHE AND THE RELOCATION OF SOURCES OF AUTHORITY

Kerry P.*

University of Texas at Austin ~ Austin ~ United States of America

THE SCIENCE OF RELIGION AND THE MODERN HISTORY OF CHRISTIANITY: SALOMON REINACH'S ORPHEUS (1909) IN EUROPEAN CONTEXT

Bennett J.*

University of Oxford ~ Oxford ~ United Kingdom

THE 'ENLIGHTENMENT PROJECT' AND THE POST-SECULAR REVIVAL OF VIRTUE POLITICS

Young B.*

University of Oxford ~ Oxford ~ United Kingdom

997 CATHOLICITY OTHERWISE: EXPLORING SECULAR ANALOGUES

Philip McCosker, Chair
Judith Wolfe, Proponent
Stephan Van Erp, Proponent
Judith Wolfe, Speaker
Stephan Van Erp, Speaker
Simon Hewitt, Speaker
Gerard Ryan, Speaker
Piotr Baczyk, Speaker
Darren Dias, Speaker

After extensive focus on universals of various kinds during modernity, and the revelling in diversity within postmodernity, we seek better ways of thinking and acting which give due agency to, and creatively think together, both the distinguishing particularities of humanity and cosmos and what is common, shared or universal. Hegemonic, totalising, top-down ways (law, reason, positivism etc) fail to do justice to the dynamic and complex particularities of life, just as uncoordinated, atomistic, horizontal, ever-narrowing emphases on particularities (e.g. ever more particular identity politics, hardened nationalisms etc) reduce our ability to have shared discourse and flourishing life in our common cosmos. This task is urgent given the increasing environmental, political, and religious predicaments we find ourselves in.

It is our conjecture that the religious concept of 'catholicity' (<i>kath'holou</i>, towards/according to the whole) may—historically nuanced, suitably critiqued and creatively extended—offer resources to help deal better with these issues. Most Christians profess a belief in catholicity, a concept which seems to conjugate particularity and universality, diversity and unity, the individual and collective. But fascinatingly, through history and in the contemporary world, theological ways of understanding catholicity are entangled—positively, negatively, and indifferently—with other ways of thinking about or locating the 'whole': non-religious universalisms, whether cultural, sociological, political or otherwise.

Within the context of a 5-year international research project based at the ACU, this panel invites papers which consider secular analogues of catholicity, or non-theological ways of conjugating particular with universal, local with global, micro with macro. It is particularly interested in proposals which relate to the arts, history, politics, and the sciences.

ON THE CATHOLICITY OF IMAGINATION: FRAGMENTS AND WHOLE

Wolfe J.*

University of St Andrews ~ St Andrews ~ United Kingdom

ATTUNING APPROACHES, RECALIBRATING RESOURCES: THE CATHOLICITY OF FUNDAMENTAL THEOLOGY

Van Erp S.*

KU Leuven ~ Leuven ~ Belgium

UNIVERSALISMS: FALSE AND TRUEHewitt S.**University of Leeds ~ Leeds, UK ~ United Kingdom***THE CALL TO BELONG: EXPLORING LONELINESS AND CATHOLICITY**Ryan G.**Regis College, Toronto School of Theology, University of Toronto ~ Toronto ~ Canada***WHOSE WHOLE? - RETHINKING CATHOLICITY IN A POSTSECULAR AGE**Baczyk P.**UCL ~ London ~ United Kingdom***UNIVERSALIZED SALVATION: A CAUTIONARY TALE**Dias D.**St. Michael's, Toronto School of Theology ~ Toronto ~ Canada*

Table of Contents

1 ON CONSERVATION	2
CONSERVE WHAT'S GOOD, GET RID OF WHAT'S BAD (AND TOLERATE WHAT'S NEITHER)! AN INHERITANCE WITHOUT TESTAMENT: MOUNTAINS AS A LABORATORY OF THE FUTURE	3
21	3
SILICON SALVATION. RELIGIONS, TRANSHUMANISM AND THE QUEST TO PRESERVE WHAT'S HUMAN IN HUMANS	3
IS CONSERVATION, SIMPLY, A UTOPIA? OR A PARADOX? INSIGHTS FROM QUANTUM PHYSICS AND BUDDHIST PHILOSOPHY AT THEIR MEETING POINT.	3
CONSERVING HABITS: AN ECOSEMIOTIC APPROACH TO CONTINUITY IN TRANSFORMATION	3
THE "EWW-FACTOR": COULD DISGUST SHAPE THE BIO-CONSERVATIVE V. BIO-LIBERAL DEBATE ON BIOTECHNOLOGIES?	3
CONSERVING CREATION: A COMPARATIVE ANALYSIS OF CHRISTIAN ENVIRONMENTAL ETHICS AND MODERN ECOLOGICAL MOVEMENTS	3
PRESERVING AND LOSING MEMORY, AWARENESS AND IDENTITY	3
"THEY DON'T CARE". ETHNOGRAPHIC CONSIDERATIONS ON THE CONSERVATION AND THE EXPOSITION OF MUMMIFIED HUMAN REMAINS AS HISTORICAL-RELIGIOUS HERITAGE IN THE SICILIAN SOUTHWEST	4
CONSERVATION OF THE DATA. AI&TECH-FOCUSED RELIGIONS WATCHING OVER (INFORMATION) IMMORTALITY	4
RELIGIOUS REVIVALISM, CATHOLICISM, AND ISLAMIC REFORMISM: THE FORMATION OF THE CONCEPT OF CONSERVATISM IN 19TH CENTURY ARABIC.	4
SPATIAL PERSPECTIVES ON CONSERVATION: INSIGHTS FROM A RESEARCH PATH ON RELIGIOUS AND SPIRITUAL SPACES	4
BALANCING TRADITION AND PROGRESS: NAVIGATING CONSERVATIVE AND PROGRESSIVE BOUNDARIES IN 21ST CENTURY THEOLOGY, RELIGION, AND ETHICS	4
HERITAGE-BASED MOSQUE COMMUNITIES IN GERMANY BETWEEN CONSERVATION AND TRANSFORMATION – MIGRANT CULTURAL HERITAGE AS AN AMBIVALENT ORIENTATION	4
CONSERVATION THROUGH DIFFERENCE. METAPHYSICAL ACCOUNTS ON MATTER AND SOUND.	4
THE "SERVUS DEI" AS "LEGIS SERVANS"	4
COLLECTIVE SHADOW IN TRANSMEDIA CULTURE OR THE TRICKSTER'S HERO'S JOURNEY	5
10 EARTHING INTERFAITH DIALOGUE – THE PERSONAL LEVEL	6
UNEXPECTED ISSUES: THREE STORIES OF INTERFAITH ENCOUNTER.	6
DOES INTERRELIGIOUS DIALOGUE NEED A THEOLOGICAL DIMENSION?	6
INTERRELIGIOUS PHRONESIS: BRIDGING PRACTICAL WISDOM AND INTERFAITH ENGAGEMENT	6
FOUR CATEGORIES OF INTERRELIGIOUS ENCOUNTER FROM A PHENOMENOLOGY OF PRACTICE	6
DIALOGUE AND PERSONAL RELIGIOUS IDENTITY – THE CASE OF PAUL KNITTER	7
PERSONS, NOT TYPES – A LESSON TO BE LEARNED FROM HASAN ASKARI	7
1003 FRANCISCAN INSIGHTS FOR CHRISTIAN-MUSLIM COMPARATIVE THEOLOGY	8

“APPROACHING THE QUR’ĀN IN TERMS OF ‘FRANCISCAN KNOWLEDGE’”	8
“SPIRITUALITY OF THE ‘POINT VIERGE’ IN THE THOUGHT OF LOUIS MASSIGNON”	8
“GIULIO BASSETTI-SANI’S APPROACH TO ISLAM: FRANCISCAN AVENUES THAT REMAIN UNEXPLORED”	8
NOSTRA AETATE: A MATRIX OF HOSPITALITY	8
1007 HOSPITALITY IN COMPARATIVE PERSPECTIVE	9
INTERRELIGIOUS HOSPITALITY IN TURKISH TRAVEL LITERATURE: THE CASE OF EVLIYA ÇELEBI	9
"THREE LEARNED JEWS CAME TO ME (WA 53:461,28)" MARTIN LUTHER’S DISPUTATION WITH THREE JEWS ABOUT ISAIAH 7:14: FICTITIOUS HOSPITALITY OR OPEN HOSTILITY?	9
MANIFESTATIONS OF INTERRELIGIOUS HOSPITALITY: THE POSSIBILITIES AND LIMITATIONS OF INTERRELIGIOUS PRAYER WITH JUDAISM AND ISLAM	9
FRANCISCAN THEOLOGY OF HOSPITALITY IN DIALOGUE WITH ISLAM	9
VULNERABILITY, HOSPITALITY, AND HEALTHCARE ETHICS: COMPARATIVE REFLECTIONS	9
NOT STRANGERS BUT FRIENDS: HOLDING HANDS IN A DIVIDED WORLD	9
1009 WHEN SILENCE SPEAKS: THE POLITICS OF SACRED AND SECULAR RESISTANCE	10
BURNED BY SILENCE	10
APOCALYPTIC SILENCE	10
ARTISTIC APPROACHES TO THE PRESENCE AND ABSENCE OF LIFE AND DEATH	10
1015 TEOLOGIA DELLE DIFFERENZE	11
TEOLOGIA DELLE DIFFERENZE	11
108 EXITING VIOLENCE: THE ROLE OF RELIGION	12
EXITING VIOLENCE: THE ROLE OF RELIGION	12
109 KABBALAH IN MOTION: THE MAIN INTERSECTIONS OF JEWISH MYSTICISM FROM MEDIEVAL TO MODERN AGE	13
GIORDANO BRUNO AND THE KABBALAH: THREADS OF THOUGHT BETWEEN OCCULTISM, PHILOSOPHY, AND EROS	13
A KABBALISTIC DIVORCE?	13
THEURGICAL THOUGHT IN ISLAMIC MYSTICISM AND JEWISH KABBALAH IN MEDIEVAL SPAIN/AL-ANDALUS	13
GOD’S SELF-NEGATION: WITHDRAWAL OR CONCENTRATION? ON SCHELLING’S (MIS)READING OF THE LURIANIC KABBALAH	14
ORBIS URBISQUE REGINA EFFECTA SUM. THE ENCOUNTER BETWEEN MARIOLOGY AND KABBALAH IN GILES OF VITERBO’S SCECHINA	14
IS SPINOZA A KABBALIST? ELIA BENAMOZEGH’S SPINOZA ET LA KABBALE	14
EMMANUEL LEVINAS: AN ETHICS OF TZIMTZUM	14
JEWISH BOOKS, SEFIROTIC DIAGRAMS AND CHRISTIAN LIBRARIES IN RENAISSANCE TYROL AND BAVARIA	14
SPIRIT POSSESSION IN KABBALAH AND ITS EARLY MODERN CONTEXT	14
11 CONTEMPORARY HINDUISM AND SOCIO-CULTURAL TRANSFORMATION: THREE PERSPECTIVES	15
SOCIO-CULTURAL TRANSFORMATION AND THE TREES FOR LIFE MOVEMENT	15
PUBLIC VISIBILITY OF RELIGION AND SOCIO-CULTURAL TRANSFORMATION	15
BRAHMA KUMARI TRADITION AND SOCIO-CULTURAL TRANSFORMATION	15

110 TRANSFORMATIONS OF BUDDHISMS IN EUROPE	16
HOPE IN BUDDHISM	16
THAI BUDDHISM IN VIENNA	16
TRANSFORMATIONS OF DIASPORA- AND CONVERT BUDDHISMS IN AUSTRIA. FROM SAMBARA TO SINGULARITY. ITALIAN BUDDHISM AND ITS NARRATIVES OF TECHNOLOGY	16
TRANSFORMATIONS OF ART THROUGH BUDDHIST INFLUENCE	16
CIORAN'S DISTANCE FROM BUDDHISM: A REFLECTION ON PESSIMISM AND NIRVANA "I FOLLOW THE PATH OF THE BUDDHA, AND I BELIEVE IN THE CHRISTIAN GOD": TRANSFORMATIONS OF ZEN BUDDHISM IN ITALY	17
THE ROLE OF BUDDHISM IN THAI MIGRANT WOMEN'S LIVES IN EUROPE	17
CHRISTIAN ZEN: TRANSCULTURAL SYNCRETISM OR RELIGIOUS APPROPRIATION?	17
1140 YOGA BREATH: PRĀṆA AND PRĀṆĀYĀMA IN EARLY MODERN YOGA, MAGDALENA KRALER (BRILL V&R UNIPRESS 2025)	18
YOGA BREATH: PRĀṆA AND PRĀṆĀYĀMA IN EARLY MODERN YOGA, MAGDALENA KRALER (BRILL V&R UNIPRESS 2025)	18
1143 DECONVERSION AND RELIGIOUS BELONGING (ECCLESIOLOGICAL INVESTIGATIONS INTERNATIONAL RESEARCH NETWORK)	19
DE-CONVERSION AND RE-CONVERSION: FROM CHRISTIAN SUPREMACY BACK TO EARTH- TAUGHT MUTUALITY	19
CHANGING "MOTHERS": FROM CHRISTIAN BORN-AGAIN CONVERSION TO INDIGENOUS REBIRTH AND RESURRECTION	19
MOVING FROM LISTENING TO ACTION: EXPLORING THE POTENTIAL OF SYNODALITY TO ADDRESS THE DISAFFILIATION OF CATHOLIC WOMEN	19
NEO-IMPERIALISM, COLONIALITY, AND CONVERSION: LESSONS OUT OF MELANESIA	20
WHEN THE NUMBERS ARE CLEAR BUT THE THEOLOGY IS MISSING. A SYSTEMATIC THEOLOGICAL EXPLORATION OF DEFECTION IN FLANDERS (BELGIUM) SINCE 2016.	20
115 CATHOLICS AND THE CRISIS OF DEMOCRACY IN THE 21ST CENTURY: EUROPEAN AND US PERSPECTIVES	21
MARIAZELL 1952-2025: THE SPECIFIC CHALLENGES OF THE AUSTRIAN CATHOLIC CHURCH WITH REGARD TO DEMOCRATIC CULTURE	21
CATHOLIC SECTARIANISM AND THE APPEAL OF DONALD TRUMP	21
"SOCIAL CATHOLICISM" AND AGNOSTICISM ABOUT DEMOCRACY IN THE USA IN THE LAST CENTURY	21
YOU VOTED FOR WHO(M)?! STILL LOST IN IDEOLOGY AFTER THE 2024 US ELECTIONS?	21
122 JOHN OF THE MANDEANS	22
JOHN OF THE MANDEANS	22
123 FORMS OF ART AND SACRED IN CONTEMPORARY RELIGIOUS DEBATE	23
FROM ABSTRACTION TO SACRED FIGURES: THE SPIRITUAL PATH OF CAMILIAN DEMETRESCU	23
ART AND THE SACRED IN CONTEMPORARY MUSLIM DEBATE	23
RECLAIMING THE SACRED: NSIBIDI ART AND THE FUTURE OF RELIGIOUS EXPRESSION IN CONTEMPORARY ART	23
SACRED ART AND ITS EVOLUTION IN EARLY MEDIEVAL SOCIETY: A SYNTHESIS OF PAGAN AND CHRISTIAN TRADITIONS	24

THE INTER-RELIGIOUS DIALOGUE IN PUBLIC ART: ARCHITECTURE AND SPIRITUALITY AT THE TEMPLO DA BOA VONTADE BRASÍLIA	24
WITCHCRAFT AND MAGIC IN RENAISSANCE ART: COMPARING PIETER BRUEGEL THE ELDER AND DOSSO DOSSI	24
THEOSOPHY AND MODERN ART	24
ESOTERICISM AND RELIGION IN METAL	24
INTERRELIGIOUS DIALOGUE AND TRANSRELIGIOUS PRACTICES IN CONTEMPORARY ART	24
SKULLS & BONES. ART, OCCULTURE, SPIRITUALITY AND DEATH	24
124 POST-VATICAN II IN DIFFERENT SEASONS: ACTORS, EXPERIENCES, AND INSTITUTIONS	25
LABORATORIES OF THE LITURGY AFTER VATICAN II: BETWEEN CREATIVE PRAXIS AND THE NORMALIZATION OF ROME	25
MUNICH AND HEIDELBERG: THE CONTRIBUTION OF GERMAN CANONISTICS TO THE PROJECT OF A LEX ECCLESIAE FUNDAMENTALIS	25
PERCEPTIONS ON VATICAN II IN SMALL CHRISTIAN COMMUNITIES IN KENYA AND EASTERN AFRICA	26
IMPACT OF VATICAN II ON THE RELIGIOUS APOSTOLATE TODAY	26
BEING A CHURCH FOR THE POOR: RECEIVING THE CONCILIAR OPTION FOR THE POOR IN AFRICA	26
RECEPTION OF VATICAN II CHRISTOLOGY IN THE PHILIPPINES: TOWARDS A LOCAL CHRISTOLOGICAL DEVELOPMENT	26
THE IMPACT OF THE SECOND VATICAN COUNCIL ON THE STANCE OF CATHOLIC BISHOPS DURING THE BIAFRA WAR (1967-1970)	26
UNITY OF THE CHURCH, UNITY OF ORTHODOXY. THE SECOND VATICAN COUNCIL, ECUMENISM, AND ORTHODOX AMERICA (1965-1970)	26
ESCAPE FROM THE WORLD OR COMMITMENT TO THE WORLD? TRANSNATIONAL BENEDICTINE MONASTICISM AND THE IRRADIATION OF CONCILIAR RENEWAL (1965-1972)	26
125 A HISTORY OF THE DESIRE FOR CHRISTIAN UNITY/IL CONCILIO E IL CREDO (325-2025) STORIA E TRASMISSIONE DEI SIMBOLI DI NICEA E DI COSTANTINOPOLI	27
A HISTORY OF THE DESIRE FOR CHRISTIAN UNITY/IL CONCILIO E IL CREDO (325-2025) STORIA E TRASMISSIONE DEI SIMBOLI DI NICEA E DI COSTANTINOPOLI	27
126 BIBLICAL INSIGHTS FROM CONTEMPORARY SOCIETIES	28
MURIEL SPARK, HER CONVERSION AND THE ROLE OF THE BIBLE IN HER LITERARY PRODUCTION	28
BIBLICAL ECHOES IN RECENT ITALIAN SONGS	28
BIBLE AND PSYCHOLOGY IN THE WRITINGS OF MASSIMO RECALCATI	28
BIBLICAL (MIS)APPROPRIATIONS IN FEMINIST POLITICAL SLOGANS	28
BIBLICAL MEMES - NOT JUST A FORM OF HUMOUR	28
1265 CONTEMPLATIVE RHYTHM AND THE RENEWAL OF CULTURE: THE ENGLISH DOMINICANS IN THE 20TH CENTURY	29
BRIGHT, MCCABE AND THE SLANT GROUP	29
THE SPACE BETWEEN SPEECH: PREGNANT SILENCE AND THE FUNCTION OF FAITH-LANGUAGE IN IGNACE D'HERT O.P.	29

‘WHO CAN HEAL THE MODERN SOUL – THE CLERGY OR THE PSYCHOLOGISTS?’: LESSONS FROM THE JUNG-WHITE ENCOUNTER FOR CONTEMPORARY PASTORAL PRACTICE.	30
MEDIATED SPACE & ARCHITECTONIC COMPLETION: THE BENEDICTINE “RULE OF MODERATION” IN THE ARCHITECTURE OF DOM HANS VAN DER LAAN	30
MCCABE ON LOVE IN CHRISTOLOGY, POLITICS, AND RELIGIOUS LIFE	30
A DIFFERENT SLANT ON MCCABE’S MARXISM	30
129 "AND YET IT MOVES". UNCONVENTIONAL ACTORS, NEW VOICES, AND DISPUTED AGENTS OF THE 21ST ECUMENICAL MOVEMENT	31
THE ECUMENICAL VISION OF THE CIRCLE OF CONCERNED AFRICAN WOMEN THEOLOGIANS.	31
CHRISTIAN STUDENTS MOVEMENTS AS ECUMENICAL FRONTS IN KENYA, WITH REFERENCE TO KENYA STUDENTS CHRISTIAN FELLOWSHIP (KSCF) AND FELLOWSHIP OF CHRISTIAN UNIONS (FOCUS)	31
THE CONFESSIO AUGUSTANA AS A MODEL OF PROVISIONAL RECOGNITION. IMPULSES OF FRANKFURT CRITICAL THEORY FOR ECUMENISM	32
ECUMENISM FROM BELOW? TRANSLOCAL AND PLURI-RELIGIOUS MIGRANT SOLIDARITY NETWORKS IN NORTH AMERICA	32
THE ANATOMY AND GRAMMAR OF ECUMENISM FROM BELOW: MIXED MARRIAGES BETWEEN CATHOLICS AND PROTESTANTS IN TANZANIA	32
BOTTOM-UP ECUMENICAL INITIATIVES IN EUROPEAN URBAN CONTEXTS: A CASE STUDY FROM BERLIN, GERMANY	32
130 SALVIFIC SUFFERING? THE CHRISTIAN CONCEPT OF SUFFERING IN THE FACE OF SOCIO-CULTURAL TRANSFORMATION	33
ARS PATIENDI. A CHRISTIAN MODEL OF ENDURING SUFFERING IN HISTORICAL PERSPECTIVE	33
AMBIVALENT REFERENCES TO CHRIST’S SUFFERING IN THE FACE OF SEXUALIZED VIOLENCE WITHIN THE CHURCH	33
NAVIGATING SUFFERING: THE NARRATIVES OF MEMBERS OF CATHOLIC RELIGIOUS COMMUNITIES	33
ACCEPT OR REJECT? THE IMPACT OF A CHRISTIAN CONCEPT OF SUFFERING ON THE LIFE QUALITY OF PATIENTS RECEIVING PALLIATIVE CARE	34
138 COOPERATION IN RELIGIOUS EDUCATION: OPPORTUNITIES AND CHALLENGES	35
RELIGIOUS COOPERATIVE EDUCATION	35
GAINING POSITIONALITY IN THE INTERRELIGIOUS SPACE: EMPIRICAL INSIGHTS INTO A NEW FORM OF RE	35
UNLIMITED JOY: THE STORY OF DAVID, CONFIRMED THAT HE IS MADE IN THE IMAGE OF GOD	36
INTERFAITH PEDAGOGY: CHALLENGES AND INNOVATIVE STRATEGIES OF TEACHING ISLAMIC STUDIES TO NON-MUSLIM STUDENTS IN PAKISTANI UNIVERSITIES	36
ANTISEMITISM, ISLAM, AND EDUCATION: A CRITICAL ANALYSIS OF RELIGIOUS- PEDAGOGICAL RESPONSES IN AUSTRIAN SCHOOLS	36
IDENTITY CONFLICTS AND DISCRIMINATION – EMPIRICAL INSIGHTS FROM A STUDY ON ISLAMIC RELIGIOUS EDUCATION IN NORTH RHINE-WESTPHALIA GERMANY	36

DEALING WITH STEREOTYPES AND PREJUDICES IN RELIGIOUS CO-OPERATIVE TEACHING	36
THE IMPACT OF ISLAMIST SOCIAL MEDIA ON MUSLIM YOUTH	36
AN INTERCULTURAL PROPOSAL FOR THE STRENGTHENING OF SOCIAL INTERACTIONS THROUGH RELIGIOUS EDUCATION	36
141 GENDER AND RELIGIOUS PLURALISM : JEWISH, CHRISTIAN AND MUSLIM PERSPECTIVES	37
THE OTHER WITHIN: NEGOTIATING GENDER ROLES AMONG PROTESTANT CHURCHES	37
AXIAL AGE THEORIES ON GENDER AND SOCIAL ORDER	37
GENDER AS AN OBSTACLE OR A BRIDGE? NAVIGATING RELIGIOUS IDENTITIES IN PLURALISTIC DEMOCRATIC CONTEXTS: CATHOLIC AND ORTHODOX PERSPECTIVES	37
WHY WOMEN ARE THE ULTIMATE OTHER: MUSLIM AND JEWISH COMPARISONS	37
146 EURO-ASIAN FLOWS AND THE MAKING OF CATHOLICISM: QUESTIONING THE VIRGIN MARY IN CONTEMPORARY ASIA	39
聖母媽媽: HEAVENLY MOTHER	39
TREES, PLANTS AND THE IMAGE OF MARY IN EUROPE AND ASIA	39
THE VENERATION OF MARY IMMACULATE AT PHAT DIEM STONE CHURCH IN NINH BINH PROVINCE: PAST AND PRESENT	40
THE VIRGIN MARY IN KOREAN AND SINGAPOREAN CONTEXTS: DEBATING WITH THE WEST	40
MARIAN DEVOTION BEYOND ROME: THE SHESHAN PILGRIMAGE AND THE SHAPING OF A GLOBAL CATHOLIC IDENTITY	40
THE LEGION OF MARY IN KAIFENG IN THE EARLY 1950S	40
153 THE HOPE OF GLORY: A THEOLOGY OF REDEMPTION	41
THE HOPE OF GLORY: A THEOLOGY OF REDEMPTION	41
154 THE SACRAMENTALITY OF SOCIAL ENGAGEMENT: THE ROLE OF THE RELIGIOUS IMAGINATION FOR PERSONAL AND COLLECTIVE TRANSFORMATION	42
SACRAMENTALITY AS PARADIGM FOR A POST-FOUNDATIONAL POLITICAL NATURAL THEOLOGY	43
QUEERING RAHNER'S SACRAMENTAL THEOLOGY: GOD, SYMBOLIC EMBODIMENT, AND SOCIAL ENGAGEMENT	43
THE INTERSUBJECTIVITY OF SACRAMENTAL PRACTICE AND SOCIAL COHESION IN BLONDEL	43
SACRAMENTUM IN RITU – REALISM AS PERSONALIZATION AND FORMALIZATION	43
WHITENESS AND SACRAMENTAL SYMBOL: CHAUVET, LACOSTE, AND THE SACRAMENTAL DISMANTLING OF WHITE SUPREMACY?	43
SACRAMENTALITY: THE PRACTICE OF CHRISTIANITY	43
“HEAR HIM, YE DEAF:” THE LITURGY, MYSTICAL BODY THEOLOGY AND THE “WORKING- THROUGH” OF POLARIZATION	43
THE REIGN V. THE ANTI-REIGN OF GOD: THE CATHOLIC CHURCH IN THE US AS BOTH SACRAMENT AND OBSTACLE OF AND FOR SOCIAL ENGAGEMENT	43
ARE THERE SACRAMENTS IN THE VR? SACRAMENTAL THEOLOGY BETWEEN VIRTUAL REALISM AND VIRTUAL FICTIONALISM	43
TOWARDS A SACRAMENTAL THEOLOGY OF EROTOHISTORIOGRAPHY	44

164 1700 YEARS OF NICEA CREED AND ECUMENISM: IMPACTS AND PERSPECTIVES ON RELIGION, WORLD MISSION AND ECO-JUSTICE TRANSFORMATION.

45

A PLEA FOR AN ETHIC OF ENOUGH TO SAFEGUARD HUMAN COEXISTENCE AND THE PRESERVATION OF DIVINE CREATION	46
NEW "FEAST OF CREATION" FOR AN ECUMENICAL RENEWAL OF CHURCH LITURGICAL LIFE AND UNITY AFTER 1700 YEARS OF NICEAN CREED	46
MISSION ORGANISATIONS IN THE ANTHROPOCENE: A STUDY FROM NORWAY	46
ECUMENICAL ECOFEMINISM AND THE FULFILMENT OF JESUS' PRAYER "THAT WE MAY BE ONE" (JN 17:21) 1700 YEARS AFTER THE NICEAN CREED	46
"MAKER OF ... ALL THINGS VISIBLE AND INVISIBLE": BLUE THEOLOGY AND THE HIDDEN PEOPLE OF ICELAND	46
PROTECTING THE PRICELESS EARTH: LESSONS FROM THE MAGDALENE STORIES	46
THE NICENE CREED: KERYGMATIC KEY TO SOCIO-CULTURAL TRANSFORMATION IN THE 21ST CENTURY	46
POLYCENTRICITY AND THE UNITY OF THE CHURCH: THEOLOGICAL AND PRACTICAL IMPLICATIONS IN THE CONTEXT OF THE 1700TH ANNIVERSARY OF THE NICENE CREED	46
MAKER OF ALL THINGS VISIBLE AND INVISIBLE: THE PLACE OF THE OTHER-THAN-HUMAN IN AN ECOLOGICAL COSMOLOGY	46
ECOTHEOLOGY, NICEAN CREED AND THE PROLOGUE OF JOHN	47
NEW "FEAST OF CREATION" FOR AN ECUMENICAL RENEWAL OF CHURCH LITURGICAL LIFE AND UNITY AFTER 1700 YEARS OF NICEAN CREED	47

165 RELIGION, HEALTH, AND WELLBEING

48

EXPLORING THE INTERACTION BETWEEN THEOLOGY AND STUDIES ON RELIGION, HEALTH AND WELLBEING	49
COGNITIVE RESILIENCE AND RELIGION	49
THE RESTORATIVE ROLE OF PILGRIMAGE: A JOURNEY TOWARD THE SOURCE OF VALUES	49
SPIRITUAL CARE AT THE INTERSECTION OF RELIGION, HEALTH AND DIGITALIZATION	49
FAITH, RELIGION AND REFLECTED IN THE PRODUCTIONS OF ART THERAPY	49
WHO IS MY NEIGHBOR? (LK 10:29): EDUCATING FOR FREEDOM AND CARE	49
HARMONY AND DISCORD IN RELIGIOSITY AND THEIR IMPACT ON WELLBEING	49
MANAGING DISASTER EMERGENCY: ULAMA APPRAISAL OF MAQASID SHARIAH IN GHANA IN TIMES OF COVID-19	49
UNDERSTANDING THE PSYCHO-SOCIAL ROLE OF SHAMANS IN THE WELLBEING OF GILGIT COMMUNITY: AN IMMERSIVE FIELD STUDY OF 'DAYALS' AS HEALERS	49
CLINICAL THERAPEUTIC CONCEPT FOR DEALING WITH MORAL INJURIES IN PTSD AFTER HUMANITARIAN OR MILITARY ASSISTANCE OF THE PERSONNEL OF THE MILITARY ARMED FORCES	50
ECOTHEOLOGY, WELLBEING, AND INDIGENOUS ARTS: PHILIPPINE INDIGENOUS ARTS AS A LENS FOR ECOTHEOLOGISING AND INCREASING WELLBEING OF THE RACIALLY OPPRESSED	50
RELIGION AND RELIGIOSITY - A COGNITIVE NEUROSCIENCE APPROACH	50
YOU ARE NOTHING (BUT THE PLACEBO) IN SELF-TRANSCENDENCE AND SPIRITUAL HEALING: CATCHING A FRAGMENT OF GOD'S THOUGHTS WITH PEIRCE'S SCIENTIFIC MYSTICISM	50

HEALTH AS MATTER FOR CREDITION CHRISTIAN COMPONENTS FOR A CONCEPTIONAL BELIEF	50
UNDERSTANDING THE BELIEF IN MIRACLES IN PROFESSIONALS WHO ASSIST BABIES WITH CONGENITAL MALFORMATIONS	50
LEISURE, RELIGION & TECHNOLOGY- A CULTURAL CROSSROAD	50
CATHOLIC DEVOTIONS AND THEIR BENEFITS: NEW EVIDENCE AND QUESTIONS FOR AN UNDER-RESEARCHED AREA	50
BEYOND VANITIES AND VOIDS: BIBLICAL WISDOM IN DIALOGUE WITH MODERN PSYCHOLOGY	51
ZAUBERBERGE: FROM MUSIL TO MOUNTAIN THERAPY	51
WALKING AND WELLBEING: TOWARDS A HOLISTIC HERMENEUTIC OF BODY, MIND, AND SOUL.	51
THE NETWORK OF RELATIONSHIPS, HUMAN HEALTH AND THE POETRY OF PATRICK KAVANAGH	51
COACHING AND FAMILY SUPPORT FROM THE HERMENEUTIC OF GIFT IN KAROL WOJTYŁA	51
166 ISSUES SURROUNDING PARENTAL RIGHTS TO RELIGIOUS EDUCATION: ANALYSES AND DISCUSSIONS FROM A COMPARATIVE LAW PERSPECTIVE	52
CONFLICTS BETWEEN PARENTS AND CHILDREN OVER RELIGIOUS BELIEFS: INSIGHTS FROM CASE STUDIES IN JAPAN	52
A COMPARATIVE CONSTITUTIONAL ANALYSIS OF PARENTAL RIGHTS TO RELIGIOUS EDUCATION	52
1665 The Role of Religions in the EU's Social Cohesion	53
The Role of Religions in the EU's Social Cohesion	53
1666 Religion in modern Europe: Unexpected challenges	54
Religion in modern Europe: Unexpected challenges	54
1667 Faith and Desire. On believing in secular Europe	55
Faith and Desire. On believing in secular Europe	55
1668 A Framework for Comparing and Evaluating Political Secularisms	56
A Framework for Comparing and Evaluating Political Secularisms	56
1669 Transformations of Religion and Politics in a Multipolar World. New Challenges for an Intercultural Philosophy of Religion	57
Transformations of Religion and Politics in a Multipolar World. New Challenges for an Intercultural Philosophy of Religion	57
1670 Religion in a Secularized Society: Legal Pitfalls and How to Avoid Them	58
Religion in a Secularized Society: Legal Pitfalls and How to Avoid Them	58
169 RELIGION AND INTERNATIONAL ORGANIZATIONS: HISTORIES OF THE TWENTIETH-CENTURY	59
PROTESTANT INTERNATIONALISM AND THE INTERNATIONAL MISSIONARY COUNCIL BETWEEN LATE COLONIALISM, GEOPOLITICS, AND WORLD CHRISTIANITY, 1920-1940S	59
RELIGIOUS INTERNATIONALISMS AND THE COLONIAL QUESTION IN THE TWENTIETH CENTURY	60
CHRISTIAN CHURCHES AND THE "INTERNATIONAL CRUSADE" FOR SOCIAL RESPONSIBILITY SINCE THE 1950S	60

THE VATICAN AND INTERNATIONAL AID AGENCIES IN THE POST-WORLD WAR II RECONSTRUCTION OF EUROPE	60
PROTESTANT HUMAN RIGHTS: THE WORLD COUNCIL OF CHURCHES, INTERNATIONAL ORGANIZATIONS, AND THE GLOBALIZATION OF CHRISTIANITY	60
MAKING THE INVISIBLE VISIBLE: CATHOLIC LAY WOMEN AND INTERNATIONAL ORGANIZATIONS (1945-1962)	60
SOCIAL REFORM AND RELIGIOUS CHARITY: EDUCATION AND GENDER IN 1950S FRENCH ALGERIA	60
COMPETING UNIVERSALISMS? THE CATHOLIC CHURCH AND UNESCO'S IDEAS REGARDING COLONIAL EDUCATION IN PORTUGUESE AFRICA (C. 1940-1950S)	60
ORGANIZED CHARITY IN SOMALIA: CATHOLIC MISSIONARIES, CARITAS, AND THE UN BETWEEN THE 1970S AND THE 1980S	60
THE GENEVA CONVENTION OF 1949 IN THE VATICAN DOCUMENTATION	61
TAKING CARE OF IT – THE PRESERVATION OF CREATION AS THE LINCHPIN OF PAPAL DIPLOMACY AFTER THE SECOND WORLD WAR II	61
FUNDING THE POLITICS OF BROTHERHOOD IN POST-WAR EUROPE (1946-1962): THE INTERNATIONAL COUNCIL OF CHRISTIANS AND JEWS, A CASE OF TENSIONS BETWEEN THE UNITED STATES, EUROPE AND THE VATICAN	61
170 AGAMBEN'S THEOLOGICAL-POLITICAL HORIZONS REIMAGINING JUDAISM, CHRISTIANITY, AND MESSIANIC POTENTIALITY	62
AGAINST AGAMBEN'S 'END OF JUDAISM': THE TALMUD AS EXILIC PRODUCT AND JEWISH LAW AS ZIONIST CREATION	62
MESSIANIC REST: SHABBAT AS REVOLUTIONARY INOPERATIVITY IN AGAMBEN'S THOUGHT	63
UNREACHABLE HUMANITY: MESSIANISM, DÉSOEUVREMENT, AND HUMAN NATURE	63
AGAMBEN'S SPEECH ACTS	63
AGAMBEN'S REMNANT AND THE CHRISTIAN PROBLEM	63
AGAMBEN BETWEEN PAULINE MESSIANISM AND INSTITUTIONAL CHRISTIANITY	63
AGAMBEN BETWEEN PAULINE MESSIANISM AND INSTITUTIONAL CHRISTIANITY	63
SEXING AGAMBEN'S MESSIANISM: RESTORING HUMANITY TO POETRY THROUGH LACANIAN SEXUATION	63
AGAMBEN'S USE OF PATRISTIC WRITINGS	63
SIDING WITH THE KATECHON: IS AGAMBEN'S MESSIANISM PRO-AUTHORITARIAN?	63
173 RELIGION, LAW AND TERRITORY PAST AND PRESENT: CHALLENGES AND TRANSFORMATIONS IN COMPARATIVE PERSPECTIVE	64
TRANSFORMATIONS AND PERSISTENCE BETWEEN LAW AND RELIGION IN THE ITALIAN LEGAL SCIENCE OF THE MODERN AGE	64
SOVEREIGNTY AND LAW IN GILES OF ROME (C. 1243-1316): A BORDERLINE REFLECTION ON THE THRESHOLD OF MODERNITY	64
A SEA OF SOULS: THE RELIGIOUS DISCIPLINE OF THE CREW (AS A FORM OF SOCIAL COHESION) IN HABSBURG MARITIME LAW	65
RELIGION AND NATIONAL LAW IN THE 18TH CENTURY NAPLES: TOWARDS THE FORMATION OF A NEAPOLITAN "ECCLESIASTICAL LAW"	65
NATURAL LAW AND THE LAW OF NATIONS: CHILEAN PERSPECTIVES IN THE EARLY NINETEENTH CENTURY	65

RULE OF LAW AND DEMOCRACY IN CHILE: SOCIAL TRANSFORMATIONS AND CONTEMPORARY CHALLENGES	65
THE INTERGENERATIONAL TRANSMISSION OF RELIGIOSITY: NURTURING YOUNG MINISTERS OF FAITH AMONG TRANSNATIONAL FAMILIES. EVIDENCE FROM MOVIMIENTO MISIONERO MUNDIAL	65
CHANGES AND INVARIANCES IN THE MIGRATION-RELIGION NEXUS IN ITALY. A GEOGRAPHICAL PERSPECTIVE	65
SACRALITY OF NATURE IN GEO-HISTORICAL TRAVEL ACCOUNTS (C18TH-20TH): THE CASE OF THE LIGURIAN RIVIERA (NW ITALY)	65
MIGRANTS AND PARTICIPATION IN RELIGIOUS RITES, BETWEEN INCLUSION AND EXCLUSION, INTEGRATION AND ISOLATION: NOTES FROM AN EMPIRICAL STUDY IN THE GENOESE AREA	65
HALAL TOURISM AS AN OPPORTUNITY TO REGENERATE EUROPEAN TOURISM	65
192 MUSLIM PREACHERS IN POST-MIGRANT SOCIETY	67
IMPLICATIONS OF POLITICAL NARRATIVES IN AUSTRIAN FRIDAY SERMONS	67
RELIGIOUS AND POLITICAL MEANINGS IN FRIDAY SERMONS IN AUSTRIAN AND GERMAN MOSQUES	67
BRIDGING TRADITION AND REFORM: INTEGRATING ISLAMIC FEMINISM AND REFORMISM INTO SERMONS OF MUSLIM PREACHERS FOR THE EMPOWERMENT OF MUSLIM WOMEN	67
THE FRIDAY SERMON EXPERIENCE: A STUDY ON MOSQUE ATTENDEES' PERCEPTION AND RESONANCE	68
MUSLIM PREACHERS BETWEEN MIGRANT BASED HERITAGE AND POST-MIGRANT VISION – A COMPARATIVE STUDY ON PREACHING SETTINGS AND PRACTICES IN GERMAN MOSQUE COMMUNITIES	68
195 «GOOD» AND «BAD» DIVERSITY - INTERDISCIPLINARY PERSPECTIVES ON MUSLIM LIFE	69
ISLAMIC THEOLOGY AND THE DYNAMICS OF “GOOD” AND “BAD” DIVERSITY	69
“YOU ARE ONE OF THE GOOD ONES” - INTERSECTIONAL PERSPECTIVES ON SCHOOL EXPERIENCES OF YOUNG MUSLIMS.	69
NAVIGATING WITHIN A NORMATIVE CONCEPTION OF DIVERSITY: PERFORMANCE AND STAGING OF MULTIPLE BELONGINGS AS A MEDIUM FOR SOCIAL TRANSFORMATION(S).	69
UNDERSTANDING OF DIVERSITY FROM A PROFESSIONAL POSITION: MUSLIM CHAPLAINS IN HOSPITAL.	70
THE GOOD, THE BAD AND THE JINN: HOW RAQIS NAVIGATE AND NEGOTIATE ISLAMIC PRACTICE, LEGITIMACY AND AUTHORITY	70
196 RELIGION, THE CONTEMPORARY WORLD, AND SOCIAL TRANSFORMATION: WHAT CAN SAID NURSI'S RISALE-I NUR OFFER?	71
FINDING EQUILIBRIUM IN CULTURAL EXPERIMENTATION OF THE EARLY REPUBLIC: PEACEFUL SOCIO-POLITICAL CHANGE IN TURKEY	71
MUHAMMAD ABDUH AND SAID NURSI'S MODELS OF RELIGIOUS EDUCATION IN COMPARATIVE PERSPECTIVE: EPISTEMOLOGICAL ACCOMMODATION VS. EPISTEMOLOGICAL RUPTURE	72
DIVINE LOVE AS THE REASON FOR CREATION IN ISLAM—AN EXPLORATION OF NURSI'S EPISTLES OF LIGHT	72
THE ISLAMIC HERITAGE OF TOLERANCE: SAID NURSI'S VISION	72

197 ISLAM ENCOUNTERED: BETWEEN CONTEXTUALISING TRADITION AND THEOLOGICAL ENDEAVOURS. 73

TITLE: CROSS-CULTURAL SECTARIANISM: HISTORY OF INTRA-RELIGIOUS POLEMICS BETWEEN DEOBAND AND BARELVI IN A SECULAR BRITISH SOCIETY.	73
SPIRITUAL HYBRIDITY: EXPLORING THE SUFIS OF BRITAIN.	73
MIGRANT BASED MOSQUE COMMUNITIES IN GERMANY AS SPACES OF THEOLOGICAL (RE)INTERPRETATION – SOCIO-CULTURAL CONTEXTUAL TRANSFORMATION BETWEEN NEW THEOLOGICAL PATHWAYS AND MIGRANT TRADITION	73
A COMPARATIVE STUDY OF THE CONCEPT OF SHAFĀ‘A (INTERCESSION) IN THE QUR‘AN: PERSPECTIVES OF MU‘TAZILITE AND IMĀMĪ EXEGETES	73
THEOLOGICAL ENDEAVOURS IN ISLAMIC NONVIOLENCE: CONTEXTUALISING QUR‘ANIC INTERPRETATIONS (TAFSĪR)	74

204 SOCIAL CATHOLICISM IN THE SOUTHERN CONE OF LATIN AMERICA IN THE 20TH CENTURY 75

CHILEAN HIERARCHY AND APOSTOLIC NUNCIATURE IN THE 1930 ´S AND 1940 ´S: POLÍTICAL AND RELIGIOUS STRATEGIES IN TIMES OF DANGER	75
JOSEPH CARDIJN, SOCIAL CATHOLICISM IN CHILE AND ARGENTINA AND ANTI-COMMUNISM	75
THE JUVENTUDE OPERÁRIA CATÓLICA (JOC) IN THE AMAZON AND NORTHEASTERN BRAZIL, 1950S-1960S	75
UNIONISM IN THE EPISTOLARY OF THE BISHOP MANUEL LARRAÍN. FROM CATHOLIC UNIONS TO CATHOLIC PARTICIPATION IN UNIONS	76
THE USE OF RELIGIOUS SOCIOLOGY IN THE SERVICE OF PASTORAL PLANNING AND THE OVERCOMING OF UNDERDEVELOPMENT (1952-1966). MANUEL LARRAÍN AND THE KNOWLEDGE OF ‘THE CONCRETE AND AUTHENTIC REALITY OF OUR WORLD’	76
CHILE’S CHRISTIAN DEMOCRATIC PARTY: THE CATHOLIC CHURCH, POWER, AND DEMOCRACY	76
LATIN AMERICAN THEOLOGY AS A BATTLEFIELD: POLITICAL-INTELLECTUAL CONTROVERSIES SURROUNDING LIBERATION THEOLOGY, 1970-1980.	76

21 RELIGION AND NEW CROSS-CULTURAL REALITY: TRANSFORMATIONS AND CHALLENGES 77

CROSS-CULTURAL COMPETENCE IN THE DIALOGUE OF RELIGIONS IN UKRAINE	77
THE ROLE OF THE RELIGIOUS FACTOR IN BUILDING CROSS-CULTURAL COMMUNICATIONS	77
THE CURRENT MEDIA IN PROVIDING RELIGIOUS COMMUNICATION OF CLERGY AND BELIEVING PEOPLE	78
GLOBALISATION AND WOMEN'S LEADERSHIP IN RELIGION: HOW FEMINIST MOVEMENTS CHANGE TRADITIONAL RELIGIONS	78
CROSS-CULTURAL CONFLICT IN THE RELIGIOUS SITUATION IN UKRAINE	78
EXISTENTIAL AND PERSONAL FORMS OF PRESENTATION OF RELIGIOUS FAITH	78
HOLY WAR OR RELIGIOUS SOFT POWER? GEOPOLITICAL DIMENSIONS OF RELIGION IN THE RUSSIAN-UKRAINIAN CONFLICT	78
RELIGIOUS SECURITY AS A COMPONENT OF NATIONAL SECURITY: THE UKRAINIAN CONTEXT	78
RELIGIOUS GOVERNANCE AND INTERCULTURAL DIALOGUE IN SPAIN: A MULTI-LEVEL APPROACH FROM NEW INSTITUTIONALISM	78

DIALOGICAL APPROACH IN MODERN BRITISH ORTHODOXY: METROPOLITANS KALLISTOS WARE AND ANTHONY BLOOM	78
FACING MOUNT KENYA: RESILIENCE HENCE RESURGENCE OF AFRICAN RELIGION AMONG AGİKÜYÜ CHRISTIANS IN KENYA.	78
ISLAMIC MODERATION: PROMOTING TOLERANCE AND COEXISTENCE IN A MULTICULTURAL WORLD	79
FOLLOW THE CHANGE OR INDUCE THE CHANGE? SOME HINTS TO THINK THE PROCESS	79

212 AN INSTANCE OF CULTURAL COLONIALISM?: WESTERN CONVERTS IN NON-WESTERN FAITH TRADITIONS THROUGH A (POST)COLONIAL LENS 80

THE COMMODIFICATION OF NATIVE AMERICAN RELIGION	80
UNROLLING THE MAT: THE COLONIAL LEGACY AND COMMODIFICATION OF YOGA IN THE GLOBAL NORTH	80
SPIRITUAL BIOGRAPHY: BEZHIG MONIAS BIMOSE OMAA AKI: A WHITEMAN ON TURTLE ISLAND	81

215 SEPTUAGINT STUDIES: THE SEPTUAGINT IN CONVERSATION WITH HELLENISTIC GREEK 82

CONTINUITY AND PERSEVERANCE: A PHILOLOGICAL STUDY OF A KEYWORD IN THE GREEK VERSIONS OF SIRACH	82
THE ROOTS OF ΕΠΙΣΤΗΜΗ IN THE SEPTUAGINT AND POSTCLASSICAL GREEK	82
THE CONFUSING TWO FACES OF ΕΥΛΟΓΕΩ/ΕΥΛΟΓΗΤΟΣ FROM THE SEPTUAGINT TO CHURCH FATHERS AND MODERN TRANSLATIONS	83
CROSSING CULTURES. SEMANTIC PATHS OF ΕΥΑΓΓΕΛΙΟΝ AND ΕΥΑΓΓΕΛΙΖΩ, BETWEEN PERSISTENCE AND DISCONTINUITIES	83
DEUT 21:1–9 IN LXX, VULGATE, AND TARGUMIM: DIFFERENT EMPHASES	83
Τὸ Πότος in JUDITH 6:21	83
THE SEMANTICS OF SLAVERY LEXICON IN THE SEPTUAGINT IN THE LIGHT OF ITS HELLENISTIC CONTEXT	83
BEFORE HYPOCRISY: MEANINGS AND SEMANTIC DEVELOPMENTS OF THE TERM Ὑποκριτής	83
THE RICH AND WEALTH IN THE BOOK OF BEN SIRA. ETHICAL CONSIDERATIONS OF A WISE MAN	83
FROM THE PAPYRI TO NEW TESTAMENT GREEK – A BRIEF OVERVIEW OF THE USE OF THE WORDS ΘΑΪΒΩ AND ΘΑΪΨΙΣ IN PETITIONS OF THE PTOLEMAIC EPOCH, PRAYER LANGUAGE OF THE SEPTUAGINT AND NEW TESTAMENT USAGES	83
VARIOUS TYPES OF DELIMITATIONS: THE USE OF THE VERB ΔΙΟΡΙΖΩ WITHIN THE SEPTUAGINT	83
IRONY IN JUDITH	84

227 “BODIES THAT MATTER” (JUDITH BUTLER, 2011). THEOLOGICAL PERSPECTIVES ON PRESENT AND FUTURES OF GENDERED BODIES 85

QUEERING THE NATURAL: ECOSEXUALITY AND PLANETARY BELONGING	85
INVERTING THEOLOGICAL WAY TO THINK ON NATURE. FROM A GENESIS/ CREATION TO THE PROMISED AND IMAGINED. RESURRECTION FUTURE THAT SCOPES THE ENTIRE MATTER AND BEING	85
THE CATEGORY OF THE BODY IN THEOLOGICAL ANTHROPOLOGY IN THE LIGHT OF CONTEMPORARY ECOFEMINIST CRITICISM	85

228 TRANSFORMATIONS OF RELIGIOUS FREEDOM AMID THIRD MILLENNIUM CONSTITUTIONAL CHALLENGES: A NATIONAL AND EUROPEAN PERSPECTIVE	87
ETHICAL-RELIGIOUS FACTORS AND HEALTHCARE TREATMENTS	87
REASONABLE ACCOMMODATION AND PLURALISM: PERSPECTIVES IN ITALIAN CONSTITUTIONAL LAW	88
THE ROLE OF RELIGION IN EUROPEAN UNION PUBLIC ORDER	88
THE TRANSFORMATION OF EUROPE: STILL “UNITED IN DIVERSITY”? RELIGIOUS FREEDOM AND NON-DISCRIMINATION ON GROUNDS OF RELIGION BEFORE THE COURT OF JUSTICE OF THE EUROPEAN UNION	88
CONSCIENTIOUS OBJECTION IN MEDICAL AID IN DYING: LIGHTS AND SHADOWS	88
NEW TECHNOLOGIES AND RELIGIOUS FREEDOM: NEW SCENARIOS OF REASONABLE ACCOMMODATION?	88
241 SIMONE WEIL: ANATHEMA - WRITING FROM THE MARGINS	89
THE OCCITAN GENIUS - SIMONE WEIL'S COUNTER-NARRATIVE TO MODERNITY	89
“EVERY SEPARATION IS A LINK” – READING SIMONE WEIL'S CAHIERS	89
READING FROM A DISTANCE: SIMONE WEIL AND THE OUTSIDER'S PERSPECTIVE	89
POLITICS OF ENERVATION – POETICS OF EXILE: WRITING OUTSIDE THE BOX AND STAYING WITH THE TROUBLE	90
INHABITING ANTIGONE: EXAMINING SIMONE WEIL'S IDENTIFICATION AND USE OF ANTIGONE	90
242 THE DEVELOPMENT OF DOCTRINE AND ETHICS	91
FIDUCIA SUPPLICANS AS A LITMUS TEST FOR DEVELOPMENT?	91
THE CONCEPT OF INTRINSIC EVIL AND THE DEVELOPMENT OF MORAL DOCTRINE	91
DEVELOPMENT OF DOCTRINE AS INTELLIGENT REPETITION: ON THE CHALLENGES OF SAMENESS AND DIFFERENCE	91
CONTRACEPTION, CLIMATE CHANGE AND THE COMMON GOOD	92
SEXUALITY AND SAME-SEX SEX: A MATTER OF MORALITY OR ANTHROPOLOGY?	92
DEVELOPMENT OF HUMAN RIGHTS LANGUAGE BY THE CHURCH	92
TRUTH IN THE DEVELOPMENT OF DOCTRINE	92
GRAMMAR AND FORM OF LIFE: A TENSION FOR DOCTRINAL DEVELOPMENT	92
RECEPTION AS DOCTRINAL DEVELOPMENT: CONTINUITY AND CONTINGENCY	92
THE GENERATIVE ETHICS PARADIGM	92
243 THE QUESTION OF TRUTH AS A CHALLENGE FOR INTERRELIGIOUS HERMENEUTICS	93
THE QUESTION OF TRUTH FROM A PROTESTANT PERSPECTIVE	93
AL-ḤAQQ AND AL-ḤAQĪQA: AN ANALYTICAL AND THEOLOGICAL STUDY OF TRUTH AND REALITY IN ISLAMIC THOUGHT	93
244 QUR'ANIC TRANSLATIONS: TRANSLATING TRANSLATIONS	94
TWO NINETEENTH-CENTURY ITALIAN TRANSLATIONS OF THE QUR'AN AND THEIR READERS. FRANCESCO DE' BARDI (1846) AND VICENZO CALZA (1847)	94
FROM SAVARY (1783) TO PANZERI (1882): TRANSLATING TRANSLATIONS IN POST-UNIFICATION ITALY. A TEXTUAL ANALYSIS.	94
MUHAMMAD ASAD AND HIS FIRST EDITION OF “THE MESSAGE OF THE QUR'AN” (1964): A NEGLECTED PAGE OF A WELL-KNOWN STORY	95

247 RELIGIOUS DIVERSITY IN THE PUBLIC SPHERE (WITH SPECIAL REFERENCE TO EUROPE AND CHINA)	96
SINICIZATION OF RELIGION AND RELIGIOUS DIVERSITY IN CHINA: A PHILOSOPHICAL PERSPECTIVE	96
DIVERSITY AND THE RIGHT TO CHANGE RELIGION	96
FREEDOM OF RELIGION – A BASIC HUMAN RIGHT IN THE POLITICAL AND RELIGIOUS REALITIES IN EUROPE AND CHINA. DISCUSSION OF SOME PROBLEMS	96
LIVED THEOLOGY IN THE CHINESE CONTEXT: A CASE STUDY FROM HONG KONG	97
TRIPARTITE CONTROL OF RELIGION: RECONCEPTUALIZING STATE-RELIGION RELATIONS IN CHINA	97
"WESTERN ESOTERICISM" IN THE PEOPLE'S REPUBLIC OF CHINA	97
MOURNING AND DIGITAL RESURRECTION IN CHINESE CONTEXT (IN DIALOGUE WITH H. SONG)	97
ZIONISMS. INVESTIGATION OF A LIMINAL CONCEPT	97
RELIGIOUS WARS AND GUNBOATS MISSIONARIES: THE HISTORICAL ROOTS OF THE RELIGIOUS DEBATE	97
«LESS NOISE – MORE CONVERSATION»: DAS REFLAB ALS MODELL FÜR ÖFFENTLICHES CHRISTENTUM IN SOCIAL MEDIA	97
248 HISTORICAL APPROACHES TO RELIGIOUS REINVENTION AND SOCIAL CHANGE IN LATE MODERN SOCIETIES.	98
UNDOING THE EMPIRES' BORDERS ONE POOR AT A TIME: CATHOLIC WELFARE ASSOCIATIONS IN THE BORDERLANDS OF THE LATE GERMAN STATE AND HABSBURG AUSTRIA	99
"OUR NEW CONGREGATION." EVANGELICAL-LUTHERAN DEACONESS INSTITUTES ASSUMING EXPERTISE IN MENTAL AND PHYSICAL DISABILITIES IN FINLAND IN THE EARLY 20TH CENTURY	99
CHANGING WOMEN'S ROLE IN POST-IMPERIAL ORTHODOX CONTEXTS IN INTERWAR AND POST-WORLD WAR TWO ROMANIA	99
"RENEWING THE FACE OF THE EARTH" THE GLOBAL WORK OF CATHOLIC LAY WOMEN IN CATHOLIC NGOS (1945-1962).	99
GENDER AND LITURGY: THE TRANSFORMATION OF CATHOLIC LITURGICAL PRAXIS IN THE 20TH CENTURY	99
REINVENTING „ISLAM" IN THE MAKING OF THE MOROCCAN NATION (1800S-1960S)	99
255 COLLABORATIVE SOLUTIONS BETWEEN AL-AZHAR OBSERVATORY FOR COMBATTING EXTREMISM AND THE DOMINICAN INSTITUTE FOR ORIENTAL STUDIES IN EGYPT	100
MUSLIM COMMUNITIES IN EUROPE; COLLABORATION BETWEEN AL-AZHAR OBSERVATORY AND IDEO INSTITUTE	100
HUMAN FRATERNITY DOCUMENT: A GLOBAL CALL FOR PEACE AND COEXISTENCE	100
257 CONFLICTS, EMERGENCY RULES, AND RELIGIOUS MINORITIES	101
DECOLONIZATION EMERGENCY: UKRAINE'S LEGISLATION BANNING THE RUSSIAN ORTHODOX CHURCH AND AFFILIATED RELIGIOUS ORGANIZATIONS	101
MATERIALIZING DIFFERENCE: THE AFFIRMATION OF TWO RIVAL ORTHODOX CHURCH IDENTITIES IN UKRAINE FROM A MATERIAL RELIGIOUS PERSPECTIVE	102
THE WAR, RELIGIOUS FREEDOM AND THE CLASH OF ORTHODOXY IN UKRAINE	102

UKRAINIAN SWING: STATE-CONFESSIONAL POLICY BETWEEN DENOMINATIONALISM AND REPRESSIVE APPROACH	102
OLD AND NEW ANTISEMITISM	102
RELIGIOUS MINORITIES AND THE WAR IN UKRAINE: BETWEEN CONFLICT AND PROSPECTS FOR PEACE	102
FREEDOM OF RELIGION OR BELIEF AND NATIONAL SECURITY: THE IMPACT OF THE RUSSIA-UKRAINE WAR ON LEGAL DISCOURSE IN THE BALTIC STATES	102
SECURITIZATION OF RELIGION: CONTESTED ORTHODOXY IN THE BALTIC STATES	102
INVOKING THE SACRED, ENFORCING THE STATE: EMERGENCY POWERS AND THE LOGIC OF RELIGIOUS EXCLUSION	102
RESTRICTED HOLINESS: NAVIGATING FAITH AND BARRIERS DURING EASTER 2024 IN JERUSALEM	103
258 MODERN TRANSFORMATIONS OF PRAYER	104
'DU, NACHBAR GOTT': SECULAR PRAYER IN RILKE'S STUNDEN-BUCH	104
PRAYER AT THE FAR EDGE OF HUMANITY: FINITUDE, ANXIETY, AND PRAYER IN SCHLEIERMACHER AND KIERKEGAARD	104
ENDURANCE AND ENCOUNTER: REIMAGINING PRAYER IN THE ENDURANCE SPORTS LANDSCAPE	104
SECURING SALVATION, FOSTERING CARE: PRAYER PRACTICE AMONG CATHOLIC MOTHERS IN KERALA, SOUTH INDIA.	105
259 CHRISTIAN HYMNS AS HISTORICAL SOURCE. AFRICAN LITURGICAL MUSIC AND THEIR THEOLOGICAL CONTENT.	106
THEOLOGICAL UNDERPINNINGS IN CHURCH MUSIC IN KENYA	106
CORE CHRISTOLOGICAL AND PNEUMATOLOGICAL THEMES IN HYMNS COMPOSED WITHIN SELECTED CLASSICAL ROHO CHURCHES OF WESTERN KENYA	106
EXPLORING THE PRESERVATION OF KIHAYA CATHOLIC CHURCH HYMNS IN TANZANIA	106
AFRICAN LITURGICAL MUSIC: AN ANALYSIS OF EMERGING TRENDS IN FUNERAL HYMNS	107
AFRICAN RELIGIOSITY, GOD-CONSCIOUSNESS, CULTURE AND WORLDVIEW AS A SOURCE OF AFRICAN HYMNOLOGY AND RICH THEOLOGICAL CONTENT EMBEDDED IN THE AFRICAN INITIATED CHURCHES. A SPECIAL REFERENCE TO THE MUGODHI APSOSTOLIC CHURCH IN ZIMBABWE AND AFRICA.	107
CHRISTIAN FESTIVALS IN SÉGOU (FRENCH WEST AFRICA): THE MISSIONARIES OF AFRICA AND BAMANA MUSIC	107
261 A PROPHET OF THE TIMES: OTTO MAUER'S LEGACY & INFLUENCE IN AUSTRIAN THEOLOGY, AESTHETICS, AND CULTURE	108
OTTO MAUER'S VISION OF THEOLOGY AND THE ARTS	108
ART, CREATION, AND THE TRINITY	108
ART'S CAPACIOUS HORIZON: REFLECTIONS ON OTTO MAUER'S "ART AND CHRISTIANITY"	109
ART, TRUTH, AND WORLD: OTTO MAUER AND MICHEL HENRY	109
THE PROPHETIC VISION AND THE AESTHETIC SEER: THE VIEWER IN OTTO MAUER'S THEOLOGY OF ART	109
OTTO MAUER AND THE GALERIE (NÄCHSTE) ST. STEPHAN: „DEFENDER OF MODERN ART IN THE CASSOCK."	109

“ART TRANSFORMS PEOPLE—IT TRANSFORMS LIFE.” DOM MUSEUM WEIN AS A CENTER FOR ART, CHURCH, AND SOCIETY IN THE TRADITION OF OTTO MAUER	109
262 CULTURAL AND RELIGIOUS CHALLENGES IN EUROPE: A FOCUS ON MUSLIM COMMUNITIES	110
ISLAMIC CULTURAL IDENTITY AND THE PURSUIT OF EUROPEAN INTEGRATION	110
THE ROLE OF THE ALAZHAR OBSERVATORY FOR COMBATING EXTREMISM IN SPREADING AWARENESS AND CRITICAL THINKING.	110
263 PERSISTENCIES. ENDURING PHENOMENA	111
WHEN HUMANITY STARTS TO INSIST TO PERSIST	111
THE ASSUMPTION OF SUFFERING IN GOD AND DIS-CONTINUOUS PERSISTENCE: METAPHYSICAL TENSIONS BETWEEN ENDURANCE AND TRANSFORMATION	111
TRUST EVERLASTING	112
ON THE DIVINE PRESENCE AND RESILIENCE IN THE LIGHT OF MIGRATION: A PATH FORWARD	112
267 MAPPING ECO(THEO)LOGICAL IMAGINARIES. RELIGION AND UTOPIA IN TIMES OF ENVIRONMENTAL TRANSFORMATION.	113
« REVERENCE FOR LIFE - AN ETHICAL UTOPIA? ALBERT SCHWEITZER’S ETHICAL APPROACH AND ITS IMPACT ON ECOLOGICAL TRANSFORMATION »	113
« SOLIDARITY AS A VISION OF FEMINIST ECOTHEOLOGY »	114
« CHRIST THE WORM: DISSIMILAR IMAGES, ECOLOGICAL CRISIS, AND UTOPIAN THEOLOGY? »	114
« REDEMPTION FROM THE STARS – SPACE UTOPIAS AND SOTERIOLOGY »	114
ISLAMIC CONTEMPLATIVE PRACTICES: JOURNEYING TOWARD ULTIMATE PEACE AND PRAISE	114
ESTABLISHING PURE LAND ON EARTH - ECOLOGICAL UTOPIANISM IN CONTEMPORARY TAIWANESE BUDDHISM	114
GEOENGINEERING REVISITED: A REFORMATIONAL CRITIQUE	114
FROM SOVIET KURORTOLOGIIA TO THE UTOPIAN ASPIRATIONS OF RUSSIAN COSMISM: A TYPOLOGICAL REFLECTION ON THE DISCURSIVE CONSTRUCTION OF "NATURE"	114
27 POST-TARIQA SUFISM AND CHALLENGES OF MODERNITY	115
MAJMA-UL-BAHRAIN IN HAZRAT INAYAT KHAN’S ACTIVITIES IN THE WEST (1910-1926)	115
THE VISION OF SPIRITUAL PERFECTION IN SHAYKH FADHLALLA HAERI AND POST-TARIQA SUFISM	115
POST-TARIQA SUFISM IN CONTEMPORARY KAZAKHSTAN: THE CASE STUDY OF JAHRIYYA	116
DIVINE WHISPERS IN WEST AFRICA: UNRAVELING THE ENIGMA OF YAN HAKIKA AND SUFI CLAIMS	116
IN SEARCH OF THE NATURE OF POST-TARIQA SUFISM IN KAZAKHSTAN	116
SPIRITUAL REFRAINS OF SUPPRESSIVE ECHOES: SECULARIZATION, SUFISM, AND MUSIC THERAPY IN TURKEY	116
SUFISM BEYOND ORDERS? THE ROLE OF SUFI TURUQ IN EGYPT’S MAWLID CELEBRATIONS	116
272 RECEIVING SYNODALITY IN GLOBAL CATHOLICISM	117
TOWARDS AN INCLUSIVE AND SYNODAL CATHOLIC COMMUNITY. MOVING BEYOND THE BINARIES IN THE 2024 FINAL DOCUMENT	117

THE SYNODAL PATH IN GERMANY: DID IT ALREADY ANTICIPATE ISSUES OF CHURCH POLITY APPEARING IN THE FINAL DOCUMENT OF THE 2024 SYNOD OF BISHOPS?	117
A REFLECTION ON THE SIN OF RIGIDITY AND SYNODALITY IN THE CHURCH	117
CATHOLIC SOCIAL TEACHING, WOMEN, AND THE SYNOD: REFLECTIONS OF A WOMAN EXPERT	117
SECOND VATICAN'S TRAJECTORIES FOR ECUMENICAL SYNODALITY	118
277 JEHOVAH'S WITNESSES IN EUROPE: NEW DATA, NEW PERSPECTIVES, NEW EXPECTATIONS	119
JWS IN FRANCE AND THE UK: A COMPARISON OF TWO MODELS OF INCLUSION	119
JWS IN FRANCE AND THE UK: THE DATA FROM THE JW-MAP PROJECT	119
ACADEMIC INTERFACE WITH A FAITH COMMUNITY AS A CONTRIBUTION TO INDEPENDENT SCIENTIFIC RESEARCH. THE JW-MAP EXPERIENCE	119
281 GOD AS MYSTERY OF THE WORLD? CONCEPTIONS OF THE WORLD IN HERMENEUTICAL THEOLOGY	120
"GOTTGEHEIMNIS DER WELT" AND "GOTT ALS GEHEIMNIS DER WELT". THE COMPARATIVE ONTOLOGIES OF ERIC PRZYWARA AND EBERHARD JÜNGEL	120
NEGATIVITY AS A FRACTURE WITHIN THE WORLD. THEOLOGICAL AND PHILOSOPHICAL REFLECTIONS IN DISCUSSION WITH EBERHARD JÜNGEL	121
THE "WELTBILD" IN HERMENEUTICAL THEOLOGY	121
LOVE IN THE CONTEXT OF THE BROKENNESS OF THE WORLD – REFLECTIONS ON JÜNGEL'S THEOLOGIA CRUCIFIXI FROM THE INTERSECTIONS OF RACE AND GENDER	121
GOD'S RELATIONSHIP TO THE WORLD - GOD'S SELF-LIMITATION IN EBERHARD JÜNGEL AND JOSEPH BRACKEN	121
THE WORLD OF OBJECTS AND THE OBJECTIFIED WORLD THE MODALIZATION OF FAITH IN THE ENTANGLEMENT OF REALITY	121
A THREAT TO THE WORLD? EBERHARD JÜNGEL'S THEOLOGICAL ANTHROPOLOGY AND THE CONCEPT OF 'THE WORLD' IN LIGHT OF ECOLOGICAL RESPONSIBILITY	121
WHAT DOES IT MEAN THAT WE LIVE IN A SPECIFIED WORLD? HERMENEUTICAL REMARKS ON THE FUNDAMENTAL CRISIS OF THEOLOGY	121
THE WORLD AS PLACE OF GOD'S MYSTERY – CONSIDERATIONS ABOUT A THEOLOGICAL UNDERSTANDING OF THE CONCEPT OF WORLD IN CONVERSATION WITH WILHELM HERRMANN, RUDOLF BULTMANN AND EBERHARD JÜNGEL	121
GOD AS MYSTERY OF THE WORLD? CONCEPTIONS OF THE WORLD IN HERMENEUTICAL THEOLOGY – CLOSING DISCUSSION AND PREVIEW OF THE FUTURE WORK OF THE RESEARCH PANEL	122
290 TRUTH, VIOLENCE, AND KENOSIS. CRITICAL REMARKS STARTING FROM VATTIMO'S PHILOSOPHY OF RELIGION	123
METAPHYSICS AND VIOLENCE. SIDE REFLECTIONS ON VATTIMO'S "A FAREWELL TO TRUTH" AND "OF REALITY"	123
THE VIOLENCE OF FAITH. VATTIMO AND KIERKEGAARD.	123
GIANNI VATTIMO AND THE 'VOIR VENIR' OF RELIGION	123
(RADICAL) TRANSCENDENCE VS. INCARNATION	124
IS WEAK BELIEF REALLY POSSIBLE?	124
THE APOPHATIC EXPERIENCE AND THE OTHER. SOME CRITICAL REMARKS ON VATTIMO'S THOUGHT	124
292 THINKING TOWARD A GLOBAL CATHOLIC INTELLECTUAL NETWORK	125

THE EXPERIENCE OF LATIN AMERICAN INTELLECTUAL NETWORKS THINKING WITH THE CHURCH	125
BUILDING MORE TRULY GLOBAL INTELLECTUAL NETWORKS	125
THE EXPERIENCE OF AFRICAN INTELLECTUAL NETWORKS THINKING WITH THE CHURCH	126
EUROPEAN VIEWS TOWARD GLOBAL NETWORKS	126
FILIPINO & SE ASIAN EXPERIENCE OF GLOBAL SCHOLARLY NETWORKS	126
293 «THE PLACE OF THE OTHER». HISTORY, RELIGION AND SOCIO-CULTURAL TRANSFORMATIONS IN MICHEL DE CERTEAU'S WORK	127
MICHEL DE CERTEAU AND LIBERATION THEOLOGY. BETWEEN ATTRACTION AND CRITICAL DISTANCE	127
FROM THE HISTORY OF MADNESS TO THE MADNESS OF HISTORY. MICHEL DE CERTEAU, THE HISTORIAN'S PLACE AND THE PLACE OF THE OTHER	127
OF CRYSTALLIN CASTLES AND SPIRITUAL JOURNEYS: THE "NON-PLACE" OF DESIRE AND ITS CREATION OF INTERIORITY IN CHRISTIAN MYSTICISM	128
GO BACK TO THE ORIGINS? CRISIS, CONCEALMENTS AND REVIVALS OF RELIGIOUS TRADITION IN MICHEL DE CERTEAU	128
HERMETIC SPACE: THE CASE OF BELLAVISTA SHRINE AND THE CONFLICTIVE CREATIVENESS OF THE CHILEAN PALLOTTINE REGION	128
SPIRITUALITY AND MYSTICISM ON THE MARGINS OF THE INSTITUTION: MICHEL DE CERTEAU ON ST JOHN OF THE CROSS	128
297 HUMANS, ANGELS, AND CYBORGS ABOARD THESEUS'SHIP. METAPHYSICS, MYTHOLOGY, AND MYSTICISM IN TRANS-/POSTHUMANIST PHILOSOPHIES	129
HUMANS, ANGELS, AND CYBORGS ABOARD THESEUS'SHIP. METAPHYSICS, MYTHOLOGY, AND MYSTICISM IN TRANS-/POSTHUMANIST PHILOSOPHIES	129
298 PERSPECTIVES ON PENITENCE – HISTORICAL, LITURGICAL AND PRACTICAL APPROACHES	130
LUTHER ON PENITENCE	130
CONFESSIONS OF ANTHROPOGENIC SIN IN NORDIC CREATION-CARE LITURGIES	130
THE CONFESSION OF SINS AND ITS CULTURAL CONTEXT – A TEST CASE FROM THE CHURCH OF NORWAY	131
THE DAY OF PENANCE AND PRAYER IN THE CHURCH OF NORWAY	131
BUDDHIST AND CHRISTIAN RITUALS FOR JAPANESE WOMEN WHO HAVE EXPERIENCED ABORTION	131
PENITENCE AND SUBSTANCE ADDICTION – A DISCUSSION FROM A MALAGASY PERSPECTIVE	131
31 GENDER EXPRESSION IN THE RASIK TRADITION: TEXTUAL INTERPRETATIONS AND CONTEMPORARY MANIFESTATIONS	132
DEVOTIONAL GENDER MATTERS: FROM FEMININE DEVOTIONAL FIGURE TO MALE OR FEMALE EMBODIED HUMAN	132
GENDER FLUIDITY IN THE DEVOTIONAL POETRY OF SŪRDĀS AND MĪRĀBĀĪ AND IN THE POETIC IMAGINARY OF THE SAKHĪ SAMPRADĀYA	132
CONTEMPORARY "SAKHĪ" OF MADHYA PRADESH AND UTTAR PRADESH	133

313 THE MEANING OF SENSIBILITY, MOVEMENT, AND SPORTS: EMBODIED ENCOUNTERS WITH THE SACRED	134
THE WOUNDED ATHLETE: RICHARD KEARNEY'S CARNAL HERMENEUTICS AND THE HEALING POTENTIAL OF SPORTS	134
'BRINGING TIME AND FATE BACK INTO PLAY': SERRESIAN PERSPECTIVES ON SPORTS	135
ASCETICISM AND VULNERABILITY: TENSIONS AND APPROACHES BETWEEN SPORT AND RELIGION	135
MOUNTAIN ASCENDS: FLOW AND EMBODIED SPIRITUALITIES	135
BODIES OF GLORY: AGAMBEN, SPORT, AND BEING FULLY ALIVE	135
ON RESENTMENT AND THE ROLE OF CHRISTIAN VIRTUES IN ELITE SPORTS	135
HEAVEN ON AIR: THE COLLECTIVE RITUAL OF TELEVISED SPORTS	135
SPORT AS A PATH TO THE DIVINE: LILÍ ÁLVAREZ'S TRANSCENDENTAL PERSPECTIVE	135
320 MARGINALIZATION AND INTOLERANCE AGAINST RELIGIONS - EUROPE AND THE WORLD	136
LEARNING ABOUT ONESELF AND THE OTHER AS CORNERSTONES OF FRUITFUL INTERRELIGIOUS DIALOGUE	136
IS THERE A FUTURE FOR RELIGIOUS FREEDOM IN OUR WORLD? REPORT ON AFRICA	136
SECULARIST VIOLENCE IN MODERN HISTORY	136
321 THE INTERRELIGIOUS DIALOGUE: FROM DEAD ENDS TO A NEW APPROACH	137
ACTIVELY FIGHT HATRED AND RESCUE PERSECUTED: NGO CHRISTIANS IN NEED	137
NARRATIVES IN CULTURE AND RELIGION: TRAINING FOR A SHARED FUTURE	137
INTERFAITH THEOPOETICS FOR FREEDOM OF RELIGION OR BELIEF (FORB)	137
BETWEEN SILENCE AND SPEECH: DOGMATIC THEOLOGY AND THE CONUNDRUM OF ISRAEL	137
323 CRITICAL PRESENTISM: WORKING ON CHURCHES/THEOLOGY/RELIGION AND THE HOLOCAUST IN 2025	138
(RE)WRITING GERMAN 'CHURCH STRUGGLE' HISTORY IN AN AGE OF CHRISTIAN NATIONALISM	138
THE VATICAN'S POSTWAR CLEMENCY CAMPAIGN: NEW DOCUMENTS FROM THE PONTIFICATE OF PIUS XII (1939-1958)	138
TOXIC CHRISTIANITIES: DEUTSCHE CHRISTEN AND WHITE CHRISTIAN NATIONALISM	138
FOSTERING APPROPRIATE RELIGIOUS FEELINGS IN CATHOLIC MAIDSERVANTS IN IMPERIAL GERMANY	138
THE STRANGE CASE OF FATHER WERNER KRETH, DOMVIKAR AND NSDAP MEMBER	138
THE POPE AGAINST NUREMBERG? POSTWAR JUSTICE AND VATICAN AID FOR NAZI WAR CRIMINALS – ARCHIVAL SOURCES AND OPEN RESEARCH QUESTIONS	139
PURIFYING THE VOLK: GERMAN JEWS ON PROTESTANTS AND CHRISTIANITY, 1929–1949	139
RELIGIOUS CHARITABLE WORK IN GERMANY BEFORE AND AFTER 1933: THE CASE OF THE SALVATION ARMY	139
THE "ARYAN" JESUS PUT IN PRAXIS: RELIGIOUS EVERYDAY LIFE IN GERMAN CHRISTIANS PARISHES DURING THE THIRD REICH	139
324 EXPLORING TRANSFORMATION IN HIGHLY RELIGIOUS COMMUNITIES: SOCIOLOGICAL, PSYCHOLOGICAL, AND THEOLOGICAL PERSPECTIVES	140

AN ORGANIZATIONAL PSYCHOLOGICAL VIEW OF CHANGE IN RELIGIOUS ORGANIZATIONS. RELEVANT FACTORS FOR THE WILLINGNESS TO SUPPORT CHANGE AND THE PARTICULAR IMPORTANCE OF TRUST	140
BETWEEN FUNDAMENTALISM AND LIBERALIZATION. CHANGES IN SEXUAL ETHICS IN HIGHLY RELIGIOUS CHRISTIAN COMMUNITIES	140
DIGITALIZATION AS AN INTERNAL AND EXTERNAL FACTOR FOR CHANGE IN HIGHLY RELIGIOUS CHRISTIAN MOVEMENTS	140
SEXUAL ETHICS IN ORTHODOX JEWISH COMMUNITIES: TOWARD A GREATER ACCEPTANCE OF HOMOSEXUALITY ?	140
MOSQUES IN GERMANY BETWEEN MIGRANT CULTURAL HERITAGE AND POSTMIGRANT VISIONS – SOCIOLOGICAL AND THEOLOGICAL DIMENSIONS OF TRANSFORMATION IN MOSQUE COMMUNITIES	141
DIGITAL MEDIUMSHIP: AN ETHNOGRAPHIC STUDY OF THE SPIRIT MEDIUMSHIP ON THE SOCIAL MEDIA PLATFORMS IN CONTEMPORARY IRAN	141
330 ACCESS TO THE DIVINE: HOW SACRED AND EVERYDAY LANGUAGES SHAPE RELIGIOUS AND SOCIAL EMPOWERMENT	142
BETWEEN LATIN AND VERNACULAR: MULTILINGUAL USE OF PSALMS IN THE LOW COUNTRIES (C. 1480-1550)	142
“[GOD] IS MULTILINGUAL”: MULTILINGUALISM IN VERTICAL PRAYERS AMONG CHRISTIANS IN THE NETHERLANDS	142
THE MUSIC OF LANGUAGE: MOLUCCAN BELONGING AMONG THE PROTESTANT DIASPORA	143
BEING INSIDE PRAYER: EXPERIENCING RELIGIOSITY AND ETHNIC/RELIGIOUS BELONGING THROUGH HERITAGE LANGUAGE PRACTICES	143
DIVINITY AND FAMILY LANGUAGE POLICY: A CASE STUDY OF TWO INDIAN ORIGIN FAMILIES IN FINLAND	143
HOTLINE WITH GOD: PERFORMING CHOSENNESS	143
343 INDUCTIVE THEOLOGY	144
METHODOLOGIES OF PERCEPTION: INDUCTIVE THEOLOGY AND ETHNOGRAPHY	144
THE PRAGMATIST ORIENTATION AND THE CATHOLIC IMAGINATION: A PROPOSAL FOR "INDUCTIVE" THEOLOGICAL INQUIRY	144
OPERATIONALIZING CANDLELIGHT? AN APPROACH TO SPIRITUALITY WITHIN THE FRAMEWORK OF ATMOSPHERIC RESEARCH	144
AN INDUCTIVE APPROACH TO THE ENCYCLOPAEDIA OF THEOLOGY: VOICES FROM WESTERN EUROPE	144
35 SCRIPTURE & THEOLOGY 2025: EXPLORING METHODOLOGICAL INTERACTIONS BETWEEN BIBLICAL STUDIES AND SYSTEMATIC THEOLOGY	146
E PLURIBUS UNUM: MINING BIBLICAL THEOLOGY FOR GUIDING PRINCIPLES IN THEOLOGY IN GENERAL	147
ANALYSIS OF THE COMPLEXITY OF THE RELATIONS BETWEEN SCRIPTURE AND SYSTEMATIC THEOLOGY	147
THE GOD OF THE OLD TESTAMENT: THEOLOGICAL INTERPRETATION AS PRACTICED BY WALTER R.L. MOBERLY	147
REDISCOVERING THE WORLD’S STORY: THE ROLE OF BIBLICAL THEOLOGY IN REKINDLING FAITH IN A DYING AGE	147

HOMOOUSIOS AS BIBLICAL HERMENEUTICS	148
THE AUTOPISTIA OF PAUL'S LETTERS TO THE CORINTHIANS	148
HOW TO KNOW GOD? INDICATIONS OF METHOD ON THE RELATIONSHIP BETWEEN THE BIBLE AND THEOLOGY FROM A GREAT UNPUBLISHED BOOK BY ROMANO GUARDINI	148
THEOLOGY 'FROM' SCRIPTURE? THE CHALLENGE BETWEEN SCRIPTURE AND THEOLOGY, ONCE AGAIN	148
HISTORY AND ESCHATOLOGY IN THE IMMANUEL SIGN OF ISAIAH 7:14	148
SEEKING THE TRUTH: A ZEN READING OF THE HOLY SCRIPTURE AND THE SYSTEMATIC THEOLOGY AT THE SERVICE OF THE ANNOUNCEMENT	148
THE REMEMBERED JESUS. REFLECTIONS ON THE RELATIONSHIP BETWEEN EXEGESIS AND SYSTEMATIC THEOLOGY	148
"IN LOVING HIMSELF, HE PREFERRED HIMSELF TO THE THINGS HE MADE" - DIVINE REST AND GOD'S RELATION TO CREATION IN AUGUSTINE'S INTERPRETATION OF GEN. 2:1-3	148
BIBLICAL STUDIES AND SYSTEMATIC THEOLOGY BETWEEN REGULATION AND SELF-REGULATION. EXAMPLES OF THE INTERACTION FROM ECUMENICAL DIALOGUE	148
HOW DO WE TRY TO DESCRIBE AND EXPLAIN ORIGINAL SIN? SYSTEMATIC REVIEW OF THE BIBLIOGRAPHY ON THE PROBLEM OF ORIGINAL SIN	149
MAPPING VULNERABILITIES: A CASE STUDY OF AN EPISTEMIC ETHIC OF CARE BETWEEN BIBLICAL STUDY AND SYSTEMATIC THEOLOGY	149
NARRATIVE ETHICS IN THE OLD TESTAMENT AND ITS RELEVANCE FOR TODAY	149
REDEMPTION AS TRANSFORMATION – RESOURCE FOR SOCIETAL TRANSFORMATIONS. A DRAMATIC-KAIROLOGICAL OUTLINE	149
356 FREEDOM OF RELIGION AND THE SEPARATION OF CHURCH AND STATE IN JAPAN: CHARACTERISTICS AND CHALLENGES	150
STATE AND RELIGION IN JAPAN: HISTORICAL AND SOCIAL CONDITIONS	150
THE DISSOLUTION ORDERS FOR CULTS IN JAPAN AND RELIGIOUS FREEDOM	150
FROM STATE SHINTO TO SECULAR FORCES: RELIGION IN JAPAN'S SELF-DEFENSE FORCES	150
364 PHILOSOPHERS READING THE BIBLE	151
FREEDOM AS EXPERIENCE. THE BOOK OF EXODUS IN CHRISTOPH MENKE'S THEORY OF LIBERATION	151
WITTGENSTEIN READING THE OLD TESTAMENT	151
THE GOD OF RETURN. VATTIMO AND HÖLDERLIN READ THE BIBLE	151
LEVINAS AND THE WEeping PROPHET	152
SADE INVERTING THE BIBLE	152
FERDINAND EBNER'S CRITICAL READING OF THE EPISTLES OF ST PAUL	152
ABOUT PAUL RICŒUR, SYMBOLS AND THE HEBREW BIBLE	152
REVEALED TRUTH OR RATIONAL TRUTH? JOSEPH IBN KASPI AND THE USE OF PHILOSOPHY IN BIBLICAL EXEGESIS	152
369 RACE, CLASS, GENDER AND BEYOND. CHANGEMAKING IN INTERSECTIONAL SOLIDARITY	153
THE RESTLESS EARTH: THE WORKER AND SPIRITUALITIES OF RESISTANCE	153
TRANSFORMING QUEER THEOLOGY	153
BREAD AND PRIDE: QUEERING LABOUR AS THE INTERSECTION OF EVERYTHING	153

‘CONSIDER YOUR OWN CALL’ A THEOLOGICAL CASE FOR SOLIDARITY THROUGH MATERIAL-INTERSECTIONAL ANALYSIS IN THE FACE OF IDENTITY POLITICS AND CLASS REDUCTIONISM	154
EMERGING A DIVINE SOLIDARITY: PROCESS THEOLOGY AS THEOLOGICAL ALTERNATIVE FOR BUILDING GLOBAL SOLIDARITY	154
NOT MY OPPRESSION BUT YOURS BE DONE: INTERSECTIONALITY AS GOSPEL IMPERATIVE	154
THE INTERSECTION OF FAITH AND IDENTITY: QUEER MIGRATION STORIES IN LITHUANIA	154
REMNANT WITNESSING AND GLOBAL SOLIDARITY IN AN AGE OF MASS ATROCITY	154
COMMUNITY ORGANISING: IS IT AN EFFECTIVE TOOL TO BUILD INTERSECTIONAL SOLIDARITY?	154
37 SCRIPTURE & THEOLOGY (2025 AMC-PANEL): ENGAGING FRANCES YOUNG’S "DOCTRINE AND SCRIPTURE IN EARLY CHRISTIANITY"	155
SCRIPTURE & THEOLOGY (2025 AMC-PANEL): ENGAGING FRANCES YOUNG’S "DOCTRINE AND SCRIPTURE IN EARLY CHRISTIANITY"	156
370 BLACK MUSLIMS IN AFRICA: REPRESENTATIONS, ENCOUNTERS AND EXCHANGES	157
THE ROLE OF ENSLAVED MUSLIMS IN THE ISLAMIZATION OF THE SAHEL REGION IN AFRICA IN THE 15TH-16TH CENTURIES.	157
MISSIONARIES OF AFRICA AND ISLAM IN SÉGOU (FRENCH WEST AFRICA) IN THE EARLY 20TH CENTURY. REPRESENTATIONS AND INTERACTIONS.	157
THE MISSIONARY SISTERS OF OUR LADY OF AFRICA AMONG THE MUSLIM POPULATION OF TANZANIA IN THE LONG 20TH CENTURY: ANATOMY OF AN ENCOUNTER.	157
THE IMPLANTATION AND DEVELOPMENT OF ISLAM IN ZIMBABWE. A FOCUS ON THE VAREMBA PEOPLE AS THE FIRST BLACK MOSLEMS IN ZIMBABWE	157
381 FEMINIST THEOLOGIES AND EPISTEMOLOGIES: BETWEEN THEORY AND PRAXIS	158
POLITICS OF DIVINE LOVE: PUNISHMENT, HIERARCHY, AND GENDER WITH JULIAN OF NORWICH	158
QUEERING THEOLOGY THROUGH PARODY	158
TOWARDS SENSUAL PNEUMATOLOGY THROUGH A QUEER LENS	158
383 NEW PERSPECTIVES IN THE RESEARCH ON INTERTEXTUALITY	159
A TYPOLOGY OF PSALM INTERTEXTUALITY IN THE NEW TESTAMENT	159
ORIGEN OF ALEXANDRIA AND INTERTEXTUALITY: A STUDY OF QUOTATION CULTURE THROUGH NETWORK ANALYSIS SOFTWARES	159
GENDERED BIBLICAL METAPHORS AND INTERTEXTUALITY: FROM SOURCE TO TARGET MEANINGS	160
“I HAVE BEEN COMMANDED TO RECITE THE QURAN TO THE ĞINN TONIGHT. WHO AMONG YOU WILL FOLLOW ME?”: TAFĀSĪR AND AḤADĪṬ ON Q46:29	160
COLLECTIONS AND DIGITAL NARRATIVITY	160
DARK AND LIGHT. METAPHORICAL MODELS OF KNOWLEDGE OBLIVION AND MEMORY	160
MAPPING INTERTEXTUALITY RELATED TO SACRED TEXTS IN NEW DIGITAL SPACES AND TIMES: THE UBIQUITY-WP8 ITSERR PROJECT	160
VERBUM EX MACHINA: AN OBJECTIVE MATTER OF FAITH	160
NEWS FROM THE FRONT – CLEMENT OF ALEXANDRIA	160

BEYOND TAGGING? A SEMANTIC CLASSIFICATION OF BIBLICAL REFERENCES IN NONNUS OF PANOPOLIS' POETIC PARAPHRASE 160

385 RELIGIOUS LITERACY: FOSTERING PLURALISM THROUGH A FUNCTIONAL UNDERSTANDING OF THE RELIGIOUS "ALPHABETS" 161

RELIGIOUS ILLITERACY IN COURT RULINGS: AN ANALYSIS OF LANDMARK CASES IN EUROPE 161

CONTESTED BOOKS, CONTESTED HISTORY. RELIGION IN PUBLIC SCHOOLS IN THE UNITED STATES 161

THE PLACE OF RELIGION IN EDUCATION: BETWEEN RIGHTS AND DISCRIMINATION. CASE STUDIES FROM THE ATLAS PROJECT 161

THE NON-STUDY OF RELIGION IN ITALIAN SCHOOLS: IS IT THE CAUSE OF RELIGIOUS ILLITERACY? 162

GENDER AND RELIGIOUS PLIRALISM IN THE WESTERN BALKANS: THE ROLE OF PREACHER`S LANGUAGE 162

392 RELIGION AS "SITUATED KNOWLEDGE" IN SOCIAL TRANSFORMATION 163

IMPLICIT NEGOTIATIONS ON INNOVATION (BI'DAH) AS SITUATED KNOWLEDGE 164
(PRE)-FIGURING FORGIVENESS: THE SOUTH AFRICAN TRC AND THE DIALECTICAL IMAGE IN SOCIAL TRANSFORMATION 164

TRANSFORMATIVE POTENTIAL OF BUDDHIST ECO-ACTIVISM: A CASE STUDY OF TRIRATNA AND TRIRATNA EARTH SANGHA IN BERLIN GERMANY 164

BLENDING TRADITIONS: THE HYBRIDIZATION OF TIBETAN BUDDHISM IN TAIWAN 164

RELIGION AS SITUATED KNOWLEDGE - A RADICAL-DEMOCRATIC ORIENTATION 164

THE STUDY OF RELIGION AS "SITUATED EPISTEMOLOGICS": WHAT THE NEW MATERIALISM AND THE NEW SEMIOTICS CAN TEACH US ABOUT RELIGIOUS LANGUAGE 164

ENTANGLED TASTES: HOW HEALTH AND HALAL DISCOURSES SHAPE EATING PRACTICES IN BERLIN'S ISLAMIC KINDERGARTENS 164

RELIGION AS SITUATED KNOWLEDGE: ON THE GENEALOGY OF THE CONCEPT 164

BLACK METAL IS WAR: HEAVY METAL AS A DECOLONIAL FORCE WITHIN DINÉ/NAVAJO COMMUNITIES 164

READING FROM THIS PLACE? A PERSONAL RECKONING WITH WHITENESS AND BIBLE SCHOLARSHIP 165

RELIGION AS SITUATED KNOWLEDGE IN SOCIAL TRANSFORMATION – CONSIDERING JOHN 4 165

EMERGING FAITH-BASED LGBTQ ACTIVISM IN POST-APARTHEID SOUTH AFRICA:A CASE STUDY OF INCLUSIVE AND AFFIRMING MINISTRIES (IAM) 165

THE POSTCOLONIAL 'METHODIST MINISTER': CONTESTING IDENTITY TRANSFORMATION/S AMONGST METHODIST RELIGIOUS LEADERS IN SOUTH AFRICA 165

KE LEKUNUTUNG LE MODIMO THE OCEAN AS A SACRAMENTAL SPACE 165

EMPOWERING FROM WITHIN: A REFLECTION ON CHURCH WOMEN'S COMMUNITY INITIATIVES IN POVERTY ALLEVIATION IN MALAWI 165

EPISTEMIC LIMITATION AS THEOLOGICAL RESOURCE 165

GOD AND THE GOD TRICK – CHRISTIAN THEOLOGICAL DISCOURSE ON GOD IN THE HORIZON OF SITUATED KNOWLEDGE 165

393 SACRI CANONES AND THEIR DIFFUSION IN THE EUROPEAN CONTEXT: THE INFLUENCE OF THE PRODUCTION AND TRANSMISSION OF NORMATIVE TEXTS IN THE LATE MIDDLE-AGES	166
ARS SCRIBENDI IURIS: THE CANONICAL BOOK PRODUCTION CHAIN IN MEDIEVAL BOLOGNA	166
MATRIMONIUM PUBLICE CONTRAHATUR. THE FORMULATION AND DIFFUSION OF BANNIS BETWEEN THE 12TH AND 13TH CENTURIES.	166
396 THEOLOGICAL ANTHROPOLOGY IN INTERCULTURAL AND INTERRELIGIOUS PERSPECTIVE	167
A SEARCH FOR UNDERLYING PRINCIPLES OF A CHRISTIAN THEOLOGICAL ANTHROPOLOGY IN THE 21ST CENTURY	167
LISTENING AND BEING HEARD AS BASIC ANTHROPOLOGICAL PHENOMENA IN A CHRISTIAN PERSPECTIVE	167
THEOLOGICAL ANTHROPOLOGY IN INTERRELIGIOUS CONTEXT: AN ISLAMIC PERSPECTIVE	167
402 WRESTLING WITH WHITE HABITS. RACE AND RELIGION IN WESTERN NORMS.	168
THE WEIGHT OF GUILT. NAVIGATING WHITE RESPONSES TO ANTI-RACIST EDUCATION (WITHIN PARISHES).	168
RACISM AS A TOPIC OF RELIGIOUS EDUCATION?	168
BOUNDARY MAKING PROCESSES AND LIVED CATHOLICISM IN A POSTSECULAR CULTURE	168
ENCOUNTERING WHITE SPACES: A SPATIAL APPROACH TO CONSTRUCTIONS OF WHITENESS	169
IN WHAT WAYS MIGHT MATERIAL CULTURE IN CATHOLIC PARISHES IN BELGIUM AND AUSTRIA ENGAGE IN BEHAVIORS THAT SUPPORT A FRAMEWORK OF EUROPEAN WHITENESS?	169
409 HELSINKI 1975 AND GLOBAL CATHOLICISM: FIFTY YEARS LATER	170
BRINGING RELIGION IN FROM THE COLD: THE HELSINKI ACCORDS AS A TURNING POINT FOR FOREIGN POLICY'S RELIGIOUS POLITY	170
HELSINKI 1975: RELIGIOUS FREEDOM AND THE GLOBALIZING NETWORKS OF EAST EUROPEAN CATHOLICS WITH A FOCUS ON CATHOLICS IN THE SOVIET REPUBLICS	170
SUFFERING FROM BIPOLARITY? THE HOLY SEE'S COLD WAR DIPLOMACY IN A POST-COLD WAR WORLD	170
HELSINKI AS LOCUS THEOLOGICUS – THE VATICAN AS A DIPLOMATIC ACTOR WITH A THEOLOGICAL EMPHASIS	171
THE CATHOLIC CHURCH, EU REFUGEE POLICIES, AND THE FUTURE OF EUROPEAN INTEGRATION	171
414 CHRISTIAN ANTHROPOLOGY AS THE FOUNDATION OF ETHICS IN POSTMODERN SOCIETIES	172
CHRISTIAN ANTHROPOLOGY AS THE FOUNDATION OF ETHICS IN POSTMODERN SOCIETIES	172
STUDIES ON RELIGION, HEALTH, AND WELL-BEING	172
419 MATERIALITY IN LIVED RELIGIONS: RETHINKING RELIGION AND THEOLOGY	173

UNVEILING VISUALITY AND MATERIALITY OF LIVED RELIGION: PHOTO-ETHNOGRAPHIC ANALYSIS OF ALEVI PLACES OF WORSHIP IN VIENNA	173
MATERIAL DIMENSIONS OF PRAYER. INTRA-RELIGIOUS PLURALISM IN SUNNI AND SHIA TRADITIONS	173
ZION AND ITS ISMS: THE MATERIALITY OF A CONTESTED RELIGIOUS AND POLITICAL SYMBOL	173
A SEMIOTIC ANALYSIS OF JESUS' SANDALS: FROM THE CAROLINGIAN ERA TO CONTEMPORARY WALMART SALES	173
42 WORK IN TRANSFORMATION: RELIGIOUS IMPRINTS	174
HOW THE SACRAMENT OF MARRIAGE TRANSFORMS THE DIACONATE AND THE WORK OF DEACONS	174
IGNATIAN SPIRITUALITY AND CHAPLAINCY IN HOSPITALS	174
BUILDING A NEW ETHIC OF LABOUR. ASPECTS OF ALTERNATIVE SPIRITUALITY CENTERED ON HEALING IN POST-COMMUNIST ROMANIA	174
HOW TO GIVE MEANING TO WORK? IN HONOR OF P. TEILHARD DE CHARDIN AT THE 50TH ANNIVERSARY OF HIS DEATH	174
DIALOGUE, SUSTAINABILITY, AND TEACHING: A HOLISTIC PERSPECTIVE FOR SOCIETAL TRANSFORMATIO	175
EMERGING FAITH-BASED LGBTQ ACTIVISM IN POST-APARTHEID SOUTH AFRICA: A CASE STUDY OF INCLUSIVE AND AFFIRMING MINISTRIES (IAM)	175
423 DIPLOMATIC AND RELIGIOUS RELATIONS: RUSSIAN ORTHODOX CHURCH AND NORTHERN CHINA.	176
DIVINE SOVEREIGNTY AND IMPERIAL AUTHORITY: RELIGIOUS AND POLITICAL DISCOURSES IN EARLY SINO-RUSSIAN RELATIONS	176
RUSSIAN AND/OR ORTHODOX: UNTWINING POLITICS, CULTURE, AND FAITH IN NORTHEAST CHINA	176
A TALE OF TWO MISSIONS: CONFLICTS BETWEEN RUSSIAN ORTHODOX CLERGYMEN AND RUSSIAN IMPERIAL DIPLOMATS IN CHINA, 1900S-1910S	176
426 SPIRITUALITY IN TRANSFORMATION	177
SPIRITUALITY AND SCIENTIFIC THINKING /KNOWLEDGE	177
EXPERIENCES OF RESONANCE	177
DARK GREEN RELIGIONS AND THE RE-ENCHANTMENT OF THE WORLD: INVESTIGATING NEW ENVIRONMENTAL SPIRITUALITIES	177
INTERRUPTION AND SYNODALITY: ON THE RELATION BETWEEN SPIRITUALITY AND ORGANISATION IN TIMES OF SYSTEMIC DISASTER	177
SPIRITUAL TOURISM. THE CALL OF SILENCE AND PRAYER	178
TESTING THE SPIRIT(S) IN MODERN ART: TRINITARIAN MODALITIES & THE VISUAL PNEUMATOLOGY OF WASSILY KANDINSKY	178
439 LEGAL LITURGIES: LAW, RELIGION, AND RITUAL	179
LITURGY WITHOUT THE ORDAINED? A COMPARATIVE-THEOLOGICAL REFLECTION ON FORMALLY DESIGNATED LITURGICAL LEADERSHIP AND ITS ALTERNATIVES IN CHRISTIAN AND LEGAL CONTEXTS	179
DISCOVERING COMMON GROUND OF LAW AND RELIGION IN LITURGICAL ACTION	179
440 TECHNOLOGY AND THE TRANSFORMATION OF SCHOLARSHIP: SOFTWARE AND TOOLS FOR THE STUDY OF RELIGIONS (Sponsored by ITSERR - Italian Strengthening of the ESFRI RI RESILIENCE)	180

SUPPORTING RESEARCH, MANAGING PROJECTS, BUILDING RESEARCH	
INFRASTRUCTURES: LOOKING AHEAD	181
NEW DEVELOPMENTS AND RESEARCH LIMITATIONS IN THE SEMANTIC ANALYSIS OF PRE-MODERN SLAVIC TEXTS: THE CASE OF THE SYMBOL OF FAITH	181
W.H. MILL'S SANSKRIT TRANSLATION OF THE NICENE-CONSTANTINOPOLITAN SYMBOL: THE APPLICATION OF LLM TO THE CONSTRUCTION OF A DATASET OF SANSKRIT TEXTS AND THE FIRST RESULTS OF THE COMPARISON WITH SOME KEY TERMS FROM THE SANSKRIT CREED	181
LANGUAGE MODELS FOR EXTRACTING AND MAPPING THE SYMBOLUM IN ARABIC CORPORA	181
SENTENCE RETRIEVAL OF LATIN AND GREEK RELIGIOUS TEXTS, THE CASE OF THE NICENE-CONSTANTINOPOLITAN CREED	181
GUIDELINES AND INNOVATIONS FOR DIGITIZING MAGICO-RELIGIOUS ARTIFACTS	182
REVERINO: REGESTA GENERATION VERSUS LATIN SUMMARIZATION	182
EXPLORING DIGITAL HUMANITIES PERSPECTIVES: AN EMPIRICAL INVESTIGATION OF MARTYRDOM AND RELIGIOUS VIOLENCE THROUGH DIGITAL ARCHIVES OF ATTACKS ON PLACES OF WORSHIP IN SOUTH ASIA (1982-2022)	182
DIGITAL INTERFACES FOR THE INTERTEXTUALITY OF SACRED TEXTS	182
GROUNDING LARGE LANGUAGE MODELS IN AUTHORITATIVE ISLAMIC TEXTS: EVALUATIVE STRATEGIES USING SAHIH AL-BUKHARI	182
EXPLORING TRANSFORMER-BASED MODELS FOR THEMATIC CLASSIFICATION OF HADITH TEXTS IN LOW-RESOURCE LANGUAGES	182
OPERATIONALIZING DIGITAL LITERACY FOR THE STUDY OF RELIGION: AN EMPIRICAL CASE STUDY AT THE KU LEUVEN FACULTY OF THEOLOGY AND RELIGIOUS STUDIES	182
A JESUIT A DAY KEEPS THE DEVIL AWAY. TEXTS AND CONTEXTS IN JAN POSZAKOWSKI'S JESUIT CALENDAR	182
EXPLORATION OF RELIGIOUS COMMUNITIES IN THE USA THROUGH DIGITAL AND TRADITIONAL PLATFORMS	182

441 GLOBAL PERSPECTIVES ON ABRAHAM KUYPER AND PUBLIC THEOLOGY **183**

CHRIST'S SUFFERING AND KUYPER'S SPHERE SOVEREIGNTY: A FRAMEWORK FOR CHRISTIAN INFLUENCE IN INDONESIA	183
ABRAHAM KUYPER'S SEMINAL CONCEPTS SHAPING PUBLIC THEOLOGY: FRUITFUL YET INCHOATE.	183
KUYPER AND PUBLIC LITURGICAL THEOLOGY IN INDONESIA	183
A CRITICAL EXAMINATION OF THE FIRST PRINCIPLE OF PANCASILA FROM THE PERSPECTIVE OF ABRAHAM KUYPER'S CONCEPT OF PRINCIPLED PLURALISM	183

443 FREEDOM OF RELIGION OR BELIEF AND POLITICAL CHANGE IN EUROPE AND BEYOND **184**

POLITICAL SHIFTS AND RELIGIOUS DEBATES IN THE UK: NAVIGATING CHANGE IN A POST-BREXIT ERA	184
FRENCH-STYLE LAÏCITÉ: STATE PRINCIPLE OR PRESIDENTIAL VISION?	185
THE EUROPEAN COURT OF JUSTICE AND RELIGION: ACHIEVEMENTS AND OPEN QUESTIONS IN THE EU LEGAL LANDSCAPE	185
RELIGIOUS RHETORIC IN RECENT U.S. PRESIDENTIAL CAMPAIGNS	185

444 COLLAPSES, CRISES, AND (DE)LEGITIMATION OF POWER. PROPHECY AND PROPHETISM IN THE HISTORY OF JUDAISM, CHRISTIANITY, AND ISLAM.	186
THE FIGURE OF THE SHEPHERD BETWEEN PROPHECY AND ESCHATOLOGY IN GREGORY THE GREAT'S HOMILIES TO EZEKIEL. RESEARCH PERSPECTIVES.	186
THE FALL OF THE ISLAMIC UMMA: THE SALVIFIC ROLE OF THE PROPHET IN MUḤAMMAD AL-ĠAZĀLĪ (1917–1996)	187
REFRAMING THE END: BALANCING ESCHATOLOGY AND POLITICAL REALITY IN EARLY FATIMID RULE	187
A SNOWBALL IN EGYPT: THE 'URABI REVOLT'S APOCALYPTIC NARRATIVE	187
DEFENDING THE OTTOMAN CALIPHATE IN TIMES OF DISTRESS: THE CASE OF ḤASSAN ḤUSNĪ AL-ṬUWAYRĀNĪ (1850-1897)	187
PROPHETIC INSIGHT IN THE PSYCHOLOGICAL SYSTEM OF IBN AL-SĪD AL-BAṬĀLYAWSĪ	187
THE FALL OF JERUSALEM (70 CE) IN THE BABYLONIAN TALMUD. HISTORICAL AND THEOLOGICAL PERSPECTIVES	187
STRAIGHT FROM THE DONKEY'S MOUTH: ANIMALS AND (THE END OF) PROPHECY	187
THE TRAUMA IMAGINATION: THE "WOMAN IN LABOR" BETWEEN PROPHECIES AND VISIONS	187
"RETROSPECTIVE" PROPHECY AND THE HISTORICIZATION OF THE FRENCH WARS OF RELIGION	187
445 PRISON AS 'LOCUS THEOLOGICUS': CONTEXTS, PRACTICES, THEOLOGICAL INSIGHTS	188
THEOLOGY, THEOLOGICAL TOPOLOGY AND PRISON	188
EXPERIENCES OF THE OBSERVATION AND (THEOLOGICAL) INVOLVEMENT WITHIN THE REALITY OF A PENITENTIARY FACILITY	188
CHALLENGES FOR THEOLOGICAL RESEARCH FROM CONTEXTS	188
HERMENEUTICS, CONFLICT OF NARRATIVES AND DETENTION	189
447 NEGATIVE NATURAL THEOLOGY: GOD AND THE LIMITS OF REASON	190
NEGATIVE NATURAL THEOLOGY: GOD AND THE LIMITS OF REASON	190
448 TRINITY AND THE BODY: A SYSTEMATIC-PRAXEOLOGICAL APPROACH	191
KENOSIS AND KINESIS: TRINITARIAN PERICHORETIC DANCE OF AN ETERNALLY EROTIC AND AGAPEIC LOVE	191
TRINITARIAN UNFOLDING OF BEING AND THE VALUE OF CORPOREALITY IN EDITH STEIN: ANTHROPOLOGICAL CONTRIBUTIONS	192
OF EARTH: A FULLY EMBODIED SPIRITUALITY	192
THE HUMAN DIMENSION IN RAIMON PANIKKAR'S COSMOTHEANDRIC VISION: A TRINITARIAN EXPERIENCE OF THE BODY	192
PALESTINIAN LIBERATION THEOLOGY IN THE CONTEXT OF GAZA: "GOD UNDER THE RUBBLE"	192
PNEUMATOLOGY: THE HOLY SPIRIT AND THE FLOURISHING OF CREATION	192
COLLECTIVE ETHICS AS AN IMAGO TRINITATIS	192
THE VIRGIN MOTHER: THE POLITICS OF MARY'S BODY WITH FOUCAULT'S HISTORY OF SEXUALITY	192
UNITED IN THE TRINITY, RESURRECTED IN THE BODY: THE TREATMENT, REPRESENTATION, AND VENERATION OF THE HUMAN BODY AFTER DEATH	192

THE BODY AND THE TRINITY: ANTI-TRAGEDY AND POLITICAL SPIRITUALITY IN VLADIMIR KOROLENKO'S THE DREAM OF MAKAR	192
TRINITY AND POLITICS: THE RECEPTION OF JOHN ZIZIOULAS' TRINITARIAN THEOLOGY IN CONTEMPORARY ORTHODOX POLITICAL THEOLOGIES	193
A POSSIBLE THREAT TO THE TRINITY: CONSEQUENCES OF REDEMPTIVE HUMAN SUFFERING EMERGING FROM DEVOTIONAL PRACTICES	193
FETISHIZING THE TRINITY: A FEMINIST READING OF THE SACRAMENT-FETISH DIVIDE	193
E. STEIN'S TRINITARIAN ANTHROPOLOGY	193
449 THE TRANSFORMING POWER OF THE HOLY SPIRIT	194
THE TRANSFORMING DYNAMISM OF THE HOLY SPIRIT IN ESCHATOLOGY	194
HOPE DOES NOT CONFOUND: THE DIVINIZING CHARITY OF THE HOLY SPIRIT	194
HOLY SPIRIT, VIRTUES, AND COMMUNITY: A DOMINICAN CASE STUDY	194
THE ROLE OF THE HOLY SPIRIT IN HUMAN ACTION AND IN THE TRANSFORMATION OF THE WORLD, ACCORDING TO THE THEOLOGY OF S. BULGAKOV	194
THE HOLY SPIRIT AND DIVINE WISDOM	194
TRANSFORMING POWER IN A TIME OF RUPTURE: HILDEGARD OF BINGEN AND A PNEUMATOLOGICAL-BASED SPIRITUALITY	195
45 (RE)AFFIRMING DEATH: MATERIAL AND IMMATERIAL APPROACHES TO DEATH AND DYING	196
THE FUNERAL OF THE BASILEUS IN 9TH AND 10TH CENTURY. RITUAL HANDLING OF THE CORPSE AND MATERIAL CULTURE OF DEATH	196
SELF-DETERMINATION AND ALGORITHMIC AUTHORITY: CAN AI RESHAPE END-OF-LIFE DECISION-MAKING?	197
OBSERVING CORPSES. WHEN THANATOURISM MEETS RELIGIOUS HERITAGE	197
THE PHILOSOPHER, THE DEATH	197
NARRATIVE RE-INTERPRETATION OF DEATH - A CASE STUDY OF FALCO TARASSACO	197
WHO IS THE DEAD: THE BODY OR THE SPIRIT? THE MESSAGES TO THE DEAD AND THROUGH THE DEAD MAINLY IN ANCIENT CULTURES	197
THE "A" WORD. ABORTION, CATHOLIC CHURCH AND IL GIARDINO DEGLI ANGELI PROJECT. AN ITALIAN CASE STUDY.	197
NAVIGATING THE AFTERLIFE: THE PREPARATION OF THE DECEASED FOR INTEGRATION INTO THE TOPOGRAPHY OF THE OTHERWORLD IN SOUTHEASTERN AND EASTERN EUROPE	197
TO DIE OR NOT TO DIE: HOW AI-RELATED NEW RELIGIOUS MOVEMENTS ADDRESS THIS DILEMMA	197
FROM BIOLOGICAL TO SYMBOLIC DEATH: THE END OF THE ITALIAN COMMUNIST PARTY	197
SKULLS & BONES. ART, OCCULTURE, SPIRITUALITY AND DEATH	198
IN THE EXISTENTIAL DIMENSION OF RELIGIONS, LOVE WINS THE ONTOLOGICAL BATTLE OF MIRACLE AND DEATH	198
EROS AND DEATH: ROMANTIC STATUES ON EUROPEAN GRAVEYARDS	198
POST-SOVIET NECROPOLITICS: RE-THINKING GIORGIO AGAMBEN'S "BARE LIFE" THROUGH THE PRISM OF RUSSIAN COSMISM	198
IMMORTALITY, ARS MORIENDI, AND LIVING WELL: A THEOLOGICAL CRITIQUE OF LIFE EXTENSION TECHNOLOGIES AND THE ART OF DYING	198

450 CHRISTIAN IMAGINATIONS OF THE RELIGIOUS OTHER: A HISTORY OF RELIGIONIZATION	199
CHRISTIAN IMAGINATIONS OF THE RELIGIOUS OTHER: A HISTORY OF RELIGIONIZATION	199
451 MUSLIM AND CATHOLIC EXPERIENCES OF NATIONAL BELONGING IN FRANCE: RETHINKING BOUNDARIES, INEQUITIES, AND FAITH IN THE REPUBLIC	200
MUSLIM AND CATHOLIC EXPERIENCES OF NATIONAL BELONGING IN FRANCE: RETHINKING BOUNDARIES, INEQUITIES, AND FAITH IN THE REPUBLIC	200
458 RELIGION AND TRANSFORMATION IN AFRICA: A MULTIFACETED PERSPECTIVE	201
WHAT WAS AND WHAT IS, AFRICAN INDIGENOUS VALUES, SYSTEMS AND STRUCTURES VERSUS CHRISTIANITY	201
AFRICAN INITIATED CHRISTIANITY AND SOCIAL TRANSFORMATION IN AFRICA: AN EXAMINATION OF SELECTED CHURCHES	201
INTERRELIGIOUS DIALOGUE FOR PEACEBUILDING AND SOCIAL COHESION: A CASE STUDY OF THE COAST INTERFAITH COUNCIL OF CLERICS IN MOMBASA COUNTY, KENYA	201
PENTECOSTAL CHARISMATIC INFLUENCE AND IMPACT IN SOCIO-ECONOMIC TRANSFORMATION AND NATION BUILDING: SPECIAL REFERENCE TO UNITED FAMILY CHURCH INTERNATIONAL (UFCU) OF PROPHET EMMANUEL MAKANDIWA IN ZIMBABWE	202
ZIMBABWE CHRISTIAN WOMEN'S EXPERIENCE OF LEADERSHIP IN THE CHURCH	202
EXAMINING THE ROLE OF RELIGION IN SOCIO-ECONOMIC DEVELOPMENT	202
A (... N EDUCATIONAL) REFLECTION ON CHRISTIAN (SOCIAL) ETHICS AS A CATALYST OF SOCIAL TRANSFORMATION	202
VEREAD: BRIDGING CULTURES AND FAITHS THROUGH VIRTUAL EXCHANGES IN EU-AFRICA RELIGIOUS DIALOGUE	202
467 ENTER-EXIT: EXPLORING THE SOCIAL AND LEGAL FRAMEWORKS OF RELIGIOUS TRANSITIONS	203
ONCE CATHOLIC, ALWAYS CATHOLIC OR UNUM BAPTISATUM SEMPER BAPTISATUM: ERASURE FROM THE CHURCH BOOKS AND POTENTIAL DEMANDS OF GDPR	203
APOSTASY AND RELIGIOUS CONVERSIONS IN THE DIGITAL AGE SOCIAL IMPLICATIONS AND LEGAL CHALLENGES IN AN INTERCONNECTED WORLD	203
RELIGIOUS CONVERSION IN THE INTERNATIONAL PROTECTION: A NEW TEST FOR NEGATIVE RELIGIOUS FREEDOM?	203
THE LIMITS OF TESTAMENTARY FREEDOM: RELIGIOUS CONVERSION AND PRIVATE AUTONOMY	204
CHANGING RELIGION AND CHILDREN'S RIGHTS	204
469 PUTTING "SACRED ECOLOGIES" INTO PRACTICE. CONCRETE EXAMPLES OF RELIGIOUS INVOLVEMENT IN PROMOTING ENVIRONMENTAL SUSTAINABILITY	205
THE "LAUDATO SI' MOVEMENT". A MODEL OF CONCRETE IMPLEMENTATION OF THE PAPAL MAGISTERIUM	205

RELIGIOUS PATHWAYS BETWEEN LAW AND ENVIRONMENTAL SUSTAINABILITY. THE ITALIAN CASE	206
RELIGIOUS CULTURAL HERITAGE AND ABANDONED SACRED PLACES: PROSPECTS FOR REUSE COMPATIBLE WITH A CIRCULAR ECONOMY AND SUSTAINABLE DEVELOPMENT	206
“TO BREATHE, TO BE”. ENVIRONMENTAL ECUMENISM AND GREEN THEOLOGY IN BARTHOLOMEW I: PATHWAYS AND INITIATIVES”	206
ENVIRONMENT AND SUSTAINABILITY IN MUSLIM-CHRISTIAN DIALOGUE IN THE CONTEXT OF UNEP’S FAITH FOR EARTH 2023 INITIATIVE	206
THE PILGRIMAGE TO MECCA: GOOD PRACTICES FOR AN ECO-FRIENDLY HAJJ	206
A SUSTAINABLE WORLD. ENVIRONMENTAL PROTECTION IN JEWISH TRADITION	206
TIMES OF CRISIS, TIMES OF CHANGE: IS ENVIRONMENTAL SUSTAINABILITY EVEN POSSIBLE? AN ANALYSIS OF THE NATURAL CAPITAL FROM AGENDA 2030 TO THE DYNAMICS OF SUSTAINABILITY	206
“I AM THE VINE, YOU ARE THE BRANCHES” (JN 15:5): THE “SYNODAL” ECOLOGY OF THE DICASTERY FOR PROMOTING INTEGRAL HUMAN DEVELOPMENT AT THE HOLY SEE.	206
RELIGIOUS CORPORATIONS AND ENVIRONMENTAL SUSTAINABILITY AFTER THE THIRD SECTOR REFORM: THE CONTRIBUTION OF RELIGIOUS ETS TO GREEN RELIGIOUS TOURISM AND RENEWABLE ENERGY COMMUNITIES	207
ISLAMIC PIETY, ENTREPRENEURSHIP AND ECO-CITIZEN COMMITMENTS	207
RELIGIOUS FREEDOM AND INDIGENOUS PEOPLES: RELIGIOUS BELIEFS AS AN INSTRUMENT OF TERRITORIAL PROTECTION	207
470 CONSPIRACY THEORIES AS DISCURSIVE PRACTICES OF RACISM AND ANTICOLONIALISM	208
MISSIONARIES, VAMPIRES, WITCHES: CONSPIRACY THEORIES AND SPIRITUAL ACTIONS IN THE COLONIAL SITUATION IN SUB-SAHARAN AFRICA	208
JESUITS, PROTESTANTS, AND THE US GOOD NEIGHBOR POLICY DURING THE YEARS OF “LA VIOLENCIA” IN COLOMBIA (1948-1958)	208
ANTI-CONCILIAR CULTURES BETWEEN RADICALIZATION AND THE QUEST FOR IDENTITY IN POSTMODERN SOCIETY	208
FROM VATICAN II TO TRUMP’S USA: RACIST DISCOURSE IN THE ULTRA-CONSERVATIVE CATHOLIC NARRATIVE	209
A CASE STUDY OF THE EURABIA CONSPIRACY THEORY AND ANTI-MUSLIM DISCOURSE ON RADICAL TELEGRAM GROUPS	209
MEXICAN CATHOLIC TRADITIONALISTS, ITALIAN NEO-FASCISTS AND EGYPTIAN DIPLOMACY: CONSPIRACY THEORIES AT VATICAN II. THE TRANSNATIONAL NETWORKS BEHIND IL COMLOTTO CONTRO LA CHIESA	209
472 ESOTERICISM AND OCCULT SCIENCES IN ISLAMIC THOUGHT: THEOLOGIANS, EXEGETES, PHILOSOPHERS AND MYSTICS COMPARED	210
“MASTERS, PUPILS, AND ESOTERICISM IN THE AL-RISĀLA AL-JĀMI‘A”	210
“THE COMMENTARY ON THE PROTECTIVE SURAS (AL-MU‘AWWIDATĀNI) BY IBN QAYYIM AL-JAWZIYYA (D. 1350)”	210
“DIVINATIONS AND ORACLES IN THE WORK OF IBN ẒAFAR AL-ṢIQLĪ (1104-1170 CA.)”	211
“JALĀL AL-DĪN AL-SUYŪTĪ THE ESOTERICIST”	211
“THE ACCUSATION OF SORCERY AGAINST MUḤAMMAD (PBUH) IN EARLY ISLAM: REFLECTIONS ON PROPHETIC AUTHORITY AND OCCULT SCIENCES IN KITĀB ‘UYŪN AL-MAJĀLIS”	211

“AVICENNA’S PSEUDEPIGRAPHIC WORKS ON THE OCCULT SCIENCES IN PERSIANATE CONTEXT”	211
“IN THE SIRR (SECRET-CORE) OF THE LETTERS: THE SPIRITUAL INTERPRETATION OF THE QUR’ĀN’S ISOLATED LETTERS IN THE LAṬĀ’IF AL-IŠĀRĀT (THE SUBTLE ALLUSIONS) OF ABŪ L-QĀSIM AL-QUŠAYRĪ.	211
473 THEOLOGY ON THE BORDER. THE MEDITERRANEAN, MINORITY IDENTITY AND MIGRATION	212
THEOLOGY ON THE BORDER. THE MEDITERRANEAN, MINORITY IDENTITY AND MIGRATION	212
478 SCRIPTURAL REASONING ON TRANSFORMATION: CHRISTIAN AND MUSLIM PERSPECTIVES	213
ISLAMIC SCRIPTURAL TEXTS ON INDIVIDUAL TRANSFORMATION	213
CHRISTIAN SCRIPTURAL TEXTS ON INDIVIDUAL TRANSFORMATION	213
CHRISTIAN SCRIPTURAL TEXTS ON SOCIETAL TRANSFORMATION	213
ISLAMIC SCRIPTURAL TEXTS ON SOCIETAL TRANSFORMATION	214
479 FAITH, REVELATION AND INTUITION IN SOCIAL SCIENCES PERSPECTIVE	215
“REVELATION AND INTUITION IN SELECTED MUSLIMS AND CHRISTIAN TEXTS”	215
“WHAT THE CONCEPTS OF HABITUS AND HABITUDE CAN TEACH US ON INTUITION AND REVELATION?”	215
IS RELIGIOUS EXPERIENCE EPISTEMOLOGICALLY RELIABLE? AN EMBODIED COGNITIVE APPROACH	215
RELIGION, BETWEEN FAITH AND PUBLIC SPACE; SACRAMENTAL FLUIDITY OR ACCELERATED SECULARIZATION?	216
480 ON THE INFLUENCE OF CATHOLIC MONASTERIES IN THE EUROPEAN RURAL AREA	217
FROM MONASTIC WILDERNESS TO RURAL HEARTLANDS: PRESERVING SPIRITUAL AND CULTURAL LEGACIES	217
GUARDIANS OF FAITH, CULTURE AND SUSTAINABILITY: THE ROLE OF CATHOLIC MONASTERIES THROUGH THE AGES	217
RELIGIOUS AND COLONIAL INFLUENCES ON EDUCATIONAL ARCHITECTURE IN LAHORE (1849-1947): A CASE STUDY	218
481 LOVE IN RELIGION: TOWARDS AN ECO-LOVE-THEOLOGY	219
OUTLINES OF AN ECO-LOVE-THEOLOGY	219
ISLAMIC FINANCE, LOVE OF GOD AND A GREEN ECONOMY	219
TOWARDS A PRIESTLY ECOLOGY IN LOVING THE PLANET	219
ECO-THEOLOGY, NEIGHBOUR-LOVE, AND SUSTAINABLE DEVELOPMENT GOALS	219
482 ECCLESIAL ORDER(S) FOR THE THIRD MILLENNIUM	220
EVALUATING FRANCIS’S GLOBAL TURN	220
FROM COERCION TO CONSENT: REALIGNING CANON 1395 § 3 CIC/83	220
SHAPES OF AUTHORITY IN A SYNODAL CHURCH: INVERTED PYRAMID AND POLYHEDRON	220
WHEN CATHOLIC SOCIAL TEACHING REACHES FOR THE STARS - ON THE MORALITY OF PRIVATE PROPERTY IN OUTER SPACE	221

UBI SOCIETAS, IBI IUS? AMORIS LAETITA, FIDUCIA SUPPLICANS AND THE PASTORAL TURN IN CANON LAW	221
CHRISTIAN ANARCHY AND ECCLESIAL ORDER(S): CATHOLIC AUTHORITY IN THE THIRD MILLENNIUM	221
CAN THERE BE „RECHTSKIRCHLICHKEIT“? REFLECTIONS ON THE INTEGRATION OF CONTEMPORARY LEGAL PRINCIPLES IN CANON LAW	221
ECCLESIAL VISION BEHIND DIGNITATIS HUMANAЕ: 60 YEARS LATER	221
483 WEST AFRICAN ISLAMIC THEOLOGY: DISCOURSES AND DEVELOPMENTS TO THE EARLY 20TH CENTURY	222
EMULATION FOR REALISATION: RECLAIMING ISLAMIC THEOLOGY THROUGH ASH‘ARĪ-SUFI SYNTHESIS IN WEST AFRICA	222
THE SCIENCE OF SUPERSTITION: DEBATING SORCERY AND COSMOLOGY IN ISLAMIC WEST AFRICA	222
THE TIJANIYYA AND THE POLITICS OF SOULCRAFT IN 19TH AND 20TH CENTURY WEST AFRICA	223
INK, COGNIZANCE, AND THE LIMITS OF ONTO-EPISTEMOLOGY: RETHINKING THE AKBARIAN FRAMEWORK THROUGH THE THOUGHT OF SHAYKH IBRĀHĪM NIASSE	223
MOST LEARNED OF THE SCHOLARS OF HER TIME: GHADĪJA BINT AL-‘ĀQIL (D. CA. 1835) AND THE SANUSIYAN INTERTEXTUALITY OF THE SENEGAL RIVER BASIN	223
484 JEWISH CHRISTIAN RELATIONS: CONFLICTS, EXCHANGES, CHALLENGE AND DIALOGUES	224
JUDAIC ATTITUDE TO NON-JEWS	224
UNWANTED CHILDREN OF VATICAN II? WESTERNERS, LIBERATION THEOLOGIES, AND THE ISRAELO-PALESTINIAN CONFLICT (1960S-2024)	224
“FREEDOM OF RELIGION, CONSCIENCE, EDUCATION, AND CULTURE”: THE STATE OF ISRAEL AND THE CHRISTIAN COMMUNITIES IN ITS TERRITORY (1948-1950)	224
JEWISH-CHRISTIAN DIALOGUE CONSIDERING NEW THEOLOGICAL CHALLENGES: SUSTAINABILITY AND NEW-TECHNOLOGY	224
THE VISION OF THE SHOAH BY ANALYSING PIUS XII'S PUBLIC SPEECHES AFTER THE SECOND WORLD WAR (1945-1958)	225
WHY ISRAEL MATTERS: BIBLICAL AND THEOLOGICAL FOUNDATIONS OF CATHOLIC ZIONISM	225
ANTI-JEWISH THEOLOGY AS A MARKER OF IDENTITY? OR: THE THEOLOGY OF THE MURDER OF GOD AS A FUNDAMENTAL MOMENTUM OF CHRISTIAN SUCHNESS?	225
FROM THE SEELISBERG CONFERENCE (1947) TO NOSTRA AETATE. THE FOUNDATION OF A JEWISH-CHRISTIAN SUCCESS STORY	225
16 CHAPTERS TO REMOVE MISUNDERSTANDING	225
487 UNDERSTANDING GEN Z'S APPROACH TO RELIGION AND SPIRITUALITY	226
UNDERSTANDING GENERATION Z'S RELIGIOUS AND SPIRITUAL ROLE MODELS: AN ANALYSIS OF EXEMPLARIST NARRATIVES WRITTEN THROUGH STORY COMPLETION	226
USING STORY COMPLETION AND PARTICIPATORY RESEARCH TO UNDERSTAND GENERATION Z'S RELIGIOUS AND SPIRITUAL ROLE MODELS	226
ECLECTIC INSPIRATION: INDONESIAN MUSLIM STUDENT ACTIVISTS REINTERPRET RELIGIOUS VALUES FOR THE POLITICAL PRESENT	226

FROM DIGITAL PULPITS TO MOSQUES: UNDERSTANDING THE TRANSITION OF RELIGIOUS INQUIRIES AND AUTHORITY AMONGST PAKISTANI METROPOLITAN GEN-Z	227
488 INTERDISCIPLINARY PERSPECTIVES ON BRIDGING FAITH AND REASON IN A DIVIDED WORLD	228
SUFİ PHENOMENOLOGY: A NEW APPROACH TO THE CHALLENGES OF A DIVIDED WORLD	228
THE IMPORTANCE OF PHILOSOPHY AND RELIGION IN SHAPING CONSCIOUSNESS FOR THE VALUES ENSURING COEXISTENCE	228
ALLAMA IQBAL'S PHILOSOPHICAL LEGACY: BRIDGING RELIGION AND SOCIO-CULTURAL TRANSFORMATION	229
SUFİ PHENOMENOLOGY: A NEW APPROACH TO THE CHALLENGES OF A DIVIDED WORLD	229
CHANGING RELIGION IN POSTMODERN DISCOURSE	229
THE IMPORTANCE OF PHILOSOPHY AND RELIGION IN SHAPING CONSCIOUSNESS FOR THE VALUES ENSURING COEXISTENCE	229
RELIGIOUS EPISTEMOLOGY IN THE AGE OF SCIENTIFIC RATIONALISM	229
FAITH AND RATIONALITY: CAN RELIGIOUS BELIEF BE A MODE OF KNOWING IN PHILOSOPHY OF MIND?	229
PREDICTING GOD: MYSTICAL EXPERIENCE, PREDICTIVE PROCESSING, AND THE ARGUMENT FROM PERCEPTION	229
489 DOES THE EUROPEAN RIGHT NEED RELIGION?	230
"A WOMAN'S PLACE": RELIGION AND ANTI-GENDERISM ON THE POLITICAL RIGHT IN THE EUROPEAN PARLIAMENT	230
RESPONSE TO "A WOMAN'S PLACE": RELIGION AND ANTI-GENDERISM ON THE POLITICAL RIGHT IN THE EUROPEAN PARLIAMENT	230
MORE JESUS FOR EUROPE – SPIRITUAL RENEWAL AND THE POLITICAL RIGHT	230
CHRISTIANITY OR A FUNCTIONAL EQUIVALENT? THE SHIFTING ROLE OF RELIGION IN THE AUSTRIAN PEOPLE'S PARTY	231
FROM TIDES AND WAVES TO TIDAL CALM? A COMPARISON OF THE POPULIST RADICAL RIGHTS RELATION TO RELIGION IN SWITZERLAND AND AUSTRIA	231
493 UNION WITH CHRIST IN BIBLICAL, HISTORICAL, AND THEOLOGICAL PERSPECTIVE	232
UNION WITH CHRIST IN THE GOSPEL OF JOHN	232
LIVING AND SACRED SPACES: THE ONTOLOGY OF SPACE BASED ON OUR UNION WITH THE INCARNATED AND ASCENDED CHRIST	232
UNION WITH CHRIST. SOME SOCIAL IMPLICATIONS	232
UNIO CUM CHRISTO IN MEDIEVAL TRIPLEX VIA, CALVIN, AND FLAVEL	232
UNION WITH MOSES: THE ANCIENT NEAR EASTERN BACKGROUND TO PAUL'S TYPOLOGICAL READING OF THE RED SEA CROSSING IN 1 CORINTHIANS 10:1-2	232
YOU IN WE AND WE IN YOU: THE RELATIONSHIP BETWEEN THE ONENESS OF FATHER, SON, AND SPIRIT AND THE COMMUNION OF BELIEVERS WITH GOD AS EXPRESSION OF THE JOHANNINE CONCEPT OF UNION WITH GOD	233
497 THE FUTURE OF ACADEMIC THEOLOGY	234
TOWARDS A VIABLE FORM OF THEOLOGY IN THE UNIVERSITY	234
THE PUBLICS OF ISLAMIC THEOLOGY IN THE WEST: FRAMING A METHODOLOGY	234
THEOLOGY AND RELIGIOUS STUDIES: CONTEXTUAL CONFIGURATIONS	234

COSMONOMIC DIVINE ACTION AND THE FUTURE OF THEOLOGY AS ACADEMIC DISCIPLINE	235
THE (DE)VALUATION OF ACADEMIC THEOLOGY IN THE PRESENT WESTERN SOCIAL IMAGINARY	235
PEDAGOGIES OF JUDGEMENT: COMPARING THEOLOGY AND SOCIAL ANTHROPOLOGY	235
TOWARD A (RE)DEFENITION OF THEOLOGY	235
50 POST-THEISM, POST-SECULARISM, AND THE TRANSFORMATION OF CHRISTIANITY	236
BEYOND THE DEATH OF GOD	236
POSTTHEISM AS AN ALTERITARIAN PRACTICE	237
THE CATHOLIC CHURCH IN AN AGE OF TRANSFORMATION	237
501 THE POST-SECULAR TURN IN THE HUMANITIES - TRANSDISCIPLINARY PERSPECTIVES	238
FROM CULTURAL TO POST-SECULAR TURN: RELIGION IN MEMORY STUDIES	238
ENCHANTMENT AND POST-SECULARITY	238
TO THINK THE UNTHINKABLE, TO SAY THE UNSAYABLE. CONTEMPORARY SCIENCE FICTION'S CONTRIBUTION TO THE POST-SECULAR TURN	238
THE POST-SECULAR TURN IN LITERATURE: THE NOVELS OF IAN MCEWAN	238
502 (TRANS)PAROCHIAL ORGANIZATIONAL FORMS OF THE CHURCH - WHAT IS THE FUTURE OF CONGREGATIONS (IN GERMANY)?	239
WHY SOME PARISHES THRIVE AND OTHER'S STRUGGLE? A STUDY ON THE (COR-)RELATION OF CONGREGATIONAL PRACTICES AND MEMBERSHIP	239
BETWEEN CANON LAW AND ORGANIZATIONAL REQUIREMENTS – THE MANOEUVRING AMONG NEW SPATIAL AND LEADERSHIP STRUCTURES IN THE CATHOLIC DIOCESES IN GERMANY	239
PARISH / CONGREGATION / COMMUNITY – DIFFERENT PATHWAYS FOR ORGANIZING THE LOCAL CHURCH	240
CHURCH EXPLORATIONS IN 'UNKNOWN TERRITORY' - HOW NEW IS THE NEW?	240
504 MODELS OF RELIGIOUS GOVERNANCE IN SOME EUROPEAN LEGAL SYSTEMS: THE RELATIONSHIP BETWEEN THE STATE AND RELIGIOUS COMMUNITIES	241
THE GOVERNANCE OF RELIGIOUS FREEDOM IN PORTUGAL	241
THE LAÏCITÉ MODEL IN BELGIUM AND THE LEGAL RECOGNITION OF BUDDHISTS	241
RELIGIOUS GOVERNANCE AND SECULARISM IN AKP'S 'NEW TURKEY'	241
THE 'GOVERNMENT OF RELIGION': THE ITALIAN PRACTICE BETWEEN THE COMPETENCES OF THE EXECUTIVE POWER AND THE ABSCONDING OF THE LEGISLATIVE POWER	242
THE SLOW PROGRESS OF THE GREEK REALITY TOWARDS A GAP BETWEEN NATIONAL IDENTITY AND RELIGIOUS IDENTITY IN THE LIGHT OF EUROPEAN RELIGIOUS FREEDOM	242
DOMESTIC GOVERNANCE OF RELIGIOUS MINORITIES IN ECTHR JURISPRUDENCE	242
505 FAITH IN DEVELOPMENT COOPERATION	243
DOES DEVELOPMENT COOPERATION STILL NEED RELIGION? 10 YEARS OF BMZ STRATEGY IN REVIEW.	243

FAITH-SENSITIVE PROGRAMMING AS A WAY OF INTEGRATING FAITH IN DEVELOPMENT COOPERATION.	243
FLIPPING THE SCRIPT: JLI'S EXPERIENCES TOWARDS THE STATE OF THE EVIDENCE IN RELIGIONS AND DEVELOPMENT.	243
51 DOES KYIV HAVE A THEOLOGICAL TRADITION?	244
“TO HEAVEN...OR TO HELL...”: ENEIDA, NEW UKRAINIAN LITERATURE, AND THE OLD KYIVAN THEOLOGICAL TRADITION IN THE IMPERIAL PERIOD	244
CHALLENGING THE RUSSIAN IMPERIAL NARRATIVE OF THE HISTORY OF UKRAINIAN THEOLOGY: A CRITICAL EVALUATION OF GEORGES FLOROVSKY'S WAYS OF RUSSIAN THEOLOGY.	244
TRANS-CONFESSIONALITY IN EIGHTEENTH-CENTURY KYIVAN METROPOLITANATE: CULTS OF SAINTS IOV OF POCHAIV AND JOHN THE NEW OF SUCEAVA	244
ORTHODOXA CONFESSIO FIDEI LITERATI AND (UN)ORIGINAL THEOLOGICAL JUSTIFICATION OF THE GIFT GIVING BY KYIVAN LITERATI IN THE EARLY MODERN PERIOD.	245
THE INVENTION (?) OF THE KYIVAN THEOLOGICAL TRADITION IN THE 17TH CENTURY: CONTINUITY OF TEXTS AND IDEAS.	245
HOLY RUS AND HISTORY: IN SEARCH OF THE SOURCES OF ‘KYIV’ AND ‘MOSCOW’ ORTHODOX HISTORIOGRAPHY.	245
SOME ASPECTS OF THE MEDIEVAL ORIGINS OF KYIVAN CHRISTIAN TRADITION.	245
532 RELIGIOUS EDUCATION AS A DIMENSION OF SOCIO-CULTURAL TRANSFORMATION: EUROPEAN INSIGHTS AND LOCAL LESSONS	246
RELIGION, INCLUSION AND PROPHECY. WHAT RELIGIOUS EDUCATION CAN LEARN FROM RADICAL DEMOCRACY THEOR	246
THE AMBIGUITY OF THE CONCEPT OF CULTURE IN THE CONTEXT OF INTERRELIGIOUS EDUCATIONAL PROCESSES	246
PARTIALLY INTEGRATED WORLDVIEW EDUCATION REQUIRES ITS OWN PEDAGOGICAL APPROACH	246
NEGOTIATING IDENTITY AND BELONGING THROUGH TASKS: AN ANALYSIS OF TURKISH-ISLAMIC EDUCATION TEXTBOOKS IN THE CONTEXT OF SOCIO-CULTURAL (EX)CHANGES IN GERMANY	247
535 FROM APOSTASY TO THE SEARCH FOR TRUTH: AN ITINERARY OF FREEDOM OF CONSCIENCE	248
THE APOSTATE AND THE RULE IN ANTIQUITY	248
APOSTASY, FROM OFFENCE TO RELIGIOUS FREEDOM	248
SPIRITUAL FREEDOM ACCORDING TO JOHN CALVIN FROM THE REGISTERS OF THE CONSISTORY OF THE REPUBLIC OF GENEVA IN THE 16TH CENTURY	248
LIBERTAS ECCLESIAE, THE RIGHTS OF GOD AND RELIGIOUS FREEDOMS IN PAPAL DISCOURSE, 16TH-20TH CENTURIES	249
FREEDOM OF CONSCIENCE IN CANON LAW: FROM TOLERANCE TO THE FOUNDATION OF A RELATIONSHIP WITH THE TRUTH	249
541 HIDDEN AUTHORS AND ANONYMOUS VOICES: EXPERIENCES ON TEXTUAL IDENTITY IN MEDIEVAL LATIN LITERATURE	250
TEXTUAL DNA AND ATTRIBUTIVE PROCESSES: FOR A CULTURAL CHRONOLOGY OF PSEUDO-THOMAS.	250

FRAGMENTS OF A VOICE: COMPILING THE CORPUS OF THE REVELATIONS OF PETER OF ARAGON 250

542 ART IN PHILOSOPHY ÷ PHILOSOPHY IN THE ARTS ÷ LEARNING TO THINK SENSIBLE ÷ ARTISTIC RESEARCH AND PERFORMANCE PHILOSOPHY AS EMERGING CARDIO-PHILOSOPHIES. 251

PHILOSOPHY IN THE ARTS : ARTS IN PHILOSOPHY. THE MERGING OF ART AND PHILOSOPHY IN THE WORKS OF THE ARTIST-PHILOSOPHERS FRIEDRICH NIETZSCHE AND SRI AUROBINDO GHOSE. 251

HEARTLESS, ADDICTED TO DEATH, FUGITIVE FROM DEATH 252

IMAGINING THE HEART 252

THE YOGA AND ART OF THE SRI AUROBINDO ASHRAM AND BEYOND 252

HEART _ SOUND _ REFLECTION 252

THE HEART, DEEP SLEEP, AND DREAM AS TRANSFORMATIVE SPACES IN ARTISTIC RESEARCH 252

SENSING HEARTEFACTS — NOTATING HEART-FELT PRESENCES 252

543 WHAT HAS THE PRESENT TO DO WITH THE PAST? THE WISDOM AND RELEVANCE OF THE CATHOLIC INTELLECTUAL TRADITION IN A MODERN WORLD 253

ANSELM'S PROSLOGION REINVENTED 253

THE CONTESTED ROLE OF "GAUDIUM ET SPES" IN THE CATHOLIC INTELLECTUAL TRADITION 254

FROM LECTIO DIVINA TO CONTEMPLATIVE READING: A PRACTICE OF PERSONAL FORMATION IN RELIGIOUS EDUCATION 254

NICHOLAS OF CUSA'S DE CONCORDANTIA CATHOLICA REVISITED 254

YVES CONGAR'S PNEUMATOLOGY FOR A SYNODAL CHURCH 254

THOMAS AQUINAS'S SIGNIFICANCE IN A TIME OF ECOLOGICAL CONCERN 254

APRIL 1955, THE DEATH OF THE JESUIT-PALAEONTOLOGIST PIERRE TEILHARD DE CHARDIN: THE BEGINNING OF A SUCCESSFUL POSTHUMOUS LIFE 254

THE TRUE PRAYER OF THE CHURCH: FROM THE ORIGINS OF THE LITURGICAL MOVEMENT TO TODAY 254

THE POSSIBLE RELATIONSHIP BETWEEN EXEGESIS AND RELIGIOUS EDUCATION: EXEGESIS AS A MEANS TO ENGAGE IN A NARRATIVE DIALOGUE 254

THE USE OF THE PEDAGOGY OF IGNATIUS OF LOYOLA IN SECULARISED SCHOOLS 254

559 THEOLOGICAL PERSPECTIVES IN AND FROM CONTEMPORARY ITALIAN LITERATURE 255

NO SPIRIT IN THE WORLD: THE ANTI-THEOLOGICAL IMAGINARY OF ELSA MORANTE'S HISTORY (1974) 255

CONCILIAR AND POST-CONCILIAR PERSPECTIVES IN MARIO LUZI'S POETRY: AUGUSTINE, TEILHARD, AND BEYOND 256

QUEER JESUSES: PROFANING THEOLOGY IN MORANTE AND SAPIENZA 256

THE REPRESENTATION OF THE SACRED IN THE THIRD LANDSCAPE IN PAOLO COGNETTI'S NOVEL "LE OTTO MONTAGNE" 256

IN EXITU: IL CORPO A CORPO CON LA MISERICORDIA. HANS URS VON BALTHASAR NELLE PAGINE DI GIOVANNI TESTORI 256

AT THE ORIGINS OF DANILO DOLCI'S CIVIL ACTION: THE RELIGIOUS SENSE OF LIFE 256

560 PHD FORUM - 2025	257
PHD STUDENTS IN EUROPEAN SCHOOLS: PERSPECTIVES ON THE STUDY OF RELIGION	257
SUPERVISION IN THE FIELD OF STUDY OF RELIGIONS	257
BALANCING PRIORITIES IN DOCTORAL EDUCATION: ENHANCING SUPERVISION AND ACADEMIC SKILLS TRAINING	257
PREPARING A PHD IN RELIGIOUS STUDIES AT EPHE-PSL: BACKGROUND, PATHS, ORIENTATIONS, AND PERSPECTIVES	257
562 NARRATION AS RELIGIOUS CONSTANT IN CONTEXT OF SOCIO-CULTURAL TRANSFORMATION? INTERDISCIPLINARY APPROACHES	259
(IN-)VISIBLE STORIES. NARRATING AS A CULTURAL TECHNIQUE AND NARRATIVES AS TOPOI OF THEOLOGICAL KNOWLEDGE	259
NARRATING IDENTITY AND CRISIS. NEW TESTAMENT LITERATURE AS NARRATIVES OF RELIGIOUS SELF-DISCOVERY	259
STORIES THAT CONNECT: HOW THE TEACHINGS OF REB ZALMAN ADAPT TO THE EUROPEAN CONTEXT AND SHAPE EMERGING JEWISH COMMUNITIES	259
580 MARRIAGE AND FAMILY RELATIONS IN THE CASE-LAW OF THE ECHR	260
BEYOND MATRIMONIAL LAW: THE BROADER IMPLICATIONS OF THE CASE PELLEGRINI V. ITALY FOR CHURCH-STATE RELATIONS	260
COLLISION OF STATE AND CHURCH RULES CONCERNING MARRIAGE AND FAMILY LIFE IN ECHR CASE LAW, WITH PARTICULAR REFERENCE TO THE WIDE MARGIN OF APPRECIATION OF MEMBER STATES	260
RELIGIOUS CLAIMS IN CHILD-REARING UNDER THE ECHR CASE-LAW	260
THE RELATIONSHIP BETWEEN RELIGION AND FAMILY IN THE LIGHT OF THE TERMINATION OF PREGNANCY CASES	260
ARTICLES 9 AND 8 OF THE ECHR: BALANCING RELIGIOUS FREEDOM AND THE RIGHT TO PRIVATE AND FAMILY LIFE IN NON-TRADITIONAL CONTEXTS	261
586 RELIGIOUS FREEDOM IN TENSION: COMPARATIVE CHALLENGES TO CONFLICTING RIGHTS	262
RELIGION, PUBLIC REASON, AND NEUTRALITY	263
AGAINST STRATEGIC LITIGATION: RELIGION VS. DISCRIMINATION IN THE U.S. CONSTITUTIONAL SYSTEM	263
THE RIGHT TO PUBLIC MANIFESTATION OF RELIGION VS. THE RIGHT TO EDUCATION: THE ETHIOPIAN EXPERIENCE	263
A RELIGIOUS INTOLERANCE TEST: IS THE EUROPEAN COURT OF HUMAN RIGHTS FULFILLING ITS COUNTER-MAJORITARIAN MANDATE?	263
TENSIONS BETWEEN THE ECHR AND CONCORDATS CONCERNING RELIGIOUS FREEDOM	264
RELIGIOUS FREEDOM IN TENSION: BETWEEN LIBERALISM AND "COMMON GOOD" CONSTITUTIONALISM	264
REGULATING VEILING, NEGOTIATING RIGHTS: HUMAN RIGHTS, INTERSECTIONALITY, AND THE LIMITS OF LEGAL NEUTRALITY	264
EDUCATION OR INDOCTRINATION? THE ROLE OF RELIGION IN PUBLIC SCHOOLS AND THE SEARCH FOR BALANCE	264
THE TALIBANIZATION PHENOMENON: A RELIGIOUS DEONTOLOGY OR A POLITICAL IDEOLOGY?	264

RELIGION, PUBLIC REASON, AND NEUTRALITY	264
THE MUSLIM FAMILY LAW INDEX: A NEW TOOL FOR ANALYZING TENSIONS BETWEEN RELIGIOUS LAWS AND HUMAN RIGHTS	264
CLASHING VULNERABILITIES: REVISITING ECTHR CASE LAW WITH VULNERABILITY THEORY	264
IN TENSION: RELIGIOUS FREEDOM AT THE CROSSROADS OF POST-SOVIET GEOPOLITICAL RIVALRIES	264
ISLAMIC MODERATION: PROMOTING TOLERANCE AND COEXISTENCE IN A MULTICULTURAL WORLD	265
589 HISTORICAL APPROACHES TO THE TRINITY AND THE BODY	266
THE HIGH DIGNITY OF THE HUMAN BODY AS THE IMAGE OF THE TRINITY: WHEN TRINITARIAN AND ANTHROPOLOGICAL THEOLOGY TOUCHES EACH OTHER IN GREGORY PALAMAS' THEOLOGY	266
THE HUMAN BODY IN THE DEIFYING LIGHT OF THE TRINITY: BYZANTINE MONASTIC FUNERAL SERVICES	266
"LAEVA EIUS SUB CAPITATE MEAE ET DEXTERA EIUS AMBLEXABITUR ME": WILLIAM OF SAINT- THIERRY'S SPIRITUAL INTERPRETATION OF THE SONG OF SONGS AND HIS TRINITARIAN THEOLOGY OF DEIFICATION	267
"OURE SOULE IS A MADE TRINITE": ON SUBSTANCE AND SENSUALITY IN JULIAN OF NORWICH'S TRINITARIAN METAPHYSICS	267
GRASPING THE TRINITY: THE IMPACT OF THE TRINITY'S DEIFICATION AND UNIFICATION CHARACTER IN THE CHURCH'S DIVINE BODY	267
SAWIRUS IBN AL-MUQAFFA' AND HIS THEOLOGY OF THE BODY IN TENTH-CENTURY EGYPT	267
"SELF-SURRENDER": THE MEETING POINT OF THE TRINITY AND THE HUMAN BODY, IN H. U. VON BALTHASAR'S THEO-DRAMATIC THEORY AND ITS HISTORICAL SOURCES.	267
BEYOND DUALISM: THE THEOLOGY OF THE BODY IN ERASMUS' HUMANISM	267
FLESH AND BONE: MIGUEL DE UNAMUNO ON THE TRINITY AND THE BODY OF CHRIST	267
ADAM AND EVE IN THE THEOLOGICAL ANTHROPOLOGY OF CHARLES HODGE	267
591 THE "CONSENSUS METHOD" AS A RENEWAL CHALLENGE FOR A SYNODAL CHURCH	268
RECEPTION AS A CONSENSUS-BUILDING TOOL IN CANON LAW: PAST AND PRESENT	268
SYNODALITY AND CONSENSUS IN THE CHURCH. PROBLEMATIC PROFILES CONCERNING THE ROLE OF THE LAY FAITHFUL	268
CONSENSUAL REMEDIES FOR DISPUTE MANAGEMENT IN THE CHURCH	268
STATE AND CHURCH RELATIONS IN ITALY: TOWARDS A NEW MODEL OF COLLABORATION?	269
THE ABILITY OF CONSENT TO BECOME A DYNAMIC LEGAL INSTRUMENT FOR ENHANCING INDIVIDUAL FREEDOM	269
593 PUBLIC AUTHORITIES AND MULTILATERAL CONCERTATION WITH OR AMONG RELIGIONS	270
DIALOGUE WITH RELIGIOUS AND BELIEF ACTORS: WHAT ROLE FOR INTERNATIONAL ORGANISATIONS? A LEGAL PERSPECTIVE FROM THE EXAMPLE OF SECURITY ISSUES	270
LES FABRIQUES D'ÉGLISE COMME INFRAPOLITIQUES DU DIALOGUE ETAT-ÉGLISE : REGARDS CROISÉS SUR LES AVATARS HYBRIDES DE L'ÉTAT BELGE	270

SYNODALITÉ CATHOLIQUE ET DÉFI DE NOUVELLES FORMES DE CONCERTATION AVEC LES ETATS	270
THE EUROPEAN UNION'S DIALOGUE WITH RELIGIOUS COMMUNITIES AND THE DIALOGUE AMONG THEM	271
NEW FORMS OF DIALOGUE BETWEEN STATES AND RELIGIONS IN EUROPE: FROM BILATERALITY TOWARDS MULTILATERALITY?	271
599 RELIGION, JOURNALISM, AND SOCIAL CHANGE IN EUROPE	272
THE RELIGION ANGLE: EXPLORING THE CHALLENGES AND OPPORTUNITIES OF COVERING RELIGION, FAITH AND SPIRITUALITY.	272
“BUT YOU JUST DON’T UNDERSTAND”: RELIGION SCHOLARS, RELIGION REPORTERS, AND THE PUBLIC UNDERSTANDING OF RELIGION	272
COVERING RELIGION: PIAZZA GRANDE RELIGION JOURNALISM AWARD	273
CLERGY AS GUESTS OF JOURNALISTIC PROGRAMMES IN THE POLISH MEDIA (2015-2025)	273
BRIDGING FAITH AND NEWS: INTEGRATING RELIGION JOURNALISM INTO MAINSTREAM NEWS MEDIA THROUGH COLLABORATIVE STRATEGIES FOR SOCIAL CHANGE	273
600 GOING GLOBAL, SANCTIFYING THE LOCAL: POLITICS, MOBILITY, AND CULTURAL MEMORY SHAPING CONTEMPORARY HINDUISM	274
LEAP OF THE LIMPING GODDESS: UPWARD MOBILITY OF AI KHODIYAR AND HER WORSHIPPERS	274
REMEMBERING IN THE CITY: SAMADHIS AS SITES OF MEMORY-MAKING IN VRINDAVAN	274
THE ANTECEDENTAL INHERITANCE AND CULTURAL CONTINUITY OF KUL DEVI/DEVATA	274
601 SPIRITS OF THE SPACE AGE: THE IMAGINED WORLD OF BRAZIL'S VALLEY OF THE DAWN	275
SPIRITS OF THE SPACE AGE: THE IMAGINED WORLD OF BRAZIL'S VALLEY OF THE DAWN	275
604 JEWISH THOUGHT IN AND OF A CHANGING EUROPE	276
ARE WE STILL EUROPEANS? BANNING EUROPE IN POSTWAR JEWISH THOUGHT	276
TRANSLATION, TRANSFORMATION & THE CONCEPT OF INFINITY: MODERN JEWISH THEOLOGICAL INTERPRETATIONS OF THE BURNING BUSH	276
THE POSTWAR JEWISH PHILOSOPHY OF RABBI DR. YESHAAYAHU AVIAD-WOLFSBERG	276
THE CONTEMPORARY CHALLENGES OF RABBINICAL STUDIES IN (POST) CENTRAL-EUROPE	277
623 GLOBAL CATHOLICISM AND THE DISRUPTION OF THE LIBERAL ORDER	278
THE CATHOLIC SECTARIAN RESPONSE TO THE POST-WAR LIBERAL ESTABLISHMENT IN AMERICA	278
THE POWERS OF THE CHURCH: INTEGRALISM AND RELIGIOUS FREEDOM	278
RADICAL ORTHODOXY, INTEGRALISM, AND THE THEOLOGY OF JOSEPH RATZINGER.	278
HOW CATHOLIC SOCIAL TEACHING COULD INSPIRE THE SYNODAL PROCESS- ETHICAL AND THEOLOGICAL REFLECTIONS	278
MERCY VS POWER POLITICS. THE SIGNIFICANCE OF THE CATHOLIC CHURCH CONTRIBUTION TO THE GLOBAL GOVERNANCE OF MIGRATION	279
626 CAN NON-WESTERN CANONS AND TRADITIONS CONTRIBUTE TO MODERN FEMINIST DISCOURSE?	280

SEXUAL PROWESS EMPOWERS WOMEN: A CLICHÉ IN CHINESE TRADITION AND A NEW ARGUMENT FOR FEMINISM?	280
WHEN MISOGYNY IS EMPOWERING: GENDERED SOTERIOLOGY IN DAOISM	280
WOMEN, FAMILY, AND CONFUCIANISM IN CHINA DURING THE SONG PERIOD	280
63 INTERFAITH DIALOGUE AND TRANSFORMATION	282
SHAPING GLOBAL CITIZENS THROUGH INTERRELIGIOUS COLLABORATION: THE INTERFAITH COALITION CONFERENCE FOR GLOBAL CITIZENS	283
THE TRANSFORMATION OF CHRISTOLOGY AFTER INTERFAITH DIALOGUE	283
ENGAGING WITH DISCOURSES ON HUMAN RIGHTS AND GENDER JUSTICE IN INTERRELIGIOUS DIALOGUES: A TRANSFORMING MATTER?	283
GODS, MYTHS, AND MICROPHONES: ATHEISM IN ARAB DIALOGUE SPACES	283
INTERRELIGIOUS COMPETENCE AS A QURANIC TASK - A POSSIBLE CONTRIBUTION TO SOCIAL COHESION?	283
INTEGRATING JADAL AS AN INTERCULTURAL COMMUNICATION PRAXIS FOR INTERFAITH DIALOGUE: TOWARDS DIVERSIFYING THE INTERNATIONALIZATION OF EDUCATION	283
CARE OF NATURE AND INTERFAITH DIALOGUE: EXPLORING A NEW WAY TO PROMOTE AFRICAN ECO-SPIRITUALITY THROUGH INTERFAITH DIALOGUE IN AFRICAN SCHOOLS	283
TRANSFORMATIONAL POTENTIAL OF IRD: PRACTICAL EXAMPLES FROM KENYA AND SRI LANKA	283
PERSONAL INSPIRATION AND ORGANIZATIONAL MOMENTUM: THE CASE OF FR. TISSA BALASURIYA AND THE CENTRE FOR SOCIETY AND RELIGION	284
THE POLICY OF INTERFAITH DIALOGUE IN AZERBAIJAN.	284
HINDU-CHRISTIAN RELATIONS AND SOCIETAL TRANSFORMATION IN FIJI	284
TRANSFORMATION THROUGH RELIGION EDUCATION IN PUBLIC SCHOOLS	284
NAVIGATING THE "RABBINIC PARADOX": SHELTERING AND SHARING ALONG THE INTERRELIGIOUS JOURNEY	284
630 NAVIGATING TURMOIL: CHINESE CATHOLICISM FROM THE BOXER REBELLION TO THE EARLY '40S	285
"PERMITTITUR CONFUCII CULTUS" THE FIRST CHINESE COUNCIL IN LIGHT OF THE CHINESE RITES CONTROVERSY AND THE SINISATION OF THE CHINESE CATHOLIC CHURCH	285
HOLY SEE AND MANCHUKUÒ: THE DIFFICULT EPILOGUE OF A DOUBTFUL RECOGNITION	285
IN THE HANDS OF OTHERS: FEMALE MEDICAL-MISSIONARY PRACTICES AND RELIEF ACTIVITIES DURING WARTIME CHINA (1937-1945)	285
FRANCISCANS IN CHINA BETWEEN 1900 AND 1949: MARTYRS, MISSIONARIES, AND BISHOPS IN THE PROCESS OF INDIGENIZATION OF THE CHURCH	285
CHINESE CATHOLICISM THROUGH A BUDDHIST MONK'S EYES	286
656 VARIETIES OF DECONVERSION IN LATE MODERNITY	287
DECONVERSION AND IDENTITY IN LATE MODERN SOCIETY	287
PATHS TO DECONVERSION: FROM LOVE TO DISGUST. COGNITIVE DISCOURSE ANALYSIS	287
NEGOTIATING NON-RELIGION: DECONVERSION AND RELIGIOUS PLURALISM AMONG INDIVIDUALS WITH ISLAMIC BACKGROUNDS IN SPAIN	287
DECONVERSION: LEGAL ASPECTS	287

REVISITING SECULARIZATION: SCIENCE AND RELIGIOUS CHANGE IN MUSLIM MAJORITY COUNTRIES	288
662 RELIGION AND AESTHETICS	289
CAN RELIGIOUS MYSTICISM RELATE TO AESTHETICS? PLOTINUS AND FLORENSKY IN COMPARISON	289
MESSIANIC AESTHETICS: ESTABLISHING A MESSIANIC ETHICS OF POIESIS, POETRY AND PLAY WITH GIORGIO AGAMBEN	289
ART AS A HERMENEUTIC BRIDGE BETWEEN RELIGIONS	289
AESTHETIC AND RELIGIOUS LIBERATION	289
QUANTITATIVE AESTHETICS, THE FUGITIVE CRY, AND THE PROMISE OF FUTURIST HOPE	290
THE AESTHETICS OF ONLINE RITUAL IN EUROPEAN RELIGIOUS COMMUNITIES	290
668 SHAPING BOUNDARIES: THE ROLE OF THE NICENE SYMBOL IN GROUP IDENTITY AND DOCTRINAL EVOLUTION	291
DEFINING THE DIVINE: THE INTERPRETATION OF GENESIS 1:26 IN EUSEBIUS, ATHANASIUS AND MARCELLUS	291
FATE IN FORMULAS. THE FORTUNE OF EUSTATHIUS AND MARCELLUS IN 4TH CENTURY	291
MIRRORED LETTERS, MIRRORED CHRISTOLOGIES: THE LETTER OF SAHAK I TO PROCLUS (CA 435)	291
TWO DOCTRINAL LETTERS IN COPTIC: SHAPING POST-NICENE IDENTITY THROUGH "NEW" PROFESSIONS OF FAITH	292
669 SACRED SPACES AND COMMUNITY HERITAGE: BRIDGING THE TANGIBLE AND INTANGIBLE	293
SACRED PARADOXES: RECONCILING TANGIBLE AND INTANGIBLE HERITAGE	294
SAFEGUARDING THE INTANGIBLE RELIGIOUS CULTURAL HERITAGE: FROM THE 2003 UNESCO CONVENTION TOWARDS A NEW UNDERSTANDING IN ITALIAN LAW AND CANON LAW	294
HERITAGE, MEMORY, AND MISSION: TWENTIETH-CENTURY ANGLICAN CHURCHES AND COMMUNITY DEVELOPMENT	294
LIFE AND FORMS OF THE SACRED SPACE	294
THE BOLOGNESE "CAMPANERIA" AND ITS INTERACTION WITH THE MATERIAL HERITAGE: FROM THE CODIFICATION TO TODAY'S PROTECTION CHALLENGES	294
TANGIBLE AND INTANGIBLE RELIGIOUS HERITAGE THROUGH THE LENS OF UNESCO: AN ANALYSIS ON THE ROLE OF IMMATERIAL HERITAGE IN CHALLENGING WORLD HERITAGE NOMINATION PROCESSES	294
PROTECTION BEYOND WALLS: SAFEGUARDING THE INTANGIBLE LEGACY OF MULTIPURPOSE RELIGIOUS HERITAGE	294
ADAPTIVE REUSE OF SACRED SPACES: BALANCING TANGIBLE HERITAGE AND INTANGIBLE CULTURAL IDENTITY	294
THE ZAIREAN RITE BEYOND FOLKLORE: RETHINKING THE ARCHITECTURAL AND ARTISTIC IMPLICATIONS OF ECCLESIASTICAL STRUCTURES IN POSTCOLONIAL AFRICA	294
"DEVOTIONAL PATHWAYS: SACRED TATTOOS AND SPIRITUAL IDENTITY"	295
ENCOUNTERS BETWEEN SACRED SPACE AND AUDIO-VISUAL CULTURES IN BRITISH EVANGELICAL CHURCHES.	295

BRIDGING THE TANGIBLE AND INTANGIBLE IN MUSEUMS: THE ETHICS OF DISPLAYING RELIGIOUS OBJECTS	295
RETHINKING SACRED HERITAGE BETWEEN RESTORATION AND SOCIAL PRACTICE: ST ANTONY'S CHURCH IN FOREST GATE, EAST LONDON	295
RELICS AND THE SACRED IN ALTARPIECES - APPROACHES TO CHANGING SPATIAL ENVIRONMENTS	295
679 A TANGLE OF SERPENTS: VARIETIES OF KUNDALINI EXPERIENCES	296
HYBRID SERPENTS AND SOLAR POWER: EARLY TWENTIETH-CENTURY THEOSOPHICAL MODELS OF KUṆḌALINĪ	296
SNAKE, FIRE AND FLUIDS: KUṆḌALINĪ IN THE EARLY HAṬHA CORPUS	296
INVOLUNTARY ORGASMS AND HINDU GODDESSES: THE EXPERIENCE OF KUṆḌALINĪ WITHIN CONTEMPORARY TANTRA IN EUROPE	296
THE SERPENT TURNS: KUṆḌALINI AS WIND IN A SOUTH INDIAN MARTIAL ART	297
THE MODERN HISTORY OF KUNDALINI RESEARCH: GOPI KRISHNA'S CONTRIBUTION TO KUNDALINI'S SCIENTIFICATION	297
FROM SOUTH ASIA TO THE WEST: KUNDALINI IN CROSS-CULTURAL PERSPECTIVE	297
682 RATIO ET AFFECTUS: REDISCOVERING ANSELMIAN THOUGHT	298
EXPERIENCING GOD BY LOVING THE OTHER: ANSELM'S QUEST AND THE ABYSS OF THE AFFECTS	298
RATIO DILIGENS. THE CONNECTION BETWEEN REASON AND LOVE IN THE MONOLOGION OF ANSELM OF AOSTA	298
ALIQUID QUO NIHIL MAIUS COGITARI POTEST – OR IS THERE AN ADEQUATE NOTION FOR GOD?	298
THE TESTIMONY OF GOD AS A SOURCE OF HOPE. ON THE PERFORMATIVITY OF FAITH FOLLOWING SAINT ANSELM 'S ARGUMENT	298
IUSTIFICATIO: A LUTHERAN PERSPECTIVE ON ANSELM	299
BRIDGING TRADITIONS: ANSELM AND PALAMAS ON DEIFICATION	299
689 PSYCHOLOGY-ENGAGED THEOLOGY	300
DISSOCIATIVE IDENTITY DISORDER AND CHRISTIAN FLOURISHING	300
INTERDEPENDENT RELIGIOUS IDENTITIES AND SYMBOLIC THREAT	300
AGAINST DIVINE EMPATHY: THE LIMITATIONS OF OMNISUBJECTIVITY	300
CAN SCRUPULOSITY BE SPIRITUALLY INNOCENT?	300
PSYCHOANALYSIS AND NEGATIVE THEOLOGY	301
CHRISTIAN CONTEMPLATION AND MINDFULNESS TECHNIQUES IN CONTEXT	301
REFLECTIONS ON A CHRISTIAN SYSTEMATIC THEOLOGY OF NEURODIVERSITY. A CONSTRUCTIVE DIALOG WITH AUTISTIC THEOLOGY	301
"HE WHO SINGS, PRAYS TWICE"? MUSIC AS A PATHWAY TO SPIRITUAL AND MORAL FORMATION	301
69 TRANSFORMATION OF CHRISTIANITY IN A POST-SECULAR AGE	302
POST-THEISM AND REFORM OF CHRISTIANITY	302
THE DEATH OF GOD AND THE GOD OF CHRISTIANITY	302
POST-THEISM AS AN ALTERITARIAN PRACTICE	302
691 A CULTURE OF CERTAINTY: ISLAM, KNOWLEDGE, AND THE SEARCH FOR TRUTH IN UNSTABLE AND UNCERTAIN TIMES	304
THE TRUTH HIDDEN FROM THE EYE. RESTATING THE EPISTEMIC VALUE OF MIRACLES IN A POSTMODERN AGE	305

MUQĀTIL B. SULAYMĀN'S VISION OF THE PROPHETS' ENDEAVOR FOR CERTAINTY	305
CERTAINTY IN ISLAMIC THEOLOGY. A REFLECTION ON EARLY MODERN ISLAMIC APOCALYPTICISM	305
VERIFICATION (TAḤQĪQ) AS RELIGIOUS AND EPISTEMIC PRACTICE: ESTABLISHING CERTAIN KNOWLEDGE ABOUT PROPHETIC DESCENT IN THE ISLAMIC WEST	305
THE EPISTEMIC STATUS OF SCRIPTURE BETWEEN SPINOZA AND THE FALĀSIFA	305
SCRIPTURALIST CERTAINTY IN MODERN MUSLIM THOUGHT: NASIR AL-DIN AL-ALBANI'S EPISTEMOLOGY OF PROPHETIC TEACHING	305
DISSOLVING THE FOG. ANTI-VAGUENESS WITH AND BEYOND FAKHR AL-DĪN AL-RĀZĪ	305
WHY RATIONALISMS FAIL? AN AKBARIAN ACCOUNT OF CERTAIN KNOWLEDGE	305
RŪMĪ'S PARADOXICAL CERTAINTY: THE PATH OF KNOWLEDGE AND LOVE	305
THE SURPLUS OF (UN-)CERTAINTY: A DELEUZIAN READING OF THE 'ISNĀD PARADIGM	306
702 SOVEREIGNTY IN THE 21ST CENTURY	307
SOVEREIGNTY IN THE 21ST CENTURY	307
703 SHARIA LAW, MODERN LAW AND THE GOAL OF SOCIAL DEVELOPMENT	308
IS INHERITANCE OF POWER IN THE STATE OF QATAR CONSISTENT WITH ISLAMIC SHARIA?	308
LEGAL PLURALISM AND HUMAN RIGHTS: BRIDGING SHARIA LAW AND MODERN LEGAL SYSTEMS FOR INCLUSIVE DEVELOPMENT	308
704 SECULAR REVELATION: REASON, RELIGION, AND POLITICS IN GERMAN IDEALISM	309
HISTORIOGRAPHY, FICHTE, AND HINDUTVA: DEVELOPING A POST-COLONIAL NATION IN SECULAR GEOPOLITICAL CONTEXT	309
ON JACOBI'S ON THE DIVINE THINGS	310
KANT AND FICHTE ON REVELATION: UNIVERSALITY AND SECULARISM	310
GOD'S SELF-NEGATION: WITHDRAWAL OR CONCENTRATION? ON SCHELLING'S (MIS)READING OF THE LURIANIC KABBALAH	310
THE EXOTERIC FORM OF FICHTE'S DIE BESTIMMUNG DE MENSCHEN	310
HOW PROGRAMMATIC IS THE OLDEST SYSTEMATIC PROGRAMME OF GERMAN IDEALISM?	310
DIVINE GRACE BETWEEN RATIONAL HARMONY AND CRITICAL LIMIT: LEIBNIZ AND KANT COMPARED	310
THE SECULARIZATION OF EMANATION IN GERMAN IDEALISM	310
713 RELIGION AND SOCIO-CULTURAL TRANSFORMATION: PERSPECTIVES FROM VIENNA-BASED RESEARCHERS	311
"PARTING OF THE WAYS" - THE LATE SEPARATION BETWEEN JEWS AND CHRISTIANS, AND ITS IMPLICATIONS FOR JEWISH-CHRISTIAN DIALOGUE	311
TAPPING INTO EMERGING GLOBAL PUBLICS IN THE 1960S: PUTTING TO USE RADIO TECHNOLOGY IN AN EFFORT TOWARDS PROMOTING THE GOSPEL IN APARTHEID SOUTH AFRICA	312
REDEFINING RELIGION AFTER 1979: ORIENTALISM MEETS ISLAM	312
EXPLORING INTERTEXTUALITY AND CULTURAL INTERDEPENDENCE: THE ROLE OF ISRĀ'ĪLIYYĀT IN ADVANCING QUR'ANIC TEXTUAL STUDIES	312
AN ISLAM WITHOUT SHARI'A: TOWARDS CONCEPTUALIZATION OF ALEVI THEOLOGY IN CONTEMPORARY CONTEXTS	312

RELIGIOUS WOMEN AS POLITICAL ACTIVISTS AND/OR SEARCHERS FOR TRUTH.	
REFLECTIONS ON POST-SECULAR ENTANGLEMENTS	312
RE-CONCEPTUALIZING SECULARITY: FREEDOM OF BELIEF, STATE NEUTRALITY, AND BEYOND	312
JEWISH STUDIES IN THE FIELD OF TENSION BETWEEN CONFESSIONAL CULTURE AND SCIENTIFIC RESEARCH	312
POLITICS AND THE SACRED. THE ENCOUNTER BETWEEN SIMONE WEIL AND GEORGES BATAILLE AMIDST A EUROPE IN CRISIS	312
WHATEVER IT TAKES? A THEOLOGICAL CRITIQUE OF SACREDNESS IN CONTEMPORARY HIGH-PERFORMANCE SPORTS	312
TECHNOLOGY, RELIGION AND MORAL CHANGE: THE TRANSFORMATION OF SOLIDARITY	313
RELIGION, EXISTENTIAL RISK, AND SOCIAL CHANGE: HOW RELIGIOUS INSTITUTIONS CAN HELP SOCIETIES ADAPT TO EMERGING THREATS	313
INTERRELIGIOUS DIALOGUE AS A TOOL FOR STRENGTHENING TOLERANCE, SOCIAL COHESION AND PEACE? EXPERIENCES AND PRACTICAL-THEOLOGICAL REFLECTIONS	313
EXPERIENCES OF FAILURE. THE TRANSFORMATIVE EDUCATIONAL POTENTIAL OF NEGATIVITY IN THE CONTEXT OF RELIGIOUS EDUCATIONAL PROCESSES	313
RELIGION AND VALUES - A COMPLEX RELATIONSHIP. INSIGHTS FROM AN AUSTRIAN PERSPECTIVE	313
714 ARCHIVES AND MEMORY, FROM ANCIENT TO MODERN TIMES	
("CRISTIANESIMO NELLA STORIA" SEMINAR)	314
TRACES OF ARCHIVAL ACTIVITY IN THE CHRISTIAN COMMUNITIES OF THE EASTERN MEDITERRANEAN BETWEEN THE SECOND AND FIFTH CENTURIES	314
PAPAL ARCHIVES: BETWEEN THE FIFTH AND SIXTH CENTURIES AD	315
SPIRITUAL CONQUEST AND IDENTITY: THE DOCUMENTATION OF THE MENDICANT PROVINCES OF AMERICA AND ASIA DURING THE EARLY MODERN GLOBALIZATION	315
THE MEMORY OF THE OSTROGOTHIC PAST IN THE EARLY MIDDLE AGES	315
PATRIZIA SARDINA, THE HISTORY OF CONVENTS IN MEDIEVAL SICILY BETWEEN MONASTIC ARCHIVES AND INDIRECT EVIDENCE	315
BETWEEN ARCHIVAL PRACTICE AND MEMORIAL REAPPROPRIATION: THE LATE ANTIQUE PAPAL LETTERS OF THE CHURCH OF ARLES	315
ARCHIVES IN 7TH CENTURY RAVENNA: DONATION TO THE CHURCH ACCORDING TO PAPYRUS EVIDENCE (P. TJÄDER 16-25, 28 AND 56)	315
THE USE OF ORAL SOURCES AND ARCHIVAL MATERIALS IN THE (RE)CONSTRUCTION OF MEMORY IN LATE MEDIEVAL AND EARLY MODERN LAZIO. THE CASES OF FARFA AND FEMALE MONASTERIES	315
THE ARCHIVES OF MEMORIAE. PALATINE ARCHIVES IN THE 4TH CENTURY: THE FUNCTION OF THE SCRINIA.	315
715 HOPE AND THE CLIMATE CRISIS - THEOLOGICAL, INTERDISCIPLINARY AND PRACTICAL PERSPECTIVES	316
NEW RESEARCH ON HOPE IN THEOLOGY IN THE FACE OF THE ECOLOGICAL CRISIS: AN ANALYSIS OF INTERDISCIPLINARY ENCOUNTERS	316
IS HOPE THE ANSWER – OR RATHER THE QUESTION?	317
GOOD FRIDAY FOR FUTURE? CHARISMATIC EVANGELISM BETWEEN CLIMATE SCEPTICISM AND ECOTHEOLOGY	317

THE HAMARTIOCENE RATHER THAN THE ANTHROPOCENE: CHRISTIAN FAITH AND HOPELESSNESS IN THE FACE OF ENVIRONMENTAL CRISIS	317
THE MYSTICAL NARRATIVE OF HOPE IN RAIMON PANIKKAR AND BEDE GRIFFITHS: A TRANS-CULTURAL VISION OF COSMIC RELATEDNESS FOR A CLIMATE CRISIS AGE	317
THE PROBLEM IN CHRISTIAN THEOLOGY WITH HOPE IN A NEW CREATION	317
DEATH, HOPE AND CREATION IN PAUL'S LETTER TO THE ROMANS	317
LIFE AFTER HOPE: COMMUNITY, CATASTROPHE, AND A THICK PRESENT	317
GEOENGINEERING REVISITED: A REFORMATIONAL CRITIQUE	317
725 RELIGIOUS PLURALISM AND MIGRATION IN EUROPE: CHALLENGES, OPPORTUNITIES AND INTERSECTIONS	318
MIGRATION, RELIGIOUS PLURALISM, AND CULTURALLY-ORIENTED CRIMES: LEGAL AND SOCIAL CHALLENGES IN EUROPE AND ITALY	318
AN EU COORDINATOR ON COMBATING ANTI-CHRISTIAN HATRED	318
RELIGIOUS PLURALISM IN SCHOOLS: THE RELIGIOUS HOUR IN MULTICULTURAL SOCIETY	319
PROMOTING SOLIDARITY: THE ROLE OF RELIGIOUS COMMUNITIES IN MIGRANT WELFARE IN ITALY. THE CATHOLIC CHURCH'S CONTRIBUTION	319
ORTHODOX DIASPORA IN EUROPE BETWEEN UNITY AND IDENTITY: BEING ORTHODOX HERE AND ELSEWHERE	319
THE RUSSIAN ORTHODOX CHURCH AS A RELIGIOUS MINORITY IN THE EUROPEAN UNION: CHALLENGES AND PROSPECTS FOR IDENTITY PRESERVATION	319
73 PHILOSOPHY OF RELIGION - RELIGION AND SOCIETAL-CULTURAL TRANSFORMATION	320
TRANSFORMING METAPHORS: LAKHOFF AND JOHNSON ON EMBODIED PHILOSOPHY OF RELIGION	320
WHAT SOCIAL MEANING DOES AN INTERCULTURAL TRANSFORMATION OF PHILOSOPHY OF RELIGION ENTAIL?	321
GOD'S COLD WARRIORS: THE INFLUENCE OF PAUL TILLICH ON ANTI-COMMUNIST SPIRITUALITY	321
THE WOKE AND THE BASED: A TRANS ANATOMY OF CONTEMPORARY POLITICAL AFFECTS	321
BETWEEN NATALITY AND LIVING ON: HANNAH ARENDT, JACQUES DERRIDA AND THE RELIGION OF THE FINITE LIFE	321
RELIGIOUS PHILOSOPHY IN THE ANTHROPOCENE, IMAGINING 'AFTER THE DEATH OF GOD, HUMAN, AND NATURE'	321
A PRAGMATIST APPROACH TO HARDENING BORDERS AND THE TRANSFORMATION OF SOVEREIGNTY	321
TOLERANCE AS A DEMOCRATIC VIRTUE IN VECA'S THOUGHT	321
ENTANGLED UNCERTAINTY, POSTHUMAN SENSIBILITY, AND THE TRANSFORMATION OF RELIGIONS	321
THE GOD OF THE POOR PHILOSOPHY OF PROPHETISM: HERMANN COHEN, EMMANUEL LÉVINAS, ENRIQUE DUSSEL	321
RELIGION AS SCIENCE: NEW PERSPECTIVES IN THE STUDY OF JEWISH RELIGION BETWEEN WEBER AND DERRIDA	322
EMBODIMENT AND THEOLOGY. ON THE (IM)POSSIBILITY OF A THEOLOGY OF THE BODY	322

THE HUMAN BEING IS "SPIRIT ONCE A WEEK FOR AN HOUR" - SELF- CONSCIOUSNESS AND SIN-CONSCIOUSNESS IN SØREN KIERKEGAARD'S SICKNESS UNTO DEATH AND THEIR CONTRIBUTION TO A TIME-SENSITIVE-HAMARTIOLOGY	322
RECONCEIVING THE DEMONIC: A NEW APPROACH IN PHILOSOPHY OF RELIGION	322
FAITH AS AN EXISTENTIAL MODE OF CONSCIOUSNESS: FROM THE PERSPECTIVE OF COMPARING CONFUCIANISM AND CHRISTIANITY	322
WHAT PEIRCE AND (INDIAN) BUDDHIST ETHICS CAN DO FOR A GLOBAL PHILOSOPHY OF RELIGION: FRAMING THE CHALLENGES OF SPIRITUAL AND SOCIAL TRANSFORMATION IN LIGHT OF COMPASSION	322
CONCERNING THE SPIRIT IN ART	322

74 THE DIFFICULTY AND POSSIBILITY OF TOLERANCE: (IN)TOLERANCE AND THE RELIGIOUS OTHER 323

"CONCEPTIONS OF TOLERANCE AND INTOLERANCE IN POETIC TEXTS: CATHARINA REGINA VON GREIFFENBERG AND THE NOTION OF UNIFIED CHRISTIANITY IN THE FACE OF THE COMMON ENEMY"	323
"RELIGIOUS TOLERANCE IN TIMES OF TROUBLE? IRAN'S RELIGIOUS MINORITIES AND THE ISLAMIC REPUBLIC DURING THE IRAN-IRAQ WAR"	323
"RELIGIOUS TOLERANCE IN COLONIAL TIMES: THE CASE OF THE FRENCH EMPIRE IN IVORY COAST"	324
"PRACTICES OF TOLERANCE AND INTOLERANCE IN IRAN: SHIITE JURISTS FACING 'APOSTATES' AND 'HERETICS'"	324
"SUPRA-CONFESSIONAL COMMUNITIES AND THE IMPERATIVE OF TOLERANCE ON THE SHAKESPEAREAN STAGE"	324
"RELIGIOUSLY MOTIVATED TOLERANCE: THE COMMANDMENT TO LOVE ONE'S NEIGHBOR FROM THE HEBREW BIBLE AS MOTIVATION FOR TOLERANCE"	324
"SOCIAL IMAGINARIES AND ECCLESIOLOGICAL FOCUS: THE CHURCH AS PRACTICE GROUND OF TOLERANCE"	324

740 RELIGION AND SOCIO-CULTURAL TRANSFORMATION: PERSPECTIVES FROM VIENNA-BASED RESEARCHERS 325

RELIGION AND SOCIO-CULTURAL TRANSFORMATION: PERSPECTIVES FROM VIENNA-BASED RESEARCHERS	325
RELIGION AND SOCIO-CULTURAL TRANSFORMATION: PERSPECTIVES FROM VIENNA-BASED RESEARCHERS	326
RELIGION AND SOCIO-CULTURAL TRANSFORMATION: PERSPECTIVES FROM VIENNA-BASED RESEARCHERS	326
RELIGIOUS STUDIES IN THE CONTEXT OF SCHOOLS AND TEACHING - A NEW FIELD OF ACTIVITY?	326
INTERCULTURAL PHILOSOPHY OF RELIGION: HISTORICAL AND SYSTEMATIC FOUNDATIONS	326
OVERCOMING NISHITANI: NIHILISM AND NATIONALISM IN KEIJI NISHITANI'S POLITICAL PHILOSOPHY OF RELIGION	326
HYPERBOLIC ONTOLOGY	326
INTERCULTURAL PHILOSOPHY OF RELIGION: HISTORICAL AND SYSTEMATIC FOUNDATIONS	326

THE RETURN OF RELIGION, YET TO COME? REFLECTIONS ON THE POLYCRISIS OF LATE MODERN SOCIAL IMAGINARIES AND THE AMBIVALENT POWER OF RELIGIOUS IMAGINATION	326
BETWEEN NOSTALGIA AND CONTAMINATION: THE DYNAMICS OF RELIGIOUS ATMOSPHERES IN MIGRATION CONTEXT	327
WALTER BENJAMIN'S DENKBILDER – MESSIANISM IN A NUTSHELL?	327
MODERNIZED BUDDHISM MODERNIZES WESTERN SOCIETIES	327
BEYOND THE EDGE OF MADNESS: BUDDHIST AND SUFI TRADITIONS IN THE AGE OF CRYPTOCURRENCIES	327
ETHNICITY, LANGUAGE AND RELIGION: IDENTITY PRACTICES IN MINORITY COMMUNITIES	327
THE PERSPECTIVE OF MIDDLE EASTERN CHRISTIANS ON THE STRUGGLE BETWEEN FREEDOM OF SPEECH AND THE SANCTITY OF RELIGION	327
STRIKING FROM THE MARGINS – STATE, DEVOLUTION OF AUTHORITY AND RELIGION IN THE MASHREQ AFTER THE ARAB SPRING	327
THE PARAVUR DIALOGUES- THE FIRST INTERRELIGIOUS DIALOGUES BETWEEN TWO JEWS, A CHRISTIAN, A PAGAN AND A MUSLIM: A MULTI RELIGIOUS AND CULTURAL PERSPECTIVES OF INTELLECTUAL EXCHANGES FROM EARLY MODERN SOUTH INDIA	327

741 SKELLIG VERSUS ROME: THE MEDIEVAL IRISH CHURCH'S

INVOLVEMENT WITHIN THE EUROPEAN CHURCH, SOCIETY AND CULTURE

328

THE EARLIEST IRISH EUCHARISTIC LITURGY IN THE ANTIPHONARY OF BANGOR	328
CAPPADOCIAN FATHERS AND THEIR INFLUENCE ON THE IRISH CHURCH	328
IS THERE AN ERIUGENIAN ECCLESIOLOGY? REFLECTIONS ON THE POETRY AND COMMENTARIES	328
DIVERSE PARADISES IN THE ST BRENDAN LEGEND	328

742 RELIGION AND SOCIO-CULTURAL TRANSFORMATION: PERSPECTIVES FROM VIENNA-BASED RESEARCHERS

329

REENCHANTMENT? DYNAMICS OF WORLDVIEWS, BELIEFS, AND PRACTICES THAT WE USED TO CALL RELIGION	329
SECULAR SPACES OF CONTACT AMONG RELIGIONS	330
INTERRELIGIOUS DIALOGUE INITIATIVES IN VIENNA AS A TOOL FOR CHANGE: POTENTIALS AND CHALLENGES IN A PLURALISTIC SOCIETY	330
MAPPING CULTURAL CONVERGENCE: DIGITAL TOOLS UNVEILING THE CROSS-CULTURAL SCRIPT OF SYRIAC-MALAYALAM HERITAGE IN KERALA	330
THE "CHRISTLICHE GEMEINSCHAFT HIRT UND HERDE". THE DEVELOPMENT OF AN UNKNOWN RELIGIOUS COMMUNITY FROM THE GERMAN EMPIRE UNTIL PRESENT TIMES	330
RELIGION AND RESILIENCE AT WAR. PERSPECTIVES FROM VIOLENT CONFLICTS OF THE 20TH AND 21ST CENTURIES	330
BJD: THE ANIMATORS AND THE ANIMATED	330
REPETITIVE VERBAL PRACTICES IN THE ANCIENT SOUTH ASIAN RELIGIOUS LANDSCAPE	330
NAVIGATING RELIGION AND ORIENTALISM: THE PROBLEM OF 'RELIGION' WITHIN THE CHINESE MIGRANT COMMUNITY IN VIENNA	330

INTELLECTUALS AND DIGITAL RELIGION: RICHARD DAWKINS VS. JORDAN PETERSON— OR: MEN WHO WRESTLE WITH GOD	330
SECULAR ACTIVISM IN AUSTRIA. ORGANISED NONRELIGION AND ITS EFFORTS FOR SECULARISM, EQUAL TREATMENT AND VISIBILITY	331
UNIVERSALITY IN A PARTICULAR PLACE: DIALOGUE AS THE ACTIVE FORMATION OF A NEIGHBORHOOD	331
PROPHECIES OF COLLAPSE AND RESET - THE PERSISTENCE OF APOCALYPTIC END-TIME NARRATIVES FROM BIBLICAL TEXTS UNTIL TODAY	331
OVERLAPPING FOUCAULDIAN DISPOSITIVES AND THE STORYTELLING OF SALVATION	331
KNOWLEDGE ORGANIZATION AND KNOWLEDGE TRANSFER IN THE PRE-MODERN ERA. A NEW PERSPECTIVE ON THE SO-CALLED CATENA MANUSCRIPTS AS RELIGIOUS ANTHOLOGIES	331
743 RELIGION AND SOCIO-CULTURAL TRANSFORMATION: PERSPECTIVES FROM VIENNA-BASED RESEARCHERS	332
ON CONSOLATION. PHILOSOPHICAL AND THEOLOGICAL REFLECTIONS	332
ON CONSOLATION. PHILOSOPHICAL AND THEOLOGICAL REFLECTIONS	332
ON CONSOLATION. PHILOSOPHICAL AND THEOLOGICAL REFLECTIONS	332
ON CONSOLATION. PHILOSOPHICAL AND THEOLOGICAL REFLECTIONS	332
75 RECEPTION OF BIBLICAL TEXTS IN THE FIRST CHRISTIAN CENTURIES	333
THE RECEPTION OF THE GREEK-JEWISH MESSIANIC READINGS OF ISAIAH IN THE CHURCH FATHERS OF THE II CENTURY CE	333
THE FIGURE OF SOLOMON IN 2KI 1-11, ACCORDING TO THEODORET	333
“A TOWER WITH ITS TOP IN THE HEAVENS” - THE RECEPTION HISTORY OF GEN 11	333
THE INTERPRETATION OF CULTIC AND ETHICAL LAW IN LEVITICUS IN ORIGEN’S HOMILIES	333
788 NAVIGATING CORPORATE RELIGIOUS LIBERTY: LEGAL, MORAL, AND THEOLOGICAL PERSPECTIVES ON A CONTESTED FREEDOM	334
ACTIONS OR RIGHTS-HOLDERS? TWO APPROACHES TO CORPORATE RELIGIOUS FREEDOM	334
CAN THEOLOGY HELP? COORDINATING CORPORATE ACTS WITH GOD’S “BEING-IN- ACTION”	334
789 INTERRELIGIOUS INITIATIVE FOR NONVIOLENCE THEOLOGY (IINT): LIMITS AND HORIZONS OF NONVIOLENCE	335
RELIGIOUS LEADERSHIP AT A CROSSROADS: POLITICAL THEOLOGY AND PEACE- BUILDING IN ISRAEL	335
GOSPEL NONVIOLENCE: A THIRD WAY BETWEEN NON-RESISTANCE AND RETALIATION	336
A CONTEMPORARY JEWISH PERSPECTIVE ON MARTIN LUTHER KING, JR.’S THEORY OF NONVIOLENT RESISTANCE	336
VIOLENCE AND NONVIOLENCE IN LIBERATION STRUGGLE: A THEOLOGICAL READING	336
TOWARDS A LIVED THEOLOGY OF NONVIOLENCE	336
EXPLORING ORTHODOX APPROACHES TO SOCIAL PEACE	336
NON-VIOLENCE AND RECONCILIATION: DOMINANT NARRATIVES AND THEIR CONSEQUENCES FOR PEACE	336

796 REWRITING BIBLICAL FIGURES? TRADITIONS AND WORLDVIEWS COMPARED.	337
WHY MOSES HAS TO BE EGYPTIAN? ON MOSES EGYPTIAN IDENTITY IN BIBLICAL AND EXTRA-BIBLICAL NARRATIVE.	337
THECLA OF ICONIUM. BETWEEN TRADITION, HAGIOGRAPHY AND LEGEND	337
799 THE (FEMALE) ONE: THE EMERGENCE OF FEMALE THEOLOGY IN ANCIENT AFRICAN AND NEAR EASTERN CULTURES	338
FEMALE THEOLOGY? SACREDNESS AND THE FEMININE IN RELIGIOUS BELIEFS OF VARIOUS ISLAMIC TRADITIONS THROUGH TIME.	338
THE (FEMALE) ONE: THE EMERGENCE OF FEMALE THEOLOGY IN ANCIENT EGYPT	339
UNEARTHING THE GODDESS: TRACING FEMALE THEOLOGICAL AGENCY IN THE INDUS VALLEY OF PAKISTAN	339
THEOLOGY OF THE DIVINE MOTHER : DIFFERENCE AND CONTINUITY BETWEEN PAGANISM AND EARLY-CHRISTIANITY	339
THE HISTORY OF RESEARCH ON THE FEMALE ONE: CHANGING PERSPECTIVES IN EGYPTOLOGY AND SUDANESE ARCHAEOLOGY	339
FEMININE HATHOR AND ANDROGYNOUS HAPY: THE ACTIVE AND THE RECEPTIVE IN SAHARAN NILE FLOODS	339
MAKING THE FEMALE SACRED. FEMALE FIGURES IN EGYPTIAN FOLKLORE AND FOLKS' BELIEFS: THE CASE OF SHEIKHAH MARYAM	339
FROM QUEEN CONSORT TO WANDERING BRIDE: SHEKHINAH AND THE EVOLUION OF THE DIVINE FEMININE IN JUDAISM	339
800 FROM BALAMAND (1993) TO L'AVANA (2016). UNIATISM BETWEEN ECUMENICAL WINTER AND TRANSNATIONAL CONSERVATISM	340
UNIATISM AS COLONIALISM: DECOLONISING THE ECUMENICAL RELATIONS BETWEEN THE EAST AND THE WEST	340
EASTERN CATHOLIC CHURCHES – A NEED FOR DISCUSSION OF THEIR ROLE WITHIN CATHOLICISM AND ECUMENISM	340
POST-BALAMAND EVOLUTION OF THE TERRITORIAL STRUCTURES OF EASTERN CATHOLICS: A PROPHETIC RESPONSE TO THE POSTMODERN CHALLENGES, OR AN OBSTACLE TO CATHOLIC-ORTHODOX DIALOGUE?	341
ECUMENISM AND 'PROSELYTOPHOBIA': HOW VATICAN OSTPOLITIK LED RUSSIAN CATHOLICS TO 'SELF-SILENCING'	341
A POSTCOLONIAL HEALING OF MEMORIES: CATHOLIC ORIENTALISM AND THE ANCIENT THOMAS CHRISTIANS OF INDIA	341
804 THE ENERGY OF DAVID TRACY: FRAGMENTS, GOD, AND JUSTICE	342
FRAGMENTS AND ENVISIONING THE REAL	342
THE MUTENESS OF THEOLOGY AMID SOCIAL TURMOIL	342
NAMINGS OF GOD: THE INFINITE	342
808 ECONOMICS OF RELIGIONS VS ECONOMICS AS RELIGION	343
ETHICS, CHARITY, SALVATION	343
WITHOUT SLAVES OR EXCLUDED. RELIGIONS, SOCIAL INCLUSION AND WASTE PICKERS RIGHTS	343
THE RULES FOR AN ETHICAL FINANCE BETWEEN THE VATICAN SYSTEM AND CIVIL SYSTEMS	343

RELIGIOUS ENTITIES AND CHARITY: A BOND BETWEEN FAITH AND SOCIAL ENGAGEMENT	344
810 ETHICAL ANTHROPOLOGIES FOR THE 21ST CENTURY	345
SENTIPENSAR IN CONTEXTUAL THEOLOGY AND ETHICS	345
MATTER THAT MATTERS: RECAPTURING THE 21ST CENTURY BODY FROM MEDITERRANEAN PERSPECTIVES	345
CASTING DOWN THE MIGHTY FROM THEIR THRONES: AI, POWER AND SUBSIDIARITY	345
816 RELIGIOUS LIBERTY IN TAIWAN: FROM THE MARTIAL LAW TO THE TAI JI MEN CASE	346
A MULTIDIMENSIONAL APPROACH TO TAI JI MEN IN TAIWAN: PERFORMATIVE AND POLITICAL ASPECTS	346
WESTERN SCHOLARS, RELIGIOUS LIBERTY IN TAIWAN, AND THE TAI JI MEN CASE: A CHRONOLOGY	346
MISREPRESENTING GIFT-GIVING: TAI JI MEN AND THE CRISIS OF RELIGIOUS LIBERTY IN TAIWAN	346
MORE THAN A TAX ISSUE: THE TAI JI MEN CASE IN TAIWAN	346
A ROSE BLOOMING IN THE BITTER WINTER: AN EMIC VIEW OF THE TAI JI MEN CASE	347
826 THREADS OF EMPIRE: ORIENTAL STUDIES AND THE RUSSIAN EAST	348
N.S. LYKOSHIN: A RUSSIAN ORIENTALIST AMONG THE DERVISHES OF TURKESTAN	348
MURIDIZM BETWEEN A. RUNOVSKII AND A. KAZEMBEK, AFTER THE CAPTURE OF IMAM SHAMIL (1859 - 1862).	348
HISTORIOGRAPHICAL BRIDGES: RUSSIAN ORIENTALISTS AND SICILY'S FATIMID PAST	348
STEPPE DISCOURSE: A HISTORIOGRAPHY OF THE ALANS AND BULGARS AS TROPES OF EURASIANISM	349
DISCUSSION BETWEEN N.P. OSTROUMOV AND N.M. PRZHEVALSKY "ON THE CHARACTER AND NATURE OF ASIANS": DIVERGING PERSPECTIVES ON ORIENTALISM?	349
828 RELIGION AND POLITICAL EDUCATION: INTERRELIGIOUS, PEDAGOGICAL, AND DIDACTICAL APPROACHES	350
POLITICAL EDUCATION IN THE AUSTRIAN SECONDARY SCHOOL. AN OVERVIEW OF CURRICULAR FRAMEWORKS AND CHALLENGES	350
RELIGIOUS AND POLITICAL EDUCATION: CHRISTIAN-MUSLIM PERSPECTIVES	351
INCLUSIVE CIVIC EDUCATION IN A CRITICAL RACE THEORY PERSPECTIVE AS A KEY TO PARTICIPATION AND TRANSFORMATION	351
835 MYSTICAL WORD IN 21ST CENTURY SOCIETY. FROM SPIRITUAL TO CULTURAL TRANSFORMATION	352
MYSTICISM BEYOND THE LIBRARIES: THE CASE OF THE INSTAGRAM PAGE "BEGHINEINFUGA"	352
WORDS OF WISDOM FOR A WIRED WORLD: TRANSLATING SPIRITUAL LITERATURE IN THE 21ST CENTURY	352
DIGITALIZATION AS RESILIENCE: SOCIAL MEDIA-BASED ESOTERIC PRACTICES IN CONTEMPORARY IRAN	353
836 THE TRANSFORMATIONS OF BILATERALITY IN THE REGULATION OF STATE/CHURCH RELATIONS	354
THE THRIVING/EXPANDING BILATERALITY: THE ITALIAN AND SPANISH PARADIGMS	354
THE WIDESPREAD BILATERALISM: COMPARING DIFFERENT MODELS	354

HOLY SEE, “GLOBALIZED” CONCORDAT LAW AND “ENLARGED” BILATERALISM	354
THE TRANSFORMATION OF THE ENGLISH MODEL	354
837 TIME FOR A NOUVELLE THÉOLOGIE? INTERDISCIPLINARITY AND THE TRANSFORMATION OF THEOLOGY	355
THE LAW OF THEOLOGY: WHAT HAS LEX TO DO WITH ORANDI AND CREDENDI?	355
CALL AND RESPONSE: MEDIATING BETWEEN MATERIALISM AND A SACRAMENTAL ONTOLOGY	355
THE CONSCIENCE OF NEO-PROTESTANTISM: READING THE LUTHER RENAISSANCE AS INTERDISCIPLINARY THEOLOGY	356
THEOLOGY AND THE SOCIAL SCIENCES: STUDYING THE CONGREGATIO FIDELIUM THROUGH A HERMENEUTICS OF SOCIAL EXISTENCE	356
NEGATIVE INTERDISCIPLINARITY AS RESPONSE TO THE FALL?: DOING THEOLOGY UNDER THE NOETIC EFFECTS OF SIN	356
PHENOMENOLOGICAL THEOLOGY: A POSSIBILITY OR A CONTRADICTION? SOME HISTORICAL PRECEDENTS	356
842 SECOND-GENERATION APOSTATES FROM NEW RELIGIOUS MOVEMENTS AND ANTI-CULT CAMPAIGNS	357
SECOND-GENERATION APOSTATES: AN OLD-NEW LEGAL WEAPON OF ANTI-CULTISM	357
INVESTIGATING INHERITED IDENTITY COMPONENTS AMONG HUNGARIAN SECOND-GENERATION SCIENTOLOGISTS	357
ATROCITY STORIES: SECOND GENERATION APOSTATES OF THE JEHOVAH’S WITNESSES AND ANTI-CULT CAMPAIGNS	357
CHRONICLES OF A WITCH HUNT: SECOND-GENERATION BELIEVERS AND THE UNIFICATION CHURCH IN JAPAN	358
85 DISCERNING DIVINE PRESENCE: IN HISTORY	359
DISCERNING GOD’S PRESENCE IN THE ANTHROPOCENE	359
DISCERNING THE THEOLOGICAL VALUE OF SOIL	359
PERSONAL TRANSFORMATIONS: THE CONTESTED CASE OF JAIL CELL CONVERSIONS	359
THE GUIDANCE OF THE SPIRIT AND DEPENDENCE ON DIVINE PROVIDENCE	360
BORN FREE? A TRIADIC VISION OF CHRISTIAN LIBERATION AMONG YOUNG SOUTH AFRICANS	360
THE FOUNDING FATHERS: RELIGION AT THE ROOTS OF THE EUROPEAN CONSTRUCTION	360
FAITH, POLITICS, AND EDUCATION: ABRAHAM KUYPER’S INFLUENCE ON DUTCH SCHOOLS	360
DISCERNING THE KINGDOM OF GOD: FOUR SERMONS ON THE LORD’S PRAYER	360
DISCERNING GOD’S PRESENCE IN BARTH’S THEOLOGY OF ESCHATOLOGY IN LIGHT OF ECOLOGICAL CRISIS	360
DIVINE PRESENCE IN EVIL: A PROBLEM OR A COMFORT?	360
CREATION, BOTH IN COLLECTIVE AND PERSONAL HISTORY, AS DIVINE PRESENCE	360
DIVINE PRESENCE AND DIVINE JUDGMENT IN KUYPER AND SCHILDER	360
850 GENDER IDENTITY AND EUROPEAN TRANSFORMATION: BEYOND BINARIES AND POLITICAL PROPAGANDA	361
RETHINKING THE FORMA ECCLESIAE FROM A GENDER PERSPECTIVE: INSIGHTS FROM BREITENBERG AND THIEMANN’S PUBLIC THEOLOGY	361

BEYOND SITUATED ANTHROPOCENTRISM. ANTHROPOLOGICAL DEVELOPMENT OF THE
NATURE-CULTURE RELATIONSHIP IN THE LIGHT OF ENVIRONMENTAL ECOLOGY AND
GENDER PERSPECTIVE 361

RELIGION AND/AS POLITICAL PROPAGANDA: GENDER, FAMILY, AND CONSERVATISM IN
ITALIAN POLITICS 362

855 CONTOURS OF TRANSFORMATION: PHILOSOPHICAL-THEOLOGICAL AND ECCLESIOLOGICAL PERSPECTIVES 363

METAMORPHOSIS, INCARNATION AND CROSSING THE SELF-OTHER DYNAMIC: TOWARD
A THEOLOGY OF TRANSFORMATION WITH EMMANUEL FALQUE. 363

A DIALOGICAL-HERMENEUTICAL PARADIGM FOR THEOLOGY AND ITS TRANSFORMATIVE
POTENTIAL 363

THE MESSY NEWNESS OF LIFE: COMMUNITY, DIFFERENCE, AND AN UNRULY DIVINE CALL
363

TRANSFORMING CHURCH CO-RESPONSIBILITY THROUGH POLYHEDRIC ECCLESIOLOGY
364

862 TEACHING FAITH IN A DIGITAL WORLD: THE INTERSECTION OF TECHNOLOGY AND RELIGIOUS EDUCATION 365

THE CONCEPT OF EDUCATION AND CHALLENGES OF THE DIGITALIZED PRESENT – WITH
REFERENCE TO KANT, WEIL, AND STEIN 365

FORMATION OF MORAL SKILLS, CAPABILITIES, AND VIRTUES: EMPATHY AND RELIGIOUS
EDUCATION IN THE DIGITAL AGE 365

AUTHORITY IN EDUCATIONAL WORK IN THE DIGITAL CULTURE 365

AITHOS: INNOVATIVE TRAINING METHODS FOR NURTURING A CULTURE OF ETHICS AND
RESEARCH INTEGRITY IN AI ERA 366

AD FONTES? DIGITAL CHALLENGES IN TEACHING THEOLOGY IN THE AGE OF HOMO
DIGITALIS 366

THE DIGITAL AS A SPACE FOR ESOTERIC PRACTICES: AN ANTHROPOLOGICAL STUDY OF
ESOTERIC PRACTICES IN CONTEMPORARY IRAN 366

868 ADDRESSING AND UNBIASING THE STUDIES OF/ON RELIGION IN EASTERN AND SOUTHEASTERN EUROPE: TOWARDS THE REVITALIZATION OF THE RESEARCH FIELD(S) 367

POSTSECTULAR APPROACHES TOWARDS THE 'EASTERN EUROPEAN' REGION: A CRITICAL
OVERVIEW 367

LOCAL RELIGIOUS CULTURES IN POLAND: FROM ROMAN-CATHOLIC-CENTRIC
THEOLOGY TO THE STUDY OF LIVED RELIGION 367

"THINKING THROUGH THINGS": ETHNOGRAPHIC STUDIES ON "SACRED AGENCY" IN
MUSLIM-CHRISTIAN COMMUNITIES IN BULGARIA AND THEIR IMPLICATIONS FOR
ANTHROPOLOGICAL THEORY 368

ORTHODOX TRADITIONS AND BORDERLAND INFLUENCES IN EASTERN POLAND:
REIMAGINING FOLK RELIGION 368

NATIONALIST FOUNDATIONS OF THE HISTORY OF RELIGIONS IN MODERN TÜRKİYE 368

ON THE REALITY OF MEDIEVAL MIRACLES 368

RELIGION AND VIDEOGAMES IN POLAND: CHALLENGES AND RESEARCH PERSPECTIVES
368

WHY WE NEED A NEW PERSPECTIVE ON THE STUDY OF RELIGIOUS MATERIALITY ON THE
EXAMPLE OF LEMKO WOODEN ORTHODOX CHURCHES 368

870 CONCILIARITY AND MODERN ORTHODOX CHRISTIANITY: CONCEPTS, THEOLOGIES, PRACTICES	369
CONCILIARITY AND WOMEN: HOW 'ORTHODOX TRADITION' SERVES AS A PRETEXT FOR EXCLUSION	369
CONCILIARITY/SYNODALITY IN ECUMENICAL DIALOGUES BETWEEN ROMAN CATHOLIC AND EASTERN ORTHODOX CHURCHES: COMMON CHALLENGES AND NEW APPROACHES	369
EGALITARIAN AND TOTALITARIAN LINES WITHIN THE STRUCTURE OF SOBORNOST (CONCILIARITY): FROM KHOMYAKOV'S ANTI-HIERARCHICALISM TO KARSAVIN'S HIERARCHICAL PERSONALITIES	370
CONCILIAR CHALLENGES TO RUSSIAN ORTHODOX UNDERSTANDINGS AND PRACTICES OF MISSION IN THE LATE EMPIRE AND 1917 REVOLUTION	370
878 BEING IN THE WORLD, BOTH OF AND FOR THIS WORLD: ON HISTORICIZATION IN THE STUDY OF RELIGION	371
THE MORE IS NOT ALWAYS THE MERRIER: ONTOLOGICAL GERRYMANDERING IN THE PLURALIZATION OF THE CONCEPT OF RELIGION	371
CONTEMPORARY FRAMES ON MEDIEVAL TENSIONS: THE SUNNĪ-SHĪ'Ā POLARIZATION AND FATIMID HISTORIOGRAPHY	371
NINETEENTH-CENTURY CATHOLIC ARCHAEOLOGY AND THE INVENTION OF EARLY CHRISTIANITY	371
880 AMBIVALENCES IN CHRISTIAN NARRATIVES, SPIRITUALITY AND PRACTICES IN REGARD TO SOCIAL COHESION	372
LEARNING TO DEAL WITH AMBIVALENCES AND MULTIPERSPECTIVITY BY CHRISTIAN AND NON-CHRISTIAN NARRATIVES?! CHANCES AND CHALLENGES	372
VISIONS OF PEACE. RELIGIOUS IMAGINATION AND PRACTICE CULTIVATING SOCIAL COHESION	373
A SOVEREIGN LOVE: AGAPE AND ITS AMBIVALENCES	373
REPENTANCE AS AN AMBIVALENT NARRATIVE FOR SOCIAL COHESION IN DOROTHEE SÖLLES PUBLIC SPEECHES	373
RELIGIOUS IDENTITY CRISES IN PROCESSES OF SOCIAL TRANSFORMATION. LITERARY AND CONCEPTUAL REFLECTIONS	373
'SHARING IS CARING!' – RECONSTRUCTING THE SACRAMENT OF SHARED MEALS AS A PRACTICE OF COSMOPOLITAN HOSPITALITY BETWEEN CULINARY ART AND SOUL FOOD IN CONSIDERATION OF SOCIAL COHESION	373
881 THE METAPHYSICS OF LOVE OR BEAUTY RE-IMAGINED	374
THE DYNAMICS OF BEAUTY ACCORDING TO AUGUSTINE	374
BEAUTY AND THE THEOLOGY OF DESIRE IN AUGUSTINE	374
ANGUISH AND ARTISTIC PRACTICE IN ROWAN WILLIAMS' AUGUSTINIAN AESTHETIC	374
893 RELIGION ONLINE: QUEER PERSPECTIVES TOWARDS SOCIAL CHANGE IN A DIGITAL AGE	375
QUEER TRANSFORMATIONS: BECOMING THE BODY OF CHRIST IN A VIRTUAL CHURCH	375
ONLINE SPACES' DEFINITION OF A QUEER JUDAISM FOR SOCIAL CHANGE: A QUEER ECOFEMINIST PERSPECTIVE	375
896 THE SECULARIZATION AND PERSISTENCE OF CHRISTIAN ANTHROPOLOGIES IN POLITICAL THOUGHT	376

HUMAN DIGNITY AS THE SECULAR ANALOG OF IMAGO DEI	376
JOSEPH RATZINGER'S ANTHROPOLOGICAL THOUGHTS	376
ORIGINAL SIN AND CONTEMPORARY POLITICS: THE RECEPTIVITY OF REINHOLD NIEBUHR'S THEOLOGICAL ANTHROPOLOGY	377
THEOLOGICAL ANTHROPOLOGY: THE CHALLENGE OF SECULAR RELIGIONS	377
THE INFLUENCE OF THE BELGIAN LIBERAL CATHOLIC SYSTEM ON HUNGARIAN CHURCH AFFAIRS IN THE 19TH CENTURY	377
THE ROLE OF BISHOPS' CONFERENCES IN FORMULATING SOCIAL ISSUES	377
900 ORTHODOX CHRISTIAN THEOLOGIANS, SCHOLARS, AND CLERGY ADDRESS THE ECOLOGICAL CRISIS AND CHANGING RELIGIOUS AND SOCIO-CULTURAL LANDSCAPES	378
THE ORTHODOX CHURCH AND ENVIRONMENTAL SUSTAINABILITY	378
THE CLIMATE CRISIS AND ECOLOGICAL SIN: AN ORTHODOX REFLECTION	378
DOING ECO-DOGMATIC THEOLOGY? WHAT IS IT?	378
909 CHRISTIANITY AFTER CHRISTENDOM: HERETICAL PERSPECTIVES IN PHILOSOPHICAL THEOLOGY	379
CHRISTIANITY AFTER CHRISTENDOM: HERETICAL PERSPECTIVES IN PHILOSOPHICAL THEOLOGY	379
911 TIBETAN BUDDHISM IN COMPARISON	380
DZOGCHEN AND THEISMS	380
TIBETAN YOGIC PRACTICE AND EASTERN CHRISTIAN HESYCHASM: COMPARING CONTEMPLATIVE METHODS	380
ALLEGORY AS ENGINE FOR DOCTRINAL DEVELOPMENT: TSONG KHA PA'S ESSENCE OF TRUE ELOQUENCE AND ORIGEN'S HOMILIES ON LEVITICUS	380
DZOGCHEN AND VAJRAYANA – PLOTINUS AND IAMBlichus : POSSIBLE COMPARISONS ?	380
912 RELIGION AND POLICY POOL - - EMERGING TRENDS, CHALLENGES AND OPPORTUNITIES AND NEW POLICY SPACES	382
RELIGION AND DIPLOMACY	382
RELIGION AND SUSTAINABLE DEVELOPMENT	382
918 "DON'T STOP DREAMING OF A BETTER WORLD" (POPE FRANCIS, JAN 10 2024). A CONTEMPORARY MODEL OF DIALOGUE BETWEEN CHRISTIANS AND MARXISTS	383
"ONE WORD THAT WE SHOULD NEVER TIRE OF REPEATING: DIALOGUE"	383
THE KINGDOM OF HEAVEN AND THE KINGDOM OF FREEDOM	384
919 REMEMBERING THE FUTURE: JOHN ZIZIOULAS'S ESCHATOLOGICAL VISION	385
ESCHATOLOGICAL HORIZONS: TIME, REMEMBRANCE AND THE ETHICS OF THE FUTURE	385
FUTURE-ORIENTED HERMENEUTICS IN MODERN ORTHODOX THEOLOGY: METROPOLITAN JOHN D. ZIZIOULAS	385
THEOLOGIZING AS INTERLOCUTION: THE CROSSPOLLINATIONAL RELATION OF ZIZIOULAS AND GUNTON'S THEOLOGICAL TRINITARIAN REASONING IN LIGHT OF THE ESCHATA	385

920 FAITH IN TRANSITION: CHRISTIAN ORTHODOX MINORITIES IN CHANGING WESTERN EUROPE	386
THE SIGNIFICANCE OF GERMAN SPEAKING ORTHODOX CONGREGATIONS	386
THE ECUMENICAL CHALLENGES OF ORTHODOX CHURCHES IN WESTERN EUROPE	386
RELIGIOUS UPBRINGING AMONG THE GREEK ORTHODOX OF GÖTTINGEN, GERMANY	386
ROLE OF THE SERBIAN ORTHODOX CHURCH IN THE PRESERVATION OF IDENTITY AMONG THE SECOND-GENERATION ETHNIC SERB POPULATION IN KASSEL	386
921 UNVEILING AL-BUKHĀRĪ'S LEGACY: METHODOLOGICAL, THEOLOGICAL, AND HISTORICAL PERSPECTIVES	388
AL-BUKHĀRĪ AND AL-MAGHĀZĪ: A UNIQUE PERSPECTIVE ON HIS ṢAḤĪḤ	388
THE THEOLOGICAL AND POLITICAL VIEWS OF MUHAMMAD IBN ISMĀ'ĪL AL-BUKHĀRĪ	388
BETWEEN DEVOTION AND PARTIALITY: AL-BUKHĀRĪ'S VIEWS ON SAḤĀBA AND AHL AL-BAYT IN THE CONTEXT OF SUNNI AND TWELVER SHIITE HADITH	388
933 LIVORNO: FREE PORT OF CULTURES AND TRADE	389
CEDAR OF LEBANON IN TUSCANY: THE SYRO-MARONITES IN LIVORNO (1613-1931)	389
SEPHARDIC INTERCONNECTIONS: MOBILITY AND ECONOMIC ACTIVITIES BETWEEN LIVORNO AND NAPLES IN THE 18TH CENTURY	389
CURIOSITÀ LIVORNESI: THE LIFE OF THE JEWS OF LIVORNO THROUGH THE WRITINGS OF FRANCESCO PERA	390
JUDAISM AND ART IN LIVORNO (17TH – 19TH CENTURIES)	390
THE LIVORNO ZIONIST CONFERENCE	390
THE MULTITUDE OF GRANA RABBIS IN TUNIS	390
THE RABBINATE OF LIVORNO ANNULS A MARRIAGE	390
934 ISLAMIC THEOLOGICAL DEBATE IN THE MAGHRIB AND AL-ANDALUS FROM 6TH/12TH TO 9TH/15TH CENTURY	391
THE DEBATE OVER TAKLĪF BI-MĀ LĀ YUṬĀQ IN AL-ANDALUS AND MAGHRIB DURING THE 6TH/12TH CENTURY	391
THE THEOLOGY OF IMĀM AL-MĀZARĪ (D. 536/1141)	391
RATIONAL THEOLOGY UNDER THE ALMORAVIDS: AṢ'ARĪS (AND MU'TAZILĪS?)	392
THE SULWĀN AL-MUṬĀ' FĪ 'ADWĀN AL-ATBĀ' OF IBN ḌAFAR AL-ṢIQILLĪ (D. CA. 565/1170): A THEOLOGICAL-PHILOSOPHICAL READING	392
A FORGOTTEN PHILOSOPHER IN MUSLIM SPAIN: IBN AL-ṢĪD AL-BAṬALYAWSĪ (D. 521/1127) AND HIS KITĀB AL-ḤADĀ' IQ	392
THE THEOLOGICAL STAKES OF THE DEBATE ON THE ORIGIN OF LANGUAGE	392
950 RELIGIOUS EXPERIENCE IN A RUSSIAN-SPEAKING CONTEXT. MATERIAL AND IMMATERIAL CULTURE AND BEYOND	393
IMPERIAL SAINTS IN TRADITION: THE ROMANOVs AND THE CONTINUITY OF ORTHODOX ICONOGRAPHY	393
A SACRED SPACE IS NEVER EMPTY. A SEMIOTIC ANALYSIS OF LENINI'S EMBALMING	394
THEOLOGICAL 'BUBBLES' IN POST-ATHEIST COUNTRY: A CASE OF RUSSIAN ORTHODOX CHURCH DURING COVID-19	394
RELIGIOUS SYMBOLS AND POLITICAL MESSAGES: THE PRESENCE OF 'WHITE' RUSSIANS IN HARBIN(CHINA) IN THE 1930S-40S THROUGH ITALIAN ISTITUTO LUCE FOOTAGE	394
951 WORLD CHRISTIANITY AND SOCIO-CULTURAL TRANSFORMATION	395

CHRISTIANITY IN SOMALIA CIRCA 1880–2020: AN HISTORICAL ANALYSIS OF FOREIGN AND INDIGENOUS MISSIONS	395
NAZARETH VILLAGE OPEN AIR MUSEUM AND THE GROWING CHRISTIAN INTEREST IN SYNAGOGUES OVER CHURCHES	395
WORLD CHRISTIANITY 2025–2075: A DEMOGRAPHIC ASSESSMENT	395
RELIGIOUS CAPITALISM AND IDOLATROUS COMMODIFICATION OF GOD IN AFRICAN CHRISTIANITY: AN EVALUATION OF NEO-PENTECOSTALISM IN NIGERIA	395
WHAT CAN THE WORLD CHURCH LEARN FROM THE “WORLD” – AND VICE-VERSA.	395
MASTER TAIXU AND CHRISTIANS IN CHINA: MAIN THEMES OF BUDDHIST-CHRISTIAN DIALOGUE IN EARLY 20TH CENTURY CHINA	396
956 EMERGENCIES AND RELIGIOUS LAWS	397
MIGRATORY EMERGENCY AND RELIGIOUS LAWS	397
DIVINE LAWS IN EMERGENCY TIMES: IMMUTABILITY OR ADAPTABILITY?	397
RELIGIOUS MINORITIES IN TIMES OF EMERGENCY: IS RELIGION A FACTOR OF RESILIENCE OR OF VULNERABILITY?	397
WAR EMERGENCY: THE ROLE OF INTER-RELIGIOUS DIALOGUE IN PEACE-BUILDING STRATEGIES	398
CANON LAW REACTIONS TO THE COVID PANDEMIC IN BAVARIA - EXTRAORDINARY RULES, RELIGIOUS FREEDOM AND COMPARATIVE ASPECTS	398
SPIRITUAL ASSISTANCE IN THE MARITIME PENAL COLONIES DURING THE NINETEENTH CENTURY BETWEEN RELIGIOUS EMERGENCY AND CARE OF SOULS. AN ITALIAN LEGAL-HISTORICAL PERSPECTIVE.	398
LAW AND POST COVID-19. LEGAL CONSEQUENCES OF THE PANDEMIC EMERGENCY ON THE COMPLEX BALANCES BETWEEN RELIGIOUS FREEDOM AND RIGHT TO HEALTH	398
THE DECLINATION OF THE PRINCIPLE OF SUBSIDIARITY IN INTERMEDIATE BODIES	398
THE ROLE OF THE CATHOLIC CHURCH IN MIGRANT ADVOCACY: WHEN MISSION SERVES EMERGENCY. THE ITALIAN CASE	398
96 TRANSFORMATIONS OF HELL(S): CULTURAL AND DOCTRINAL DYNAMICS OF A CONTESTED IDEA	399
HINDU HELLS IN VEDĀNTA	399
ESCHATOLOGICAL PUNISHMENT AND THE INHABITANTS OF HELL IN IBN AL-'ARABĪ'S PERSPECTIVE	399
HOW BODHISATTVAS TRANSFORM BUDDHIST HELLS	399
HELLS IN JAPANESE BUDDHISM AND THEIR ADOPTION IN RELIGIOUS SITES	400
HELL AND NEAR-DEATH EXPERIENCES	400
THE WORKING DEAD: ZOMBIES IN THE RELIGIOUS AND CULTURAL IMAGINATION FROM HAITI TO HOLLYWOOD	400
964 REIMAGINING GOD IN A COMPLEX WORLD: TOWARDS A DYNAMIC THEOLOGY FOR SOCIAL-CULTURAL TRANSFORMATION	401
THE PROBLEM OF REDUCTIONISM IN SCIENCE AND RELIGION.	401
CAUSALITY OF THE PERCEIVED GOOD	401
977 RELIGION AND SOCIO-CULTURAL TRANSFORMATION: THE JEWISH CONCEPT OF TIKKUN OLAM ("REPAIRING THE WORLD")	402
JEWISH ECONOMIC AND SOCIAL ETHICS FOR A BETTER SOCIETY (TORAT HAKALKALA)	402
JEWISH PERSPECTIVES ON NATURE AND ECOLOGY AND THEIR IMPORTANCE IN COMBATING CLIMATE CHANGE	402

CONFLICT AND RESTORATION. THE EXPERIENCE OF THE MEDIATIONLAB IN NAPLES	402
980 THE CONCEPT OF GOD IN THE INTERPLAY OF THE INFINITE AND THE FINITE	403
ORIGINALITY, INFINITY AND THE DIVINE: HANS BLUMENBERG'S REINTERPRETATION OF MEDIEVAL SCHOLASTIC	403
PERFECTION OUT OF REACH – LIMITLESSNESS AND THE POWER OF ABSTRACTION	403
LOOKING THROUGH THE UNIVERSE TOWARDS INFINITY. PERSPECTIVES FROM THE EARLY MODERN PERIOD	403
ONLY GOD KNOWS WHAT, BUT HOW MUCH IS THAT?	403
984 PILGRIMAGE: SOCIOLOGICAL AND ANTHROPOLOGICAL PERSPECTIVES IN CONTEMPORARY SOCIETY	404
PILGRIMAGE AS A CULTURAL JOURNEY: AN ANTHROPOLOGICAL PERSPECTIVE ON RITUAL, IDENTITY, AND SACRED SPACES	405
A SOCIOLOGICAL APPROACH TO PILGRIMAGE	405
SACRED STEPS: WALKING, RELIGION, AND THE PATH TO PEACE	405
THE SACRED TATTOO: IDENTITY AND PILGRIMAGE	405
TOWARDS SANTIAGO: TRANSCRIPTION OF A LIVED EXPERIENCE AND LITERARY DYNAMICS	405
SACRED SYMBOLS AND CULTURAL NARRATIVES: UNDERSTANDING THE PILGRIMAGE EXPERIENCE THROUGH A SOCIOLOGICAL LENS	405
THE CAMINO DE SANTIAGO THROUGH THE EYES OF A MODERN PILGRIM	405
"I NEED TO GO THERE!" KNOWLEDGE PRODUCTION AND WOMEN'S PILGRIMAGE TO HASIDIC SHRINES IN EASTERN EUROPE	405
ENGAGING THE SACRED, ENGAGING WITH THE OTHER: PILGRIMAGE TO THE CHURCH OF THE HOLY SEPULCHRE AND THE STONE OF ANOINTING AS A PERIPHERAL SACRED SPACE	405
988 DISCUSSING AGENCY, RELIGION AND DIGITALIZATION (DARD)	406
PROBLEM SOLVING AND AGENDA-SETTING. QUALITATIVE INTERVIEWS WITH EXPERTS ON DIGITIZATION IN A GERMAN CHURCH	406
RELIGIOUS MEDIA SETTLERS. THE STRUGGLE TO MAINTAIN AGENCY IN TIMES OF DEEP MEDIATIZATION	406
RELIGIOUS LEADERSHIP AND DIGITAL INNOVATION – AN EXPLORATIVE INTERVIEW STUDY WITH CHURCH ACTORS IN THE SWISS CONTEXT	406
992 COLONIALISM, DECOLONIALITY AND THE ILLUSION OF POST-COLONIALITY	407
"COLONIALISM: TOWARDS A REFLECTIVE THICK DESCRIPTION"	407
DECOLONIALITY AND POST-COLONIALITY: A CRITIQUE FROM BELOW	407
DECOLONISING RELIGIOUS PEDAGOGY THROUGH VIRTUAL EXCHANGE: A CRITICAL REFLEXIVE APPROACH	407
THE MISTAKEN PLACE OF POSTCOLONIALIST THEOLOGY IN THE SETTLER COLONY OF AOTEAROA NEW ZEALAND	407
DECOLONIALITY AND POST-COLONIALITY: A CRITIQUE FROM BELOW	408
996 RELIGIOUS TRANSFORMATION IN CARLYLE'S GOETHE, REINACH'S ORPHEUS, AND RECENT CHRISTIAN CRITIQUES OF THE ENLIGHTENMENT PROJECT	409

THE EMERGENCE OF THE VICTORIAN CULT OF PERSONALITY VIA THOMAS CARLYLE'S GOETHE AND THE RELOCATION OF SOURCES OF AUTHORITY	409
THE SCIENCE OF RELIGION AND THE MODERN HISTORY OF CHRISTIANITY: SALOMON REINACH'S ORPHEUS (1909) IN EUROPEAN CONTEXT	409
THE 'ENLIGHTENMENT PROJECT' AND THE POST-SECULAR REVIVAL OF VIRTUE POLITICS	409

997 CATHOLICITY OTHERWISE: EXPLORING SECULAR ANALOGUES 410

ON THE CATHOLICITY OF IMAGINATION: FRAGMENTS AND WHOLES	410
ATTUNING APPROACHES, RECALIBRATING RESOURCES: THE CATHOLICITY OF FUNDAMENTAL THEOLOGY	410
UNIVERSALISMS: FALSE AND TRUE	411
THE CALL TO BELONG: EXPLORING LONELINESS AND CATHOLICITY	411
WHOSE WHOLE? - RETHINKING CATHOLICITY IN A POSTSECULAR AGE	411
UNIVERSALIZED SALVATION: A CAUTIONARY TALE	411

Authors' Index (page numbers)

A

Abaddi I.	187
Abbasi M.	141; 353; 366
Abdeen A.	100
Abdul--Jabbar W.	283
Abraham R.	363
Abraham S.	85
Abram S.	160
Abu Salem M.	343
Abu--Uksa W.	4
Ackermann D.	9
Adang C.	391
Admirand P.	12; 283
Adolphs M.	43
Aftar S.	182
Afu F.	8
Ahmadi Z.	69
Akulich A.	176
Alabbas B.	388
Al--Bagdadi N.	327
Albano T.	382
Albertin A.	28; 148
Alberts E.	142
Albracht M.	220
Alejo A.	126
Alexia P.	182
Alfsvåg K.	130; 148
Ali I.	181
Alidu S.	116
Alimdjanov B.	349
Alinuridin D.	235
Alles T.	373
Almes I.	244
Alpi F.	291
Álvarez Sj C.	76
Álvarez C.	127
Amharar I.	392
Amore D.S.	23
Andreotti A.	36
Andrewsen Y.C.	222
Andrianos Louk.	47
Andrianos Louk Aourelie.	46
Angelucci A.	241
Angileri I.	14
Anitha K.	26; 117
Appel K.	325; 326; 332
Arconzo G.	88
Aréas C.	215
Arkhipov F.	319
Armbruster A.	372
Arno M.	294
Arteaga Echeverría P.	194
Asanov E.	349
Asproulis N.	378
Assen M.D.	263
Attard J.C.	345
Avci Sebetci B.	368
Avellino A.	162

Ávila Da Costa L.	135
Awad N.	385
Aysel A.	351
Azam Z.	36; 49; 227
Azevedo R.	344

B

Baatz U.	327
Backenköhler Casajús C.J.	78
Bacon D.	154
Baczyk P.	9; 143; 158; 193; 411
Badea G.	24
Badini F.	94; 187
Baffioni C.	210
Baghino A.	65
Bakhshizadeh M.	67
Balázs G.	277
Balázs J.	114
Balla J.	377
Ballestrazzi L.	197
Balsamo F.	207
Bandeira Jerónimo M.	60
Baraka Akilimali J.	294
Baraka J.	270
Barbagli A.	64
Barbato M.	284
Bargár P.	192
Baron Gistina Benedetta.	394
Baron Giustina Benedetta.	97; 114; 173; 198
Barresi F.	352
Barsoum A.	267
Barter J.	154
Bartolomei L.	294
Basharat S.	218; 339
Battistel L.	256
Baumert B.	246
Bechina F.	136
Beerová K.	259
Beldio P.	252
Beliakova N.	170; 369
Bell C.	92; 154
Bello H.	49; 192
Ben Pazi H.	224; 257
Benna F.	405
Bennett D.	374
Bennett J.	409
Ber V.	83
Berdowicz E.	287
Berkmann B.	117; 264; 271; 398
Bernardoni M.	188
Bhamji T.	73
Bianchi C.	27; 292
Bianchini A.	315
Bigoni L.	82; 160
Biliuta I.	99
Biriukov D.	370
Bista M.	34
Bloem M.	243
Bobrowicz R.	179; 221

Bochra K.	207
Bódi M.	395
Boehme K.	284
Boehning M.	308
Böhler A.	251
Bohn C.	89
Boisvert M.	133
Bokedal J.	395
Bokedal T.	156
Bollini M.	371
Bonanno B.	333
Bonfanti S.	65
Bons E.	83
Boogaard A.	360
Borgen--Nielsen M.	198
Boros P.	286; 396
Borowski M.	147; 156
Bosoky I.	327
Bossoletti F.	310
Bottanelli V.	176; 285
Botto A.	75
Bottoni Rossella	206
Bottoni Rossella Alessandra	241
Bouman M.	234
Bouwman B.	60
Boyle Z.	192
Braghi G.	187
Brandner T.	97
Brandodoro N.	127
Breedlove T.	109
Breitfeld G.	165
Bretzke J.	21
Breu C.	331
Breunlich B.	152
Brocada L.	65
Brocato G.	391
Brown C.	148
Brown--Fleming S.	138
Bruckner I.	128; 177; 298
Brunner M.P.	59
Brylov D.	102
Buch L.	194
Budabin A.	102
Budelli R.	210
Budka J.	339
Bulat E.	35
Bunaciu A.	403
Bunnell Andrew	230
Bunnell Andy	102
Bunyadzade K.	228; 229
Buoncore G.	294
Burger H.	147; 156
Burkhardt S.	275; 400
Busz J.	368
Butler R.	401
Bychak K.	367
Byrne J.	51
Byrski L.	197

C

Cadeddu F.	161; 181
Cai L.	280
Call N.	252; 332
Camerlengo N.M.	24
Campana Piva H.	209
Camplani A.	314
Cantoni M.G.	135
Caporrino V.	343
Caprara L.	354
Carbonell J.M.	126
Cardoso Duarte J.	47
Cargnelutti F.	187; 202; 211; 392
Carlini B.	256
Carluccio A.	348
Carnevale L.	22; 160
Carpenter A.M.	91
Carter--Chand R.	139
Caruso F.	22; 337
Casadio G.	24
Casagrande L.	23
Casewell D.	90; 322
Castagnetto Alessio M.	3; 16
Casteel A.	169
Castello M.G.	315
Cattoi T.	380
Cavuoto M.L.	318
Cawdron H.	300
Cerioni L.	160
Cerny--Werner R.	61; 171; 225
Cerqua E.	267
Cesari J.	37; 126; 200
Cetin Ö.	247
Chadwin J.	330
Chambon M.	40
Chan E.	356
Chandran S.	330
Chase C.	290; 342
Chemodanova O.	78; 245
Chen S.	346
Chiara P.	182
Chitwood K.	272
Chivu S.	193
Choo J.	280
Christians L.	270
Chu J.	119
Cicci F.	285
Cimino A.	224
Cinocca F.	362
Ciravegna M.	269
Ciriello C.	178
Coleman S.	232
Colonna D.	64
Conermann S.	338
Constantini L.M.	18; 297
Cornelli E.	32; 408
Cornish S.	19; 117
Corsalini M.	264
Cosan Eke D.	173
Costa M.	182
Costa P.	3; 51

Cotterill A.	379
Creemers J.	264
Crisp O.	41
Cristofori S.	208
Croce M.	242
Croci F.	185
Crowe B.	232
Cucchiara M.	138
Cucinello A.	211
Cuda E.	125
Cuk B.	365
Cupples A.	328
Cupri A.	241

D

D'Agostino E.	24; 198
D'Angelo F.	315
D'Antone A.	202
Dainese D.	160
Dal Bo F.	62; 187
Dalla Villa C.	398
Damiani G.	295
Danz C.	93; 148; 257
Daphinoff D.	238
Darabos Á.	377
Darvish Aghajani J.	288
David E.	226
David P.	121
Davie G.	54
Davis R.	407
De Biasio G.	361
De Caprio D.	321
De Gruttola R.	285
De Jong M.	360
De Jong O.	235; 360
De La Selle T.	159
De Lorenzo L.	166; 186
De Souza A.	309
De Waard H.	156
De Wolf F.	243
Decimo L.	203; 344
Dees S.	80
Deibl J.	151; 332
Dekker J.	147
Del Prete D.	13
Delisle L.	50
Delpont K.	267
Demiri L.	167; 213
Demoulin--Auzary F.	248
Denzey Lewis N.	371
Despain B.	190
Di Benedetto E.	272
Di Blasi J.	97
Di Blasi L.	97
Di Cosmo A.P.	196; 393
Di Dio N.	321
Di Giovanna S.	390
Di Nunno F.	318
Di Prima F.	354
Diaconu M.	327

Dias D.	411
Diaz M.	43
Diez Bosch M.	283
Dillen A.	168
Dimitrova D.	15; 132
Dimodugno D.	269; 271; 294
Dissegna M.	61
Dixit S.	274
Dobrovol'ska Karetyna 78	
Doherty C.	43
Dohna Schlobitten Y.	177
Dolan S.	278
Dolezal E.	313
Domzalski M.	287
Donini C.	188
Dores H.	60
Drzewiecka E.	367
Ducros François--Régis.....	248
Dumbe Y.	49
Dunn G.	97
Dupuis S.	69
Durante C.	378
Durgun Badat A.N.	114
Durham C.	382
Durisotto D.	242

E

Edelman J.	290
Eder M.	283
Ehmann M.	140
Eikelboom L.	190
Eitenmiller (op) S.M.(.....	194
El Ganadi A.	182
El Hawary A.	338; 339
Elbahlawan E.A.	116
Elberskirch J.	43
Eleven M.	128
Elhaus P.	240
Elliott D.	165
Elliott M.	156; 333
El--Sharif F.	223
Elsner R.	102; 230; 336
Emirahmetoglu E.	399
Enéas Costa M.M.	24
Engler S.	275
Ercolani S.	60
Evaristi Cornelli M.	407
Ewodo Evina Messomo G.	267

F

Fabbri A.	242
Fabretti V.	4
Fabris C.M.	268
Faggioli M.	21; 126; 254
Falivene P.	206; 319
Favaretto G.	187; 348; 371
Fedriga R.	160
Feldmann--Kaye M.	276

Fenyves K.....	376
Fernández J.I.	76
Fernández M.	76
Ferracci L.....	27; 208
Ferrandino G.	182
Ferrante M.	354
Ferrara C.....	200
Ferrari D.....	203
Ferraro F.....	390
Fiddes P.	219
Filipovic A.	313
Filippini P.	250
Filou B.	284
Finch A.L.....	223
Fine P.	321
Fiocca M.C.....	65
Fiocchi Malaspina E.....	65
Fischler F.	53
Fiskaali V.....	246
Floch V.....	109
Forster D.....	360
Foster D.....	165
Foxen A.....	18; 296
Franceschi F.....	260; 398
Franceschini C.	294
Freitas M.H.	50
French W.	92; 254
Friesen T.	322
Fritsch--Oppermann Sybille.....	198; 289
Fritsch--Oppermann Sybille C.....	16
Froehle B.	125
Furfaro Degasperì F.....	65
Fusaro M.....	152

G

Gabriel I.....	174; 278; 336; 395
Gafarov A.	228; 229
Galic M.	386
Gallepe A.	360
Gallien C.....	199; 214; 305
Galluccio M.	206
Galvagni L.	3
Gamberini P.	302
Gansterer N.	252
García Casas P.	51; 172
Gardini D.	25
Gavrilyuk P.	244
Gebbe J.....	243
Gedda D.	174
Gendig C.....	239
Gennusa M.E.	88
Geretto M.....	123; 129
Germano N.	197
Getui M.....	26; 106; 201
Ghasemi E.	211
Ghazawi M.R.A.....	339
Ghiretti L.....	212
Gholami R.....	79; 265
Gialousis A.	259
Gialousis C.	259

Giampieri G.....	4
Giannini M.C.	315
Giannopoulou A.	384
Giovannoni M.	188
Giraudier É.	76
Gnoffo C.	405
Goehring D.	9
Goldberg M.N.....	112; 121
Gómez Muñoz Y.	49
Gové J.	345
Goyvaerts S.	254
Graffeo A.....	4; 197
Grande P.	273
Grane K.....	307
Granzer S.V.	252
Granziera Patrizia	39
Grassi M.....	373
Grassi R.	192
Gravino F.....	343
Grenz S.	312
Grež López E.J.....	128
Grieco L.	294
Grosshans H.	96
Gruev I.	263
Grung A.H.	283
Gruziel D.	99
Guanzini I.....	55
Guardado L.	125
Gudmarsdottir S.	46
Guerra Pratas M.H.	360
Guglielmi G.	128
Gustafson H.	6
Guzzo L.M.	397

H

Haas D.	330
Hagens Q.	254
Hager A.....	327
Hahn J.....	179
Haider S.F.....	264
Hall Wilton R.	3
Hamasha Omama	388
Hammer S.....	312
Hammond J.....	164
Hans--Ferdinand A.	50
Haque S.	143
Harmsen M.	114; 317
Harper W.....	193
Hart T.	108
Harvey S.....	119
Hasan F.....	164; 200
Hau M.	334
Haug K.S.	17; 212
Hayes K.....	275
Haziza D.....	14
Heil U.....	331
Heinrich E.	151
Hejazi S.....	3
Helman I.	375
Henkes M.	239

Hennig L.	67
Hentschel Y.	305
Herberger T.	284
Hermanin De Reichenfeld G.	159
Hernandez--Serret J.	175
Hershkowitz I.	276
Hetlebakke B.	131
Hewitt S.	29; 301; 411
Heymann B.	165
Hin Cheng N.	267
Hirmer M.	297
Hirschberger J.	9
Ho E.	347
Hoang V.C.	40
Hodson N.	334
Hoff R.	142
Höftberger E.	316
Holzer S.	252
Horvat S.	49
Houterman A.	135
Howard T.A.	136
Howell C.	30; 108; 120; 178
Howell J.	219
Howlett M.	51
Hu J.	97
Huamaní Rimachi E.M.	36
Huang C.	346
Huber M.	317
Huijgen A.	359
Hussen B.	204

I

Ibba G.	189
Iezzi F.	181; 291
Ike O.	137
Impagnatiello M.	166
Ingoglia A.	354
Innerhofer R.	238
Insole C.	190
Intan B.	183
Introvigne M.	346; 357
Iqbal H.	73
Ismaili B.	162
Iula E.	79; 92; 402
Ivaldi M.C.	206
Iwanski D.	51

J

Jacobs C.	153
Jacobs D.	165
Jäger S.	114
Jäggle E.	252
Jain A.R.	80
James H.	300
Jancsó A.	376
Jankowiak F.	249
Jankowski J.	30; 92; 374
Jansen Danielle.	300

Jantzen K.	138
Jeanrond W.	342
Jockel R.M.	121
John J.M.	386
Johrendt L.	164
Jonescu P.	158
Jordan K.	295
Jöri J.	299
Joseph J.A.	341; 356
Joubert T.	249
Joy E.M.	327
Juen P.	351
Jung D.	215
Juurikkala O.	374

K

Kahan Y.	13
Kahler Z.	355
Kakavas G.	261
Kakouris G.	386
Kalaitzidis P.	385
Kalian J.	168
Kalkman--Mahdi L.	149
Kamarova R.	116
Kammarti B.	215
Kandhari D.	17
Karacan M.	68
Kavanagh C.	328
Kawanishi H.	305
Kawira J.	183
Kazkaz L.	283
Kedir S.	149
Keenan O.	190
Kerem Y.	390
Kern C.	237; 302
Kerry P.	409
Kessel T.B.	131
Khachan C.	174
Khan M.I.	49
Khanum A.	229
Kharkovschchenko Yevhen.	77
Khoswe B.	165
Khroul V.	341; 394
Kierot L.	351
Kilburn--Smith G.	310
Kim J.	321
Kim L.E.	176
Kirkland S.	63
Kirschner M.	177; 298
Kiviorg M.	102
Klapheck E.	402
Klarer D.	380
Klassen M.	192
Klein B.	402
Klimbacher J.	403
Klimek S.	323
Klug F.	118
Köbel S.	260
Koci K.	10; 379
Koci M.	10; 379

Kocyyigit I.	69
Koçyigit I.	173
Kodirov J.	229
Koller C.	221
Kolosova A.	370
Konda K.	150
Kong E.S.	360
Kontouma V.	257
Konzelman A.	109
Kopack A.	29
Kopaleishvili T.	264
Korytiaková M.	83
Kosack D.	317
Kostarelos F.	378
Kotsko A.	63
Kott S.	60
Kraler M.	18
Kramer Michael	36; 173
Krammer K.	16
KraneiB N.	305
Kretz J.	252
Kreuzer L.	230
Kristanto B.	232
Królicka B.	273
Krondorfer B.	138
Krösche H.	350
Kruja G.	175
Kudla W.	264
Kuhn E.	136; 137
Künkler T.	140
Kuran D.	332
Kurt H.	71
Kurt T.	93; 312

L

La Sala B.U.	187
Laagland Winder P.	144
Lacouter T.	221
Lagha I.	72
Langer G.	312
Langner--Pitschmann A.	151
Langouët G.	380
Lapi C.	205
Larner L.	154
Larson E.M.	226
Lasquety T.	195
Laterza L.	256
Latinovic V.	340
Lauria V.	267
Layus G.	63
Lazzarotti M.	39
Lazzeri B.	322
Leal M.	50; 198
Lebechi C.	395
Lee D.	198
Lee G.	295
Lefebure L.	12; 283
Legros--Hoffner M.	193
Lehmann K.	325; 326; 330
Lehmann S.	89; 326

Lehner--Hartmann A.	168
Lemnaru Espuna A.M.	339
Lensink J.	143
Lentz K.	83
Leone M.	3
Leone S.	87
Lettner A.T.	50; 322
Levakos P.	267
Lillback P.	183
Limacher K.	231
Lindsay I.	310
Litrico L.	389
Livieri P.	310
Lizzi Testa R.	315
Lledo Gomez C.	50
Lo Giacco M.L.	397
Locorotondo L.	225
Lohlker R.	312
Lubanska M.	368
Luca S.	11
Luhmann L.	386
Lukaszewska--Haberkowa J.	182
Lumbreras S.	50
Lund A.J.	46; 130
Lupieri E.	22
Lusser E.	301

M

Macconi Heckner I.	202
Macconi I.	157
Mackerte A.	83
Macleod C.	226
Madera A.	102; 397
Maganya I.	201
Magnani E.	315
Maikranz E.	167
Mainardi A.	26
Malek A.M.	33
Maligot C.	61; 209; 224
Malluzzo S.	354
Mambelli A.	83; 160
Mandelkow K.	217
Mandreoli F.	188
Mangano S.	65
Mangnus S.	254
Mantovani M.	14
Maoz A.	102; 224
Maradei F.	398
Marchenko A.	405
Marchionni S.	298
Marcus--Sells A.	222
Marer A.	103; 405
Mariani A.	182
Marino D.	97
Mariotti G.	187
Markkola P.	99
Marras C.	160
Mart G.	104
Martinelli E.	206
Martínez Cano S.	85

Martino M.	197
Mashiach A.	276
Massa A.	65
Massa M.	21; 278
Masucci M.	394
Mata De Vasconcelos H.	192; 266
Mattes A.	231
Mattes--Zippenfenig A.	329
Mausbach L.	322
Mavropoulos A.	3
Mazzini E.	208
Mbabazi V.	202
Mbani A.	28
Mcaleer R.	363
Mcandrew S.	119
Mccosker P.	190
Mcdonald D.	75
Mcfarland I.	41; 156
Mclarren K.	170
Medda--Windischer R.	102
Mehmedi I.	67
Mehring H.	331
Meiser M.	333
Melisse C.(.	254
Mellerin L.	159
Melloni A.	27; 257
Melnyk L.	78
Meloni G.	352
Méndez Montoya Á.F.	191
Mendoza K.S.	220; 364
Mendoza L.	43
Mendoza S.L.	19
Menéndez Montero V.	294
Meng Y.	322
Merighi R.	188
Merutiu M.	78
Messner F.	119
Mestad K.M.E.	131
Metzger F.	238
Meylan G.	248
Miccichè R.	319; 354
Michel S.	323
Migge E.	199
Miklavcic J.	366
Minisini D.	22
Mitov G.	192; 266
Mitropoulou V.	284
Mitterer K.	403
Mjuni V.W.	106
Mocek P.	182
Modood T.	56
Moerman S.	301
Mohme D.	317
Mokrani A.	336
Mol A.Y.	234
Monsalvo Basaldua M.F.	32
Montanari F.	405
Montes S.	405
Moqbel T.	219
Moran G.	12
Morandi M.	250
Morawiec N.	245
Morgan D.	238

Moro C.	337
Moron M.	115
Morrison C.	9
Mourao Permoser J.T.	32
Moyaert M.	199; 213
Moyo M.	107; 202
Mügge C.	113
Müller C.	252
Müller D.	70
Muresan R.P.	174
Musiime M.	308
Muslim C.	407
Myers B.	104

N

Nagypál S.	377
Nakou V.	324
Nambalirwa Nkabala H.	202
Napolitano M.	181
Nausner M.	212
Nawaz A.	199
Neddens A.	50
Neddens P.D.C.	32
Negri A.	184
Nemes Mark.	346; 357
Nemes Márk.	197
Németh T.M.	340
Nesterova M.	78
Neven Du Mont P.	121
Ng J.	17
Ng Z.	321
Nguyen K.	143; 327
Nini M.	310
Njeri Mwaura P.	31; 201
Nnabugwu C.	26; 135
Noble I.	167
Noceti S.	361
Nord I.	406
Norman J.	30
Novakowits D.	313
Noventa S.	148
Nowak K.	60
Nuelle J.	43
Núñez Bargueño N.	60; 99
Nüssel F.	148

O

O'Regan E.	278
Oeldemann J.	369
Ogbumba J.L.	26
Öhler M.	311
Ok Ü.	49
Okafor A.	112
Oliva R.	237
Olsson T.	296
Onditi Z.	267
Onubuogu C.	283
Opacic L.	263; 264

Opalka K.	144; 373
Oppedisano F.	315
Orazbayeva A.	116
Orobator A.	125; 126
Ortinero A.J.	26
Osama R.	110
Osnato S.	206; 319
Osti A.	88
Osto G.	148
Ott T.	220
Ouf H.	388
Oviedo Lluís	49; 50
Oviedo Luis	172
Owen D.	223

P

Pacillo V.	260
Pagotto T.	185
Palaver W.	336
Palazzo M.	185
Palfrey B.	342
Paliyath N.	105
Palmesano M.	26
Panczová H.	83
Pandolfini P.	294
Panych O.	102
Panzeca I.	181; 211
Papini S.	390
Papis V.S.	40
Papp G.	83
Pappalardo D.	354
Pardede J.	183
Pasche Guignard F.	132
Pasi M.	275
Passarelli A.	37; 161
Pati G.	15
Pavelčík J.	83
Paz N.	336
Pearce R.	336
Peetz K.	33
Pekala U.	33
Pepoli M.	13
Peppiatt L.	41
Perego B.	84
Perkinson J.W.	19
Petkoff P.	219
Phan P.	11
Phillips D.D.J.	36
Phiri F.	157
Piana P.	65
Pintchman T.	15
Pintimalli A.	74
Pisano L.	63
Pistor--Hatam A.	324
Pittl S.	199; 213
Plichta P.	28; 405
Poce G.	154
Polak R.	313
Polgar N.	91
Policardo M.R.	256

Pompeo L.	152
Popiolek P.	368
Popovska D.B.	200
Porcelloni L.	65
Potapenko S.	244
Potappel M.	92
Potschka M.	92
Prats M.	254
Prinesdom P.	217
Probst C.	139
Prof Dr Ernst--Auga U.	164
Proietti M.	25; 27; 209
Prokopyuk O.	245
Ptytsia M.	78
Puccetti G.	181; 182
Puschautz E.	331

Q

Qinela V.	165; 175
Quartirolo J.P.	14; 390
Quast--Neulinger M.	21; 37
Quirke S.	339

R

Race A.	6
Radde--Antweiler K.	406
Raehme B.	3
Ragone G.	88
Rahman S.	283
Rajola Pescarini A.	116
Rajola--Pescarini A.	348
Ramirez Guerra M.	194
Ranawana A.	153
Rantsya I.	341
Rapisarda D.L.	212
Raschke C.	164; 307
Rasendrasan A.A.	131
Raslan Osama	100
Ratkovic R.	24
Rautionmaa H.	246
Ravasco A.	187
Raveh M.	335
Rea F.S.	398
Rebenstorf H.	240
Relaño Pastor E.	264
Resch M.	10
Reynard J.	63
Ribeiro F.	137
Richter C.	373
Riedenauer M.	177
Riggert A.	7
Rivadossi S.	17
Rodewald N.	44
Rogers C.	306
Roggenkamp A.	36; 295
Rohs P.	313
Roma A.	77
Romano F.V.	24

Ropelato T.	3; 197
Rosenbergova S.	295
Rosenhauer S.	289
Ross E.M.	137
Rossa D.	373
Roszak P.	49; 366
Rotondo A.	160
Rötting M.	16
Roumeas E.	295
Rouzati N.	72
Rovellini M.	107; 157
Ruderer S.	75
Ruml M.	81
Ruozzi F.	182
Ruscazio M.C.	268
Rüsch M.	400
Rüther K.	312
Ryan G.	411
Rychetská M.	40
Rzayeva R.	229

S

Saad E.	305
Sabatini R.	4; 197
Sabbatini I.	182
Sadanowicz E.	368
Safi M.T.	305
Saikia A.	330
Sajid M.	99
Sajir Z.	287
Sakuba X.	202; 407
Salamah R.	110
Salerno R.	295; 405
Salfinger M.	345
Salzani C.	63
Sami M.	305
Samita Z.	31; 106
Sammassimo A.	354
Sandler W.	149
Sandsmark E.	313
Santasilia S.	124; 129
Santoso A.	232
Saporito L.	343
Sarbiewska J.	123; 124; 129
Sardina P.	315
Sarot M.	253
Sarvmaily M.	73
Savic V.	203
Sawczynski P.	14; 310; 321
Scaiola D.	28
Scapini E.	181; 291
Scarzella E.	28
Scerri C.	356
Schelkshorn H.	57; 321
Schelkshorn J.	326
Schendel G.	240
Schimmenti R.	211
Schindler K.	324
Schisano M.	4
Schlag T.	406

Schlenker C.	111; 114
Schlenker L.	199
Schmidt--Leukel P.	7; 399
Schneider M.	6; 400
Schneider P.	312
Schönsee R.	327
Schulte--Umberg T.	330
Schuster D.	139; 330
Schwanberg J.	109
Scialabba D.	82
Scianguetta R.	24
Scrutton A.(.P.	300
Seiple Anna Christine	301
Seitz R.J.	50
Sekowski P.	8
Semenikhin N.	299
Senel A.	36
Sergio M.	60
Serpytyte R.	123
Serra B.	207
Serrano Ruano D.	392
Serran--Pagan C.	317
Seryczynska B.	49
Sezgin Y.	264
Shahnawaz S.	182
Sherman A.	135
Shermuhamedova N.	229
Shibata S.	52
Shirotori S.	358
Shukla--Bhatt N.	274
Sidat H.	234
Sieber J.	22
Silva Omi R.	284
Silvestri S.	171; 279
Simon B.	46
Sinani B.	305
Siniscalco L.	23
Sinkevych N.	245
Siquans A.	333
Sixta T.	317
Skrebo E.	88
Slater G.	321
Smith A.	310
Sojer T.	89
Solazzo C.	225; 285
Sorvillo F.	343
Soryte R.	357
Spampinato G.	83
Spanò I.	181
Spicer K.	138
Spotorno M.	65
Štante N.F.	46
Staudigl M.	307; 326
Steenvoorde Op R.	135
Steinacher G.	139
Steinebach L.	324
Steiner M.	225
Steinmair--Pösel P.	383
Steinwender M.	298
Stella F.	94
Stenske L.	164
Stickler M.	152
Stierle W.	243

Stoeckl K.	37; 102; 230
Stolzenberg L.	323
Stoppel H.	111; 114
Strack F.	140
Strommer A.	16
Sulzer L.	121
Sumpter P.	148
Surowiec P.R.	46
Sverker J.	317
Sverre T.	46
Swift C.	328
Szozda Z.	368
Sztajer S.	287

T

Tallarini N.	256
Tamburini E.	206
Tan C.	20
Tanase L.	216
Taneja L.	274
Tarantino D.	398
Tashchenko A.	5
Taufer F.	322
Tautz S.	43
Teeuwen M.	235
Telser A.	342
Ten Klooster A.	91
Teparic M.	24
Teschmer C.	246
Teubner J.	92
Tevfik Kalyoncu R.	392
Thaler M.	18; 297
Thiel K.	140
Thomaier S.	153; 158
Thwaites J.	63; 289
Tigano M.	206
Timpers L.	182
Tipaldi A.	343
Tiwald M.	311
Tonelli D.	12
Topkev A.	273
Torfs R.	58
Torrance J.	356
Traore M.S.H.	157
Tripathi A.K.	405
Trotta S.	32
Troy J.	170
Tsiros P.	403
Turck J.P.	121; 122
Turkiewicz G.P.	149
Turza Z.	342
Tyler P.	30

U

Ucak--Ekinci D.	70
Ucar E.	4; 68; 73; 141
Uchmann J.W.	152
Ujházi L.	377

Uxhi P.	161
--------------	-----

V

Vainio O.	41
Vale M.	380
Valeriani E.	22
Valero Estarellas M.J.	260
Van De Graaf C.	263
Van Den Belt H.	148; 360
Van Den Brink G.	234; 359
Van Den Os A.	233
Van Der Linden M.	235
Van Deursen--Vreeburg J.	254
Van Dijk--Groeneboer M.	254
Van Erp S.	254; 410
Van Hoogstraten M.	317; 363
Van Rompaey J.	20; 117
Van Willigenburg T.	359
Vanbelligen L.	270
Vandenbussche H.	135
Vanoni L.	263
Vasiljevic M.	385
Veerman P.	360
Verbeeck S.	169
Verbeek J.	330
Versluis A.	149
Viani A.	204
Vicentini M.	43
Villas Boas A.	192
Villeneuve A.	4; 46; 147; 225
Viscardi G.P.	83
Vitali D.	289
Vodicar J.	365
Vogt Turner L.	46
Völker F.	326; 399
Von Boehn V.	121
Vovk D.	101

W

Waldl E.	331
Walker J.	154
Walker R.	255
Wallenböck U.	164
Walther M.	90
Wambui M.	78
Wanseok P.	321
Warren J.	375
Wartell R.	339
Watson B.	121; 320
Weiss M.	123; 129
Welle J.	8; 9; 11
Wellems L.	35
Wells P.	232
Werner K.	36
Werner Y.M.	99
Westoby R.	296
White D.	194
Wiese T.	41; 401

Wiesenhütter L.	8
Wiesinger C.	246
Willard R.	349
Williams C.	154
Winiger F.	49
Wisse M.	144
Witherington D.	43
Wojaczek A.	221
Wolfe J.	190; 410
Wolosky S.	14
Wolsink S.	134; 312
Wood D.	156
Wooding J.M.	328
Worley T.	109; 178
Wozna Urbanczak A.	85
Wratten S.	6
Wright O.	63; 355
Wright S.	104
Wurts K.	164; 307
Wurzrainer R.	326

X

Xu M.	280
Xu N.	226

Y

Yakubovych M.	95
Yamamoto K.	150
Yamamoto K.	52
Yarosh O.	115
Yildirim R.	312
Yildiz A.	72
Yokodaido S.	150

Young B.	409
Young F.	156

Z

Zagra S.	116
Žalec B.	365
Zambaldi P.	236; 302
Zamboni F.O.	305
Zanella M.	160
Zangairai F.	107; 157; 202
Zapita P.	192
Zawadzki A.	124
Zegarra R.	144
Zeitler Á.	277
Zeller Kinga	324
Zengjaro N.	3
Zhang H.	164
Zhang X.	96
Zhernova S.	78
Zhou Z.	315
Zicchittu P.	88
Zimmer M.	239
Zimmermann Katharina	199
Zimmermann Katja	221
Zinn--Zinnenburg C.	229
Zocco V.	389
Zochios S.	197
Zoehrer P.	358
Zöhrer D.	330
Zovko J.	96
Zuanazzi I.	268
Zurlo G.	395
Zwane L.	165