

# **Assisi 2012 Gathering**



Where we Dwell in Common  
Pathways for Dialogue in 21<sup>st</sup> Century

**Biographies & Paper Abstracts**

CHAIR	<p><b>Gerard Mannion</b> is Professor of Theology and Religious Studies and Director of the Center for Catholic Thought and Culture at the University of San Diego. Chair of the Ecclesiological Investigations International Research Network and editor of the EI Series, he was educated at the Universities of Cambridge and Oxford and has worked in the UK, Belgium and held visiting posts in Tübingen and Trento.</p>		<p><b>TUESDAY 17.4.</b></p> <p>18:30-19:30</p> <p><u>Auditorium</u></p>
	<p><b>Paul Arthur</b> is professor Emeritus and Honorary Professor in Peace Studies, University of Ulster (N.Ireland); former consultant to UNRISD on political violence; former Senior Fellow at USIP; former Fulbright Scholar at Stanford; former Peace Scholar at University of San Diego.</p>	<p><b>Thinking Beyond Conflict and Confrontation: Lessons from the Quest for Peace</b></p> <p>Drawing on the life cycle of the conflict in N. Ireland and my experience as a facilitator in Track Two initiatives this paper will assert that even the most intractable conflicts can be made more malleable. It will examine the role of official and unofficial diplomacy, with more emphasis on the latter; on the communicative dimension of political violence; on the impact of memory and history; on questions of transcendence; on confronting the "unthinkable"; and on the role of the arts in dealing with the past. The thrust of the paper will be with a bottom-up approach rather than top-down. In short, it will be concerned with the human factor.</p>	

SOUL FOOD	<p><b>Gilberto Cavazos-González, OFM</b> is an Assoc. Prof. of Spirituality at Catholic Theological Union and President of the Academy of Catholic Hispanic Theologians of the U. S. As a Latino Spiritualogian, he studies the relationship of Franciscanism,Christian spirituality, Catholic social teaching and pastoral ministry. He is the author of Greater than a Mother's Love. The Spirituality of Francis and Clare of Assisi</p>	<p><b>WEDNESDAY 18.4.</b></p> <p>08:00-08:45</p> <p><u>Refettorietto, Santa Maria Degli Angeli</u></p>
	<p><b>Francis, Clare and the Ecumenical Spirit of Assisi</b></p> <p>A reflection on Francis's and Clare's relationship with the Saracens (Muslims) as a manifestation of the Spirit of Assisi. Theirs was a kenotic spirituality that searched for peace and well-being (paz et bonum) by receiving all people and all of creation as brothers and sisters.</p>	

CHAIR	<p><b>Mary McClintock Fulkerson</b> ordained in the Presbyterian Church USA, is Prof. of Theology at Duke University Divinity School. Her books: <i>Changing the Subject: Women's Discourses and Feminist Theology</i>, on non-feminist church women; <i>Places of Redemption: Theology for a Worldly Church</i>, on an interracial church; <i>The Oxford Handbook of Feminist Theology</i>, co-edited with S. Briggs on globalization.</p>	<p><b>WEDNESDAY 18.4.</b></p> <p><b>09.00-10.45</b></p> <p><b>Auditorium</b></p>	
PAPER 1	<p><b>Bradford Hinze</b> is professor of theology at Fordham University in New York. For his current project, <i>Prophetic Obedience in a Dialogical Church</i>, see "Ecclesial Impasse: What Can We Learn from Our Laments?" <i>Theological Studies</i>, September 2011.</p>	<p><b>Precarious Life, Laments, and the Promise of Prophetic Ecumenical and Interfaith Communities</b></p> <p>What remains divisive is a vision of the church as communion that eclipses the prophetic mission-oriented character of the faith of individuals and communities. What remains divisive is when charitable activities are advanced as a crucial part of the church's mission, while discrediting the church's mission in advancing work for justice and grass-roots democratization. What remains divisive is when the call for the use of reason as understood in Greek and Latin traditions to perceive an order in reality, which risks imposing an order on reality at the expense of facing reality, the irrepressible refractoriness of reality, embracing reality, and engaging reality. The challenge before us is to reclaim the prophetic character of the life of faith and to foster prophetic communities. Only then will we be poised to discover a new and more multivalent approach to communion, charity, and reason that is combined with genuine prophetic witness in word and action. The prophetic office, I argue, is characterized by each individual's calling to cultivate a certain prophetic attentiveness or awareness, prophetic discernment, and prophetic witness in word and action.</p>	
PAPER 2	<p><b>Mary N. Getui</b> is professor, Department of Religious Studies, Catholic University of Eastern Africa, Nairobi. Previously, she was at Kenyatta University. She has published widely in religion, education, culture and gender. She has been involved in various ecumenical initiatives in Kenya, Africa and internationally. She is Chairperson, National Aids Control Council, Kenya</p>	<p><b>The Postcolonial Divide: the Questions we Must Face Before Entering into Dialogue</b></p> <p>Dialogue implies that there is a common quest and a level play ground. It also implies a give and take situation, in an atmosphere of openness, and indeed vulnerability. How practical and real are these assumptions in the post colonial era? Other related key questions include what does the term colonial mean to different players? Is post colonial a time period or are there other considerations? Apart from colonialism, what else divides us? And who are us?</p>	
PAPER 3	<p><b>Eleni Kasselouri-Hatzivassiliadi</b> is a Greek Orthodox Theologian and Lecturer of the Hellenic Open University (Master Program: Studies on Orthodox Theology). Her research focuses on women in NT, Orthodox Church and ecumenical dialogue.</p>	<p><b>Where and When Gender Divides</b></p> <p>The aim of this paper is to present and analyze some of the challenges deriving from discussion and debate on gender within Christian churches. The influence of the secular feminist movement, the rise of multidisciplinary women's studies together with the stimulus of the writings of American feminist theologians, the second Vatican and the work of the World Council of Churches were some of the catalysts for the development of the various feminist theologies all over the world. They all challenge the different Christian Traditions by raising questions about: the definition of 'theology', the nature and the mission of the Church, the 'human and women experience', the imagery of God, the theological language, the hermeneutical methods and tools etc. The question of women's ordination in connection with the problems of language and imagery of God pressed Orthodox theologians to start a discussion on the theological, anthropological and sociological reasons for the exclusion of women from the sacramental ministry; debate the understanding of the Trinity in Orthodox Tradition that precluded any change on the liturgical language; challenge even the meaning, the content and the essence of the term Tradition and re-examine the subservient roles allotted to women in the Church, embellished with the words of 'holy service' and 'glorious motherhood'.</p>	
RESPONDENT	<p><b>Deivit A. Montealegre</b> is a Colombian Methodist Theologian. Master in Classical Studies at Buenos Aires University. Studied ecumenism and interreligious dialogue at Geneva University and the Ecumenical Institute of Bossey, Switzerland. He has participated in the Latin American Consultation about Religion, carried out by EATWOT. Currently is completing his doctoral studies at the ISEDET University in Buenos Aires</p>	<p><b>The Virtuality of the Ecumenical Movement's Structure; A System of Unity that Accentuates the Differences. A Model for Review</b></p> <p>Talking about what remains divisive us is not just talk about differences that must be overcome or issues that must be taken into account in the construction of Christian Unity. Speaking today of what still divides us is talking about what unites us and separates from the world and from today's culture, it is perhaps more serious, that discussion on Eucharist, sacraments or baptism, it puts us in some case in uncomfortable positions front of our identity as Christians. Today our world is plural, our culture is now more than ever a weave of diversity, however, many people still continue to think that diversity is problematic and should be seen as an issue to be resolved. I want to approach an answer describing The Virtuality of the Ecumenical Movement's Structure; A System of Unity that Accentuates the Differences. I think is time in Yves Congar's words of a "re-réception<sup>1</sup>" of our faith.</p>	

CHAIR	<p><b>Sandra Mazzolini</b> graduated from the History Department of the Faculty of Modern Literature and Philosophy of the "Università degli Studi" of Trieste. In 1998, she completed her doctorate in dogmatic theology. She is an Extraordinary Professor, holder of the chair "Church and Mission" (Faculty of Missiology, Pontifical Urbanian University, Rome).</p>	<p><b>WEDNESDAY 18.4.</b></p> <p><b>11:15-12:45</b></p> <p><u>Auditorium</u></p>	
PAPER 1	<p><b>John de Gruchy</b> is Emeritus Professor of Christian Studies at the University of Cape Town and Extraordinary Professor at Stellenbosch University of South Africa. He is the author of many books on the church in South Africa, Dietrich Bonhoeffer, public and Reformed theology, and theological aesthetics.</p>	<p><b>The Burdens of History: Must Tribalism always Prevail?</b></p> <p>History is both a burden and a resource. How we respond to collective memory in constructing the future is a key issue. Tribalism, nationalism and globalism are given realities that have emerged over time in world history. Each has compromised the unity and witness of the Christian church. But they also provide an opportunity because the Church has to be both universal and local in its unity and witness. The reality of multi-faith and multi-cultural pluralism is a key factor in developing an ecumenical vision and in re-energizing the ecumenical movement. The ecumenical movement is the movement of the Spirit from Pentecost overcoming human divisions in the formation of a new world community, a new humanity, in each place. In doing so it respects difference within community.</p>	
PAPER 2	<p><b>Adrian Suter</b>, born 1970, is an Old Catholic theologian at the Theological Faculty of the University of Bern and parish priest of the Old Catholic parish of Schönenwerd, Switzerland. He has his main theological focus on epistemological questions of theology, dogmatics and ecumenical theology. From 1992 to 2003, he was a member of the Central Committee of the Conference of European churches.</p>	<p><b>Hierarchy or Network of Truths?: Hermeneutical Principles and Challenges of Dialogue about Doctrinal Issues</b></p> <p>The paper deals with advantages and disadvantages of the concept of a "hierarchy of truths". The concept, formally introduced by the Second Vatican Council (UR 11), but with much older roots, implies both a structural principle for the logical organisation of doctrinal issues as well as a hermeneutical principle for ecumenical dialogue on these issues. The paper concentrates on the latter and considers ways of discussing theological dissent within such a hermeneutical framework. – There are, however, not only advantages, but also major disadvantages to the concept of a "hierarchy of truths", many of which are due to the static nature of the hierarchy metaphor. Thus, the paper introduces "network of truths" as a new hermeneutical principle, understood not so much as an alternative, but rather as ! a critical interpretation and continuation of the "hierarchy of truths"-concept.</p>	
PAPER 3	<p><b>Debora Spini</b> teaches political theory at Syracuse University in Florence. She published the monograph <i>La società Civile post nazionale</i> (The post national civil society, Rome, 2006) and with D. Armstrong, V. Bello and J. Gilson co-edited the book <i>Civil Society and Global Governance</i>, London-New York, Routledge, 2010. Her recent research focuses on religious groups in democratic public spaces.</p>	<p><b>Overcoming Ecclesial Exclusion: Lessons from Minority Traditions and Political Philosophy</b></p> <p>This paper will take into consideration how religious identity - more specifically, that of minority groups - has constituted a ground for exclusion from the condition of citizenship. The paper will also reflect on the specifically political solutions to the exclusion of minority traditions. The paper will also seek to address how does this experience affect ecclesiological reflection, with a specific focus on the role and place of religious groups in democratic public spheres</p>	
PAPER 4	<p><b>Richard R. Gaillardetz</b> is the McCarthy Professor of Catholic Systematic Theology at Boston College. He received his Ph.D. from the University of Notre Dame and is the author of numerous books including, with Catherine Clifford, <i>Keys to the Council</i> (Liturgical Press, 2012). Gaillardetz is currently vice-president of the Catholic Theological Society of America.</p>	<p><b>Does a Doctrinal Teaching Office Have an Ecumenical Future?</b></p> <p>Over the past five decades significant gains have been made in ecumenical conversation across a broad range of topics, including baptism, tradition, the authority of scripture and justification by faith. A continued stumbling block, however, remains the question of the need for and character of a normative doctrinal teaching authority. This paper will be offered from the perspective of Roman Catholicism and will propose that one necessary task for moving this conversation forward lies in a thorough-going Roman Catholic self-examination of the conditions that have given rise to the contemporary pattern of magisterial activism in the Catholic church. The paper will then explore the Groupe des Dombes document, <i>Un seul maître</i>, as a potential resource for furthering the conversation.</p>	

CHAIR	<p><b>Mark Chapman</b> is Vice-Principal of Ripon College Cuddesdon, Oxford, the largest seminary in the Church of England. He is Reader in Modern Theology at Oxford University and Visiting Professor of Church History at Oxford Brookes University. He has written widely on modern theology, ecclesiology and church history. He studied in Oxford and Munich and is an ordained priest in the Church of England.</p>	<p><b>WEDNESDAY 18.4.</b></p> <p>11:15-12:45</p> <p>Sapienza Piano Terra</p>	
PAPER 1	<p><b>Leo D. Lefebure</b> is the Matteo Ricci, SJ, Professor of Theology at Georgetown University in Washington, DC. He is the author of "The Path of Wisdom: A Christian Commentary on the Dhammapada," and of "Revelation, the Religions and Violence." He is a Trustee of the Council for a Parliament of the World's Religions.</p>	<p><b>Hostility and Generosity: Christian Interpretations of the Scriptures in Relation to Other Religions</b></p> <p>In each age Christians interpret their scriptures in light of their relationships to other religious communities, and they interpret their relationships with other religious communities in light of their understanding of their scriptures. The Bible presents differing models for these relations, ranging from the friendly conversation of King Solomon with the Queen of Sheba to Moses' command to annihilate the peoples living in the Promised Land because of their idolatry (Dt 20). When relationships to other traditions are conflicted, interpretations of the Bible often focus on holy war and apocalyptic drama; when relationships are more amicable, interpretations of the Bible focus on commonly held perspectives and ideals. In these situations, a hermeneutics of generosity, while acknowledging important differences, emphasizes common beliefs and values and seeks ways of mutual understanding and respect. Christians are currently in discernment and dispute concerning the interpretation of Scripture in relation to other religious traditions. This talk will explore the significance of the struggle between a hermeneutics of the Bible based on hostility and a more generous hermeneutic approach to other religions.</p>	
PAPER 2	<p><b>Stan Chu Ilo</b> is an assistant professor of religion and education at St Michael's College, University of Toronto, Canada. He is a series editor of the African Christian Studies Series of Wipf and Stock Publishers, and editor of the online journal of African theology and social justice, <a href="http://www.theologyinafrica.com">www.theologyinafrica.com</a>. He is the author of several books including The Church and Development in Africa.</p>	<p><b>Cross-Currents in African Theology - Lessons for an Inter-cultural Hermeneutic</b></p> <p>Cross-Currents in African Theology: Lessons for Inter-cultural Hermeneutic</p> <p>This paper addresses four important but related concerns in African Christianity: (1) the cross-cultural forces driving the momentum of Christian expansion in Africa; (2) how these cross-cultural forces affect the context, content, contours, and dimensions of conflicts in Africa (with specific reference to African Traditional Religions, the impacts of Western Christian denominational divides in African Christianity, and the ethnicisation of political conflicts, and the politicisation of ethnic and religious conflicts in Africa); (3) the dimensions and complex nature of the conflicts in African Christianity with regard to (i) inter-denominational conflicts; (ii) inter-religious conflicts; (iii) inter-ethnic conflicts; (4) how the African concept of 'participation' can ground an ontology of 'alterity' as the basis for inter-cultural friendship. Participation becomes a hermeneutic for reconceiving the basis for dwelling in common where differences are understood as potentially powerful transformative variables in pluralistic societies.</p>	
PAPER 3	<p><b>Namsoon Kang</b> is Professor of World Christianity and Religions at Brite Divinity School, Texas Christian University. She taught on the Faculty of Divinity at the University of Cambridge, and Methodist Theological University, Korea. She was a plenary speaker at the WCC 9th Assembly in Brazil in 2006. She is currently the president of WOCATI (World Conference of Associations of Theological Institutions).</p>	<p><b>Constructing a Theology of Face for Inter-faith Dialogue: From Politics of Sameness to Politics of Alterity</b></p> <p>This paper attempts to articulate a complex way of interfaith dialogue by employing interpretative strategies from the notion of alterity. I argue that there is a dangerous trap in the triad typology of Christian theology of religion--exclusivism, inclusivism, and pluralism--in which Christian notions of "salvation" and "Truth/God" are still privileged over non-Christian religion. Christian ecumenists usually adopt religious pluralism and employ the politics of recognition in the inter-faith dialogue. The dilemma is: Religious pluralism is grounded on the Kantian epistemological framework on a universal perspective on the Truth/God of all religions. Despite its good intention, religious pluralism is epistemologically totalizing, patronizing, and colonizing other religions. In this sense, the politics of recognition based on religious pluralism does not offer an epistemological ground for an authentic recognition of other as the wholly other/holy other. Taking "face," rather than salvation/Truth/God, as a substantial site of recognition of the other, I attempt to construct a theology of face as an epistemological ground for interfaith dialogue, grounded in hermeneutics of alterity that offers a hypersensitivity to the other. One needs to "recognize" other religion not based on the sameness of one's truth-claim or soteriological claim but simply based on the very faces of the people from other religion, which resist any condemnation, domination, or colonization by others.</p>	
PAPER 4	<p><b>Andrew Marin</b> is the President and Founder of The Marin Foundation (<a href="http://www.themarinfoundation.org">www.themarinfoundation.org</a>). He has a BA in Applied Psychology from the University of Illinois-Chicago, and an MA in Urban Studies with concentrations in Social Change and Theology from Eastern University. Andrew is the author of the award winning book Love Is an Orientation (2009), and its interactive DVD Curriculum (2011).</p>	<p><b>Contending Sexualities: Faith Communities and the Ethics of Building Bridges between Opposing Worldviews</b></p> <p>This paper briefly analyzes a new paradigm of civic engagement, Composite Engagement Model, by focusing on the disconnect between lesbian, gay, bisexual and transgender (LGBT) persons and conservative Christians. The examination of this model is based on the work of the author's public charity based in Chicago, IL (USA), The Marin Foundation, which focuses its work in the contentious area of building bridges between LGBTs and conservative Christians. Their goal is to shift divisive cultural mediums of engagement between opposing worldviews in more peaceful and productive directions. This paper explores their effectiveness in utilizing the four principles of Composite Engagement Model, and how it has also been effectively replicated to facilitate similar engagements between a variety of disparate communities throughout the United States, as well as in other countries around the world.</p>	

CHAIR	<p><b>Gioacchino Campese</b> has studied theology in the Philippines and in the USA. He is writing his PhD thesis at the Urbaniana University in Rome with the title: "Una chiesa missionaria in un pianeta in movimento. Elementi per una ecclesiologia nell'era delle migrazioni". He has ministered with migrants in Tijuana (Mexico), Chicago (USA) and Southern Italy.</p>	<p><b>WEDNESDAY 18.4.</b></p> <p><b>11:15-12:45</b></p> <p><u>Sala Porziuncola</u></p>	
PAPER 1	<p><b>Stephanie Y. Mitchem</b>, Professor and Chair of the Department of Religious Studies, University of South Carolina, She holds a joint appointment with the Women's and Gender Studies Program. Mitchem holds a Ph.D. from Northwestern University (1998) and focuses her research on exploring the rich religious contexts and meanings of African American women and men.</p>	<p><b>Race, Caste, and Culture Within and Without Faith Communities</b></p> <p>This paper will consider some aspects of race, caste, class, and culture among faith communities. Each one of these creates barriers among members and inhibits interfaith/ecumenical dialogue. Aiming to raise questions more than provide answers, this paper will consider ways that barriers are created by differences; the views of God that are expressed; the mythologies that are shaped; and the challenges to a wholesome faith life.</p>	
PAPER 2	<p><b>Joshua Ralston</b> is a PhD candidate at Emory University. He has taught theology and Christian-Muslim relations at seminaries in the United States, Nigeria and Egypt. Currently, he lives in Ramallah, Palestine where he is engaged in interfaith and ecumenical work around political theology.</p>	<p><b>The Church in an Age of Migration: Pilgrim Church as Eccentric Church</b></p>	
PAPER 3	<p><b>Susanna Snyder</b> is Assistant Professor in Contemporary Society and Christian Ethics at Episcopal Divinity School in Cambridge, Massachusetts. Her main area of research is immigration and religion and her publications include articles in the Journal of Refugee Studies and Studies in Christian Ethics and a forthcoming book, Asylum-Seeking, Migration and Church (Ashgate, 2012).</p>	<p><b>'No Place to Lay Our Heads': Migration and Church in the 21st Century</b></p> <p>There are currently an estimated 214 million migrants in the world today – 3.1% of the global population. People who cross borders, particularly refugees and undocumented immigrants, frequently find themselves falling into gaps between national and ecclesial concerns. As those who embody 'bare life' (Agamben), they have 'no place to lay their heads.' How are churches engaging with people on the move and opening themselves up to the presence of newcomers? This paper will explore some of the ways in which churches are currently supporting immigrants and refugees, as well as some of the practical, theological and liturgical challenges which this can present. Suggestions for enhancing the welcome offered will be made. Migrants, at the same time, present an opportunity for churches to rediscover their identity as a body called to live between places or in 'no places' – inhabiting borderlands between the mundane and the transcendent, local and global, unity and polycentricity, rich and poor, tradition and change, denomination and ecumenism. It is in such liminal places that the body of Christ is at its most authentic. Openness to migrants is thus vital. Not only are churches ideally placed to offer much-needed transnational hospitality, but migration also has the potential to transform, renew and enrich churches and the ecumenical relationships between them.</p>	
PAPER 4	<p><b>Rocco D'Ambrosio</b> is professor of Political Philosophy at the Faculty of Social Science of the Pontifical Gregorian University in Rome, professor of Political Ethics at SSAI - High School of Public Administration of the Home Office in Rome, Editor of the magazine "Cercasi un fine" and its website and the scientific Director of Political and Social Schools in Puglia (Italy), see <a href="http://www.cercasiunfine.it">www.cercasiunfine.it</a>.</p>	<p><b>Fragments in search of Unity?: a challenge to our Churches, a challenge to the world</b></p>	

CHAIR	<p><b>Jelle Creemers</b> teaches ecclesiology and ecumenism at the Evangelische Theologische Faculteit in Leuven, Belgium (<a href="http://www.etf.edu">www.etf.edu</a>). Having studied theology and philosophy, he currently writes his doctoral dissertation on method in the Roman Catholic-Pentecostal dialogue (1972-2006). He ministers in Evangelical Free Churches in Belgium.</p>	<p><b>WEDNESDAY 18.4.</b></p> <p>14:15-15:45</p> <p><u>Sora Acqua 2 Piano</u></p>	
	<p><b>Nikodemos Anagnostopoulos</b> is an Orthodox priest, served at several Parishes in Greece and UK. He received a BA in Theology from Kapodistrian University of Athens and a MA in Pastoral Theology from St. Mary's University College. He has been working as a Religious Education Teacher and currently is working as a Hospital Chaplain. He is a PhD Candidate in Interreligious Relations.</p>	<p><b>Implications of the insertion of the Filioque Clause into the Creed for Future Ecumenical Dialogue</b></p> <p>The Great Schism of 1054 A.D. between Eastern Orthodox and Roman Catholic Churches was the consequence of an open and formal schism, which had been starting long before 1054 A.D. The present paper focuses on the insertion of the Filioque clause into the Creed which was one of the most significant factors of the Great Schism and led to the final separation of the Christian Church. It signifies the start of a series of dialogue for the reunion between Eastern and Western Churches and attempts to illuminate ways to facilitate the dialogue regarding the Filioque controversy. Through the theological dialogue the present paper opens a question in regards the appropriateness of maintaining or not of the Filioque clause into the Creed under the light of the reunion and communion between the Eastern Orthodox and the Roman Catholic Churches, based on the canons and the decisions of the Ecumenical Councils and the tradition of the undivided Christian Church during the first millennium.</p>	
	<p><b>Nicholas (Desmond) Bamford</b> is Greek Orthodox and has spent over fifteen years as a student of Hinduism and yoga and ten years as a student of Byzantine theology. He is in preparation for entry into a monastery and is for the second year a post.doc. visiting reaserch Fellow at Heythrop College, London.</p>	<p><b>Overcoming the impossibility of being a Greek Orthodox Convert by considering an Orthodox language for inclusion</b></p> <p>This paper explores ecclesiological implications of being a Greek Orthodox (convert) in the face of the ecclesial other and familial other and how to meet challenges in Orthodox Christian living by advancing the cause for an Orthodox theology of inclusion. In the face of the ecclesial other we can attempt new ways of perceiving 'Church' by asserting that new modes of ecclesial inclusion should be considered as possible ways of exploring the problem of otherness. I will explore alternative avenues to understanding 'Church' through the model of universal salvation expressed by Maximus the Confessor in which a mystical and universal approach to 'Church', of ecclesial belonging was argued. Here an expanded and inclusive model of 'Church' can be considered, where through the acceptance of en-graced informing participations we change limited, closed and marginal notions of ecclesial existing to include broader definitions of ecclesial belonging without denuding what it means to be an Orthodox Christian.</p>	
	<p><b>Ștefăniță Barbu</b> is an Orthodox priest of the Romanian Orthodox Archdiocese from Western Europe and a Research Assistant at KU Leuven. He studied at University of Bucharest – Faculty of Orthodox Theology (BA/MA) and KU Leuven – Faculty of Theology (MTh). Currently he prepares a PhD dissertation on the topic of Papal Primacy in the Orthodox - Roman Catholic Ecumenical Dialogue.</p>	<p><b>Orthodox Attempts To Re-Think Tradition And Their Significance For The Orthodox –Roman Catholic Dialogue On "Primacy"</b></p> <p>As the Roman Catholic theologian Pierre Grelot has noticed, Orthodoxy tends to blur the borders between the Holy Tradition and traditions, running thus the risk of developing "une conservatisme excessif". However, modern Orthodox theologians, such as John Meyendorff, have understood this risk and have directed their theological interest towards drawing as sharp as possible the borderline between what is the One Holy Tradition and the many human traditions. Thus Meyendorff contends: "To disengage Holy Tradition from the human traditions which tend to monopolize it is in fact a necessary condition of its preservation, for once it becomes petrified into the forms of a particular culture, it not only excludes the others and betrays the catholicity of the Church, but it also identifies itself with a passing relative and is in danger of disappearing with it."</p> <p>Our paper will explore how modern Orthodox theologians such as John Meyendorff and Georges Florovsky, among others, have challenged the "traditional" understanding of Tradition and how their vision can help the actual Orthodox-Roman Catholic discussions on Papal primacy.</p>	

CHAIR	<p><b>Dennis Doyle</b> is a professor of religious studies at the University of Dayton, a Catholic, Marianist institution. He has written widely in the field of Ecclesiology.</p>		<p><b>WEDNESDAY 18.4.</b></p> <p>14:15-15:45</p> <p>S. Bonaventura Piano Terra</p>	
	PAPER 1	<p><b>Brian Flanagan</b> is Assistant Professor of Theology at Marymount University in Arlington, Virginia, USA. A Roman Catholic, he received his PhD from Boston College in 2007, and his research on the late theologian and ecumenist Jean-Marie Tillard, O.P., was published in 2011 as "Communion, Diversity, and Salvation: The Contribution of Jean-Marie Tillard to Systematic Theology".</p>	<p><b>The Holiness of the Church: Mark of Division or Unity?</b></p> <p>The doctrine of the holiness of the church has accompanied, nearly from its origins, a history of disagreement, division, and even violence between Christians. We are now at a kairos in which this doctrine that has seemed to many a cardinal point of division has already begun to serve again as a locus of shared belief and experience. On one hand, Roman Catholics have been rocked throughout the world by abuses of power and authority that have catalyzed the tentative steps towards an understanding of the church <i>semper purificanda</i>. At the same time, Protestant Christian attention to the church as the means of Christ's continued action in the world has weakened outdated dichotomies between an invisible holy church and a visible sinful church. The rediscovery of the eschatological foundation of our ecclesial belief has been crucial to this revaluation of what is meant by claiming the church's holiness in our creeds and practice. On the basis of that foundation, convergence on a shared understanding of the church's failure to live out the holiness to which it is yet indefectibly called may provide a new place of healing in one of the greatest of those failures, our historical divisions.</p>	
		<p><b>Pierson Shaw</b> is a Ph.D candidate in Systematic Theology at St. Michael's College in Toronto. He has a BS in Music from Appalachian State University, an MDiv and an STM from Lutheran Theological Southern Seminary and an STL from Regis College. Ordained in 1994 into the Evangelical Lutheran Church in America he is working on his dissertation: "Toward a Renewed Theology and Practice of Confirmation".</p>	<p><b>The Necessity of an Ecclesiology in Which the Church is Understood as Sacrament with Christ as Primary Sacrament; Ways to convergence in Ecumenical Dialogue</b></p> <p>In four of the documents from the Second Vatican Council, the Church is understood as "sacrament". Lumen Gentium establishes that Christ as center is the light to the world, not the Church. The Church is the body of Christ and Christ is the primordial Sacrament. The notion of the Church as sacrament is rooted in Augustine and his medieval interpreters. Such aggiornamento is critical to furthering ecumenical dialogue as it offers the potential for ecumenical agreements in Christology, ecclesiology, and sacramentology. In <i>Harvesting the Fruits</i>, Walter Kasper has credited a common desire for a <i>ressourcement</i> of Patristic sources for helping to make possible convergence between the Reformed Tradition and the Roman Catholic Church. Yet, Kasper notes that in the case of Lutherans, they are often hesitant about such a description which some fear blurs the distinction between Jesus Christ himself as the "single sacrament of God" and the church as the recipient of salvation. This view is not universally held by all Lutheran ecumenists. For Anglicans, Lutherans, and the Reformed Traditions in dialogue with the Roman Catholic Church, new ways to reach convergence on this important element of ecclesiology will help us to move forward in continued bilateral conversations.</p>	
		<p><b>Scott MacDougall</b> received his Master of Arts in theology from the General Theological Seminary of the Episcopal Church in 2007. He is now a Ph.D. candidate and Teaching Fellow in the Department of Theology at Fordham University, where he is writing a dissertation entitled "More Than Communion: Toward an Eschatological Ecclesiology."</p>	<p><b>Anticipated Communion: Ecumenism and Eschatological Ecclesiology</b></p> <p>The ecumenical efforts of previous generations may have attempted to achieve too much. In conversation with the idea of "partial communion" that Roger Haight advances in volume three of his ecclesiology, this presentation will suggest that striving for the "unity" of the church is not only unrealistic, as Haight claims, but insufficiently eschatological. Present Christian community is a deeply historical reality. But it is also a provisional instantiation of fuller eschatological reconciliation, a future reconciliation attendant upon the reign of God that alone can bring Christian (and, indeed, total) unity. Because Christian ecumenism has been energized by the ecclesiological vision of communion ecclesiology, it has fallen victim to some of the shortcomings of that model. These include: a too-presentist, Johannine, realized eschatology that forgets unity is in the offing and not a present reality; a hierarchical and overly static idea of relationality; and a tendency to reduce Christian practice to Eucharist and Christian unity to full eucharistic sharing rather than solidarity and engagement in a whole range of Christian practices. This presentation will suggest that revising Haight's "partial communion" notion in an eschatological direction, toward an "anticipated communion," will revitalize the ecumenical impulse and serve as a catalyst for recovering crucial components of the ecclesiological imagination that ecumenical efforts rooted in communion ecclesiologies miss.</p>	



CHAIR	<p><b>Mary Doak</b> is an associate professor at the University of San Diego. She received her Ph.D. from The University of Chicago, and her main areas of research include political theology, theological method, eschatology, and ecclesiology. She has published a book and several articles on aspects of public theology, and is currently writing a book on the global mission of the church in the 21st century.</p>	<p><b>WEDNESDAY 18.4.</b></p> <p>14:15-15:45</p> <p>Sapienza Piano Terra</p>	
PAPER 1	<p><b>George Worgul Jr</b> is a specialist in ritual studies, liturgics and sacramental theology, he has authored two books: <i>From Magic to Metaphor: A Validation of Christian Sacraments and Issues in Academic Freedom</i>. He has published 50 articles in scientific journals and given hundreds of presentations in the United States, Europe and Africa.</p>	<p><b>Common Ecumenical and Inter faith Challenges highlighted by the Pew Study on Religion in America.</b></p> <p>This paper proposes to explore the ecumenical and inter-faith implications of the above mentioned Pew Study. Part One will identify some major salient features of the Pew Study e.g., tremendous mobility in affiliation identification and commitment, a strong shift away from sociability to comradeship as the central component of membership; a relativizing of reason and a deeper embracement of the “feeling” dimensions of religion, a strengthen of tolerance and openness to diversity ; a desire to focus on what unites rather than what divides ; etc. Part two will draw out the ecumenical and interfaith implication embedded in the study but of great theological significance. These will include the changing sense of ecclesiological communion, the replacement of dogma with action/ethics and the feeling of solidarity/togetherness.</p>	
PAPER 2	<p><b>Randy Jasper C. Odchigue</b> is a Catholic Priest of the Diocese of Butuan, Philippines. At present, he works at the Fr. Saturnino Urios University, Butuan City. He completed his PhD in theology at the KU Leuven. His latest publication: "Sacramental Relationality: Eco-Theological Possibilities," in <i>Re-imaging Christianity for a Green World</i> eds. Randy J.C. Odchigue &amp; Eric Genilo (SVST/AdU: Quezon City, 2011), 113-133.</p>	<p><b>Appreciative Ecclesiology: Ecumenism beyond Cafeteria and Evangelical Catholicism</b></p> <p>It seems that one consequence of the postmodern context to Catholic ecclesiological consciousness is the need to redefine its identity vis-à-vis collage of competing discourses. On the one hand there is what conservatives pejoratively call cafeteria catholicism and on the other, there is what John Allen Jr. calls evangelical catholicism. The contemporary ecumenical enterprise presupposes the question of identity and alterity. What are ways and methodologies to escape from the aporias created by binary oppositional definitions in the context of hybridized identities? How can ecumenism recast itself so that it becomes an enterprise of hospitality where boundaries become areas of negotiation rather than delineation?</p>	
PAPER 3	<p><b>David O'Brien</b></p>	<p><b>Who's In and Who's Out? Ecclesiological Lessons from American (U.S.) Experiences of Christian Pluralism</b></p>	

CHAIR	<p><b>Catherine E. Clifford</b> is Associate Professor of Systematic and Historical Theology and Vice Dean of the Faculty of Theology, Saint Paul University, Ottawa. Her areas of teaching and research include ecclesiology, ecumenism, and the history and theology of Vatican II. She is co-author, with Richard R. Gaillardetz, of <i>Keys to the Council: Unlocking the Teaching of Vatican II</i>.</p>	<p><b>WEDNESDAY 18.4.</b></p> <p><b>14:15-15:45</b></p> <p><u>Mitezza 2 Piano</u></p>
PAPER 1	<p><b>Sandra Arenas Pérez</b> is Chilean Ph.D researcher at the Faculty of Theology, K.U.Leuven. Works at the Center for the Study of Vatican II. Bachelor and Master in Theology, Pontifical Catholic University of Chile. Master in Advanced Studies in Theology, K.U.L. Currently working on the conciliar doctrine of <i>elementa Ecclesiae</i>. She is the author of a number of articles and book chapters on Vatican II's ecclesiology.</p>	<p><b>The Doctrine Of <i>Elementa Ecclesiae</i> Viewed From The Outside A Critical Study On Its Post-Conciliar Reception</b></p> <p>By using the category of <i>elementa Ecclesiae</i> some theologians committed in ecumenical affairs brought to the Council a new understanding of the ecclesial status of the non-catholic Christian communities. At the Council however, non-catholic observers did not appear to be sympathetic to this doctrine. Thereafter its reception among them took the same course. Their main claim can be summarized using Patriarche Maximo's words at Vatican II: « <i>des éléments</i> » de sanctification et de vérité » ne suffit pas à les caractériser comme Eglises. It is clear, within Roman Catholic circles this doctrine was understood as openness to the recognition of ecclesiality in other communities further clarified in the doctrine of <i>subsistit in</i>. Nevertheless this discourse does not seem to take seriously the claim of non-catholics and therefore has become ecclesiological speaking, irrelevant. An historical overview of the 20th Century reception of the doctrine however offers us hermeneutical keys to face years of post-conciliar discussions. Through a view from the outside, that is to say, by exploring the non-catholic criticisms, this paper shows that even with limits, the doctrine is still relevant.</p>
PAPER 2	<p><b>Michael Walsh</b> was formerly Librarian of Heythrop College, University of London. He has written a number of books on the history of the Church, and especially on the history of the papacy.</p>	<p><b>Another Hidden Encyclical: Pius IX's unpublished thoughts on the Church</b></p> <p>The drafts of two hitherto unknown, because unpublished, encyclicals by Pope Pius XI have recently been found in the Vatican archives. The second is on the Vatican's relations with Russia, but it is the earlier of the two, on the Church of Christ, will be more fully discussed and its significance assessed. The paper will describe the contents of the encyclical, and attempt to situate it in relation to other encyclicals of Pius XI, and to <i>Mystici Corporis Christi</i> of Pius XII. The "high" ecclesiology of Pius XI spelled out in this document will be examined, both for its likely effect on the Catholic Church and on inter-Church relations had it been published, and for what it tells us about the Pope's views on the relation of Church and State, written as it was in the early years of the Mussolini regime. A concluding section will ask how it might have contributed to the polarisation of the Church, had it entered the papal magisterium</p>
PAPER 3	<p><b>Edward Mushi</b>, a Tanzanian by nationality, is a doctoral student at the KULeuven (Faculty of Theology), Belgium. He did his early studies in Tanzania and Kenya. He holds a B.A. in Theology from the Pontifical Urbaniana University in Rome and M.A/S.T.L. in Systematic Theology from KULeuven. His research interests are ecclesiology and ecumenism.</p>	<p><b>The Significance of the Idea of <i>Aggiornamento</i> for the Future of the Ecumenical Movement in the Twenty-first Century</b></p> <p>As the Roman Catholic Church prepares to celebrate fifty years since the conclusion of the Second Vatican Council, it is compelled to think anew about the idea of Christian unity that John XXIII intended the Council to achieve. During the announcement of the Council, the pope explicitly mentioned that the Council was an invitation to all the faithful that together they may search for a wider and more objective understanding of Christian truth (AAS 51, 69). In light of this understanding, this paper intends to highlight the significance of John XXIII's ecclesiological vision vis-à-vis the idea of ecumenism. My thesis is that a critical investigation of John XXIII's plea for Christian inity – as exemplified in the idea of <i>aggiornamento</i> – raises not only issues of immense importance, but also suggests new questions and approaches towards a more positive view of the idea of Christian unity. <i>Aggiornamento</i> in the sense of updating the Church, permits a greater space for interaction between the Roman Catholic Church and other Christian traditions.</p>

CHAIR	<p><b>Annarita Caponera</b> teaches Ecumenism and Inter-Religious Dialogue at the Theological Institute of Assisi. She contributes to the diffusion of an ecumenic mind through the promotion of the Ecumenic Centre "San Martino" in Perugia. She has become an expert in Jewish-Christian dialogue by doing research in the Secret Vatican Archive on the formation of Nostra Aetate.</p>	<p><b>WEDNESDAY 18.4.</b></p> <p><b>14:15-15:45</b></p> <p><u>Capella San Francesco 3 Piano</u></p>
PAPER 1	<p><b>Daniela Del Gaudio</b>, sfi, graduated in classical letters, obtained the doctorate in dogmatic theology at the PFTIM, is a freelance journalist. Is professor of ecclesiology, ecumenism and mariology at the Theological Studies of Nola and Benevento, affiliated to the PUA. Published in 2010 by Editrice Vaticana: The method in ecclesiology, problems and prospects in light of Vatican II</p>	<p><b>Virgo ecclesia facta: l'ecclesiogenesi secondo il principio euristico dell'incarnazione</b></p> <p>La relazione che si propone ha un taglio essenzialmente metodologico. Intende mostrare l'origine della Chiesa secondo una lettura fenomenologia e intersoggettiva che consente di evidenziare il momento dell'incarnazione come evento fondativo della Chiesa rappresentata dal sì di Maria secondo il pensiero di san Francesco, Edith Stein, Von Balthasar. In tal modo l'ecclesiologia è fondata in modo storico-antropologico oltre che trinitario e cristocentrico. Il che permette di trovare un elemento comune a tutte le chiese cristiane nella persona e nel ruolo di Maria nel progetto salvifico di Dio per l'uomo.</p> <p>Nel modello euristico dell'Incarnazione l'ecclesiologia può giustificare la sua dinamica speculativa e relazionale, trascendente e storica, con un'attenzione al contesto e al dialogo ecumenico e interreligioso. Per dimostrare questa tesi vengono presentate ragioni di natura epistemologica, ma anche pastorale. Epistemologica, perché tale impianto metodologico, radicato, nella traditio fidei cattolica fatta propria dal Vaticano II, rende possibile una conoscenza teoretico-esperienziale del mistero della Chiesa in relazione al mistero di Dio rivelato in Cristo Gesù. Pastorale, perché l'ecclesiogenesi così impostata ci sembra in grado di dialogare con gli altri saperi e con la cultura contemporanea in vista di una incidenza nella prassi, evidenziando il proprium e la novità della fede cristiana.</p>
PAPER 2	<p><b>Simona Segoloni</b> is married and has 4 children. He received his doctorate in dogmatic theology at the Theological Faculty of Central Italy Florence and teaches Theology Trinitarian, Ecclesiology and Mariology at the Theological Institute of Assisi and the Higher Institute of Religious Sciences of Assisi. She is the author of several articles and his doctoral thesis is in view of publication.</p>	<p><b>Which shape for a church in dialogue? Quale forma per una chiesa in dialogo?</b></p> <p>The Roman Catholic church has for centuries found in the hierarchical structure of an appropriate institutional form to her opposition to the world and with other Christian communities. The Second Vatican Council has stopped the attitude of opposition, but the structure of the church has remained strongly hierarchical. We want to assess the opportunities and benefits in relation to the mission and life of the Church of the assumption of synodal forms, experienced by the Council itself and more adequate conception of the church, it passed. Synodality would promote to the full participation of all believers to the church life and growth the ecclesial catholicity, understood not as uniformity, but as a richness of diversity. This growth in catholicity would promote also in ecumenical dialogue and the reconstruction of the visible unity of the church.</p>
PAPER 3	<p><b>Serena Noceti</b> is professor of Systematic Theology in the Facoltà teologica dell'Italia Centrale. She is a founding Member of the Association of Italian Women Theologians. She is Vice-President of the Italian Theological Association. Among her publications in the field of ecclesiology stands out <i>Trattato sulla Chiesa</i> (Brescia 2005) co-authored with Severino Dianich.</p>	<p><b>Ecclesiologia "in genere": ripensare la chiesa a partire dal concetto di gender</b></p> <p>Assumere gender, quale categoria analitico-critica e trasformativo-politica, permette di operare un profondo ripensamento delle categorie sociologiche e delle metafore con cui viene tradizionalmente presentata la natura della chiesa (in particolare chiesa madre, sposa, famiglia di Dio), mostrandone le radici androcentriche e le dinamiche patriarcali sottese.</p>

CHAIR	<p><b>Pascal Bazzell</b> is Professor of Intercultural Theology at Koinonia Theological Seminary, Philippines. He holds a M.A. in Mission and Master of Divinity and is a Ph.D. candidate at Fuller Theological Seminary. From Switzerland, he has been a missionary in the Philippines since 1998. Serving under OMF with his wife and two children, they minister to various street-level communities in Davao City.</p>	<p><b>WEDNESDAY 18.4.</b></p> <p><b>14:15-15:45</b></p> <p><b>Sora Luna 3 Piano</b></p>	
PAPER 1	<p><b>Michal Jahns</b> completed a BA/MA course in Ethnolinguistics at Adam Mickiewicz University in Poznan, Poland, and in February 2012 he is about to graduate with an MA in Sociology from the same university. He currently took a year out of an MPhil/PhD course in Linguistics at Roehampton University in London. His research interests include: sociology of religion, gender studies and sociolinguistics.</p>	<p><b>One Church. Many Faces. On the need for and limits of Intra-Church 'Ecumenism' within Catholicism</b></p> <p>My presentation draws on a fieldwork research project conducted among Polish immigrants in London. I will present a number of distinct religious practices that occur among devout Catholic Poles that take place in a number of immigrant communities. The objective of my presentation will be to show how differences between groups of Polish Catholics can create divisions within the Church and thus to stress the need for 'ecumenical' work not only between denominations and religions, but also within them. The main factor I found to distinguish the two types of religiosity of Polish Catholics in London is participation in the charismatic movement. The religiosity of participants of charismatic groups contrasts starkly with the one represented by traditional Polish Catholicism. I will discuss characteristics of the various religious groups that Polish Catholics participate in as a background to the analysis of the relations they have with each other. The ever growing individualisation and diversification of religious practices world-wide, which are also confirmed in my data, suggest that a need exists for more openness and dialogue between members of various religious movements in order to accommodate the manifold forms of religious practices and ideas. On the other hand, it poses the interesting question of limits to such openness that would prevent a church from disintegrating.</p>	
PAPER 2	<p><b>Ignatius Aniekanabasi Edet</b> is a Roman Catholic presbyter from South-South Nigeria. He obtained a PhD in Systematic Theology from K U Leuven (2010) with a dissertation on the Synod of Bishops and Collegiality in the Roman Church. Since July 2011, he is assistant priest at St John Fisher Church, Merton (London, UK), while preparing his dissertation for publication.</p>	<p><b>Ethnicity, Catholicity, and Communion: A Critical Assessment Of Intra-Ecclesial Conflicts In The Church In Nigeria</b></p> <p>Like the Nigerian state, the Church in Nigeria does not seem to be very successful in engaging ethnicity positively towards a fuller realisation of its being and mission as a sign and instrument of salvation in a society badly fragmented along ethnic lines. The paper will attempt to critically x-ray aspects of ecclesial life in Nigeria that have been marred by ethnicity. It will argue that rather than denying ethnicity, a more creative engagement of the positive values of ethnicity, through intra-ecclesial dialogue, should be embraced and promoted. This would challenge the Church in Nigeria to dare to tow the lines of a renewed self-understanding inspired by Vatican II's concept of the church as people of God, called to share in the communion of the Trinity.</p>	
PAPER 3	<p><b>Marcus Pound</b> is currently the Assistant Director of the Centre for Catholic Studies, Durham, and Research Co-ordinator for the project: Receptive Ecumenism and the Local Church which takes for its approach an emphasis on the practical learning which can take place between churches, yet in a manner which does not compromise their integrity as discrete denominational entities.</p>	<p><b>Receptive Ecumenism and the Local Church: Practical Application, a case study</b></p> <p>The paper explores the results thus far of the Project Receptive Ecumenism and the Local Church. Drawing on Interviews, case studies, and questionnaires culled from the churches of the North-East of England, it looks beyond the 'official' versions of church to get to the lived experience, with a view to highlighting the healing gifts that wounded hands have to offer each other.</p>	

CHAIR	<p><b>Martyn Percy</b> is Principal of Ripon College Cuddesdon, Oxford. He is Professor of Theological Education at King's College London, and Professorial Research Fellow at Heythrop College London. He writes on Christianity and contemporary culture and modern ecclesiology.</p>	<p><b>WEDNESDAY 18.4.</b></p> <p>14:15-15:45</p> <p><u>Speranza 3 Piano</u></p>	
PAPER 1	<p><b>Christine Lappine</b> is a founding member of the shared Church of St Basil and All Saints, Widnes. She is currently the CAFOD Manager in the Archdiocese of Liverpool. Christine travelled with a parish group to visit an HIV/Aids Project with Kevin in 2004. She has also visited CAFOD projects in Brazil and El Salvador.</p>	<p><b>The Reality of an Ecumenical Shared Church</b> St Basil and All Saints Hough Green Widnes. The 30+-year story of a shared Roman Catholic/Anglican parish church in Widnes, UK, told by one of its founding parishioners and its parish priest for 10 years.</p>	
PAPER 2	<p><b>Kevin Kelly</b> is the former parish priest of St Basil &amp; All Saints Sahred Church Widnes. . He is also Emeritus Snr Research Fellow in Moral Theology at Liverpool Hope University Now retired he is chaplain to the Notre Dame Sisters.</p>		
PAPER 3	<p><b>Emma Percy</b> was educated at Cambridge and Durham Universities. She was ordained deacon in the Church of England in 1990 and was part of the first cohort of women ordained priest in 1994. She has worked in Parish Ministry and in University Chaplaincy and is currently Chaplain of Trinity College, Oxford and has just completed a PhD exploring mothering as a metaphor for parish ministry.</p>	<p><b>Parish Ministry isn't Work: Using Arendt's categories to explore ministry.</b> One of the problems for clergy engaged in Parish ministry is how to explain and value a role that is different from other jobs. This paper will use Hannah Arendt's categories of human activity from The Human Condition as a way of understanding the difficulty we have in articulating the activity of ministry in a world that values tangible targets and measurable productivity.</p>	

CHAIR	<p><b>Joshua Ralston</b> is a PhD candidate at Emory University. He has taught theology and Christian-Muslim relations at seminaries in the United States, Nigeria and Egypt. Currently, he lives in Ramallah, Palestine where he is engaged in interfaith and ecumenical work around political theology.</p>	<p><b>WEDNESDAY 18.4.</b></p> <p><b>14:15-15:45</b></p> <p><u>Pefetta Letizia Piano Terra</u></p>	
PAPER 1	<p><b>Richard Penaskovic</b> is Professor of Religious Studies in the Dept. of Philosophy at Auburn University in Alabama, USA. He received his Th.D. degree from the Ludwig Maximilians University of Munich and worked under Heinrich Fries. He has four books and over 100 articles published, in such journals as The Heythrop Journal, Theological Studies, Louvain Studies, and Augustinian Studies.</p>	<p><b>Interfaith Dialogue in a Polarized World</b></p> <p>According to the journal, The Economist, 55 % of U.S. citizens have an unfavorable view of Islam. It seems that Islam has replaced the Soviet Union as "the enemy" in the culture wars. Dialogue between Muslims and Christians does occur, mainly on the theological level. However, what often happens in interfaith dialogue is this: neither partner has a good understanding of the other partner's religion.</p> <p>I suggest that Muslims and Christian work together to save the environment by focusing on trans-national problems such as pollution, the fact that two billion people world-wide lack an adequate water supply, and global climate change. The human species has devastated the planet so extensively because it has looked upon the animal, plant, and insect world as a collection of objects to be used, forgetful that the Earth is a unique and one-time endowment. Muslims and Christians must come to terms with this question: will human dominance be asserted as normative over the Earth or will the priority of the integral functioning of the Earth be accepted by humanity?</p>	
PAPER 2	<p><b>Marie Nuar</b> is completing her Licentiate in Missiology at the Pontifical Gregorian University. She holds a Licentiate in Arabic and Islamic Studies, as well as a MA in Theology and Christian Ministry and is hoping to pursue a doctoral degree in Ecumenism and Inter-Religious Dialogue.</p>	<p><b>Addressing the Hard Questions in order to Move Forward</b></p> <p>In order for dialogue to bear more fruit, dialogue leaders must be prepared to answer difficult questions that will enable a deeper engagement with the other. Sometimes these can be questions about an important aspect of another's religion that one's own religion has never developed a clear answer to, or sometimes even examined. Aspects that are important to understand in order to relate to the another's religion. Other times, it will be questions posed because of vocal segments of one's own religion, who misrepresent what the religion is or when one's religion is distorted by the media's presentation of it. In each instance, questions are posed that must be answered so that each of us can better understand the other and the similarities that draw us together, as well as those difficulties that still separate us.</p>	
PAPER 3	<p><b>Peter Admirand</b> is a Lecturer in Theology at the Mater Dei Institute, DCU. His <i>Amidst Mass Atrocity and the Rubble of Theology: Searching for a Viable Theodicy</i> was recently published by Cascade Books. He has a Ph.D. from Trinity College Dublin; a M.A. in Theology from Boston College; a M.A. in Literature from Georgetown University; and a B.A. in English from CUA.</p>	<p><b>Beyond the Niceties of Dialogue: The Hope and Perils of Recent Jewish Critiques of Christianity</b></p> <p>I will assess some recent Jewish critiques of Christianity. Formulated amidst warming relations among Jews and Christians, some of the critiques are nevertheless hard-hitting and deeply challenging towards all facets of Christian belief: from Christology to the Trinity; the 'historical' validity of gospel passages addressing Jewish beliefs and practices of the first century CE to the challenging of any viability to the term 'Judeo-Christian.' Such material can no doubt serve as an important test of the state and future of Jewish-Christian relations and dialogue.</p> <p>For example, in Berger and Patterson's <i>Jewish Christian Dialogue</i>, they argue that a "defining element" within Christian doctrine has been a deeply negative portrayal and interpretation of Jewish life and teachings. . . . Especially when confronted with the Holocaust, Berger and Patterson wonder if the change needed by Christians will result in a Christianity that "may no longer be able to recognize itself as Christian" (56). How could the many kinds of 'typical' Christians respond to such trenchant critiques of their faith by Jewish believers and thinkers? Could it lead to greater dialogue, or something more perilous? Some other texts I will discuss include: Rudin's <i>Christians and Jews Faith to Faith</i>; Cook's <i>Modern Jews Engage the New Testament</i>; Kogan's <i>Opening the Covenant</i>; The Jewish Annotated New Testament; Boteach's <i>Kosher Jesus</i>; and Neusner's <i>A Rabbi Talks with Jesus</i>.</p>	

CHAIR	<p><b>Michael Barnes</b> teaches interreligious relations at Heythrop College in the University of London. An author of a number of books on theology and religious pluralism, he has for many years lived and worked in Southall, a strongly multicultural town in West London.</p>	<p><b>WEDNESDAY 18.4.</b></p> <p>14:15-15:45</p> <p>Capella 2 Piano</p>	
PAPER 1	<p><b>Malik J. Muhammed</b> is a doctoral student in systematic theology at Fordham University in New York. His interests are in theological anthropology and eschatology. He earned his B.A. in theology from Xavier University of Louisiana and his M.A.R. from Yale Divinity School. He is the co-founder of Glossolalia, Yale Divinity School's student publication.</p>	<p><b>A Compromised Imagination: Underlying Problems of Religious Consciousness in the West</b></p> <p>This paper will explore in brief how the "discovery" and expansion of the Atlantic world, transatlantic slave trade, and political/economic systems configure the contemporary western religious consciousness and imagination. In examining these sources of western religious experience, the paper will discuss the theological anthropological consequences of slavery and subjugation of people and the continued effects on religious consciousness. The paper will finally question whether or not it is possible to confront the economic and political roots of Western religious consciousness as well as suggest possibilities in developing new ways of imagining what it means to be church in connection with grappling with the question of what it means to be human.</p>	
PAPER 2	<p><b>Mark Godin</b>, a minister of The Presbyterian Church in Canada, has a PhD from the University of Glasgow; he works on theology and literature, worship and interfaith issues. He has been an honorary research fellow at the Swedish Theological Institute, Jerusalem; he is a locum minister in Scotland and an honorary research associate at the University of Glasgow's Centre for Literature, Theology and the Arts.</p>	<p><b>Prayers Without Number: Interfaith Relations and the Plurality of Worship Traditions</b></p> <p>Worship remains an area of difficulty for interreligious dialogue. Because worship traditions are formative for the personal identity of their adherents, inter-traditional devotional services remain suspect to many who fear the loss of their own particular spiritual identities. Much interfaith dialogue also centres on rational discussion of areas of agreement or disagreement; such work, important as it is, effectively sidelines devotional practices as too affective for dialogue. However, minimising the place of worship risks ignoring a central component of spiritual life. In fact, much more can be gained from attending to the particularity of devotional practices, treating difference not as hindrance but as benefit, as a point for turning towards others and learning from them.</p>	
PAPER 3	<p><b>John Friday</b> is a doctoral researcher at the Faculty of Theology and Religious Studies, KU Leuven, where he is a member of the Research Group 'Christian Self-Understanding and Interreligious Dialogue.' He is the author of "Problems and Possibilities of Religious Experience as a Category for Interreligious Dialogue: Intimations from Newman and Lonergan," forthcoming in The Heythrop Journal.</p>	<p><b>The Everything of Experience: Problems and Possibilities in the Dialogue of Religious Experience</b></p> <p>In recent years, the notion of experience has been invoked with abandon. To name but one example, one of the slogans that Procter &amp; Gamble uses to market its products is 'experience is everything.' From a religious perspective, the Catholic Church has also appealed to experience, specifically in its efforts to encourage interfaith dialogue. For example, one of the forms of dialogue that the Church has proposed is the so-called dialogue of religious experience. What exactly does this form of dialogue entail? And, how does one engage in it? In my paper I will suggest some answers to the aforementioned questions by attending to three main themes, namely, experience, religious experience, and the Church. I will begin by sketching a popular and contemporary understanding of the general notion of experience, especially as it is employed in a consumer culture. I will then focus on the more particular notion of religious experience by appealing to some of the theological insights of Bernard Lonergan. In this section of the paper I will highlight the ways in which Lonergan's understanding challenges more popular conceptions. Finally, I will offer some ecclesiological reflections by proposing an understanding of the Church as a place of mutual self-mediation.</p>	

CHAIR	Brad Hlnze		WEDNESDAY 18.4.	
			14:15-15:45	
			Sala Porziuncola	
PAPER 1	<p><b>Craig A. Phillips</b>, Ph.D. is rector of St. Peter’s Episcopal Church in Arlington, Virginia. He serves as adjunct faculty at Virginia Theological Seminary. Craig is a former Assistant Professor at Temple University. Craig completed his doctoral work in Theology and Ethics at Duke University in 1993. He holds a M.Div. from Harvard Divinity School and an A.B from Brown University.</p>	<p><b>Cultural-Linguistic Resources for Ecumenical and Inter-religious Dialogue</b></p> <p>Approaches to ecumenical and inter-religious dialogue are often divided between theorists who propose totalities that allegedly ground dialogue and those who argue that it is only possible to discuss the particularities of each tradition under investigation.</p> <p>Totalizing approaches are evident in pluralist theologies that identify putative totalities underlying all religions, but also in particularist post-liberal approaches that describe religion in a monolithic manner as if each religion were shaped by one central narrative or cultural-linguistic community. Some particularist approaches noting the incommensurability of ideas, practices, and traditions between religions have concluded that inter-religious dialogue is impossible. Others have stressed pluralities, hybridities, and differences to such a degree that they have lost their coherence.</p> <p>This paper proposes a particularist cultural-linguistic model that can be used to facilitate dialogue among denominations and religions. It suggests a particularist model that avoids both monolithic and individualist tendencies in inter-religious dialogue by locating the particularities of each tradition in larger cultural-linguistic communities. The first part of the paper will examine the particularist approaches of S. Mark Heim and Jeannine Hill Fletcher. The second part investigates how the work of Ludwig Wittgenstein might advance particularist cultural-linguistic approaches to inter-religious and ecumenical dialogue.</p>		
PAPER 2	<p><b>Kevin Park</b> is an Associate for Theology in the Presbyterian Center, PC(USA), Louisville, KY. He earned his Ph.D. in theology from Princeton Theological Seminary and has a M.Div. from Knox College, Toronto, Canada. He taught as an adjunct faculty in New Brunswick Theological Seminary and was the Assistant Director of the Asian American Program in Princeton Theological Seminary.</p>	<p><b>From Ornamental Multiculturalism toward a Theology of Beauty</b></p> <p>By ornamental multiculturalism I mean treating minority racial ethnic groups as ornaments that enhance the perceived value of the dominant culture. In the ecumenical context, which is still largely white Euro-centric, cultures are valued in so far as they contribute to the overall value of the church or denomination. In ornamental multiculturalism minority cultures are celebrated by the dominant culture largely through rhetoric, aesthetics, and tolerance without affecting deeper change to the whole cultural system.</p> <p>In contrast to such use of ethnicities and cultures, a theology of the beauty of God will be proposed. Ethnicities and cultures reflect God's glory but in marvelously diverse ways that only together glorify God in a more complete way (Rev. 21:22-26). Inclusion of other cultures, not merely as aesthetic accents but as part of the integral structure of the church is a faithful way to glorify God. An example of the Waldensians in Italy will be cited. Theologies of beauty from such diverse theologians as Jonathan Edwards, Hans Von Balthasar, and David Bentley Hart will be explored that will contribute toward an ecumenical theology of beauty that will call for shift from seeing cultures as means to an end to nothing less than a way to glorify God more faithfully together.</p>		
PAPER 3	<p><b>Delfo Canceran</b> is a Dominican priest from the Philippines. He finished his PhD in Theology at the Katholieke Universiteit Leuven in Belgium and took his PhD in Sociology at the University of the Philippines. Aside from teaching and researching, he is also engaged in pastoral work in the urban poor parish and involved in the advocacy on Justice, Peace and Ecology in the Philippines.</p>	<p><b>Ecumenism in the Public Sphere: Derrida’s Hospitality vis a vis Habermas’ and Ratzinger’s Rationality</b></p> <p>In their co-authored book, Habermas and Ratzinger converge on the dialectics of secularization of reason and religion. For Habermas, religious language has to be translated into a public language accessible or understandable to the public audience, whereas for Ratzinger, reason and faith have to undergo a process of purifications so that it can achieve truth. Derrida and Habermas have also debated on religion in the public sphere. Habermas defends religious tolerance whereby all citizens are integrated into the same political community. Derrida proposes hospitality to the other as an aporia of the impossible. Although, Derrida never dialogues with Ratzinger, we can infer from his works that difference cannot attain purification because of contamination of language.</p> <p>This paper tries to dialogue Derrida’s hospitality to the other and Habermas and Ratzinger’s rationality. For Derrida, the unconditional hospitality given to the other though it is impossible at the present is part and parcel of the cosmopolitan vision in what he dubs as democracy to come. At the present, there are imposed conditions or restrictions on the other that defines him/her by law. In unconditional hospitality, there is no such thing as debt or exchange, but only reversal and interruption. In welcoming the guest, the host becomes his/her ‘hostage’. Moreover, the guest interrupts the host because the former enters into the latter’s home.</p>		



CHAIR	<p><b>Susie Paulik Babka</b> received the PhD in Systematic Theology from the University of Notre Dame. Research interests include trinitarian theology, theological aesthetics and inter-religious dialogue. Currently writing <i>Suffering, Kenosis, Presence: Exploring the Incarnation through Visual Art</i>. She is an Asst. Professor in the department of Theology and Religious Studies at the University of San Diego.</p>	<p><b>WEDNESDAY 18.4.</b></p> <p><b>14:15-15:45</b></p> <p><u>Capella San Francesco 3 Piano</u></p>	
PAPER 1	<p><b>Christopher Shaw</b> is currently working on his DPhil in Theology at the University of Oxford. His interests are in medieval mysticism, 18th and 19th century German philosophy of religion, and secular theology.</p>	<p><b>Dwelling in the Eternal: Toward a Secular-Mysticism</b></p> <p>To what extent can we name and determinately categorize the eternal? Is there any one religious creed and context that dominates the discourse on the essence and presence of God? Can mystical theology be immanent within Christianity, whilst simultaneously transcending Christianity? How do we discursively contain mystical experience and hyper-essential knowledge?</p> <p>The above questions are seemingly disparate and complex, yet the centre around a common theme ... that being, can twenty-first century theologians culturally categorize and determine the parameters of what is loosely referred to as, "mystical experience."</p> <p>Taking up this conversation with the apophatic theology of Meister Eckhart as the foundation, this paper will examine the temporal constructions (i.e. metaphysics, figures of speech, and religious doctrine) that Eckhart makes use of in an attempt to set fire from the divine spark of the eternal within.</p> <p>The contemporary discussion on these topics will expand in considering Eckhart's 1329 papal bull, 'In Argo Dominco', and the defense of his orthodoxy, ultimately to conclude with a hermeneutical re-presentation of Eckhart's mystical theology and the possibility of secular reading of his profoundly Christian-language.</p>	
PAPER 2	<p><b>Peter Herman</b> is presently working toward a PhD in Theological and Religious Studies at Georgetown University. His research focuses on Buddhist and Christian theological ambivalence regarding the question of violence and warfare.</p>	<p><b>Toward Apophatic Inclusivism: Reading Rahner in a Pluralist Mindset</b></p> <p>Karl Rahner's notion of the "Anonymous Christian" has garnered much attention since its initial publication. Pluralists deride it as imperialist, while traditionalists express concern over the implication of universal salvation contained within. This paper explores the possibility of "un-saying" the Christian half of the phrase and arriving at a notion of Apophatic Inclusivism, in which the Spirit of Christ is not more--but absolutely not less--than an unnameable orientation toward the divine.</p>	
PAPER 3	<p><b>Cyril Kuttianikkal</b> from India is a trained teacher and has worked for 3 years as the Principal of a Higher Secondary School in India. Since four years he has been teaching ecumenism and Mariology at a Regional Theological College in Bhopal, India. At the moment he is working as a researcher at Tilburg University, Netherlands on Christ devotee movement</p>	<p><b>Khrist Bhakta Movement: a way of dialogue of life?</b></p> <p>India with its many cultures and religions is known as sub-continent. Although Christianity reached India even before it reached most parts of Europe, the Christians in India are identified as foreigners or more concretely as Europeans in their own home land, because of their religious identity. But in this gloom there shines forth a movement called Khrist Bhakta Movement (Christ devotee movement) which has grown around the Matridham Ashram at Varanasi, U.P., India. In this movement the Hindus from the surrounding area are frequenting the Christian ashram and declare their faith in Christ as their saviour. Around 4 to 5 thousand devotees gather in the Catholic Ashram on every Sunday and second Saturdays of the month. We could observe a variety of commitment among these devotees. There are a good number of devotees who live like Hindus following all the Hindu sacraments and customs while accepting Christ as their saviour and attending the prayer meetings conducted in the catholic ashram regularly. This group seem to be approachable for both Christians and Hindus and seem to feel at home in the village context where the majority are Hindus and in the catholic ashram context which is Christian.</p> <p>How can this group help promote dialogue and co-existence in India? What lessons can we learn from the Khrist bhakta movement for our living together? Can we see this movement as an example of a living dialogue?</p>	
PAPER 4	<p><b>Ori Z Soltes</b> teaches theology, art history, philosophy and history at Georgetown University. Among his many books and articles is <i>Mysticism in Judaism, Christianity and Islam: Searching for Oneness</i>.</p>	<p><b>Ibn'Arabi, St Francis, and Abulafia: The Diversely and Paradoxically Ecumenical Search for Oneness</b></p> <p>The most obvious difference separating Christianity from Judaism and Islam is that, whereas the latter two forms of faith embrace God as without physical form, the first embraces God as assuming physical—human—form. God's physicality in Christian terms is born of a compassionate, salvational intention that culminates in the self-sacrificial moment on Golgotha. The non-physical God Judaism and Islam is divided by differences regarding the primary language and personages of the Divine message.</p> <p>Mysticism, as an intensified subset of religious sensibility—seeking oneness with the innermost recess within God—might be expected to present a context that underscores the separation among these traditions. But paradoxically, as much as mystics inherently dig into the deepest recesses of their respective forms of faith in their efforts to find God's depths, yet some mystics offer ecumenical, not separational outcomes.</p> <p>This paper will briefly explore how this pattern is exemplified by Muhyiddin Ibn Arabi (1165-1240), St Francis of Assisi (1182-1228), and Abraham Abulafia (1240-91). Each did two things simultaneously. Each dug deeply and intensely into his own tradition toward attaining union with God; yet each reached out beyond the bounds of his own form of faith and recognized that the One God is able to welcome an ecumenical congregation within His mystery.</p>	

CHAIR	<b>Ann Marie Mealey</b> is Senior Lecturer in Moral Theology at Leeds Trinity University College, UK. She is a member of the CAFOD Theological Reference Group, and the current secretary of the Association of Teachers of Moral Theology.		<b>WEDNESDAY 18.4.</b>	
			<b>14:15-15:45</b>	
			<b>Auditorium</b>	
	PAPER 1	<b>Denys Horgan</b> , a member of the San Diego (California) Catholic Worker, studied theology at the University of Fribourg in Switzerland and the Institut Catholique in in Paris. He is a member of the advisory council of the Center for Catholic Thought and Culture at the University of San Diego. He has covered religion for The Globe and Mail, Canada's national newspaper, for three years.	<b>Unity in Action: the Catholic Worker movement</b> The Catholic Worker movement, founded in New York during the Great Depression to serve the poor, seek social justice and promote peace through non-violent means, is a prophetic paradigm of church unity already achieved at its most basic level—the Sermon on the Mount. Catholic Workers, many of whom live in community and embrace voluntary poverty, accept and work with all people who seek to alleviate poverty. Operating without any hierarchical mandate, the movement expresses church unity without compromising church teaching—social and theological—at its most fundamental, albeit progressive level. Although it has no constitution, directorate or head office, the Catholic Worker has close to 200 distinct groups and continues to spread throughout the world. Almost all Catholic Worker groups operate “Houses of Hospitality” where hungry people are fed and homeless people are given shelter. In San Diego, California, the group serves lunch in a Lutheran church hall to homeless people living in a suburban beach community and distribute clothing and feed people living on the streets downtown. They also operate Casa Milagro, a House of Hospitality where a small number of homeless men are sheltered. It is not unusual for members to be convicted and imprisoned for acts of civil disobedience in support of workers’ rights or in opposition to war.	
		<b>Pieter De Witte</b> studied theology and philosophy. He was a lecturer in theology and philosophy at Chishawasha Regional Seminary in Harare, Zimbabwe. He was a researcher at the Faculty of Theology and Religious Studies, KU Leuven, where he obtained his PhD (2010). Currently, he is a lecturer in religion and didactics at the teachers’ training programme of the Hogeschool Universiteit Brussel.	<b>Not by Fate Alone. Some Ecumenical Reflections on Catholic Social Teaching</b> When spelling out the fundamentals of Catholic social teaching, the 2004 Compendium of the Social Doctrine of the Church affirms some convictions that also played a crucial role in the ecumenical dialogue on justification between Lutherans and Roman Catholics, such as the free and active involvement of human beings in salvation and a personal concept of sin. This paper further explores the presence of the theological themes that were prominent in the justification debate in Catholic social teaching. It addresses the question as to how the consensus on justification expressed in the JDDJ may matter for the interaction between Lutherans and Roman Catholics as ‘historical’ agents in society.	
PAPER 3	<b>Julie Clague</b> lectures in Christian theology at Glasgow University. Julie is a member of the HIV Advisory Group of development agency CAFOD, and co-founder of the HIV and AIDS Research Collaborative ( <a href="http://www.harc-network.org">www.harc-network.org</a> ). With UNAIDS and the Ecumenical Advocacy Alliance she is examining the faith communities’ ambivalence towards the dominant rights-based language of the global response to HIV.	<b>Thirty years of HIV and AIDS: Exposing the vulnerability and woundedness of the Christian Church</b> In the three decades since the identification of the human immunodeficiency virus, around 25 million people have died following infection. According to current estimates 33 million people are living with the virus, two thirds of whom are in sub-Saharan Africa. As a global pandemic, however, HIV has affected all parts of the world and cut across nations, cultures and religions. Christians are to be found wherever the virus lays communities low. This paper will trace three decades of Christian responses to HIV and AIDS, and it will highlight some of the theological and ecclesiological challenges that remain to be addressed.		
	<b>Christine E. McCarthy</b> is a third year doctoral student in Theology at Fordham University. She received her Bachelor's and Master's degrees from the Department of the Theology at Boston College, focusing on theological ethics. She is currently Teaching Fellow in Fordham's Theology Department as well as an active member of the Community of Sant'Egidio in New York City.	<b>The Poor as Locus Ecumenicus</b> Theologies of liberation lift up the poor as a locus theologicus. Ignacio Ellacuría famously argued for the historical sacrament of the church of the poor. Taking the view of the victims of society, one also finds a rich source for ecumenical theological reflection in the life of the church of the poor that is of itself ecumenically and religiously diverse. The work for peace and justice on behalf of the poor does not discriminate on the basis of religious affiliation but is for all people and especially those directly afflicted. This paper argues that ecclesial self-identity is inseparable from the People of God's vocation to peace in the world beginning with friendship with the poor. This argument takes as case studies the Ecclesiology and Ethics study program of the World Council of Churches and the worldly achievements of the Roman Catholic lay movement, the Community of Sant'Egidio. By beginning from the experience of poverty, the formation of the theological conscience will be shown to be properly so-called only when it is ecumenical and interreligious or it is not conscience at all but a stumbling block in the way of peace.		
PAPER 4				

CHAIR	<p><b>Paul Arthur</b> is professor Emeritus and Honorary Professor in Peace Studies, University of Ulster (N.Ireland); former consultant to UNRISD on political violence; former Senior Fellow at USIP; former Fulbright Scholar at Stanford; former Peace Scholar at University of San Diego.</p>	<p><b>WEDNESDAY 18.4.</b></p> <p>14:15-15:45</p> <p>Sala TV Piano terra</p>	
PAPER 1	<p><b>Greg Rooney</b> has been a practising mediator in Australia since 1991. He has mediated a diverse range of conflicts including, for the last eight years, over 250 face-to-face mediations between religious leaders and victims of sexual abuse in the Catholic, Anglican and Protestants religions in Australia. Greg has published papers on mediating sexual abuse cases <a href="http://www.gregrooney.com.au">www.gregrooney.com.au</a></p>	<p><b>Mediating the Moment Rather than the Problem -the Unifying Effect of the Moment in Building a Golden Bridge Between Religions and Faiths- the 'Third State'</b></p> <p>The art of mediating people, organisations and religions in high conflict is to focus on mediating each moment. It requires the mediator to achieve a state that is totally in the here and now.</p> <p>Being in the moment creates a third state that exists separately from the mediator and the parties. The third is an actual entity, rather than the sum total of the parties. It is a construct separate from each of them. However, it is experienced in the context of each person's own personality system, personal history and psychological make-up. It is not identical for each participant. This third is generated in the context of the mediation setting and defined by the powerfully defined roles of mediator and each of the parties. The mediator constructs and traverses a "golden bridge", providing a framework of ideas and connections that assists in managing each moment. It is a new construct and a new existence.</p> <p>The third can provide a golden bridge between religions and can be the common ground that unites them, while at the same time still maintaining the unique aspects of each religion.</p> <p>The presenters have each had 20 years of practice as mediators and theorists. This has included mediating sexual abuse cases between religious institutions and victims, and high conflict family law and adoption cases.</p>	
PAPER 2	<p><b>Margaret Ross</b> is a barrister and mediator in Australia, where she has been a legal practitioner for 30 years and a mediator for 21 years. She specialises in Family Law, Mediation and Dispute Management in a wide area of disputes mediations including between religious leaders and victims of sexual abuse in the Catholic, Anglican and Protestants religions in Australia <a href="mailto:MRoss@campbellchambers.com.au">MRoss@campbellchambers.com.au</a></p>		
PAPER 3	<p><b>Barbara Wilson</b> PhD has been a mediator since 1990, and is an independent practitioner and consultant with extensive experience of mediating complex family and other disputes. She has lectured on various Postgraduate Conflict Resolution and Mediation Studies courses and is also a trainer. She has a special interest in ethics and is published in the UK and internationally. <a href="http://www.questmediation.co.uk">www.questmediation.co.uk</a></p>		

	<p><b>Jean Molesky-Poz</b> joined the Department of Religious Studies at Santa Clara University in 2004. She received her PhD. from the Graduate Theological Union in 2000, and is author of <i>Contemporary Maya Spirituality</i> (2006). In the past four years at SCU, she has initiated projects (symposia, retreats, classes, museum exhibit and a concert) to consider and reclaim Clare of Assisi and her charism.</p>	<p><b>THURSDAY 19.4.</b></p> <p><b>08.30-09.30</b></p> <p><u>Basilica di Santa Chiara</u></p>
SOULD FOOD	<p><b>"Together With Those Who Hold the Incomparable Treasure"</b></p> <p>When Clare di Offreduccio de Favoroni first heard Francis preach at the church across the plaza from her home, the young girl recognized her heart's desire – to follow the Poor Christ whose material poverty connected him intimately to the living God. From the Palm Sunday evening in 1212, when Clare fled her father's house in Assisi to join Francis and the Brotherhood in their Gospel-centered living at the Porziuncula through her forty-one years at San Damiano, Clare sought to build a relational spirituality and community "together with those who hold the incomparable treasure."</p> <p>Our conference, <i>Where We Dwell in Common</i>, parallels in many ways the community of Lesser Brothers and Poor Ladies, founded by Francis at the San Damiano church. They, too, had come "from many parts and provinces" to restore the church, and over time had become "the polished collection of living stones for the restoration of the heavenly house." At San Damiano, Clare learned with her sisters and brothers a relational spirituality of mutual respect and equality in which contemplation, service to one another, and reconciliation were at the core. Clare's Letters to Agnes of Prague (1234-1253) provide us with pathways, as we, too, hold the incomparable treasure; her writings, <i>The Testament</i> and <i>The Blessing</i>, from the last year of her life, remind us of the giftedness of our lives, and instruct us to be "mirrors and examples" of the Son of God in our efforts at dialogue and reconciliation.</p>	

CHAIR	<p><b>Vladimir Latinovic</b> graduated from the Faculty of Orthodox Theology - University of Belgrade. He is writing his PhD work at the University of Tübingen with the topic: "Christology and Communion: The Consequences of Anti-Subordinationism of Late Antiquity and the Early Middle Ages for the Frequency of Communion". He is working as a research fellow on the Institute for Ecumenical and Inter-religious Research in Tübingen.</p>	<p><b>THURSDAY 19.4.</b></p> <p><b>10.30-12.00</b></p> <p><u>Sala Romanica, Sacro Convento di San</u> <u>Froncesco</u></p>
PAPER 1	<p><b>Dagmar Heller</b> is a pastor (Baden/Germany); PhD; 1993-2000: Executive Secretary for Faith &amp; Order (WCC, Geneva, Switzerland) 2001-2007: ecumenical officer of EKD, Hannover, Germany, (responsible for relations with Orthodox churches and multilateral dialogues). Since April 2007: executive secretary for Faith &amp; Order and professor of Ecumenical Theology at the Ecumenical Institute of Bossey, Switzerland.</p>	<p><b>Dia-Logos. Reflections on different forms of inter-Christian dialogue and their possibilities</b></p> <p>A first part of this paper will give an overview on traditional ways of ecumenical dialogue, multilateral and bilateral, their methodology and outcome. Especially the dialogue led in the framework of the WCC's Commission on Faith and Order, the bilateral dialogue between the Roman-Catholic Church and the Lutheran World Federation as well as the bilateral dialogue between EKD (Protestant Church in Germany) and the Russian Orthodox Church will serve as examples to show the different purposes, methodology and outcome of traditional ecumenical dialogues. In a second part I will show why and how the pre-conditions for ecumenical dialogue have changed through new churches, which have a different approach to the question of unity than the traditional churches. Therefore, traditional methods, such as convergence have to be revised or replaced. On this background I will analyze some new attempts for multilateral discourse, such as the Global Christian Forum, which deliberately is functioning as a forum or open space, in which sharing and telling your story is a central feature. Some reflections will be added on new forms and methods in bilateral dialogues. In conclusion I will share some proposals for points to be considered for ecumenical dialogue: dialogue and mutual understanding; dialogue and mutual respect, dialogue and hermeneutics of confidence; dialogue and truth.</p>
PAPER 2	<p><b>Viggo Mortensen</b> was until recently professor in Systematic Theology and held a chair in global Christianity and Ecumenical Concerns at the University of Aarhus, Denmark. Served 1991-1999 as director for the Department of Theology and Studies at The Lutheran World Federation in Geneva.</p>	<p><b>Together in Mission. Reenergizing the Ecumenical Cause through Mission</b></p> <p>In the history of the ecumenical movement inspiration for renewal has often come from the mission field. Today where mission finally is from everywhere to everywhere the growing religious pluralism presents the ecumenical movement with a new challenge. The present economic and moral crisis calls for a renewed understanding of the church as a missional community that courageously explores the transformative power of diversity and includes differences. The encounter is key.</p>
PAPER 3	<p><b>Radu Bordeianu</b> is an Orthodox priest and Associate Professor at Duquesne University. He is the President of the Orthodox Theological Society in America and author of Dumitru Staniloae: An Ecumenical Ecclesiology (T&amp;T Clark 2011). His research focuses on ecumenical ecclesiologies, especially the Orthodox-Catholic dialogue, as well as Trinity, ecological issues, iconography, and spirituality.</p>	<p><b>Orthodox Models of Unity and Their Achievements</b></p> <p>When answering the question, "How do you envision Christian unity?" Orthodox theologians begin by defining the limits of the Church. For the minority that considers the Church (Una Sancta) to coincide with the Orthodoxy, ecumenism is unnecessary: the Church is already visibly one in Orthodoxy; unity means canonical reintegration in Orthodoxy. Florovsky, however, observed that the mainline early Church recognized some heterodox baptisms and ordinations, affirming that the presence of the Spirit (charismatic limits of the Church) surpasses the canonical limits of the Orthodox Church. Non-Orthodox Christians are part of the Church and the task of ecumenism is to reestablish the visible unity between Christians. Evdokimov stated that "we know where the Church is, but we do not know where the Church is not." Most Orthodox work along Florovsky's position and Orthodox delegates have adopted it unanimously. The Una Sancta should be united in love, teaching, episcopacy, and the Eucharist. Afanasiev, Zernov, Staniloae, Florovsky, and Zizioulas differ in their assessment of what constitutes Church-dividing issues and doctrinal unity, which in turn determines their position on episcopal communion and intercommunion. All agree that eucharistic sharing can only happen in a united Church, but they differ in their assessment of the present state of Christianity. Some emphasize the Eucharist as a sign of our disunity, while others see it as a means to strengthen an already-existing unity.</p>
PAPER 4	<p><b>Catherine E. Clifford</b> is Associate Professor of Systematic and Historical Theology and Vice Dean of the Faculty of Theology, Saint Paul University, Ottawa. Her areas of teaching and research include ecclesiology, ecumenism, and the history and theology of Vatican II. She is co-author, with Richard R. Gaillardetz, of Keys to the Council: Unlocking the Teaching of Vatican II.</p>	<p><b>Elements and Endowments that Give Life to the Church Itself</b></p> <p>Vatican II's teaching that the church "subsists in" the Catholic Church is to be understood in conjunction with its affirmation that many ecclesial "elements and endowments" exist outside the visible boundaries of the Catholic Church (LG 8). The theological significance of these ecclesial elements has often been neglected in recent theological discussion on the interpretation of the "subsistit in." It is of great importance to the recognition of the truly ecclesial character of other Christian churches and communities, as can be seen in the further reflections of Unitatis redintegratio (UR 3). This paper will briefly explore the origins and mean of the "elementa ecclesiae", the debate surrounding their meaning at Vatican II, and their use as a resource for rethinking the recognition of other Christian churches in the present context.</p>

CHAIR	<p><b>Giovanni Pernigotto</b> got his theological education at the 'Studio Teologico S. Zeno' in Verona and at the Pontifical Gregorian University in Rome (Ph.D. in Moral Theology, thesis: Crisis as a moral experience in G. Dossetti). He teaches Social Teaching of the Catholic Church and Theology of Religions at Bruno Kessler Foundation - Centre for Religious Studies in Trent (Italy).</p>	<p><b>THURSDAY 19.4.</b></p> <p><b>10.30-12.00</b></p> <p><b>Chiesa Santa Maria Maggiore</b></p>	
PAPER 1	<p><b>Roberto Catalano</b> is born in Italy holds a Master in Philosophy from Università degli Studi di Torino and a Doctorate in Missiology from Pontificia Università Urbaniana (Rome) . Member of the Focolare Movement, he has lived in India between 1980 and 2008 working in the field of interfaith dialogue. Since 2008 he is the co-Director of the Intern. Centre for Interfaith Dialogue of the Focolare Movement in Rome.</p>	<p><b>Living in a Pluralist Reality – The Indian Experience</b></p> <p>In 1962, against a still strongly eurocentric Christian background, while the Second Vatican Council was about to open, Cantwell Smith prophetically foresaw that future human religiosity would have been lived in a context of religious pluralism. Surprisingly, perhaps, Joseph Ratzinger, seemed to confirm that daring vision when, in the early 70's, he stated that in dialogue with other religions was at stake the possibility for Christians of being able to believe.</p> <p>The last fifty years have witnessed an intense debate on the relationship between Christianity and other religious traditions. There had been moments when, as Schillibeeck effectively puts it, the apparently unbreakable certainty of possessing the truth, while all the others were wrong, was no longer a possibility. In the meanwhile, in a fast changing world, contacts among people of different cultures and religions have brought about a dialogue at different levels to the point that, notwithstanding certain resistances, the theological reflection for the first century of the new millennium seems to be focused on religious pluralism.</p> <p>Today, steering questions ask to be addressed. In this process, what is the contribution of other religions and cultures? In trying to find an answer, special attention is given to the religious and cultural pluralism of India and Christian theological reflection within the Church who lives in that country.</p>	
PAPER 2	<p><b>Aaron S. Gross</b>, PhD is an Assistant Professor of Theology and Religious Studies at the University of San Diego. Dec 2011 through Aug 2012 he is a Leverhulme Trust Visiting Fellow at the University of Chester, UK. He co-chairs the American Academy of Religion Animals and Religion Group, serves on the board of the Society of Jewish Ethics, and is the founder and CEO of the nonprofit Farm Forward.</p>	<p><b>The Genuine Gains in 20th Century Jewish-Christian Dialogue</b></p> <p>This talk will raise fundamental questions about just what we might mean by "Jewish-Christian dialogue" and "genuine gains" within this vast domain at a conference focused specifically on "where we dwell in common." These questions will be pursued through considering my own situation as the first tenure-track faculty member hired to teach about Jewish traditions at the University of San Diego, an independent Catholic University. I conclude not with an assessment of the "gains" in 20<sup>th</sup> century Jewish-Christian relations, but with a caution regarding the value of seeking a place "where we dwell in common" and the suggestion that one of the most important "gains" is not something obtained through dialogue but in the clearing of a space for dialogue, a space where we can dwell, precisely, apart. As in Jacques Derrida's theorization of justice as always and structurally something "to come," dialogue is best thought as something "to come." Can we conceive of dialog not as a vehicle for "gains" but as the constant clearing of a space in which Jewish and Christian difference can be, as J. Z. Smith has theorized of the role of religious studies, "negotiated but never overcome"?</p>	
PAPER 3	<p><b>Bahar Davary</b> is associate professor of Theology and Religious Studies at the University of San Diego, California. She teaches courses, including: World Religions, Islam, Muslim Women in Literature, and Ecology and the Sacred. Her scholarly research focuses on the interpretation of the classical Islamic canon. She is the author of <i>Women and the Qur'an: A Study in Islamic Hermeneutics</i> (2009).</p>	<p><b>This Earth of Mankind? A Muslim-Christian Inter-Intra-religious Dialogue</b></p> <p><i>A Common Word Between Us and You</i> 2007 is an open letter signed by leading Muslim scholars and intellectuals to the leaders of the Christian Churches and denominations across the world. This talk will reflect on the document in light of the history of Muslim-Christian Dialogue. The widespread reception to "A Common Word" and the responses given to the document are proof of the necessity of such public expressions of the relation between Islam and other religions, in a time when misperception of Islam is rampant. The paper will address the purpose and scope of the document, and the reason for the exclusion of the Jews in its address, despite the fact that the Qur'anic verse that inspired it is inclusive of all "People of the Book". Finally the heart of the document is the love of God and the love of nei! ghbor, which brings about the question of peace and violence and the role of religion in general – and Islam in particular – in addressing that question.</p>	
PAPER 4	<p><b>Mario I. Aguilar</b> occupies a chair of divinity at the University of St. Andrews in Scotland. He is an oblate of the Camaldolese Benedictines and a hermit in Anstruther, Scotland. He has explored the Christian and Buddhist traditions in <i>Contemplating God, Changing the World</i> (2008), <i>Thomas Merton: Contemplation and Political Action</i> (2011) and <i>Church, Liberation and World Religions</i> (2012).</p>	<p><b>Dialogue without God: Reflections on Christian-Buddhist Dialogue</b></p> <p>This paper explores the current difficulties of assuming a dialogue between Christianity and Buddhism, atheism and agnosticism and with all traditions that do not profess faith in the existence of a God. Those difficulties include the over-centrality of the Christ, the change in the church's exclusivist stand on salvation and in general a returning anti-modernist stand. This paper argues that dialogue cannot move forward without the recognition of the major difficulty: Buddhists do not profess belief in the existence of God. The possibilities of assuming difficulties are enormous as dialogue is sustained within the recognition of a common humanity, the common work in society for a more just and equal world and the stewardship of creation – three themes that unite Christians and Buddhists. Lastly, the difficulty of the absence of God has been mediated theologically by discourses on liberation for the poor and the marginalized (Gutiérrez), the stewardship of creation (Boff) and the common prayer and study of each other's traditions (Merton).</p>	

CHAIR	<p><b>Tina Beattie</b> is the Director of the Digby Stuart Research Centre for Catholic Studies at Roehampton University. Her main areas of teaching and research are in Christian ethics, theologies and theories of gender, theology and the arts, and religion and human rights. Widely published, she is currently working on a book, 'Nature, God and Gender after Postmodernity', to be published by OUP. Tina is also a member of CAFOD's Theological Advisory Group.</p>	<p style="text-align: right;"><b>THURSDAY 19.4.</b></p> <p style="text-align: right;"><b>10.30-12.00</b></p> <p style="text-align: right;"><u>Garden of the Convent of the Franciscan Sisters of the Atonement</u></p>	
PAPER 1	<p><b>Aaron T. Hollander</b> is a Ph.D. student of historical theology and the hermeneutics of inter-religious relations at the University of Chicago. He holds an M.Phil in ecumenical studies from the Irish School of Ecumenics at Trinity College Dublin. He currently serves as co-coordinator of the University of Chicago Theology Workshop and as a liaison to the Zygon Center for Religion and Science.</p>	<p><b>Holy Physics: The Prismatic Cosmos through Contemplative Practice and Natural Science</b></p> <p>In order to consider the extent of integrity between ecumenical and ecological understanding, it is necessary to approach the Oikoumenê in the fullness of its physicality, as a living field, as our indigenous habitat. This presentation proposes that, accordingly, natural scientific perspectives are not 'others' to be reckoned with but rather ways of perception that we ignore to our ecumenical and even theological discredit. We will investigate the Patristic tradition of 'creation contemplation' (theôria physikê), which emerges from the classical philosophical/scientific schools, develops among the Desert Fathers and Mothers (especially Evagrius of Pontus), and is resurging in adapted, modern form in the contemporary Ecumenical Patriarchate and its 'Religion, Science, &amp; the Environment' symposia. With this tradition in view, we have a refined vocabulary and grammar for envisioning dimensions of continuity between God and the world, and we can discuss the extent to which the natural sciences might be framed as lenses of direct, authentic religious insight.</p>	
PAPER 2	<p><b>Geraldine Smyth OP</b> is Head of the Irish School of Ecumenics, Trinity College Dublin. Her Ph.D engaged the WCC Conciliar Process (G.Smyth, 'A Way of Transformation: a Theological Evaluation of the Conciliar Process...Commitment to JPIC, WCC, 1983-1991', Berne: Lang, 1995). She publishes widely, and has collaborated with WCC and CEC/CCEE on ecclesiological, peace and eco-theological projects</p>	<p><b>Outside Creation, No Salvation: Losing Life and Finding Grace on Earth'</b></p> <p>This paper will explore the potential in the Christian tradition of Creation groaning and praising as a way of grace and life in times of loss. Correlation will be made between such aspects of creation theology, psychological perspectives on the transformation of attachment and loss, and the ethical challenge of living with limits as an ecumenical approach to climate justice and a renewed understanding of divine grace at work in creation.</p>	
PAPER 3	<p><b>Dawn M. Nothwehr's</b> current research concerns global climate change and Franciscan ecotheological ethics. Interests include: moral normativity; feminist ethics; relationship of ethics and spirituality. She is co-Convener of the environmental ethics section of the Society of Christian Ethics, and active in the Catholic Theological Society of America. She Chairs CTU's Green Seminary Initiative.</p>	<p><b>Bonaventure's Franciscan Christology: A Common Resource for Eco-Conversion toward Halting Human-forced Global Warming</b></p> <p>Bonaventure of Bagnoregio's (1217-1274) Franciscan cosmic Christology provides grounding for a common, empowering, integrated (theological, spiritual, and ethical) Christian vision toward halting human-caused global warming. First, I situate Bonaventure within the Franciscan theological tradition as the premier interpreter of Francis of Assisi's vernacular Christology. Second, I set Bonaventure's Christology in its theological context of a radically related, loving, fecund Triune God, the Creator of a radically related universe. Christ is: the Son, the Second Person of the Trinity, the Word, the Image of the Father, the Art of the Father, Exemplar through whom the cosmos is created. Christ Incarnate, the Word made flesh has something in common with humans and all creation. Engaging Christ's example as given in the Gospels, particularly by cultivating the virtues of humility, poverty, obedience, and love, enables people toward ever greater perfection in the spiritual and moral life. Integrated spiritual and moral living in Christ motivates people to love one another and all of creation. Finally, informed by Bonaventure's Christology, the IPCC Summary for Policy Makers, Pope John Paul II's call for ecological conversion, and appeals from the WCC, I address the question, "How shall we live?" Six social scientific studies support my claim of the relevance of Bonaventure's Christology, for compelling people to ethical, ecological responsible actions against global warming.</p>	
PAPER 4	<p><b>John N. Njoroge</b> is from the Orthodox Church in Kenya under the Greek Patriarchate of Alexandria and All Africa. He is a graduate of School of Theology Aristotle University Thessaloniki, Greece. He did his postgraduate studies in St. Radboud University, Nijmegen, Netherlands and studied ecumenism at Bossey Ecumenical Institute, Switzerland.</p>	<p><b>Called to a Common Dwelling: Understanding Creation as a Gift of God to Human Beings</b></p> <p>Both in the old and modern times the entire church of Christ has been having the Theology of Creation in the center of her teachings. Creation as a whole denotes everything that God created during the six days of His Divine labor as narrated in the book of Genesis 1:1-2:1. Creation therefore doesn't only tell us about God the Creator but also reveals to humanity that calling to dwelling in a common place and taking care of that place. This is very well narrated in Genesis 1:28-30 where He tells Man &amp; Woman to subdue and be Masters of the created creatures. In our modern times, however and specifically today where creation is under threat due to climate change we are called to think more positively about our common place of dwelling. Therefore this presentation will help us understand our Calling to a Common Dwelling, through featuring and putting ourselves at the center of God's Creation. We will do that by having the Garden of Eden as a portrait that images before us the world in which we are living today. We will have two main perspectives; namely the orthodox theological teaching on Creation and the African cosmological point of view. Then we will join this two perspectives under the umbrella of that what we are calling the common calling i.e. the mission of the church, guided by the Holy Scriptures, common concerns that every human being is experiencing and the ecumenical nature of these concerns.</p>	

CHAIR	<b>Edwin Arrison</b> is General Secretary of Kairos Southern Africa and an Anglican priest. He is also the Chairperson of the Centre for Christian spirituality, based in Cape Town and the co-ordinating author of the Kairos SA "Theological and Ethical reflections on the centenary of the African National Congress".	<b>THURSDAY 19.4.</b>  14:30-16:00  <u>Cathedral of San Rufino, Upper Assisi</u>	
PAPER 1	<b>Peter C. Phan</b> is the inaugural holder of the Ignacio Ellacuría Chair of Catholic Social Thought at Georgetown University and is the founding Director of the Graduate Studies Program in Theology and Religious Studies. In 2010 he was awarded the John Courtney Murray Award, the highest honor given by the Catholic Theological Society of America for outstanding achievements in theology.	<b>Discerning the Oikoumene Today</b> The address seeks to highlight the meanings of the phrase "Where We Dwell in Common" in relation to the conference and presents the areas where the assumption of our common dwelling still fails to be true. It ends with reflections on the need of thinking "outside the box", the type of theological thinking not centered on the church but on the kingdom of God.	
PAPER 2	<b>Agnes Brazal</b> , professor at Maryhill School of Theology, is past President of DaKaTeo (Catholic Theological Society of the Philippines) and former coordinator of the Ecclesia of Women in Asia. She is editor of Transformative Ethics: East Asian Contexts, Faith on the Move: Toward a Theology of Migration in Asia and Body and Sexuality: Theological-Pastoral Perspectives of Women in Asia.	<b>Seeing Beyond the Religious and Social Divide: Intercultural Church in the Migrant Context</b> The migratory phenomena of our times are multiplying opportunities for interfaith and intercultural dialogue. This cannot but challenge the face of the church for the future. In my presentation, I will deal with various church models which have developed in the migrant context– the monocultural host church, the monocultural migrant church, the multiculturalist church and the intercultural church. I will discuss how these churches negotiate social and religious differences, focusing in particular on the intercultural church as an emerging vision or orientation toward which the other models can direct themselves. The intercultural church is distinct from the other models in consciously promoting opportunities for meaningful interaction between various religious/cultural groups toward mutual enrichment and positive change in the perspective of the other. It presupposes a concept of culture that is dynamic, heterogenous, and negotiated within a field of power relations. It does not only aim at the transformation of the public space but the transformation of cultures themselves. The intercultural church is a "third space", that goes beyond binary thinking of 'us' and 'they' as well as the exoticization of diversity, in favor of an empowering in-beyond.	
PAPER 3	<b>Paul Avis</b> is Theological Consultant to the Anglican Communion Office, London and honorary Professor of Theology at the University of Exeter. From 1998-2011 he was the General Secretary of the Church of England's Council for Christian Unity. He is an Anglican priest and a Chaplain to HM Queen Elizabeth II. Paul is Canon Theologian of Exeter Cathedral and Editor in Chief of 'Ecclesiology'.	<b>'Unreal Worlds Meeting'?</b> Ecumenical dialogue has been described by one cynical observer as 'unreal worlds meeting'. The paper will test the truth of this assessment against the record of the ecumenical movement and against my own experience. There is no smoke without fire and there is plenty of unfocused ecumenical activity around, as well as disappointment and disillusionment about the ecumenical process. So we need to take this criticism seriously and to ask: What is the difference between a vision of unity inspired by the Holy-Spirit and escapist fantasising about unity? Does realism mean that pragmatism becomes the order of the day? How can ecumenists pursue the vision of full visible unity while reckoning with 'the art of the possible'?	
RESPONDENT	<b>Ivana Noble</b> is an associate professor at the PTF UK and a Senior Research Fellow at IBTS in Prague. She is a former president of Societas Oecumenica, the author of Accounts of Hope (2001); Po Božích stopách (2004); Tracking God (2010); Theological Interpretation of Culture in Post-Communist Context (2010), in charge of a research project Symbolic Mediation of Wholeness in Western Orthodoxy.		



CHAIR	<p><b>Richard R. Gaillardetz</b> is the McCarthy Professor of Catholic Systematic Theology at Boston College. He received his Ph.D. from the University of Notre Dame and is the author of numerous books including, with Catherine Clifford, <i>Keys to the Council</i> (Liturgical Press, 2012). Gaillardetz is currently vice-president of the Catholic Theological Society of America.</p>	<p><b>THURSDAY 19.4.</b></p> <p>19:45-21:15</p> <p>Sapienza Piano Terra</p>	
PAPER 1	<p><b>Dennis Doyle</b> is a professor of religious studies at the University of Dayton, a Catholic, Marianist institution. He has written widely in the field of Ecclesiology.</p>	<p><b>Communion Ecclesiology: Ideology or Path to Dialogue?</b></p> <p>Communion ecclesiology exists in various versions and can be used in different ways. Although there is legitimate variety, some versions can be argued to be better than other versions, and some uses more hopeful than other uses. This paper examines communion ecclesiology against the background of various criticisms that have been raised concerning it.</p>	
PAPER 2	<p><b>Peter De Mey</b> teaches ecclesiology and ecumenism at the Catholic University of Leuven. He is co-chairing the new AAR Vatican II Studies group after serving on the board of EI for five years. He is past president of Societas Oecumenica, president of the Commission for Ecumenism of the Catholic Church in Belgium and since 2010 a member of the international Catholic-Reformed theological dialogue.</p>	<p><b>When dialogue fails: A Hermeneutical Plea concerning Ecumenical Method</b></p> <p>The ecumenical dialogues are making limited progress in the last decades, especially due to a hardening of denominational identities. In my presentation I will focus on two core questions which urgently need to be solved in order to overcome the ecumenical impasse. One has to do with the appropriate hermeneutical method to be used in the ecumenical dialogues. I will hold a plea to continue the method of the 'differentiated consensus' and not to remain satisfied with 'reconciled diversity'. The other issue is the question which model of unity to be defended. I will particularly investigate why the Roman Catholic Church, at the eve of the 50th anniversary of the Second Vatican Council, remains so much reluctant to embrace the model of Church communion, despite its compatibility with particular lines of thought in <i>Lumen Gentium</i>.</p>	

CHAIR	<p><b>Eleni Kasselouri-Hatzivassiliadi</b> is a Greek Orthodox Theologian and Lecturer of the Hellenic Open University (Master Program: Studies on Orthodox Theology). Her research focuses on women in NT, Orthodox Church and ecumenical dialogue.</p>	<p><b>THURSDAY 19.4.</b></p> <p>19:45-21:15</p> <p><u>Sora Acqua 2 Piano</u></p>	
PAPER 1	<p><b>Gemma Simmonds</b> is lecturer in Pastoral Theology &amp; Director of Religious Life Institute, Heythrop College, University of London. Sister of the Congregation of Jesus. Studied languages &amp; theology in universities of Paris, Cambridge, London and Rio de Janeiro. Co-editor of 'Keeping Faith in Practice: Catholic Perspectives on Practical and Pastoral Theology'. Translator of Henri de Lubac, 'Corpus Mysticum'.</p>	<p><b>Methods and Practices of Dialogue in Religious Orders:</b></p>	
PAPER 2	<p><b>Thaddée Barnas</b> is a monk of the Benedictine Monastery of Chevetogne, in Belgium. He is the chronicler and the editorial secretary of the French-language journal on ecumenical questions Irénikon.</p>	<p><b>An Experiment in Ecumenism through lived Practice- The Story of the Chevetogne Community</b></p>	
PAPER 3	<p><b>Andrew Pierce</b> is an Assistant Professor at the Irish School of Ecumenics, Trinity College Dublin. A former Government of Ireland Senior Research Fellow, he is currently president of Societas Oecumenica, the European Association for Ecumenical Research.</p>	<p><b>The Story of Societas Oecumenica and Some Interludes on the Future of Ecumenism in Europe</b></p>	

CHAIR	<p><b>Peter Admirand</b> is a Lecturer in Theology at the Mater Dei Institute, DCU. His <i>Amidst Mass Atrocity and the Rubble of Theology: Searching for a Viable Theodicy</i> was recently published by Cascade Books. He has a Ph.D. from Trinity College Dublin; a M.A. in Theology from Boston College; a M.A. in Literature from Georgetown University; and a B.A. in English from CUA.</p>	<p><b>THURSDAY 19.4.</b></p> <p><b>19:45-21:15</b></p> <p><u>Capella San Francesco 3 Piano</u></p>	
PAPER 1	<p><b>Paul D. Murray</b> is Professor of Systematic Theology and Director of the Centre for Catholic Studies within the Department of Theology &amp; Religion at Durham University, UK. He is author of <i>Reason, Truth and Theology in Pragmatist Perspective</i> (2005), and editor of <i>Receptive Ecumenism and the Call to Catholic Learning</i> (2008). He serves on ARCIC III and on the Methodist-Roman Catholic Committee of GB.</p>	<p><b>The Methodology of ARCIC III: Towards the End of Ecumenical Dialogue</b></p> <p>In the English-speaking world ARCIC has had the highest profile of the bilateral dialogues, serving to shape the methodology of others. It is, then, significant that ARCIC III has signalled an explicit methodological gear-change. This short paper will: review the previous ARCIC methodology/ies; identify why ARCIC III has made a change; outline the practical implications.</p> <p>The standard ARCIC pattern was to seek ways beyond traditional divisions by: 1) dissolving respective misunderstandings; 2) adopting fresh concepts that articulate what each requires on an issue; 3) approaching differences as complementary emphases rather than irreconcilable oppositions. Two examples are taken: the sacrifice of the Mass (ARCIC I); justification and sanctification (ARCIC II).</p> <p>These strategies work by showing the divisions to be more apparent than real rather than by changing the substance of either party's belief. Consequently, they cannot overcome real substantive differences. Here we need not just increased mutual understanding but self-criticism and change and a strategy aimed at exposing each tradition to the challenge of the other. This is what ARCIC III is seeking to pursue.</p> <p>The key question is not "How can we come to a common mind on, e.g., decision-making at local and universal levels?" but "What respective difficulties do we have around decision-making and how can we each be helped by learning from what is strong in the other?"</p>	
PAPER 2	<p><b>Andreas Krebs</b>, born 1976, is Assistant Professor at the Department for Old Catholic Theology at the Theological Faculty of the University of Berne. His publications include monographies about Ludwig Wittgenstein (2006), Friedrich Schleiermacher (2011) and the Old Catholic theologian Kurt Stalder (2011).</p>	<p><b>Unity, Diversity, Authority – an Old Catholic Approach</b></p> <p>The Old Catholic Churches of the Union of Utrecht emerged in the 18th and 19th century from the Catholic opposition against papal claims on infallibility and universal jurisdiction. Distancing themselves from Roman-Catholic »centralism«, Old Catholics developed an ecclesiology of the Local Church that strives to hold fast to cultural, linguistic, liturgical and disciplinary diversity. The universal unity of the church is thereby envisaged as a world-wide communion of local churches. Within this framework, Old Catholic ecclesiology is characterised by a great appreciation for episcopacy, a broad (non-reductionist) concept of apostolicity, and a correlation between synodality (on the level of local churches) and conciliarity (on the regional and universal level). The tension between unity and diversity is mediated by a dialogical understanding of ecclesial authority. Based on this, Old Catholic members of the Roman Catholic/ Old Catholic dialogue commission IRAD (2004-2009) have recently sketched a vision of a »communion with, not under the Pope« which tries to show how communion with the Church of Rome might be conceivable again. This vision raises fundamental questions about the relation between unity, diversity and authority which parallel recent discussions in other ecclesial and ecumenical contexts, e.g. the discussion about the »Covenant« within the Anglican Communion.</p>	
PAPER 3	<p><b>Jacqueline Bussie</b> is the Director of the Forum on Faith and Life and Associate Professor of Religion at Concordia College-Moorhead. An active public speaker, Bussie teaches and publishes on issues in Christian ethics, modern theology, interfaith cooperation, service-learning, and religion and the arts. Her first book, <i>The Laughter of the Oppressed</i> (2007), won the national Trinity Prize.</p>	<p><b>Reconciled Diversity: A First-Hand Theological Account of the ELCA-UMC Full Communion Success Story</b></p> <p>In 1991, The Evangelical Lutheran Church in America (ELCA) professed its unwavering commitment to ecumenism by stating, "Ecumenism is the joyous experience of the unity of Christ's people and the serious task of expressing that unity visibly and structurally." In 2009, thirty-two years of ecumenical dialogue between the ELCA and the United Methodist Church (UMC) joyously culminated in the public declaration of a full communion relationship between the two church bodies. This presentation, given by the ELCA theologian appointed to the national ELCA-UMC bilateral committee tasked to help both churches incarnate this ecumenism, will share on-the-ground insights, joys, and difficulties encountered during the process. Questions discussed will include: Why ecumenism? How is ecumenism understood in the context of the ELCA-UMC dialogue? What is meant/not meant on-the-ground by the term 'full communion'? What specific actions were taken by the two church bodies to achieve this union? How might the ELCA-UMC success story serve as a model for not only 21st century ecumenism but also interreligious dialogue? The presentation will share and define crucial shaping concepts and actions, including 'mutual admonition and accountability,' 'sacramental hospitality,' interchangeability of clergy, and the ELCA theology of 'reconciled diversity.'</p>	

CHAIR	<p><b>Maureen O'Brien</b>, PhD, is Associate Professor of Theology and Director of Pastoral Ministry at Duquesne University, Pittsburgh, Pennsylvania, USA. Her research interests include practical theology, religious education and the education of pastoral ministers, especially as regards the interface between lay and ordained ministry in the Catholic Church.</p>	<p><b>THURSDAY 19.4.</b></p> <p><b>19:45-21:15</b></p> <p><u>S. Bonaventura Piano Terra</u></p>	
	<p><b>PAPER 1</b></p> <p><b>Sofia Corradi</b> is a full Professor of Lifelong Learning at University "Roma Tre". Winner of Fulbright and Columbia University Fellowship. Work at the UN Commission on Human Rights and London School of Economics. She is recognized as the founder of the Erasmus Programme for the exchange of university students. Speaks English and French.</p>	<p><b>Transferable learning from the Erasmus Programme as a resource towards dialogue</b></p> <p>In the past twenty five years the Erasmus Programme has exchanged almost three million students among some three thousand universities. Prof. Sofia Corradi is recognized as the scholar who first conceived of it and lobbied for twenty years to start it.</p> <p>The essential feature of Erasmus is that the student, before going to the host university, is assured by the university where he is registered that all the courses he will take will be fully recognized towards his earning of the final degree.</p> <p>The so-called "Erasmus effect" does not so much consist of the learning of foreign languages nor of intellectual or professional growth, but rather –and mainly– of a personal human growth which includes a better knowledge of the student's self, a better understanding of others and an attitude open to dialogue. Research shows that upon return the Erasmus participant has grown in personal wisdom and has deeply appreciated that what humans have in common is more than what seems to make them different. In Erasmus the above is learned not from spoken or written words but rather from the Erasmus experience-exercise. The Erasmus exercise develops in participants the "muscles" for dialogue.</p> <p>For more information see summary of Corradi's books on website <a href="http://www.lifelong.it">www.lifelong.it</a> (in English or in Italian).</p>	
PAPER 2	<p><b>Douglas "Jake" Jacobsen</b> (Ph.D., University of Chicago) is Distinguished Professor of Church History and Theology at Messiah College (USA) and author of <i>The World's Christians: Who They Are, Where They Are, and How They Got There</i> (Wiley/Blackwell, 2011). He co-directs the Religion in the Academy Project with Rhonda Hustedt Jacobsen.</p>	<p><b>Emerging Adults, Religious Pluralism, and University Education</b></p> <p>Young people in the United States (and other nations) are now being called "emerging adults," a developmental stage that can extend into the late twenties and beyond. Adulthood is equated with having a stable sense of self, including a relatively fixed religious identity—and emerging adults don't. As a group, they are tolerant of other faiths and they tend to be impatient with arguments over doctrine—in part because they are generally clueless about the particulars of their own faith traditions. Many emerging adults are naturally attracted to ecumenism and to spirituality. Universities in the US and elsewhere have become aware that students are operating in a new "religio-secular" milieu; they are also recognizing that historic religions are not going away and remain major cultural forces. Consequently, many universities are beginning to address religion more directly. This is an opportune time for conversation about how faith and ecumenicity connect with the broad aims of university education in a pluralistic world.</p>	

CHAIR	<p><b>Patricia Madigan</b> is Chair of the Broken Bay Catholic Diocesan Commission for Interfaith Relations in Sydney, and Director of CIMER (<a href="http://www.cimer.org.au">www.cimer.org.au</a>). She is involved in many interfaith initiatives in Australia. She was awarded her Ph.D. in the Department of Arabic and Islamic Studies at the University of Sydney where she is currently an Honorary Associate.</p>	<p><b>THURSDAY 19.4.</b></p> <p><b>19:45-21:15</b></p> <p><b>Sora Luna 3 Piano</b></p>	
PAPER 1	<p><b>Michael Barnes</b> teaches interreligious relations at Heythrop College in the University of London. An author of a number of books on theology and religious pluralism, he has for many years lived and worked in Southall, a strongly multicultural town in West London.</p>	<p><b>Reading Other Religious Texts – guidance from Vatican II's Dei Verbum</b></p> <p>Nostra Aetate, the Vatican Council's ground-breaking declaration on the relationship of the Church to non-Christian religions was born from the same retrieval of the originating dialogue with Jewish culture and biblical texts that gave rise to Dei Verbum, the Constitution on Divine Revelation. Its call to Christians to engage in 'conversations and collaboration' with people of other faith traditions demands an activity of listening and learning for how the Spirit may be at work leading the Church into a deeper understanding of the Word. Can such conversations be said in some manner to continue or participate in the work of revelation? Neither text speculates about what elements of 'truth and value' there may be in other religions. Read – and practised – together, however, they both develop a typically Catholic sacramental sensibility which is alive not just to the revealing power of the 'sacred page' itself but to the richness of religious and interreligious contexts which lead the Church into a deeper understanding of God's gracious ways with humankind.</p>	
PAPER 2	<p><b>Kyrillos Katerelos</b> Bishop of Abydos is an Assistant Bishop of the Ecumenical Patriarchate of Constantinople. He is Professor of Theology at Kapodistrian University of Athens. He studied Law, Literature and Theology at Kapodistrian University and he received Maîtrise and Diplôme d'Etudes Approfondies from Strasbourg University. He is a Doctor of Theology at Thessalonica and Freiburg Universities.</p>	<p><b>The Challenge of Other Religions- Roman Catholic and Orthodox Responses in Recent Times</b></p> <p>The perspective of the Christian Churches in relation to the doctrines and rituals of other religions is an issue for both Roman Catholic and the Orthodox Churches. The Roman Catholic Church acknowledges the elements of truth of other religions nevertheless, considers these elements as a conductor for salvation. The only saviour is Jesus Christ. In addition, other religions can be conductors of salvation under the light of the Christian truth which is revealed as a fruit of the Holy Spirit in the world. Some scholars do not accept religious pluralism which flattens religions. This paper deals with the common point that maintains the identity of the alienation of Christianity in order to reveal the credibility of the testimony of Christianity to others.</p>	
PAPER 3	<p><b>Sandra Mazzolini</b> graduated from the History Department of the Faculty of Modern Literature and Philosophy of the "Università degli Studi" of Trieste. In 1998, she completed her doctorate in dogmatic theology. She is an Extraordinary Professor, holder of the chair "Church and Mission" (Faculty of Missiology, Pontifical Urbanian University, Rome).</p>	<p><b>Extra Ecclesiam Nulla Salus? What Has the Church Learned on Interfaith Dialogue Since Vatican II?</b></p> <p>What has the "Catholic" Church learned about interfaith dialogue? To answer to this question is not simple, because it involves various subjects and levels. From the point of view of the various levels, there is no doubt that we can observe differences and oscillations between magisterial teachings, theological thought, catechetical content and common sense of Catholics and people in general. There are many reasons which explain these differences and oscillations. They often refer to objective data, such as the misunderstanding or the misuse of the axiom extra Ecclesiam nulla salus. The classic formulation of the axiom has not been used by Vatican II. Council limited itself to reminding the Catholics of the relationship between Church and salvation in an affirmative sense as well as the fact that it is a doctrinal datum of the Catholic faith. Taking on the perspective of Vatican II, I wish to answer the question about what Catholic Church has learned about interfaith dialogue since Vatican II by introducing two general themes. The first concerns some implications of dialogue; the second the role of the Holy Spirit within the Church and outside it.</p>	
PAPER 4	<p><b>Daniel P. Horan, OFM</b> is a Franciscan friar of Holy Name Province, a former Lecturer in the Department of Religious Studies at Siena College (NY), and a member of the Board of Directors of the International Thomas Merton Society. He is the author of the book "Dating God: Live and Love in the Way of St. Francis," (2012) and is currently working on two new monographs. Visit <a href="http://www.DanHoran.com">www.DanHoran.com</a></p>	<p><b>Thomas Merton's Franciscan Model of Interreligious Dialogue</b></p> <p>Thomas Merton, the twentieth-century American Trappist Monk and popular spiritual writer was known for his pioneering ecumenical and interreligious efforts, advocacy on behalf of peace building and nonviolence, as well as addressing pressing social issues of justice in the 1950s and 1960s. What many do not now is that Merton was a professed member of the Third Order Franciscans (Secular Franciscans), having entered while teaching at the Franciscan college, St. Bonaventure University in New York. Additionally, he was an avid reader of the writings of Francis, Clare, Bonaventure, John Duns Scotus, and Angela of Foligno for much of his life. Merton looked to the Francis of Assisi and the Franciscan tradition to inform his way of engaging in dialogue with women and men from other faith traditions, including non-Catholic Christians, Muslims and Buddhists, among others. This paper will highlight the threefold methodological reflection found in Merton's writing and practice. Having elucidated a "Franciscan model of interreligious dialogue" found in Merton's example, this paper then seeks to present ways in which the method might translate into praxis, allowing the living Franciscan tradition to serve the Church and world in the twenty-first century as it had for Merton in the twentieth and Francis in the thirteenth.</p>	

CHAIR	<p><b>Randy Jasper C. Odchigue</b> is a Catholic Priest of the Diocese of Butuan, Philippines. At present, he works at the Fr. Saturnino Urios University, Butuan City. He completed his PhD in theology at the KU Leuven. His latest publication: "Sacramental Relationality: Eco-Theological Possibilities," in Re-imagining Christianity for a Green World eds. Randy J.C. Odchigue &amp; Eric Genilo (SVST/AdU: Quezon City, 2011), 113-133.</p>	<p><b>THURSDAY 19.4.</b></p> <p><b>19:45-21:15</b></p> <p><u>Capella Santa Chiara 2 Piano</u></p>	
PAPER 1	<p><b>Thomas Hughson</b>, S.J. Emeritus in theology at Marquette University, Fr. Hughson spent 3 years as Superior and Dean at the Pontifical Biblical Institute-Jerusalem (1986-89). He is Associate Editor of 'Theological Studies', co-edits the Ashgate Series in Ecclesiology, and is a charter member of the Society for the Study of Anglicanism. A recent article: "Missional Churches in Secular Societies," 'Ecclesiology' 7.</p>	<p><b>Dialogue Beyond the Ecumenical Movement</b></p> <p>Martyn Percy (Anglican) and Thomas Hughson (Roman Catholic) will engage in outlined but unrehearsed dialogue on a model of ecclesial friendship no longer oriented by ecumenical dialogue and visible unity. Rather, as in the Society for the Study of Anglicanism, churches, religious institutions, and individuals relate as friends with differences. Both parties adopt an attitude of appreciating the good of the other, and seeking to promote the good of the other as other, essential parts of friendship. This littler approach does not involve commitment to formally-constituted ecumenical dialogue between official representatives (e.g. ARCIC, Faith and Order) as a primary means toward visible unity. In getting beyond preoccupation with formal dialogue and visible unity does a model of friendship end up as liberal tolerance? We'll see.</p>	
PAPER 2	<p><b>Martyn Percy</b> is Principal of Ripon College Cuddesdon, Oxford. He is Professor of Theological Education at King's College London, and Professorial Research Fellow at Heythrop College London. He writes on Christianity and contemporary culture and modern ecclesiology.</p>		

CHAIR	<p><b>Namsoon Kang</b> is Professor of World Christianity and Religions at Brite Divinity School, Texas Christian University. She taught on the Faculty of Divinity at the University of Cambridge, and Methodist Theological University, Korea. She was a plenary speaker at the WCC 9th Assembly in Brazil in 2006. She is currently the president of WOCATI (World Conference of Associations of Theological Institutions).</p>	<p><b>THURSDAY 19.4.</b></p> <p><b>19:45-21:15</b></p> <p><u>Perfetta Letizia Piano Terra</u></p>	
PAPER 1	<p><b>Elaine Padilla</b> is Assistant Professor of Constructive Theology at New York Theological Seminary. Her writing projects include an upcoming book entitled <i>A Passionate God</i>, an upcoming three volume series being co-edited with Peter Phan on <i>Theology of Migrations</i>, and an upcoming essay "The Eros of Intersubjective Becomings," in a Festschrift for Joseph A. Bracken.</p>	<p><b>Globalization, Migration and World Christianity</b></p> <p>Much of the scholarship that has come forth within the area of World Christianity has focused on the role that missions and evangelism has played in the development of belief systems and doctrine. Yet the phenomenon of migration has been an equal if not a more significant partner in the growth of multivalent expressions of the faith. The contact between traditions that migration has facilitated remains an intrinsic factor in the deterritorialization of Christianity, and set in motion rich inculturations and contextual expressions still evident today. These interminglings at times much welcomed have been the source of tension and the cause for a turn to purity that World Christianity seeks to challenge. This brief presentation seeks to explore the ways in which migration can be placed in closer conversation with World Christianity, and offer a fresh look at the present ecumenical movement reemerging around the globe.</p>	
PAPER 2	<p><b>Vladimir Latinovic</b> graduated from the Faculty of Orthodox Theology - University of Belgrade. He is writing his PhD work at the University of Tübingen and working as a research fellow on the Institute for Ecumenical and Inter-religious Research in Tübingen.</p>	<p><b>Local Church in Global World: National Ecclesiology in an Age of Pluralism</b></p> <p>In his essay "The Church Which Presides in Love" Nicholas Afanasieff reduces ecclesiology to two fundamental types: universal and eucharistic. Universal ecclesiology observes the Church as a single organism, which in itself includes church units or dioceses. These units are regarded as parts of the one, universal Church. The eucharistic ecclesiology, which is the organizing principle of the Orthodox Church, sees in every local Church fullness of the Church of God in Christ. This paper will present all the difficulties that the Orthodox Church is facing having to live in a ever more globalized world and try to give an answer what needs to be changed to secure her survival. The paper will also look at the positive sides of eucharistic ecclesiology and show how modern society could benefit from this model.</p>	
PAPER 3	<p><b>Peter C. Phan</b> is the inaugural holder of the Ignacio Ellacuría Chair of Catholic Social Thought at Georgetown University and is the founding Director of the Graduate Studies Program in Theology and Religious Studies. In 2010 he was awarded the John Courtney Murray Award, the highest honor given by the Catholic Theological Society of America for outstanding achievements in theology.</p>	<p><b>World Christianity and Ways of Doing Theology</b></p> <p>Now that Christianity has become a truly global religion, how should theology be practiced as a methodical and critical reflection on the faith? The paper explores the new contexts, sources, and methods of theology responding to the challenges of a global Christianity.</p>	

CHAIR	<p><b>Denys Horgan</b>, a member of the San Diego (California) Catholic Worker, studied theology at the University of Fribourg in Switzerland and the Institut Catholique in Paris. He is a member of the advisory council of the Center for Catholic Thought and Culture at the University of San Diego. He has covered religion for The Globe and Mail, Canada's national newspaper, for three years.</p>	<p><b>THURSDAY 19.4.</b></p> <p>19:45-21:15</p> <p>Sala Porziunmla</p>	
PAPER 1	<p><b>Edwln Arrlson</b></p>	<p><b>The Moment of Grace and Opportunity: The Global Kairos Movement for Peace in the Holy Land</b></p> <p>The South African Kairos document of 1985 describes Kairos as "the moment of grace and opportunity, the favorable time in which God issues a challenge to decisive action." The document, entitled "A Challenge to the Church," declared the church itself to be in status confessionis and itself directly to the South African church's history of complicity with Apartheid, describing and analyzing the "church theology" that had provided and continued to provide support for the racist policies of the government.</p> <p>The South African document set the standard for the historic Palestine Kairos document of 2009, entitled ""A moment of truth: A word of faith, hope and love from the heart of Palestinian suffering." The document, created by Palestinians from multiple denominations, described the worsening situation of a brutal occupation and articulated a theology that required nonviolent resistance to the evil of occupation -- resistance "with love as its logic." It has been commended for study by congregations and denominations worldwide and has spawned Kairos movements and documents in Asia, Europe, and the U.S.A.</p> <p>This panel will examine the notion of Kairos in the contemporary context and demonstrate how the Israel-Palestine context in particular serves to open the faith communities to the doing of theology and to action in the local and global contexts.</p>	
PAPER 2	<p><b>Mark Braverman</b> is the Coordinator of Kairos USA. . He serves on the boards of Sabeel North America and the Israeli Committee Against House Demolitions. He consults to the Israel Palestine Mission Network of the Presbyterian Church USA and Evangelicals for Middle East Understanding and is a member of American Jews for a Just Peace.</p>		
PAPER 3	<p><b>John de Gruchy</b> is Emeritus Professor of Christian Studies at the University of Cape Town and Extraordinary Professor at Stellenbosch University of South Africa. He is the author of many books on the church in South Africa, Dietrich Bonhoeffer, public and Reformed theology, and theological aesthetics.</p>		



CHAIR	<p><b>Mary N. Getui</b> is professor, Department of Religious Studies, Catholic University of Eastern Africa, Nairobi, Previously, she was at Kenyatta University. She has published widely in religion, education, culture and gender. She has been involved in various ecumenical initiatives in Kenya, Africa and internationally. She is Chairperson, National Aids Control Council, Kenya</p>	<p><b>THURSDAY 19.4.</b></p> <p>19:45-21:15</p> <p>Capella 2 Piano</p>
PAPER 1	<p><b>Yvon Elenga</b> is a jesuit priest from the Congo, but he works in Abidjan (Cote d'Ivoire) where he teaches Systematic Theology and he is Dean of Studies at Institut de Théologie de la Compagnie de Jésus.</p>	<p><b>Convergences de la foi: le christianisme éclaté au cœur du monde</b></p> <p>Si, dans leurs fondements, les différentes formes du christianisme offrent des conditions d'une contribution à la vie publique, il faut bien noter les traits d'identité que présente chaque dénomination répond à un désir d'autonomie. Est-il exagéré de parler de christianismes dans un espace de plus en plus ouvert, soumis aux mutations globales ? Au-delà des conflits provoqués par les exacerbations religieuses ou l'instrumentalisation politique, le dialogue œcuménique est un chemin de convergences. La contribution de cette présentation se caractérise en trois points : 1) Les traits culturels au cœur de la religion ; 2) L'éclatement du monde comme exigence du vivre-ensemble ; 3) Dialogue œcuménisme, dialogue d'églises ; 4) L'apport de la théologie des religions ; 5) L'héritage de l'Église catholique à la lumière de l'ecclésiologie de communion.</p> <p>Notre analyse suivra une approche herméneutique critique. Celle-ci repose fondamentalement sur la nécessité de trouver un langage qui dise mieux les bienfaits du dialogue œcuménique dans ses implications interculturels. Cela permet d'entrer dans le dialogue avec une attitude d'ouverture et de réceptivité.</p>
PAPER 2	<p><b>Hans Engdahl</b> is extraordinary professor of Theology at the University of the Western Cape, Cape Town, South Africa. Some of his research interests are: ecclesiology in Africa, the South African Truth and Reconciliation Commission and its theological perspectives, Christian, visible unity as goal directed research .</p>	<p><b>Ecclesiological Presuppositions in African Theology. A Study of Origen and Mbiti</b></p> <p>In this study two African theologians will be presented, Origen, active mainly in Alexandria during the first part of the third century and John S Mbiti, from Kenya, active during the second part of the twentieth century. Origen represents the era of the undivided church. Mbiti is a primary exponent of the new, independent African church. Both do not seem to be overtly concerned about the nature of the church. It is merely taken for granted that the reader knows what the church is. One could without exaggeration say that both are passionate about two things: the current philosophy of their time and context and Christ, the incarnate. These two factors have an enormous bearing on an ecclesiology implicit in all that they say.</p> <p>In this study focus will be on texts, which presuppose a church that is on the one hand present community and on the other eschatological community. The contention is that in both cases a particular ecclesiology is implied.</p>
PAPER 3	<p><b>Nora Kofognotera NONTERAH</b> is a doctoral researcher of theology (theological ethics) in the Catholic University of Leuven (KUL), Belgium. Her research interest include: Peace-building, inter-religious dialogue, ecumenism, and youth development. She is Catholic lay faithful interested in fostering youth development and hails from Ghana, West Africa.</p>	<p><b>The Challenges of Inter-faith relations in Ghana: A case study of its implications for Peace-building in Northern Ghana</b></p> <p>The reality of religious Pluralism in Ghana dates back to the coming of the colonial masters in the 15th century. Presently, Christianity, Islam and African Traditional Religions are the three major religions in Ghana. As Samwini (2003) notes, the existence of these various religions has ignited religious rivalries not only among the various religions but also within the religions. The nefarious aftermath is that neighbours who hitherto lived in peace are now at loggerhead caused, among others, by religious otherness. This situation has contributed immensely to the aggravation of the notorious 'northern Ghana conflict.' Indeed, it is ironical that Christianity, Islam and African traditional religions each of which has peace as a core value are now a source of conflict and absence of peace in Northern Ghana. Against this backdrop, it is our contention that application of appropriate 'instruments of religious peace' in Northern Ghana will ameliorate the situation and thus pave way for religion to contribute meaningfully in fostering peace. We will explore both intra and inter-religious relational peace options with particular emphasis on their suitability for Ghanaian context. In this regard, John Paul Lederach's (1997) proposition of multi-disciplinary approach to peace-building has some merits and will be maximized.</p>

CHAIR	<p><b>Cyril Kuttianikkal</b> from India is a trained teacher and has worked for 3 years as the Principal of a Higher Secondary School in India. Since four years he has been teaching ecumenism and Mariology at a Regional Theological College in Bhopal, India. At the moment he is working as a researcher at Tilburg University, Netherlands on christ devotee movement.</p>	<p><b>THURSDAY 19.4.</b></p> <p>19:45-21:15</p> <p>Mitezza 2 Piano</p>
PAPER 1	<p><b>Joseph Muthuraj</b> was born on 1952 in India. He had his early education in India and earned his PhD degree from the University of Durham, UK. He is currently teaching New Testament at the United Theological College, Bangalore. He has recently published two volumes on the origin and development of Episcopacy in the Church of South India. He is married to Beulah and they have a daughter and a son.</p>	<p><b>The Process which led to the Church of South India</b></p> <p>Ecumenism is not about organizational and institutional unity among churches. A reawakening of the Spirit is needed more than the production of nicely balanced theological statements on ecumenism. Concern about spirituality that can create and promote ecumenism is the need of the hour. How such a spirituality was in operation will be analysed from the history of the unity of churches in South India between 1900-1919. During this period, first there was unity achieved among the churches of one family such as the Presbyterians and the Congregationalists, Then the unity between the Presbyterians and the Congregationalists happened. This paved the way for a meeting of the Indian pastors of Presbyterian, Congregationalist, Methodist and Anglican churches to come together in the historic place called Tranquebar in 1919 to consider wider union. They together produced the famous document on unity called "Tranquebar Manifesto".</p>
PAPER 2	<p><b>Viju Wilson</b>, a Sr. Lecturer in Theology at South Asia Leadership Training and Development Centre, M.P, hails from Thiruvananthapuram, Kerala, India. He has BA (History, Kerala University), B.D (Serampore University) and M.Th. (Christian Theology, Serampore University). He has authored a book (Ecclesiology of Prophetic Participation) and many articles, and edited a book (Among the People).</p>	<p><b>Re-energizing the Ecumenical Cause: Ecumenism as Unity for Struggle A re-look at the ecumenical cause in India</b></p> <p>Ecumenism becomes theologically valid if it addresses the vital issues of the society because involvement in human struggles is the prophetic vision of Jesus. It directly points to the active involvement of churches in the efforts of the oppressed masses to reclaim social justice. It calls the people to work for the elimination of economic and social injustice. The ultimate goal of ecumenism should be humanization. What we need today is people-centred ecumenism than institutionalized ecumenism. It is not simply a fellowship of believers but a movement in solidarity with the people in pain, struggle, hunger, and violence. It means ecumenism is basically a unity for struggle, a struggle to affirm life. It should address not only the issues of Christians but also the issues of the people of neighbouring faiths. Ecumenism should respond to the contemporary human realities irrespective of religio-cultural-ethnic identities. Therefore Church must redefine ecumenism in tune with the realities of pluralistic society, reject communal politics and raise voice for the people whose identity and dignity are questioned.</p>
PAPER 3	<p><b>Sebastian Madathummuriyil</b> is an assistant professor of theology at Duquesne University, Pittsburgh, U.S.A. He has obtained his Master's Degree in Religious Studies (M.A.) and Theology (S.T.L.) and Doctor's Degree (Ph.D.) in Theology (S.T.D.) from KU Leuven. He is the author of the book: Sacrament as Gift: A Pneumatological and Phenomenological Approach (Peeters: Leuven), 2012.</p>	<p><b>Being as Dialogue: Exploring Inter-faith Relations in India</b></p> <p>This paper will explore some of the outstanding issues in inter-faith dialogue in India ranging from the colonial/missionary past to the present. Motivated by the conference question, "What remains divisive?" major stumbling blocks inhibiting effective inter-faith relationships will be addressed by focusing on two major areas in two parts. The first part will discuss the experience/response of the Hindu majority with Christianity as follows: 1) the scars of the religious and cultural alienation created by the missionary and colonial past, 2) the emergent Hindutva (Hindu nationalism) and the recent assaults against Christians, and 3) the political and cultural alienation taking place due to the so-called phenomenon of globalization and its faulty identification with "Christian-West" by "average" Hindus. In the second part, the experience of Christianity in its encounter with Indian religious/cultural traditions as well as Christianity's experience of diversity within itself will be explained as follows: 1) the problems existing in inter-ecclesial relationship, 2) varied interpretations of mission by diverse churches, and 3) Christianity's experience of insecurity in the wake of a less felt need for dialogue on the side of the dialogue partner (the Majority Hindus). The paper will conclude proposing dialogue as an imperative not only for promoting inter-faith relations but also for being the Church in India.</p>

CHAIR	<p><b>Gilberto Cavazos-González</b>, OFM is an Assoc. Prof. of Spirituality at Catholic Theological Union and President of the Academy of Catholic Hispanic Theologians of the U. S. As a Latino Spiritualogian, he studies the relationship of Franciscanism, Christian spirituality, Catholic social teaching and pastoral ministry. He is the author of Greater than a Mother's Love. The Spirituality of Francis and Clare of Assisi</p>	<p><b>THURSDAY 19.4.</b></p> <p><b>19:45-21:15</b></p> <p><u>Speranza 3 Piano</u></p>	
PAPER 1	<p><b>Jose R. Irizarry</b> is Director of Cambridge College in Puerto Rico. He is a member of the Faith and Order Comission of the National Council of Churches representing the Presbyterian Church, USA. Among his lattest writtings are "Bilingual Aesthetics and the Possibilities of Ecumenical Dialogue" in New Theology Review.</p>	<p><b>Como Puentes de Barca: US Latinos/as Reconfiguring Ecumenical Dialogue</b></p> <p>This panel will consider the Latino/a experience and the ways it may contribute to the Church's refocusing of its understanding of ecumenism. Questions to be considered include: (1) How do we look at church unity from the perspective of colonial subalterns who are on the move? (2) If oikoumenē refers to the sharing of a "home," what happens to the notion of oikoumenē when "home" is movable, shifting and transitory? (3) Is "unity" a monolithic condition depending solely on undisrupted and singular "identities"?</p>	
PAPER 2	<p><b>Carmen Nanko-Fernández</b>, D.Min. Associate Professor of Pastoral Ministry/Director, Ecumenical Doctor of Ministry program, Catholic Theological Union, Chicago, USA. A former President of the Academy of Catholic Hispanic Theologians of the United States (ACHTUS), her publications include the book Theologizing en Espanglish: Context, Community and Ministry (Orbis, 2010).</p>		
PAPER 3	<p><b>Jean-Pierre Ruiz</b> is an associate professor in the Department of Theology &amp; Religious Studies at St. John's University and Senior Research Fellow of the Vincentian Center for Church and Society, Jean-Pierre Ruiz's publications include a book entitled Reading from the Edges: The Bible and People on the Move (Maryknoll, NY: Orbis Books, 2011).</p>		

CHAIR	Eduardo Domingo	<b>THURSDAY 19.4.</b>  19:45-21:15  Sala TV Piano terra
PAPER 1	<b>Stacey Floyd-Thomas</b> is Associate Professor of Ethics and Society at Vanderbilt Divinity School. Her research and teaching interests lie at the intersection of ethics, feminist/womanist studies, Black Church studies, critical pedagogy, critical race theory, and postcolonial studies with an overall approach to the study of Christian social ethics that engages broad questions of moral agency, cultural memory, ethical responsibility and social justice	<b>When The Word Becomes a Double-Edged Sword: Misappropriations of Scripture and the Colonization of Black Bodies and Minds:</b>
PAPER 2	<b>Juan Floyd-Thomas</b> is Associate Professor of Black Church Studies at Vanderbilt Divinity School and core faculty of History and Critical Theories of Religion (HACTOR). He is author of <i>The Origins of Black Humanism: Reverend Ethelred Brown and the Unitarian Church</i> (Palgrave Macmillan, 2008) and co-author of <i>Black Church Studies: An Introduction</i> (Abingdon Press, 2007).	<b>Becoming Children of Light and Darkness: the Black Body as Theo-Historical Problem</b> This paper seeks to establish a new understanding of how racial embodiment and theology operate within the Judeo-Christian worldview. Building upon the insight that racial differences and the unequal power dynamics are the products of theology, sociology, and biology. As opposed to dealing with race and racism as being rooted in one of the see three cultural constructs, the approach expressed in this paper will illustrate how multilayered readings of the Bible - the key sacred text in modern Western culture - has left a vivid imprint on modern racial theories and prejudices in both church and society alike. Influenced by the works of scholars, key attention will be paid to the shifting relationship between race and theology within the Protestant circum-Atlantic world from the fifteenth century to present. While most Christians might consider the Bible itself to be color-blind, its interpreters have imparted racial significance into the scriptures. This paper serves as the initial attempt at an examination of the combined theological paradoxes, sociological tensions, and biological anxieties which lurked behind the development of white supremacy as an embedded system of principles and praxis which, in turn, led to the emergence of empire and chattel slavery, as well as the ways in which racist ideas left their mark upon not only new forms of religiosity but also newly devised notions of modernity and humanity as well.
PAPER 3	<b>Eddy Van der Borgh</b> is an ordained minister of the United Protestant Church in Belgium. He defended his doctoral thesis on the theology of ministry with special reference to the ministry part in BEM at Leiden University in 2000. He is currently Desmond Tutu Chair at the Faculty of Theology VU University Amsterdam and associate professor for Systematic Theology.	<b>The importance of socio-cultural identities for the unity of the church</b> Until now the ecumenical movement has mainly focused on confessional disagreements that have to be solved before new steps can be taken towards a more visibly united church. I propose to broaden the scope and no longer only take confessional differences into account, but also the role played by socio-cultural identities, such as national, ethnic, tribal and racial identities. In the past these elements were excluded from the ecumenical discussions as 'non-theological factors'. The broadening of the scope of the core ecumenical discussion of the unity of the church is not only important for the success of the movement, but may also strengthen the possibilities of faith communities in the many conflicts all over the world in which socio cultural identities are a major issue. Often in these cases religions become part of the problem because religion tends to become an identity marker of socio-cultural groups. When faith communities have come to terms with the link to socio-cultural identities they might become peace brokers instead of staying part of the problem. In my presentation I will give a short overview of the way the 20th century ecumenical dialogues has dealt with socio-cultural identities. I will then illustrate from a few cases within the text of <i>Nature and the Mission of the Church</i> that only when socio-cultural identities are understood as a theological challenges tensions within that text can be solved.

**Raymond Helmick** Jesuit, teaching ecumenical theology and conflict transformation at Boston College. Long history of mediation in many conflicts, such as Northern Ireland, various parts of the Middle East (Israelis and Palestinians, Lebanon, the Kurds of Iraq and Turkey), the Balkan countries, etc.

**FRIDAY 20.4.**

**08.00-08.45**

Refettorietto

**Pathways to Reconciliation**

Given the bad reputation religion has among peace-makers, how do we discern when religion is going to be the occasion for violence and exclusion, or when it can lead its followers to reconciliation and peace? A taxonomy of generic modes of religious perception and organization that will lead in one direction or the other.

CHAIR	<p><b>Jean-Pierre Ruiz</b> is associate Professor in the Department of Theology &amp; Religious Studies at St. John's University and Senior Research Fellow of the Vincentian Center for Church and Society, Jean-Pierre Ruiz's publications include a book entitled <i>Reading from the Edges: The Bible and People on the Move</i> (Maryknoll, NY: Orbis Books, 2011).</p>	<p><b>FRIDAY 20.4.</b></p> <p><b>09:45-10:45</b></p> <p><u>Capella San Francesco 3 Piano</u></p>	
PAPER 1	<p><b>Kathryn L. Reinhard</b> is a PhD student and Teaching Fellow in Systematic Theology at Fordham University. She holds MDiv and STM degrees from Yale Divinity School. Her writing has been published in the "Anglican Theological Review," the "Sewanee Theological Review," "The Living Church" and "Augustinian Studies." She is an ordained priest in the Episcopal Church of the United States of America.</p>	<p><b>Conscience, Interdependence and Embodied Difference: What Paul's Ecclesial Principles Can Offer the Contemporary Church</b></p> <p>This paper argues that in 1 Corinthians and Romans, we can discern the ecclesial principles Paul used specifically to address the question of diversity and unity within church communion, even though Paul clearly had no comprehensive model for church relationship. The starting point of these reflections is that of intra-ecclesial conflict: the controversies over the ordination of women and partnered homosexuals in the Anglican Communion. However, this concern is profoundly ecumenical, since the different stances taken by various member churches of the Anglican Communion have strained ecclesial relationships with our ecumenical partners. Ultimately, Paul's concept of "conscience" is key in helping to promote ecclesial relationships (intra-communion and ecumenical) in which embodied differences, of both identity and practice, can exist within the unity of mutual interdependence. Examining the contemporary ecclesial conflict surrounding the ordination of women and partnered homosexuals through this Pauline understanding of "conscience" can help change the basis of ecumenical and intra-communion conversations. Rather than seeing diversity in identity and practice as a barrier to unity, Paul's ecclesial principles can provide a framework for interdependence which respects embodied difference while protecting against transgressions of conscience -- in short, an ecclesiology in which differences of conscience can coexist in mutual love.</p>	
PAPER 2	<p><b>Cristina Lledo Gomez</b> is a doctoral student at Charles Sturt University. She has a Master of Theology from the Sydney College of Divinity. Her MTh paper was published in the Australasian Catholic Record April 2011. She presented at the 6th Australian International Interdisciplinary Conference on Motherhood, University of Queensland, and will contribute a chapter to the upcoming book "Mothers at the Margins".</p>	<p><b>Church as Mother: An Ecumenical Metaphor for the Church Today?</b></p> <p>Before Vatican II set the 'People of God' as the dominant image for the Roman Catholic Church, it was often referred to as 'Holy Mother Church'. This reference was found in the writings of theologians and papal documents, but also among lay Catholics. However it was not always clear what it meant to call the church a 'mother.' There was the danger that the Roman church lived up to the stereotype of church as an 'overbearing mother, infantilising and denying the uniqueness of her children,' particularly in its early approaches to the ecumenical movement. It remains moot whether the metaphor can be retrieved for contemporary faith.</p> <p>This paper is part of a bigger exploration of the Church as Mother and whether this image may be applicable to today's Australian context. What is to be presented in this session is the unquestioned singular picture of the mother in the Vatican II documents and the contrasting idea that there are various meanings of 'Mother Church' from the days of the Early Church Fathers, who had an organic and communion-orientated sense of the Church. There is particular value in re-examining the writings of the Early Church Fathers for the current ecumenical movement, given recent attempts to constrict the application of the term 'mother' church.</p>	
PAPER 3	<p><b>Vladimir Latinovic</b> graduated from the Faculty of Orthodox Theology - University of Belgrade. He is writing his PhD work at the University of Tübingen and working as a research fellow on the Institute for Ecumenical and Inter-religious Research in Tübingen.</p>	<p><b>The Franciscan Disputes – Lessons for a Divided Christianity today</b></p> <p>There is a peculiar similarity between the Franciscan Order and the global Christianity: they are both divided. Is this coincidental? Is the division necessarily always a bad thing and what kind of unity do we want to achieve? What is the relation between diversity and division? This paper will compare the Franciscan division with the one within the global Christianity and try to give an answer how ecumenical dialogue could benefit from the Franciscan model and their rich spiritual experience. The main focus of the paper will be to reflect on the way we understand division and offer a fresh perspective for understanding the unity we want to achieve through ecumenical dialogue. The paper will argue that the ecumenical winter that we currently experience is the product of trying to achieve wrong kind of unity between Churches.</p>	
PAPER 4	<p><b>Michael H. Montgomery</b> was Director of Congregational Studies and Church Relations at Chicago Theological Seminary from June, 2006. His academic interests include the study of congregations, liberal church renewal, sociology of religion and practical theology. His research languages are ethnography and statistics and has presented academic papers on liberal church renewal and American Civil Religion at the Association for the Sociology of Religion.</p>	<p><b>The Social Impact of Ecclesiology – H. Richard Niebuhr as Case Study</b></p> <p>H. Richard Niebuhr has become the less famous but more influential brother of Reinhold Niebuhr. His reflections, varied, nuanced and ethically committed, continue to set the agenda for ecclesiological engagement. This paper will survey his foundations and influence and advance ways that his work can aid our work.</p>	

CHAIR	<p><b>Eddy Van der Borght</b> is Desmond Tutu Chair on Reconciliation and associate professor of systematic and ecumenical theology at the Faculty of Theology, VU University Amsterdam. He is editor in chief of the Journal of Reformed Theology and of the Series of Reformed Theology, both published by Brill, Leiden/Boston. He has published on theology of ministry, ecclesiology and public theology.</p>	<p><b>FRIDAY 20.4.</b></p> <p><b>09:45-10:45</b></p> <p><u>Sora Acqua 2 Piano</u></p>
PAPER 1	<p><b>Theodor Dieter</b> is Director of the Institute for Ecumenical Research in Strasbourg. In 2001, he published <i>Der junge Luther und Aristoteles</i> (de Gryuter: Berlin). He was engaged in the process leading to the Catholic/Lutheran Joint Declaration on the Doctrine of Justification and the Lutheran-Mennonite reconciliation.</p>	<p><b>What to do with 2017? The Ecumenical Challenge of a Centenary</b></p> <p>Most Protestants primarily associate "Reformation" with the regaining of the gospel, with assurance of faith and freedom, most Catholics primarily with the split of the Western Church. Is it possible to overcome these conflicting approaches? Has the ecumenical movement led to a different perception of the history of the religious conflicts of the 16th century or to a different evaluation of certain events, doctrines and ecclesial institutions? Have Catholics and Lutherans learnt to appreciate the other church's gifts so that in 2017 not only a common commemoration but also a common celebration will be possible? Or will 2017 lead to a revival of the old conflicts? What precisely will be the object of this commemoration? Which orientation for future ecumenism could come out of 2017? Which is the potential for reform in the respective churches? These problems will be shortly discussed in order to create a consciousness for the enormous challenges that the preparations for and the celebrations of 2017 create for the ecumenical movement.</p>
PAPER 2	<p><b>Larry Miller</b> is Secretary of the Global Christian Forum. Previously he was General Secretary of the Mennonite World Conference, co-secretary of the Catholic/Mennonite International Dialogue (1998-2003), and co-secretary of the Lutheran/Mennonite International Study Commission (2005-2010). He holds a doctorate in theology from the Université de Strasbourg (France). He lives in Strasbourg</p>	<p><b>Constructing a Common Reconciling Narrative of the Sixteenth Century: the Lutheran and Mennonite Story</b></p> <p>At the world assembly of the Lutheran World Federation (LWF) in 2010, the LWF and the Mennonite World Conference held a service of repentance and reconciliation, symbolically overcoming the persecution and alienation that had characterized Lutheran and Anabaptist-Mennonite relationships for 500 years. The service and the extensive historical text that lies behind it — written conjointly by Lutheran and Mennonite scholars — together constitute a disciplined exercise in constructing a common narrative from previously divisive narratives, thus enabling reconciliation of two stories, two churches, of two peoples. This hermeneutical and ecclesiological enterprise provides an example for scholars and churches as they seek to develop new and healing memories of divided pasts, particularly in view of the 2017 anniversaries.</p>
PAPER 3	<p><b>Pieter De Witte</b> studied theology and philosophy. He was a lecturer in theology and philosophy at Chishawasha Regional Seminary in Harare, Zimbabwe. He was a researcher at the Faculty of Theology and Religious Studies, KU Leuven, where he obtained his PhD (2010). Currently, he is a lecturer in religion and didactics at the teachers' training programme of the Hogeschool Universiteit Brussel.</p>	<p><b>"Did the Rooster Crow too Loudly? The Reformation Era from a Ecumenical and Roman Catholic Point of View"</b></p> <p>Central to this paper is the question as to how ecumenical dialogues with Roman Catholic participation imply a changed attitude of Catholics towards the events of the 16<sup>th</sup> Century, and more particularly towards concrete practices and doctrines that arose 'outside of the visible structure' of the Roman Catholic Church. In a first part, some characteristics of the classical ('pre-conciliar') description of the rise of Protestantism will be identified. Second, some reference will be made to documents of the Lutheran-Roman Catholic dialogue on justification in order to perceive the shift that has taken place in the attitude of Catholics towards doctrines of other Christian churches. Finally, some reflections will be offered on the ecclesiological implications of this shift and on its limitations, especially in the light of the teaching of Vatican II. The question of what constitutes ecclesial unity, a question which has been in the background of many ecumenical dialogues, is decisive here.</p>

CHAIR	<p><b>Radu Bordeianu</b> is an Orthodox priest and Associate Professor at Duquesne University. He is the President of the Orthodox Theological Society in America and author of <i>Dumitru Staniloae: An Ecumenical Ecclesiology</i> (T&amp;T Clark 2011). His research focuses on ecumenical ecclesiologies, especially the Orthodox-Catholic dialogue, as well as Trinity, ecological issues, iconography, and spirituality.</p>	<p><b>FRIDAY 20.4.</b></p> <p>09:45-10:45</p> <p>Sala TV Piano Terra</p>	
PAPER 1	<p><b>Ivana Noble</b> is an associate professor at the PTF UK and a Senior Research Fellow at IBTS in Prague. She is a former president of Societas Oecumenica, the author of <i>Accounts of Hope</i> (2001); <i>Po Božích stopách</i> (2004); <i>Tracking God</i> (2010); <i>Theological Interpretation of Culture in Post-Communist Context</i> (2010), in charge of a research project <i>Symbolic Mediation of Wholeness in Western Orthodoxy</i>.</p>	<p><b>Going forward to the Roots: Ivan Kireyevsky's integral knowledge and the recovery of human wholeness</b></p> <p>This group presentation will explore the ways in which the four streams of Orthodox renewal that started in pre-revolution Russia and then developed in the diaspora can be of inspiration for a current theology of the church and of dialogue with others. We will also enquire where further critical adjustments are needed, given that some positions that were new and fresh in the 1960s fossilised later, whilst, on the contrary, some of what constitutes now a forgotten memory may be fruitfully revived. The four streams we will focus on are as follows:</p> <ul style="list-style-type: none"> <li>i. The church's self-identification with a static and/or a dynamic tradition in the neo-patristic renewal</li> <li>ii. Integral knowledge / its presence and absence in the Slavophile ecclesiology</li> <li>iii. Sophia within and without the church borders: The excluded voice?</li> <li>iv. Hesychasm as supporting as well as challenging ecclesial absolutism</li> </ul>	
PAPER 2	<p><b>Katerína Bauer</b> (*1971) teaches at the Protestant Theological Faculty in Prague, Charles University, from where she also earned her doctorate. She has published a book on Louis-Marie Chauvet's theology of symbol and articles among other things on symbol, Russian émigrés in Paris and Prague, and on the theology of icons.</p>		
PAPER 3	<p><b>Tim Noble</b> teaches contextual missiology at the International Baptist Theological Seminary in Prague. He has degrees from universities in the United Kingdom and Brazil and his doctorate in the area of liberation theology was awarded by the Free University in Amsterdam. He is currently engaged in research on Orthodox mission.</p>		
PAPER 4	<p><b>Parush R Parushev</b> - BS/MS, PhD (Scs), MDiv, PhD (Th), is the Pro-Rector/Academic Dean of the International Baptist Theological Seminary of the European Baptist Federation in Prague, Czech Republic. He teaches theology, philosophy and ethics. As a scientist and theologian he has held a number of full time and adjunct academic positions at several universities and seminaries in Europe and the US</p>		



CHAIR	<p><b>Peter De Mey</b> teaches ecclesiology and ecumenism at the Catholic University of Leuven. He is co-chairing the new AAR Vatican II Studies group after serving on the board of EI for five years. He is past president of Societas Oecumenica, president of the Commission for Ecumenism of the Catholic Church in Belgium and since 2010 a member of the international Catholic-Reformed theological dialogue.</p>	<p><b>FRIDAY 20.4.</b></p> <p><b>09:45-10:45</b></p> <p>Perfetta Letizia Piano Terra</p>	
PAPER 1	<p><b>Joshua Searle</b>, a British Baptist, studied History (BA/MA) at Oxford University and Theology (MTh) at IBTS, Prague. Since 2008 he has been a recipient of a Long Room Hub scholarship at Trinity College Dublin, where he is writing his PhD thesis on the interpretation of apocalyptic language. He has lived for extended spells in the Germany, Ukraine, the Czech Republic and Russia.</p>	<p><b>A forgotten voice in contemporary ecumenism? A baptistic perspective on church unity</b></p> <p>One of the central claims of the late James Wm. McClendon Jr. (1924-2000) was that baptistic communities constitute a worldwide Christian grouping with a distinct theological heritage. Baptist theology is neither Protestant nor Catholic, neither Reformed nor Lutheran but baptistic. The aim of this paper is to help Baptists better understand the 'baptist vision' that (consciously or unconsciously) has informed the faith and practice of the worldwide baptistic community since at least the time of the Radical Reformation and also to help ecumenical companions to understand the richness and diversity of baptistic convictions.</p> <p>Part one is directed towards the elucidation of baptistic identity through the paradigm of McClendon's notion of the baptist vision. The second part combines the insights gained in part one into baptistic identity by interpreting them against a backdrop of ecumenical endeavours towards establishing unity and co-operation among different ecclesial communities. Drawing synoptically on the insights of parts one and two, the third and final part will explore the potential transformative application of the baptist vision towards the enrichment of contemporary ecumenical dialogue.</p>	
PAPER 2	<p><b>Jelle Creemers</b> teaches ecclesiology and ecumenism at the Evangelische Theologische Faculteit in Leuven, Belgium (www.etf.edu). Having studied theology and philosophy, he currently writes his doctoral dissertation on method in the Roman Catholic-Pentecostal dialogue (1972-2006). He ministers in Evangelical Free Churches in Belgium.</p>	<p><b>How hard questions can soften relations: dialogical method in Pentecostal ecumenical involvement.</b></p> <p>In the preparatory meetings of the International Roman Catholic-Pentecostal dialogue (1971), "hard questions" were introduced by Kilian McDonnell, osb, as a heuristic tool for getting right to the sore spots. In his definition, hard questions (HQ) "do not attempt to be fair but push hard (even too hard) on what the questioner sees as a deficiency, weakness,...". By 1979, HQ were to be prepared by all participants and were used as starting points for plenary discussions. Although initially only one of many dialogue methods, the usefulness of HQ for both comparative dialogue and constructive theology became evident, paradoxically because of its deconstructive function. When the cluster "Evangelisation, Proselytism and Common Witness" was dealt with in phase IV (1990-1997), the refined method permitted not only theologically but also emotionally sensitive subjects to be stripped to the bone. Over time, "hard questions sessions" have become the heart of the RCP dialogue meetings and the outcomes provide strong building blocks for concluding Agreed Accounts. This confrontational method thrives best with established interpersonal relations, making it very compatible with the ecumenical approach of the Global Christian Forum. The method has been introduced in the dialogues of Classical Pentecostals with the WARC/WCRC and with the LWC and no doubt can serve as a useful heuristic tool for other – intra-ecclesial, inter-ecclesial or interreligious – dialogues as well.</p>	
PAPER 3	<p><b>Eli Valentin</b> The Rev. Elieser Valentin has served as Senior Pastor at several congregations in New York City. Rev. Valentin has a master's degree in Systematic Theology from Union Theological Seminary, where he studied under the tutelage of James Cone. Most recently he served as adjunct faculty at Union Theological Seminary.</p>	<p><b>The Episcopacy in the Pentecostal Tradition</b></p> <p>For the most part, the Pentecostal tradition has been identified as being an integral member of the Free Church tradition, both by outside observers and Pentecostal theologians. I will argue in this essay that grouping all Pentecostal denominational expressions into this category is an inaccurate depiction of a much broader and diverse ecclesiological expression. Interestingly, there are several classical Pentecostal traditions that historically have had an episcopal-centered form of church structure, thereby, allowing bishops to play a critical part in the functions of these respective Pentecostal expressions.</p> <p>This essay will, for the first time, explore the role of the episcopacy in the Pentecostal tradition, specifically within the Church of God (Cleveland, TN), a historic classical Pentecostal tradition. After historically tracing the reasoning behind this form of church structure, I then delve into the theological significance of the episcopacy within this church body. In conclusion, I posit that Pentecostals can find in the Roman Catholic tradition a useful resource in the continuing development of Pentecostal episcopacy. I believe that this dynamic offers creative possibilities for continued ecumenical dialogue.</p>	
PAPER 4	<p><b>Martyn Percy</b> is Principal of Ripon College Cuddesdon, Oxford. He is Professor of Theological Education at King's College London, and Professorial Research Fellow at Heythrop College London. He writes on Christianity and contemporary culture and modern ecclesiology.</p>	<p><b>Joking Apart - Ecclesiology and the Serious Side of Humour</b></p> <p>In this lecture, and following the work of Jim Hopewell (Congregation: Stories and Structures, 1987), I explore the serious sociological function of humour in religion, beginning Anglicanism as a case-study. I argue that an appeal to a certain genre of comedy (mild, ironic, self-deprecating) has been part of the identity and praxis of Anglicanism in modern times, and has thereby partially enabled its relational socio-cultural unity. According to Hopewell, true comedies begin with entering a world in which there is misunderstanding, crisis and calamity, but end: 'in unions, pacts, embraces and marriages – that symbolize the ultimately trustworthy working of the world. Created in misinformation and convoluted by error, a comedy is resolved by the disclosure of a deeper knowledge about the harmonious way things really are...' (Hopewell, 1987, p.58).</p> <p>Hopewell's 'comic' genre closely resonates with the kind of idealised and slightly mystical sacramentalism that characterises much of Anglicanism's own absorption with its (imagined) Communion. Put another way, doctrinal differences or moral incoherence are ultimately expected to 'melt away', since the Communion is gathered around one table, sharing in one common baptism, and will be unable to resist exchanging the kiss of peace.</p>	

CHAIR	<p><b>Simona Segoloni</b> is married and has 4 children. He received his doctorate in dogmatic theology at the Theological Faculty of Central Italy Florence and teaches Theology Trinitarian, Ecclesiology and Mariology at the Theological Institute of Assisi and the Higher Institute of Religious Sciences of Assisi. She is the author of several articles and his doctoral thesis is in view of publication.</p>	<p><b>FRIDAY 20.4.</b></p> <p><b>09:45-10:45</b></p> <p><b>Sora Luna 3 Piano</b></p>	
	<p><b>PAPER 1</b></p> <p><b>Giovanni Pernigotto</b> got his theological education at the 'Studio Teologico S. Zeno' in Verona and at the Pontifical Gregorian University in Rome (Ph.D. in Moral Theology, thesis: Crisis as a moral experience in G. Dossetti). He teaches Social Teaching of the Catholic Church and Theology of Religions at Bruno Kessler Foundation - Centre for Religious Studies in Trent (Italy).</p>	<p><b>Giuseppe Dossetti tra impegno civile e rinnovamento ecclesiale</b></p> <p>Today there is much talk about <i>crisis</i> in the various fields of life and thought. The term usually indicates a situation of uncertainty and difficulty, on the individual or community level.</p> <p>The paper aims at reflecting on the experience of <i>crisis</i>, not only by extending its meaning, but also by appreciating its use in the different sectors of human life (political, economic, anthropological), and by linking <i>crisis</i> to the specific moral ambit. In other words, one wonders whether the moral action is not a critical act in itself.</p> <p><i>Crisis</i> may be a moral category, to the extent that it is able to express the dynamics of human action. The full meaning of freedom and the responsibility before one's own conscience, others and even God is at stake.</p> <p>The essay begins with the human and Christian testimony of Giuseppe Dossetti: in his biography and in his thought one can grasp <i>crisis</i> as a moral paradigm for the believer, in view of a moral and theological reflection which might be able to meet the challenge of today's ethical questions.</p>	
	<p><b>PAPER 2</b></p> <p><b>Carlotta Venturi</b> Storica e sociologa, ha conseguito una laurea in Lettere presso l'Università degli Studi di "Roma Tre", un master presso la Libera Università Maria S.S. Assunta e una licenza in Scienze Sociali alla Pontificia Università Gregoriana. Attualmente è dottoranda e docente assistente nel corso di Sociologia delle Migrazioni nella Facoltà di Scienze Sociali dell'Università Gregoriana.</p>	<p><b>Problemi ambientali e mobilità umana: soluzioni condivise per problemi globali</b></p> <p>La relazione nasce dal desiderio di accostare le dinamiche della mobilità umana al problema del degrado ambientale, sottolineando alcuni aspetti problematici e ragionando per individuare possibili soluzioni.</p> <p>La scelta d'indagare su un argomento così complesso nasce dalla consapevolezza che l'era della globalizzazione obbliga la comunità internazionale a reagire di fronte a masse crescenti di persone che si stanno spostando sia all'interno dei confini nazionali e sia in altri Stati perché vittime di disastri naturali.</p> <p>Nonostante il legame tra i cambiamenti climatici e le migrazioni umane sia ormai riconosciuto a livello internazionale, la figura del migrante che fugge a causa di problemi ambientali non gode di uno specifico riconoscimento giuridico: non rientra cioè, né nel concetto di rifugiato e nella maggior parte dei casi viene considerato un migrante per cause economiche. La partenza dunque come scelta volontaria. Spesso non è così, è la natura che decide. Come inquadrare giuridicamente chi parte: migrante o rifugiato? Quale tutela?</p> <p>L'obiettivo di questo contributo è quello di fornire, attraverso gli insegnamenti della Dottrina Sociale della Chiesa, considerazioni utili per elaborare politiche di tutela, di sviluppo e di cooperazione condivise.</p>	
	<p><b>PAPER 3</b></p> <p><b>Annarita Caponera</b> teaches Ecumenism and Inter-Religious Dialogue at the Theological Institute of Assisi. She contributes to the diffusion of an ecumenical mind through the promotion of the Ecumenical Centre "San Martino" in Perugia. She has become an expert in Jewish-Christian dialogue by doing research in the Secret Vatican Archive on the formation of Nostra Aetate.</p>	<p><b>Can the Apostle Paul be a guide in the Jewish-Christian dialogue?</b></p> <p>The personality of the Apostle Paul cannot certainly be missed in the new-testamentary context even because, immediately after Jesus' figure, it has (both positively and negatively) most affected the theology of the primitive Church up until our days. As a matter of fact, the Apostle has been seen in many different and often contrasting ways owing to his multifarious thought which is liable to a number of interpretations.</p> <p>Therefore the Apostle has been differently read, studied, and interpreted. Such diverging readings, proposed in time by the various churches, have given way to different theologies, among which the "traditional" one that portrays Paul as an anti-jewish thinker. Thus the present essay, being fully embedded in the context of the Jewish-Christian dialogue, wants to examine what the Apostle actually thought about his people after synthetically looking into Paul's self-comprehension as well as into what he thought about himself, his life and work.</p> <p>In so doing, there is no claim whatsoever to undo what is universally considered one of the "knots" of such a dialogue, but rather the attempt to open up a new research track starting from the fundamental text of Rm 9-11 of which no exegesis is given strictly speaking, due to the lack of time and space, on behalf of a genuine Jewish-Christian reading.</p>	

CHAIR	<p><b>Edward Mushi</b>, a Tanzanian by nationality, is a doctoral student at the KULeuven (Faculty of Theology), Belgium. He did his early studies in Tanzania and Kenya. He holds a B.A. in Theology from the Pontifical Urbaniana University in Rome and M.A/S.T.L. in Systematic Theology from KULeuven. His research interests are ecclesiology and ecumenism.</p>	<p><b>FRIDAY 20.4.</b></p> <p><b>09:45-10:45</b></p> <p><u>Mitezza 2 Piano</u></p>
PAPER 1	<p><b>Paul Gadie</b> is a PhD scholarship student &amp; tutor at Mary Immaculate College, University of Limerick investigating the bishop's role of pastoral governance since VII. Previously he worked as Teaching Fellow &amp; Director of Postgraduate Partnerships at the University of Wales, Lampeter &amp; as a RC priest in the Archdiocese of Liverpool, UK. He has published articles &amp; book reviews in UK &amp; Irish periodicals.</p>	<p><b>Pope John XXIII's bishop: pastoral leader, Christian co-worker and evangeliser</b></p> <p>In 1959 Pope John XXIII called the Second Vatican Council and used the time before its opening to educate the Church and episcopate as to his expectations of them and of the Council's 'mechanics'. The bishops were to take the central role and in the process learn to act collegially and work conciliarly. The various preparatory commissions, Roman curia and the mechanism of the Council were to support the episcopate and their work. Pope John outlined these expectations in allocutions delivered before and in his opening speech to the Council. Focussing on three such moments I wish to clarify his expectations of his Council including its/their relationship with other Christian faiths.</p> <p>The lineamenta of the 13th Synod of Bishops (2012) promotes discussion about 'The New Evangelisation for the Transmission of the Christian Faith'. Referencing Vatican II, it recognises the centrality of bishops and their 'missionary character' (AG, 29) to the missionary-evangelising task of the particular and universal church, but does not clarify its understanding of Vatican II. Nor does it reference Pope John's expectations of bishops. Clarification and referencing are needed for (at least) two reasons: that other Christian Churches are not concerned about future RC evangelisation plans; that bishops taking part in the Synod have the fullest comprehension of the ecclesiological and evangelical direction Pope John XXIII gave to his Council and which his Council wished to shape the future Church.</p>
PAPER 2	<p><b>Andrew James (A.J.) Boyd</b> is working on a licentiate and doctorate in ecumenism and dialogue at Rome's Pontifical University of St. Thomas Aquinas (Angelicum). He is a resident at the Lay Centre at Foyer Unitas, and the graduate assistant at the John Paul II Center for Interreligious Dialogue.</p>	<p><b>Called to Ministry, but not to Priesthood</b></p> <p>While our churches remain divided to various degrees on the issues related to ministry, especially ecclesial and ordained ministries, virtually all experience, in common, a reality that the presbyter-role – whether priest, pastor, or minister of word and sacrament – is no longer the sole minister of the church. Even apart from the question of the exercise of episcopé in the churches, our churches together have begun a renewal and restoration of the diaconate as a full and equal order, and witnessed the emergence of lay ecclesial ministers, lay preachers, associates-in-ministry, pastoral workers, and newfound resonance for the "lay ordained". This paper will explore the common phenomenon of these who are called to serve in the ministry, but not in the priesthood, in its variety of manifestations.</p>
PAPER 3	<p><b>Brianne Jacobs</b> is a second year PhD student at Fordham University in New York City, where she is focusing on Fundamental Theology, Ecclesiology and Gender Theory.</p>	<p><b>Rethinking Catholic Mission in a Secular Age</b></p> <p>Using resources from Charles Taylor and Benedict XVI, the aim of this paper is to show that the Roman Catholic Church's New Evangelization can be a fruitful reinvigoration of church mission in the North American/ European context if it is construed as a mission within --rather than a mission opposed to -- a secular framework.</p>
PAPER 4	<p><b>Craig Steven Hendrickson</b> currently serves as an Adjunct Instructor of Intercultural Studies at Fuller Theological Seminary, and as the Lead Pastor of Living Hope—a multicultural Free Methodist church in Brooklyn, NY. His recent publication, "Using Charisma to Shape Interpretive Communities in Multiethnic Congregations," is in the Fall 2010 edition of the Journal of Religious Leadership.</p>	<p><b>Developing Cultural Intelligence and Interpretive Capacity in Leaders: A Pathway Towards Christian Unity</b></p> <p>Our increasingly multicultural world characterized by unprecedented people movement and displacement is forcing Christian churches of all denominations to rethink how they redemptively engage their neighbors. Unfortunately, too many churches and denominations have been slow to recognize and deal with this new multicultural reality. Refusing—or unable—to adapt, they continue to adhere to mission approaches better suited to culturally homogeneous contexts as culturally static, inflexible, and homogeneous entities. This has prevented them from embodying the type of unity that Jesus said would make the world take notice (John 17:20-23), and has contributed toward their missional ineffectiveness. In this paper, I suggest that if the church is to achieve greater unity and missional vitality in the 21st century, its leaders need to develop capacities better suited to multicultural contexts characterized by discontinuous change. First, they need to develop cultural intelligence (Livermore 2010), which will increase their capacity to redemptively relate to their unchurched neighbors and Christian leaders across cultural barriers that create division. Second, they need to become interpretive leaders (Branson 2007) who can enlist the entire people of God in the work necessary to face adaptive challenges confronting congregations and denominations. As leaders develop these capacities, bridges can be formed across barriers that have until now been uncrossable.</p>

CHAIR	<p><b>Brian Flanagan</b> is Assistant Professor of Theology at Marymount University in Arlington, Virginia, USA. A Roman Catholic, he received his PhD from Boston College in 2007, and his research on the late theologian and ecumenist Jean-Marie Tillard, O.P., was published in 2011 as "Communion, Diversity, and Salvation: The Contribution of Jean-Marie Tillard to Systematic Theology".</p>	<p><b>FRIDAY 20.4.</b></p> <p><b>09:45-10:45</b></p> <p><b>Sapienza Piano Terra</b></p>
PAPER 1	<p><b>Jason Renken</b> is a doctoral student in theology at Loyola University Chicago. He formerly worked for the Archdiocese of Chicago's Office for Ecumenical and Interreligious Affairs and is the past co-chair of two Chicagoland Muslim-Catholic dialogues.</p>	<p><b>Defusing Religious Violence through Interfaith Service: Miroslav Volf's "Right Remembering" as a Model</b></p> <p>This paper will address how interfaith youth service and love may efface wrong remembering with right remembering, offering a direct acceptance of Volf's invitation in "The End of Memory." Furthermore, it is this counter-memory of nonviolence that may remain transformative for all seeking new horizons of religious faith practiced in love. To defuse religious violence, driven by passionate zeal to false religious principles of hatred, there is nothing more powerful than religious service, driven by a similar passionate zeal, but to true religious principles of love.</p>
PAPER 2	<p><b>Lyn Holness</b> is Senior Coordinator for Research Development at the University of Cape Town and a Research Associate at the University of Stellenbosch. She holds a PhD in theology, and her publications include a book entitled <i>Journeying with Mary</i>. She belongs to the Rondebosch United Church, a congregation committed to ecumenical dialogue within and beyond the Christian tradition.</p>	<p><b>Maria Pontifex: The Virgin Mary as Bridge-builder in Muslim-Christian Dialogue</b></p> <p>In 2008 I published a book entitled <i>Journeying with Mary</i>. Written from a Protestant perspective, the study showed that far from being an obstacle to ecumenical dialogue Mary presents an ecumenical opportunity, assuming the role of a pontifex (bridge-building) figure. In the course of my research I became aware of the esteemed place accorded Mary in the Qur'an, extending her ecumenical potential beyond the borders of Christianity to include Muslim-Christian dialogue. Given the precarious and critical nature of Islamic relations with the West, combined with growing religious plurality in hitherto predominantly Christian contexts, it seems apposite to explore points of contact between Christianity and Islam, establishing common ground between the traditions. This research is not done in an existential vacuum. South Africa, and notably Cape Town where I live, has a large Muslim population. With Muslim colleagues, neighbours and friends; a local church community engaged in Christian/Jewish/Muslim exchange; and participation in local inter-faith initiatives, my work is grounded in day-to-day experience. Drawing on this experience and relevant theological and other literary resources, the paper will introduce the idea of Mary's potential as a bridge-builder; consider the position of Mary in Islam; and reflect on how these two can come together in Christian-Muslim relations.</p>
PAPER 3	<p><b>Joseph Redfield Palmisano, SJ, PhD</b> is the Inaugural Michael Hurley, SJ Post-Doctoral Teaching and Research Fellow (2011-2013) at the Irish School of Ecumenics-Trinity College, Dublin. This year he will be publishing a book: <i>Beyond the Walls: Abraham Joshua Heschel and Edith Stein on the Significance of Empathy for Jewish-Christian Dialogue</i></p>	<p><b>The Significance of Abraham Joshua Heschel's "Depth Theology" for Interreligious understanding</b></p> <p>In a fifteen-minute presentation, and consequent paper, I would like to explore Heschel's concept of depth theology, and how it may push Christians and Jews towards a way of living with and for one another. The texture of living with one another acquires a depth when we give ourselves over to the art of living for one another. Heschel argues where "the antecedents of religious commitment, the presuppositions of faith" are unitive categories that draw us into a shared "depth theology" with one another. A depth connotes a vigor and strength, a beginning again ex radice. It bespeaks a concern for "the total situation of man and his attitudes towards life and the world."</p> <p>From this reading of Heschel on depth theology, I will then propose how depth theology may serve as a hermeneutic from depth. It is argued that a way beyond the bifurcation of suspicion and trust reveals itself in how depth theology is at work in Christian theology. For example, the language of 'depth' and 'frontier' is an interreligiously attuned vocabulary from within the documents of the most recent thirty-fifth General Congregation of the Society of Jesus. How this language ratifies and complements Heschel's depth theology, and vice versa, bodes well for how Jewish and Jesuit insights may contribute to the aggiornamento project of interreligious dialogue.</p>
PAPER 4	<p><b>Nicolas Mumejian</b> is a PhD candidate in Islamic studies at Hartford Seminary and the University of Exeter. He is the Managing Editor of <i>The Muslim World</i> journal published by Wiley-Balckwell, an ordained Baptist minister, and visiting lecturer at Trinity College in Hartford, CT. He completed his MDiv at Duke and specializes in Shi'a Islam, theology of dialogue, and Christian-Muslim relations.</p>	<p><b>The Trinity as Source and Method for Interfaith Dialogue: a model put forth by Lesslie Newbigin</b></p> <p>The late Lesslie Newbigin was an extraordinary protestant theologian; extraordinary not necessarily for what he wrote, though his work has been extremely influential, but extraordinary because of the influence and impact he bestowed upon the ecumenical subjects in which he dealt with, particularly in missiology and his work with the World Council of Churches. This paper will discuss the importance of interfaith dialogue using Newbigin's Trinitarian justification. I will explain the facets of how Father, Son, and Holy Spirit are catalysts for interacting with those who do not claim Jesus as Lord. In many ways this paper will not only provide description and justification for dialogue, but also instruction of a "proper" means by which dialogue is accomplished. Finally, I will apply Newbigin's method of "Trinitarian dialogue" to the Muslim - Christian conversation, while offering an application of how Muslims and Christians can cooperate in the advancement of truth and the common goals both faiths seek.</p>

CHAIR	<p><b>Rhonda Hustedt Jacobsen</b> (Ed.D., Temple University) is Professor of Psychology and Director of Faculty Development at Messiah College USA). Her publications (with Douglas Jacobsen) include <i>Scholarship and Christian Faith</i> (Oxford, 2004), <i>The American University in a Postsecular Age</i> (Oxford, 2008), and <i>No Longer Invisible: Religion in University Education</i> (Oxford, 2012).</p>	<p><b>FRIDAY 20.4.</b></p> <p><b>09:45-10:45</b></p> <p><u>Speranza 3 Piano</u></p>
PAPER 1	<p><b>Maureen R. O'Brien</b>, Ph.D., is Associate Professor of Theology at Duquesne University in Pittsburgh, Pennsylvania, USA. Diane Shoaf, Ph.D. (cand.), is Director of the Ecumenical Institute and a Ph.D. candidate at St. Thomas University in Miami Gardens, Florida, USA.</p>	<p><b>Ecumenical and Cultural Intersections in Theological Education: Student Formation at a School in Transition</b></p> <p>This joint presentation will explore the dynamics of Christian and ministerial identity formation among students enrolled in an ecumenical and multicultural theological school in the southeastern United States. This entity was recently created when a free-standing interdenominational seminary affiliated with a Catholic university and was reconfigured as an institute within the university's school of theology and ministry. New opportunities were thus created for all those passing through the transition, while challenges and tensions were brought into sharper relief.</p> <p>The co-authors will bring two interrelated research foci. Dr. O'Brien will present qualitative research with the present student body. Her primary goal will be to discover how the ecumenically and culturally diverse environment is affecting students' learning and formation as Christians and ministers, as well as other prominent effects of the institutional transition. Rev. Shoaf will present research documenting the effects of the transition from her standpoint as a practical theologian who has professional responsibilities for the students and institution.</p>
PAPER 2	<p><b>Diane Shoaf</b>, Director of the Ecumenical Institute at St. Thomas University in Miami Gardens, FL, is a Presbyterian minister and spiritual director. As a candidate in the PhD in Practical Theology program at St. Thomas University, she is currently in the writing stage of her dissertation, a case study of theological education at the intersection of practical theology and spirituality.</p>	<p>Data generated through these two foci will be analyzed in conjunction with literature in ecumenical theology, practical theology, educational theory, and theological education.</p>
PAPER 3	<p><b>Eduardo Domingo</b> Ed.D., is an Associate professor, and current Chairperson of the Theology &amp; Religious Ed. Department, De La Salle University, Manila, Philippines. He is a member of the Peace Circle in the Philippines, the RC22, the Sociology of Religion, the International Sociological Association and of the Philippine Association for the Sociology of Religion.</p>	<p><b>Creating the 'space' for Inter-Religious Dialogue: Transforming the Classroom for the Future</b></p> <p>As different religious traditions may contribute to social discrimination, division, tensions and even violence, education challenges especially religious education leaders provide meaningful solutions to help prepare the young meet this complex, multi-cultural and global world. The classroom can be transformed as a primary venue and provide a safe space for education in inter-religious dialogue where young people can learn, help promote peace and prevent hostilities and violence resulting from religious ignorance, religious intolerance and prejudices. This paper presents the possibilities the classroom has for developing attitudes that promote respect and appreciation of differences and providing the space for the young to learn openness and acceptance of one another regardless of class, race ethnicity, gender and religion. This can be done if 'teachers' are truly empowered to become facilitators of interreligious Dialogue. Organizing and experiencing a five day seminar- workshop: "Respecting Diversities, We promote Unity: A Seminar Workshop on Education for Dialogue, Respect and Compassion" that uses Understanding by Design (UBD) as its methodology; the presentation summarizes the transformation of participant-religious educators from the different faith traditions (Protestants, Catholics, Muslim, Indigenous Group) and their responses as future Facilitators of Dialogue. Indeed, there is hope for peace.</p>

CHAIR	<p><b>George Worgul</b> is a specialist in ritual studies, liturgics and sacramental theology, he has authored two books: <i>From Magic to Metaphor: A Validation of Christian Sacraments and Issues in Academic Freedom</i>. He has published 50 articles in scientific journals and given hundreds of presentations in the United States, Europe and Africa.</p>	<p><b>FRIDAY 20.4.</b></p> <p><b>09.00-10.45</b></p> <p><b>Sala Porziuncola</b></p>	
PAPER 1	<p><b>Fatemeh Kamail-Chirani</b> is a PhD student in Political Science at Duisburg-Essen University, Germany. The topic of her PhD thesis is Intercultural Dialogue between Islam and the West. She studied Journalism (BA) and North American Studies (MA) at Tehran University, Iran. She was a journalist for Iranian newspapers and has taught social communications at the University of Science and Technology.</p>	<p><b>Ecumenism and a New Image of "Us" and the "Other(s)"</b>  The article addresses one of the possible challenges to interfaith dialogue: the reconstruction of 'Otherness' in inter-faith activities.  I think in organizing intercultural dialogues these points should be noted:  1-Interfaith dialogue activates are necessary, but by themselves insufficient to achieve peace. One reason is that non-religious people cannot take part in these discussions.  2-Dialogue is 'one' of the ways to strive for peace between different groups of people, but it is not the only way. Sometimes communication between different groups will not help to solve problems, but might even contribute to escalate hostility.  3-Inter-religious dialogue is a positive step, but it is not the first step to gain peace. Religions (Christianity, Islam or Judaism) are not the key element to ignite the fire of conflict, but they can be used to justify violent behavior.  4-Interreligious and intercultural dialogue therefore should include questions of power, of interests, and of economics. It should not be restricted to religion alone.  5-Finally interfaith activities that are concentrating on unifying followers of a certain religion in contrast to another one can have negative consequence of creating new "us" against new "others".  Ecumenical activities amongst Catholic, Protestant and Orthodox groups to form 'a single Christian Church' should be very careful not to create a new "us" against new "others".</p>	
PAPER 2	<p><b>Minlib Dallh</b> is a Dominican friar of the Southern province of the USA and a citizen of Burkina-Faso (West Africa). His field of research is the mystical dimensions of Islam and Christianity. He holds a PhD from the University of Exeter (UK) and teaches at Hartford Seminary (CT) as an adjunct professor of Islamic studies and Christian-Muslim relations</p>	<p><b>Être l'autre chez l'autre</b>  The tragedy of the monks of Tibhirine in Algeria in 1990 and the murder of the Bishop of Oran, Pierre Claverie, a few months later should not singlehandedly eclipse the possibilities of a genuine hospitality between Christians and Muslims in dar al-Islam. My paper explores the legacy of two Dominican Friars who lived their Christian discipleship in the land of Islam. Pierre Claverie and Serge de Beaurecueil (d. 2005) are examples of "<i>être l'autre chez l'autre</i>." These two lives were testimonies to these arresting lines of Louis Massignon (d. 1962), "<i>pour comprendre l'autre, il ne faut pas l'annexer mais devenir son hôte</i>"  In addition, de Beaurecueil and Claverie exemplified "<i>l'hospitalité chrétienne nourrit aux sources de l'Islam</i>." Claverie, an Algerian by covenant, in the context of a civil war, chose to stay the course and de Beaurecueil abandoned his erudite scholarship on the Pir-of Herat to open a house of hospitality for Kabul street children. Such testimonies are not occasions for canonization rhetoric but opportunities to remember lives poured out in service and hospitality to the religious other. These two Dominican lives shaped in the shadow of the minarets are beacons of hope in a world gone awry.</p>	
PAPER 3	<p><b>Richard Park</b> is pursuing a doctoral degree in theology at Oxford University. Richard completed his undergraduate degree at the University of California-Berkeley and took two masters degrees from Biola University. A former lecturer in philosophy and theology, Richard's current research interests centres on Islamic and Christian conceptions of civil society.</p>	<p><b>Islamic and Christian Conceptions of Civil Society: Civility and the Human Good</b>  A recent emergence of the notion of civil society in sociological and theological literature reflects the social reality of the need and urgency to construct some viable framework for pluralistic society within the context of liberal democracy. While some Islamic scholars question the compatibility of a religiously diverse society with traditional Islam, others such suggest that not only is an Islamic view consonant with religious pluralism but also that such a view offers theological grounds for the construction of civil society. This paper considers contemporary theories of civil society from both Muslim and Christian perspectives, concluding with two main points: (1) that models of civil society which are dominant in Western literature are conceptually compatible with Islamic ones, especially when taking into consideration the Muslim notions of <i>da'wa</i> (i.e., invitation to Islam) and <i>hikma</i> (i.e., Muslim integration with wider society); and (2) that any model of civil society in a pluralistic context will prove ultimately inadequate if based on the theoretical foundations of 'the common good' rather than on 'the human good'.</p>	
PAPER 4	<p><b>Davide Tacchini</b>, Ph.D. is Lecturer of Islamic Studies at the Milan Catholic Univ. and member of the Scientific Committee of the Int. Forum for Democracy and Religion (<a href="http://www.fidr.it">www.fidr.it</a>). In '08-'09 he has been Visiting Professor of Islamic Studies and Christian-Muslim Relations at Hartford Seminary (USA). He lectures worldwide on Christian-Muslim Relations and Contemporary Islamic Thought.</p>	<p><b>Reflections on the Hermeneutics of the Other and the Reification of Christian-Muslim Relations</b>  Migration is the human face of globalization. The importance of migration is pivotal in the three monotheistic religions. The process of migration is in all of us. Interreligious dialogue is not a dialogue among people, but among multicultural identities. We, as scholars and teachers are called to teach a Hermeneutics (Ta'wil, Abū Zayd) of the other.  Scholarship, to be really so, should impact society. To say it with the words of Wilfred Cantwell Smith, even though with a different meaning (here the verb to reify is used in a positive way. In Human-Computer Interaction -HCI- and interaction design the term is used as making something material from something abstract, which is closer to our idea).  We need a Reification of Christian-Muslim dialogue.  Each one of us has a dark side, has part of the other. Unless we come to terms with it, we shall not accept others. The images which Christian and Muslims have had of each other had remained rather static for centuries. But these images have started to change. Today the major cities of Islam in the world are Damascus, Baghdad, Cairo, Tehran, Kabul, Dakka, but also New York City, Chicago, Detroit, London, Berlin, Rome.  The globalizing message of Islam encounters, here at the beginning of the 21st century, the conditions of possibility for a complete realization of the project that was begun more than 1400 years ago.</p>	

CHAIR	<p><b>Mark Godin</b>, a minister of The Presbyterian Church in Canada, has a PhD from the University of Glasgow; he works on theology and literature, worship and interfaith issues. He has been an honorary research fellow at the Swedish Theological Institute, Jerusalem; he is a locum minister in Scotland and an honorary research associate at the University of Glasgow's Centre for Literature, Theology and the Arts.</p>	<p><b>FRIDAY 20.4.</b></p> <p><b>09.00-10.45</b></p> <p><b>S. Bonaventura Piano Terra</b></p>	
	<p><b>Pascal Bazzell</b> is Professor of Intercultural Theology at Koinonia Theological Seminary, Philippines. He holds a M.A. in Mission and Master of Divinity and is a Ph.D. candidate at Fuller Theological Seminary. From Switzerland, he has been a missionary in the Philippines since 1998. Serving under OMF with his wife and two children, they minister to various street-level communities in Davao City.</p>	<p><b>An Inter-Faith Filipino Homeless Community's Encounter with the Syrophenician Woman: A Contextual and Interdisciplinary Reading of Mk 7: 24-30</b></p> <p>This essay explores Mk 7: 24-30 through the exegetical work of a Filipino multi-ethnic, multilingual and multi-religious ecclesial homeless community. The paper reviews various approaches and possible interpretations of Mk. 7: 24-30 (i.e., traditional, cross-cultural, sacramental, feminist, post-colonial, inter-faith and missiological interpretation). Reading and examining this story from a multidimensional perspective and a multi-axial frame of reference, in interaction with the homeless' interpretative aim that gives emphasis to their social location and their unique perspective, exhibits the richness of this pericope. Bringing these Filipino peripheral voices into discourse with contemporary scholarly exegetical studies provides gleanings to the enterprise of our ecclesial and ecumenical dialogues. The Syrophenician woman and Jesus crossing a variety of boundaries - geographical, ethnic, gender, theological, religious, cultural values - that provide hints for those in the margins to cross their own boundaries of exclusions and for the emancipation of the marginalized people. The interactional relationship between Jesus and the woman, and the context of this dialogue provides several insightful implications that are relevant to our inter-faith dialogue, ecclesial community and theology, particularly missiology.</p>	
	<p><b>Norani Abu Bakar</b> is a fellow at Yale and the Asia Director of PFMR. She holds M.A.R, MBA in Asian Studies and BSc. in Chemical Engineering and was a Senior Engineer at Siemens, Germany. She live in Shanghai for 11 years and founded Home Sweet Home, an intervention program for the marginalized there. A Malaysian, Norani has lived in Canada, Germany, Thailand, China, the USA and Singapore.</p>	<p><b>Inter-Faith Leaders Training in Southeast Asia</b></p> <p>This faith leaders training program, "The Summer Institute" develops and trains emerging leaders in fostering peaceful coexistence within diverse communities. The vision of the program is to build a flourishing community through the synergic collaboration of faith-related leaders. Selected participants will be faith related leaders who not only possess strong leadership skills but are also strongly motivated in impacting the community locally especially the faith-related grassroots efforts. This program is a collaboration of Pathways for Mutual Respect and Yale Center for Faith and Culture. In Asia, it will be organized via collaboration with institutions of higher learning in Asia and through partnership with like-minded organizations. The training which is conducted annually takes place through a combination of classroom seminars, small group discourse and conversation, observing rituals corporately and individually, scriptural reading, field work, and alumni-participant mentorship. The praxis is a transformational model which promotes mutual support on one another co-existence, with an emphasis on cognitive and affective discourse, and hands-on-experience.</p>	
	<p><b>Hyuk Seonwoo</b> is an ordained elder in the United Methodist Church, serving as pastor of Zion Korean United Methodist Church in Warwick, Rhode Island. He earned Ph.D. in Liturgical Studies from Drew University in 2009. He has practiced Tai Chi under Mr. John Conroy, one of the Yang Style Tai Chi lineage holders.</p>	<p><b>Finding the Rhythm of 'Loosen-Empty-Push' in Liturgy in Pursuit of Christian Unity</b></p> <p>The cyclic yin-yang movement of 'loosen-empty-push' in Tai Chi Chuan, an internal Chinese martial art, provides one of the most effective approaches to the contemporary ecumenical movement. When the yin-yang movement of 'loosen-empty-push' is applied to ecumenical interactions, Christians are invited to recognize the limits and even dangers of emphasizing the theological/liturgical/ecclesiological fragments as universal sources of Christian unity, which often become barriers of eating together at Christ's table. Instead, the yin-yang movement persuades us to be rooted in the Christian origin of Jesus movement that challenges us to embody the reign of God both in worship and in daily lives, while recognizing the extent of diverse practices and thoughts among Christian traditions. In this paper, I will especially attempt to apply the yin-yang movement of 'loosen-empty-push' to the role of worship in the quest for Christian unity, in which recognition of the pluralistic nature of ordo (loosen), prayerful listening (empty), and inculturation (push) characterize the same rhythm. In this way, we may learn that God's Spirit, who works in diverse cultures and traditions and continues to recreate the people of God, becomes what is essential in our search for mutual understanding, recognition and enrichment in the perspectives of inclusive and holistic "both/and," instead of exclusive "either/or."</p>	
	<p><b>Kanan Kitani</b> is PhD student of the School of Theology at the Doshisha University in Japan, and Research Fellow of the Japan Society for the Promotion of Science (JSPS). Her field of research is practical theology, specializing in missiology. She also serves as a junior pastor in a church that belongs to UCC in Japan, she values the importance of inter-denominational dialogue.</p>	<p><b>Brazilian Migrants in Japan: Welcoming New Christian Members to Society and its Potential Impact on the Japanese Church</b></p> <p>History has proven that Christianity does not take root in Japan. Since its first introduction by St. Francis Xavier in 1549, Christianity remains a minority religion to the present day. Despite the efforts made by the countless missionaries, today's Christian population is still under 1% (approximately 1.1 million) of the population. In recent years, by contrast, there has been an increase of a new type of Christian: Brazilian immigrants. Their migration to Japan began about two decades ago, and today there are 312,582 Brazilians living in Japan, comprising the third largest ethnic group after the Chinese (655,377) and the Koreans (589,239). It is natural to assume that the majority of Brazilian immigrants are Christians as they are coming from a country where 90% of the population is Christian that exercises an influence on both Japanese society and Japanese churches. Especially for the churches in Japan, the influx of Brazilian immigrants literally means welcoming new members to churches. Needless to say, this new phenomenon is significant enough to be studied. Therefore, this presentation focuses on the Christian churches at which Brazilian migrants gather, and also sheds some light on three aspects of their existence: 1) why Brazilian Christians are relatively invisible to Japanese society as a whole, 2) the function and role of Brazilian churches, 3) and the possible influences they have on Japanese society in the religious sphere.</p>	
PAPER 4			

CHAIR	<p><b>Eva Guldanova</b> is a PhD student at LSTC in NT and Patristics with ecumenical emphasis. Eva has MSc and MDiv from Comenius University Bratislava. She also studied at Ecumenical Institute of Bossey and Melancton Center in Rome. She was an intern at the ecumenical department of ELCA, worked at the Ecumenical Council of Churches and General Bishop's Office of the Evangelical Church of Augsburg Confession in Slovakia.</p>	<p><b>FRIDAY 20.4.</b></p> <p><b>09.00-10.45</b></p> <p><u>Capella 2 Piano</u></p>	
PAPER 1	<p><b>Anne M. Hillman</b> is a ThD candidate at Boston University's School of Theology studying the effects of interreligious dialogue on Christian theology, particularly on the area of soteriology. A Deaconess candidate in the United Methodist Church, Hillman understands her call to be one of embodying Jesus' teachings of justice while facilitating relationships of respect across religious traditions.</p>	<p><b>Just Dialogue: Embodying a Feminist Ethic of Dialogue</b></p> <p>In order to address issues of gender inequality in interreligious and other dialogue contexts in which the male perspective is viewed, implicitly but effectively, as normative, the development of Just Dialogue is proposed. This method of dialogue includes redefining the concept of expert, lifting up the importance of diverse means of communication, and a recognition of identity as formed in community. It does not shy away from addressing topics of race, economic status, gender, sexuality, education, and geographical location in the context of religious diversity. Just Dialogue has been developed by the presenters in response to the overwhelming male dominance of interreligious dialogue. The values of Just Dialogue are formed in conversation with other methodologies of dialogue, but gives primacy to the hermeneutical lens of gender. Drawing on the feminist critiques of kyriarchal structures and the undervaluing of the lives and experiences of women, Just Dialogue will be a step toward embodying a transformed society in which the full humanity of all participants is valued and affirmed. Rather than concentrating on the current ill practices of interreligious dialogue, the paper will focus on the promises of Just Dialogue. Five core elements [speaker(s), content, individual identity, true speech, and intentional listening] are identified and examined for their transformative potential. Concrete embodiment of each practice will be explored to evaluate their practical application.</p>	
PAPER 2	<p><b>Karri L. Whipple</b> is a PhD candidate at Union Theological Seminary in the City of New York studying scripturally based methodologies of interreligious dialogue among the Abrahamic traditions. Whipple is committed to addressing domestic violence within faith communities and is pursuing ordination in the Evangelical Lutheran Church in America.</p>		
PAPER 3	<p><b>Donna Marshall</b> received her Master's and Doctoral degrees in Sociocultural Psychology from the University of Colorado, focusing on poverty issues and disability concerns. She is a member of the San Diego Catholic Worker. She serves on the Boards of the Mercy Medical Foundation and the St. Madeleine Sophie Center for Adults with Developmental Disabilities.</p>	<p><b>Clare and Francis of Assisi: the historical sociocultural context of their extraordinary relationship and revolutionary life choices</b></p> <p>Human lives are embedded in societal, cultural, and historical contexts. These contexts determine what is normative and acceptable behavior. Clare and Francis navigated through the society and culture of medieval Assisi, often boldly defying its norms and mores with their radical choices. A brief look at the sociocultural backdrop underscores how remarkable their friendship and life choices were. The qualities they exhibited, the spiritual renaissance they evoked, and their passionate quest for God makes them ideal models for us as we embrace ecumenical dialogue and forge pathways toward communion.</p>	
PAPER 4	<p><b>Liz Carmichael</b> is a researcher and former Tutor at Oxford University. She was a medical doctor in Soweto, South Africa 1975 - 1981, studied Theology, worked in spirituality and was ordained priest in Johannesburg. She served on Peace Committees and now convenes OxPeace, a multidisciplinary group promoting peace studies at Oxford. Book: 'Friendship: Interpreting Christian Love' (Continuum: 2004)</p>	<p><b>Friendship and Dialogue</b></p> <p>The formation of friendships across barriers has characterized both inter-church ecumenical dialogue (not least in the early part of the C20th) and inter-faith dialogue. Models of Christian love that understand agape as having the nature of friendship-love can particularly encourage and support dialogue. The paper will briefly explore some characteristics of friendship-love in Christian tradition, ancient and modern. It will then briefly present the method of inter-faith sharing practised at the biennial Three Faiths Summer School at Ammerdown, England, where the speaker has experience of serving as Christian leader, as a practical example of inter-faith friendship-building. Each year, a single theme such as 'Festivals' or 'Pilgrimage' is chosen for exploration during the School, which is open to all and lasts for one week. Presentations on the theme are made on successive days by Jewish, Christian, and Muslim speakers, speaking from their own tradition. There is worship in the three traditions, with explanations and open to all. The participants go out on visits to religious centres in the area. There is no syncretism but real sharing and learning, in an atmosphere of mutual interest, integrity and respect.</p>	



CHAIR	<p><b>Julie Clague</b> lectures in Christian theology at Glasgow University. Julie is a member of the HIV Advisory Group of development agency CAFOD, and co-founder of the HIV and AIDS Research Collaborative (<a href="http://www.harc-network.org">www.harc-network.org</a>). With UNAIDS and the Ecumenical Advocacy Alliance she is examining the faith communities' ambivalence towards the dominant rights-based language of the global response to HIV.</p>	<p><b>FRIDAY 20.4.</b></p> <p>09.00-10.30</p> <p><u>Capella San Francesco 3 Piano</u></p>	
PAPER 1	<p><b>Tina Beattie</b></p>	<p><b>"We don't come with the bread already made": holding the theological conversation for social justice in CAFOD.</b></p> <p>CAFOD is the official Catholic aid agency for England and Wales and part of the Caritas Internationalis confederation. Our vision is a world transformed to reflect the Kingdom of God.</p> <p>Our presentation will examine the provisional nature and dialogical methodology of the theological conversation in CAFOD, with a specific focus upon who the companions are on our journey and how this rich and joyful, but challenging dialogue is 'held' and sustained.</p> <p>Having explored the impact and transformation that engagement in such a dialogue brings about, we shall reflect more deeply upon the perspectives of friendship, accompaniment, and companionship that are constitutive of such a journey.</p>	
PAPER 2	<p><b>Linda Jones</b> is Head of Spirituality for the UK Catholic development agency, CAFOD</p>		
PAPER 3	<p><b>Liam Hayes</b> is the Theology Programme Adviser for CAFOD and facilitates CAFOD's Theological Reference Group which engages theologians from the UK and the global South in dialogue to inform and shape CAFOD's work. He also leads on the development of grassroots volunteers in the UK. He is due to begin his doctoral studies in ecclesiological ethics later this year.</p>		
PAPER 4	<p><b>Ann Marie Mealey</b> is Senior Lecturer in Moral Theology at Leeds Trinity University College, UK. She is a member of the CAFOD Theological Reference Group, and the current secretary of the Association of Teachers of Moral Theology.</p>		
PAPER 5	<p><b>Jim Simmons</b> has been working with CAFOD for the last 18 years. His main work has been the technical support of HIV and AIDS programmes particularly in Africa and more recently in South Sudan. His input to these CAFOD programmes has been the training of local staff in the provision of pre and post HIV test counselling. He is a registered psychologist and therapist.</p>		

CHAIR	<p><b>Miriam Haar</b> is a PhD student at the Irish School of Ecumenics, Trinity College Dublin. She studied Theology in Germany, Switzerland and Lebanon. She received a graduate degree in Protestant Theology from the University of Tübingen and a Master of Philosophy degree in Ecumenics from Trinity College Dublin. In 2010/11 she was a PhD research scholar at Yale Divinity School.</p>	<p><b>FRIDAY 20.4.</b></p> <p><b>11:15-12:45</b></p> <p><u>Sapienza Piano Terra</u></p>	
PAPER 1	<p><b>Norman A. Hjelm</b> has served on the executive staff of the Lutheran World Federation in Geneva, and as Director of the Commission on Faith and Order of the National Council of Churches in the U.S.A. For many years he was Director and Senior Editor of Fortress Press when it was located in Philadelphia, Pennsylvania and he is presently a consultant to the President of the William B. Eerdmans Publishing Co.</p>	<p><b>Christian World Community and the Cold War: A Global and Ecumenical Study</b></p> <p>The role of churches and international confessional and ecumenical organizations in the cold war (1945-1989) is an "unwritten chapter" in that period of twentieth-century history. A new global and ecumenical study is being undertaken to survey the history of that role, to analyze its significance, and estimate its importance for the future of ecclesial and ecumenical bodies. This paper will outline the contours of that study and assess its global and ecumenical importance.</p>	
PAPER 2	<p><b>Stephanie Dietrich</b> teaches Systematic Theology and Christian Social Science/Diakonia in Oslo, Norway. She is Vice President of the Community of Protestant Churches in Europe, and been involved in ecumenical dialogues on a national and international level, such as the International Lutheran Orthodox Commission. Publications on ecumenical and ecclesiological research.</p>	<p><b>The Leuenberg Process: How Diversity can be a Path Towards Unity</b></p> <p>The paper gives an account of the historic and theological background for the Leuenberg Agreement (1973), building the basis for the communion between the churches belonging to the Community of Protestant Churches in Europe/Leuenberg church fellowship (CPCE). Based on the profound agreement that the former church dividing issues no longer appeal to the dogmatic understanding of the churches today, the churches shaped by the Reformation era offer each other alter- and pulpitfellowship today and are, according to the Leuenberg Agreement, committed to common witness and service. The basic agreement on Word and Sacrament allows a large degree of freedom concerning the ways the churches organize themselves. The paper discusses the model of unity in reconciled diversity, thus reflecting critically on the understanding of unity and diversity in this context and also the question of the limits of diversity. The author underlines that unity between churches is not a mere theoretical idea based on a basic agreement on dogmatic core issues, but also includes the visible unity between churches, though broadening the understanding of visible unity by putting the emphasis on the worshipping congregation as the main sign of visibility of being in communion.</p>	
PAPER 3	<p><b>Michael Kinnamon</b> (PhD, University of Chicago) has been a seminary professor and dean, an executive secretary of the WCC's Faith and Order Commission, and, for the past four years, General Secretary of the National Council of Churches in the USA. He has written and spoken extensively about the ecumenical movement, and especially about conciliar ecumenism.</p>	<p><b>The Future of Conciliar Ecumenism</b></p> <p>It is no secret that councils of churches, long regarded as primary instruments of the ecumenical movement, are facing great difficulties around the world. This paper--drawing on the author's extensive experience with local, national, regional, and world councils--examines the challenges facing conciliar ecumenism and recommends steps for the revitalization of councils of churches.</p>	
PAPER 4	<p><b>William Henn</b>, OFM Cap., professor of ecclesiology at the Gregorian University, in Rome, has participated in his church's bilateral dialogues with Pentecostals, the World Communion of Reformed Churches and the Baptist World Alliance and is a member of the Standing Commission of Faith and Order and consultant to the Pontifical Council for Promoting Christian Unity.</p>	<p><b>Is a Common Vision of the Church Possible?</b></p> <p>The Faith and Order Commission hopes that its new statement about the Church will be received by the next general assembly of the World Council of Churches, to be held in Busan, South Korea, in 2013. Henn's presentation applies two substantial ecumenical achievements – that on the complementarity of Scripture and Tradition by Faith and Order in 1963 and that of the joint declaration between the Lutheran World Federation and the Roman Catholic Church on Justification by Faith in 1999 – to ecclesiological differences, arguing that the new Faith and Order statement about the Church opens the door to progress towards full agreement about the Church. The two most difficult ecumenical tensions in ecclesiology concern the instrumentality of the Church as both holy and comprised of sinful human beings and the apostolicity of the Church as rooted in a ministry that includes bishops, presbyters and deacons. These tensions can be re-thought in light of the fore-mentioned achievements. While tensions may always remain regarding these issues, consensus about them is possible. The new Faith and Order statement is not the final word, but it opens the path to full communion, if the churches are courageous enough to walk where that path leads.</p>	

CHAIR	<p><b>Bahar Davary</b> is associate professor of Theology and Religious Studies at the University of San Diego, California. She teaches courses, including: World Religions, Islam, Muslim Women in Literature, and Ecology and the Sacred. Her scholarly research focuses on the interpretation of the classical Islamic canon. She is the author of <i>Women and the Qur'an: A Study in Islamic Hermeneutics</i> (2009).</p>	<p><b>FRIDAY 20.4.</b></p> <p><b>11:15-12:45</b></p> <p><b>Auditorium</b></p>
PAPER 1	<p><b>Patricia Madigan</b> is Chair of the Broken Bay Catholic Diocesan Commission for Interfaith Relations in Sydney, and Director of CIMER (<a href="http://www.cimer.org.au">www.cimer.org.au</a>). She is involved in many interfaith initiatives in Australia. She was awarded her Ph.D. in the Department of Arabic and Islamic Studies at the University of Sydney where she is currently an Honorary Associate.</p>	<p><b>Ethics in a Multifaith Society: Christians and Muslims in Dialogue.</b></p> <p>The babble of competing voices in modern secular societies, both within and between religious traditions, means that often governments and legislators look outside the faith communities for guidance. The time has come for Christians and Muslims to co-operate in promoting human dignity and peace. Christians and Muslims can find many resources within their respective traditions on which to base ethical enquiry. Points of intersection between the ethical teachings of each religion include (a) the "ethical impulse" found in both the Gospel and the Qur'an, (b) the exemplars of each religion, Jesus and Muhammad, (c) the connections made between spirituality and ethics, and (d) the narrative theology of each religion. However, I will argue that a most promising and perhaps most urgent area for ethical co-operation may be found in the historical development of a philosophical-theological tradition of rationalism in each religion and, in particular, the way this may be brought to impact positively on the realization of women's human rights. For this to occur it will be necessary for both traditions to critique their historical use of Aristotelian, and in the case of Catholic Christians, Thomistic, concepts which lock women into an old biologicistic, procreative and hierarchical model of sexuality, and to embrace other more culturally appropriate Aristotelian paradigms such as that of human "flourishing."</p>
PAPER 2	<p><b>Duleep de Chickera</b> is the former Anglican Bishop of Colombo, Sri Lanka. He is a founder member of the Congress of Religions, Sri Lanka; and a member of the Friday Forum Civil society Advocacy group in Sri Lanka. He serves on the Churches Commission on International Affairs (CCIA) of the WCC and is the Moderator of its Working Group on Inter-religious dialogue and co-operation. Paper Title:</p>	<p><b>Peace Building and Reconciliation among the people of Sri Lanka</b></p> <p>Historically the people of Sri Lanka share in a common painful memory of colonialism by certain Western powers since the sixteenth CE. The Portuguese, Dutch and British successively occupied the Country over a collective period of approximately four hundred and fifty years. This memory lurks in the national sub-conscious psyche and can easily be provoked. The Sri Lankan conflict cannot be understood without an understanding of regional and global geo-politics. The nature of international relations is such today, that like in most other nations, its internal affairs are intrinsically connected with its external affairs. This paper discusses causes for national conflict, some current developments and prospects of future peace and reconciliation.</p>
PAPER 3	<p><b>Susie Paulik Babka</b> received the PhD in Systematic Theology from the University of Notre Dame. Research interests include trinitarian theology, theological aesthetics and inter-religious dialogue. Currently writing <i>Suffering, Kenosis, Presence: Exploring the Incarnation through Visual Art</i>. She is an Asst. Professor in the department of Theology and Religious Studies at the University of San Diego.</p>	<p><b>Emptiness and Otherness: Negative Theology and the Language of Compassion</b></p> <p>This paper asserts that the discipline of silence before the being (and non-being) of God cannot be practiced in the terms set by Western Christian theology, but in the encounter with non-Christian traditions; in this case, Judaism, as represented by Levinas, and Zen Buddhism, as represented by Keiji Nishitani and Masao Abe of the Kyoto School, who taught that the sign of authentic dialogue is the mutual transformation of traditions. To this end, I explore the affinities of sunyata, kenosis and tsimtsum as ways to understand the Other as the matrix of one's own existence.</p>
PAPER 4	<p><b>Kondothra M. George</b> Professor of Systematic and Patristic Theology at Federated Faculty for Research in Religion and Culture and at Orthodox Theological Seminary, Kottayam, Kerala, India. Chairperson, Doctoral Research Committee of Serampore University, Calcutta. Member, Central Committee, World Council of Churches, Geneva. Member, Ecclesiological Investigations Group. Studied Theology in India, Louvain and Paris.</p>	<p><b>Inventing a New Time and Space for our Common Dwelling</b></p> <p>The old word <i>Oikoumene</i> or 'the whole inhabited world' is rapidly losing its rich meaning in our world today because the world is no longer <i>whole</i> but fatally fragmented, and is really becoming <i>uninhabitable</i>.</p> <ul style="list-style-type: none"> <li>·For the last 500 years or so, Time and Space, the fundamental categories of our existence, have been defined in terms of West European Civilization and its brilliant accomplishments. Space was simply the geo-political extension of the dominant colonial powers. Time was measured by arbitrary notions like GMT. The Judeo-Christian linear understanding of time as <i>progress</i> dominates our political and economic world designs.</li> <li>·A liberation of Time and Space from its political and cultural baggage is essential for a new configuration for <i>Ecclesia</i> and for the world at large.</li> <li>·For a sustainable or inhabitable earth we need to search for an ecclesiology of the Common Good, Sharing of resources, a life of simplicity, respect for all life, and commitment to the other as exemplified in the great movements started by saints like Francis of Assisi and Mahatma Gandhi.</li> </ul>

CHAIR	<p><b>Stephanie Y. Mitchem</b>, Professor and Chair of the Department of Religious Studies, University of South Carolina, She holds a joint appointment with the Women's and Gender Studies Program. Mitchem holds a Ph.D. from Northwestern University (1998) and focuses her research on exploring the rich religious contexts and meanings of African American women and men.</p>	<p><b>FRIDAY 20.4.</b></p> <p><b>11:15-12:45</b></p> <p><u>Sala Porziuncola</u></p>	
PAPER 1	<p><b>Mary Doak</b> is an associate professor at the University of San Diego. She received her Ph.D. from The University of Chicago, and her main areas of research include political theology, theological method, eschatology, and ecclesiology. She has published a book and several articles on aspects of public theology, and is currently writing a book on the global mission of the church in the 21st century.</p>	<p><b>Practical Ecumenism and Human Survival in the 21st Century</b></p> <p>While ecumenical efforts to overcome theological differences seem to be losing energy and making little headway, we are confronting problems that require human cooperation on a massive scale. A dignified human life for the majority of humanity is now threatened by a global capitalist economy inclined to exacerbate inequality, by global climate change undermining habitats around the world, and by social tensions resulting from worldwide migration and conflicts over dwindling resources. These are issues that Christians cannot ignore if they are to fulfill their mission (as described at Vatican II and by the Faith and Order Commission of the World Council of Churches) to be a sign and instrument of unity among humanity in these times.</p> <p>This paper will argue that these global problems compel a renewed and practical approach to ecumenism. We are faced with a situation in which ecumenism is no longer a luxury: Christianity cannot be faithfully lived other than through sustained commitment to seeking ecumenical, interfaith, and international cooperation on solutions to these grave challenges to human survival and flourishing. This paper will also explore ways in which Christian communities might nurture this practical ecumenism on the basis of their distinct resources, so that we can overcome the false (and dangerous!) dichotomy between valuing particularity and seeking greater unity.</p>	
PAPER 2	<p><b>David Tombs</b> works in Belfast as Assistant Professor of Conflict Resolution and Reconciliation for the Irish School of Ecumenics, Trinity College Dublin.</p>	<p><b>Conflict Transformation, Ecumenical Imagination and Christian Hope</b></p> <p>This paper addresses the work of the US Mennonite peace scholar and activist John Paul Lederach in the fields of peacebuilding and conflict transformation. Lederach's emphasis on the moral imagination in the creative transformation of relationships provides helpful insights that might shape creative approaches to ecumenical dialogue in the twenty-first century. Unlike many other scholars in the area of peacebuilding Lederach gives special attention to faith-based initiatives and highlights the importance of attitudinal change. The paper argues that a Christian sense of 'realistic hope' drawing on community work in Northern Ireland and Reinhold Niebuhr's Christian Realism might contribute a further layer to Lederach's valuable work.</p>	
PAPER 3	<p><b>Fulata Lusungu Moyo</b> is the programme executive for women in church and society at World Council of Churches and current general coordinator of the Circle of Concerned African Women Theologians. She holds a PhD in the area of gender and sexual ethics (UKZN, Yale), certificate in Ecumenism (Bossey Institute) and Conflict Resolution (Cape Town) as an Anne Duncain Gray visiting scholar (2007) at Emmanuel College of Toronto University, she did multi-cultural training.</p>	<p><b>Making Difficult Dialogue Possible -The Circle of Concerned African Women Theologians</b></p> <p>Founded in 1989 to research on religion, culture and health, the Circle of Concerned African Women Theologians have carried out research and writing exploring whether faith communities have been safe enough spaces for women and girls to live in justice, dignity so as to reach their highest potential as equal members of their communities. This short presentation will use feminist ethical analysis to share some of the marks that characterise safe spaces that the Circle has identified.</p>	
PAPER 4	<p><b>Brian Terry</b></p>	<p><b>From the Possibility to the Necessity of Dialogue</b></p>	

CHAIR	<p><b>Fulata Lusungu Moyo</b> is the programme executive for women in church and society at World Council of Churches and current general coordinator of the Circle of Concerned African Women Theologians. She holds a PhD in the area of gender and sexual ethics (UKZN, Yale), certificate in Ecumenism (Bossey Institute) and Conflict Resolution (Cape Town) as an Anne Duncain Gray visiting scholar (2007) at Emmanuel College of Toronto University, she did multi-</p>	<p><b>FRIDAY 20.4.</b></p> <p>14:15-16:00</p> <p>Auditorium</p>	
PAPER 1	<p><b>Mary McClintock Fulkerson</b> is ordained in the Presbyterian Church USA, Mary McClintock Fulkerson is Prof. of Theology at Duke University Divinity School. Her books: Changing the Subject: Women's Discourses and Feminist Theology, on non-feminist church women; Places of Redemption: Theology for a Worldly Church, on an interracial church; The Oxford Handbook of Feminist Theology, co-edited with S. Briggs on globalization.</p>	<p><b>Difficult Dialogue and Wisdoms About Difference: Doing as a Way of Knowing</b></p> <p>The paper will discuss key elements in the work of difficult dialogue by drawing upon the important work of feminist ethicist Sharon Welch on constructive approaches to conflict, and the speakers experiences in grass-roots organizing in the U.S. and the recovery of social memory.</p>	
PAPER 2	<p><b>Bernd-Jochen Hilberath</b> is Professor of Dogmatic Theology &amp; the History of Dogma as well as Director of the Institute for Ecumenical &amp; Inter-religious Research at the Catholic Faculty of the University of Tübingen. He has been actively involved in the development of ecumenical thought in Germany for some time, making a particularly significant contribution through his work on the method of Communicative Theology.</p>	<p><b>Communicative Theology: a New Way of Engagement</b></p> <p>While the institutionalized ecumenism is stagnating, the ecumenical movement at the level of communities is moving forward. The hard work done in the field of theology is - especially in the Roman Catholic Church - insufficiently or hardly at all received. The experiences of the people from parishes and communities play for theological discussions and official church pronouncements very small a role. Because of this it is necessary to develop a certain "trialogue" between communities, magistrate and theology in order to be able to communicate the faith both in churches and in ecumenical dialogue. The Communicative theology has over two decades of experience in this field. It takes everyone involved in religious dialogue serious, in order to answer the question how gospel might be presented to modern world. Faith, doctrine and theology are not reinvented anew - they are merely given a new life.</p>	
PAPER 3	<p><b>William G. Rusch</b> is a Lutheran pastor. He has taught and written on ecumenical and patristic subjects. He has also been involved in the work of Faith and Order, several dialogues, and the Lutheran World Federation and World Council of Churches.</p>	<p><b>Receiving Ecumenical Thinking Outside the Box</b></p> <p>Presentation reflects on where we are ecumenically, what steps need to be taken, especially in the area of ecumenical reception.</p>	

CHAIR	<p><b>Peter De Mey</b> teaches ecclesiology and ecumenism at the Catholic University of Leuven. He is co-chairing the new AAR Vatican II Studies group after serving on the board of EI for five years. He is past president of Societas Oecumenica, president of the Commission for Ecumenism of the Catholic Church in Belgium and since 2010 a member of the international Catholic-Reformed theological dialogue.</p>	<p><b>FRIDAY 20.4.</b></p> <p>17:30-17:50</p>	
PAPER 1	<p><b>Roger Haight, S.J.</b> is Scholar in Residence at Union Theological Seminary in New York. He received the doctorate in theology from the University of Chicago's Divinity School in 1973 with a thesis on French Modernism. Subsequently he taught in graduate schools of theology in Manila, Chicago, Toronto, Boston, and New York. His theological work has focused on fundamental issues in faith and revelation, method in theology, grace, christology, ecclesiology, trinity, and spirituality. His latest book, <b>CHRISTIAN SPIRITUALITY FOR SEEKERS</b>, will appear in the fall.</p>	<p><b>Where We Dwell In Common: Ecclesial Spirituality As A Basis For Living With Other Religions</b></p> <p>Responding to a situation of religious pluralism, this paper explains a Christian mission spirituality that seeks reconciliation. It finds four principles that reflect religious belonging in a single interdependent world that is religiously pluralistic. It then draws out five axioms for an ecclesial mission spirituality that aims at religious and social reconciliation.</p>	