

# Translation. Transgression. Transformation.

English

17th International Conference  
of the European Society of Women in Theological Research  
August, 23th - 26th, 2017, Kardinal-König Haus, Vienna





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## Important addresses

### E-mail

agnethe.siquans@univie.ac.at

franziska.tertsch@univie.ac.at

### Conference location

Kardinal König Haus, Kardinal-König-Platz 3, 1130 Wien

### Internet access

Network: KKH WLAN

Code: KKH\_WLAN#2014

### Accomodations

Kardinal-König-Haus

Don Bosco-Haus, St.-Veit-Gasse 25, 1130 Wien (01 87839)

Hotel Ekazent, Hietzinger Hauptstraße 22, 1130 Wien (01 8777401)

# Conference Team

Agnethe Siquans, Universität Wien, Vizepräsidentin der ESWTR

Elisabeth Birnbaum, Katholische Privat-Universität Linz

Anneliese Felber, Universität Graz

Irmtraud Fischer, Universität Graz

Susanne Gillmayr-Bucher, Katholische Privat-Universität Linz

Marianne Grohmann, Universität Wien

Gertraud Ladner, Universität Innsbruck

Andrea Lehner-Hartmann, Universität Wien

Michaela Neulinger, MA, Universität Innsbruck

Karoline Rumpler, Universität Wien

Annette Schellenberg, Universität Wien

Andrea Taschl-Erber, Universität Graz

Kristin de Troyer, Universität Salzburg, Präsidentin der ESWTR

Angelika Walser, Universität Salzburg

Elisabeth Zissler, Universität Wien

## Administration:

Katharina Rötzer, Institut für Bibelwissenschaft, Universität Wien

Christina Wachelhofer, Institut für Praktische Theologie, Universität  
Wien

Franziska Tertsch, Universität Wien

# Welcome!

May I cordially welcome you here in Vienna on the 17th International Conference of ESWTR on behalf of the entire preparation team. I am glad that so many women from many different European countries and even from further away have come here for this event.

The topic of the conference “Translation – Transgression – Transformation“ addresses crossing boundaries in a variety of fields that influence and shape our lives, our world, our religions and our religiousness. Crossing these boundaries means challenges to our perception of ourselves and for different groups in our societies and their interrelation. Dialogue between religions and confessions is an immediate imperative and a task, especially for theology and religious studies.

In this conference we also wish to take some steps on this route. The bridge across the river Danube shown on the front page is intended to emphasize this concern to realize borders, to transgress them where necessary and helpful and to overcome obstacles. Vienna is a city in the center of Europe, a city where always different groups of people, different cultures and religions have met. It is a city where also today people of diverse religious groups are living and meeting, a town where interreligious and interconfessional dialogue can look back on a long and varied history always linked to political development too.

I hope we will experience many fruitful insights for theological reflection and interesting encounters which show the necessary boundaries and challenge us to cross them.

Agnethe Siquans  
For the Conference Team

Dear participants,

First of all, welcome to beautiful Austria, glorious Vienna and to our conference, the conference, which, thanks to the work of all of us, is the highlight of our society. The program is full of challenging papers, creative discussions, exciting fun and peaceful relaxing moments. Fitting with the title of the conference (“Translation — Transgression — Transformation”), we transformed the “normal” sequence of events—instead of walking from biblical studies towards practical theology and religious studies, we start with religious studies and focus on interreligious and interconfessional “crossing of borders”. This change reflects the changes in not only our society, but also in (the religious context of) Europe. In this changing Europe, our Society wants to be there for the next generation of scholars. Europe can only be a good Europe when we, members of ESWTR, coach it and treasure it! I truly hope that the academically elder members will continue to act as role models to our younger colleagues. Our Society needs to offer safe ground for discussion, possibilities to publish in academic (high)-ranking journals and series, work hard on our networks and improve them, and finally, contribute to the creation of more and better academical possibilities and working conditions. In this time of change and transformation, we need to stand together, stop sweating the small stuff, work hard, never give up and laugh a lot!

Enjoy the conference!

Kristin

(Kristin de Troyer, president of the ESWTR)

We would like to thank the following bodies for financial support of the conference:

University of Vienna, especially the faculties for Catholic Theology and Protestant Theology

Renovabis

Graz University

Archdiocese of Vienna

Protestant Church of Austria

Österreichische Hochschüler\_innenschaft Universität Wien

Klosterneuburg Abbey

Diocese of Graz

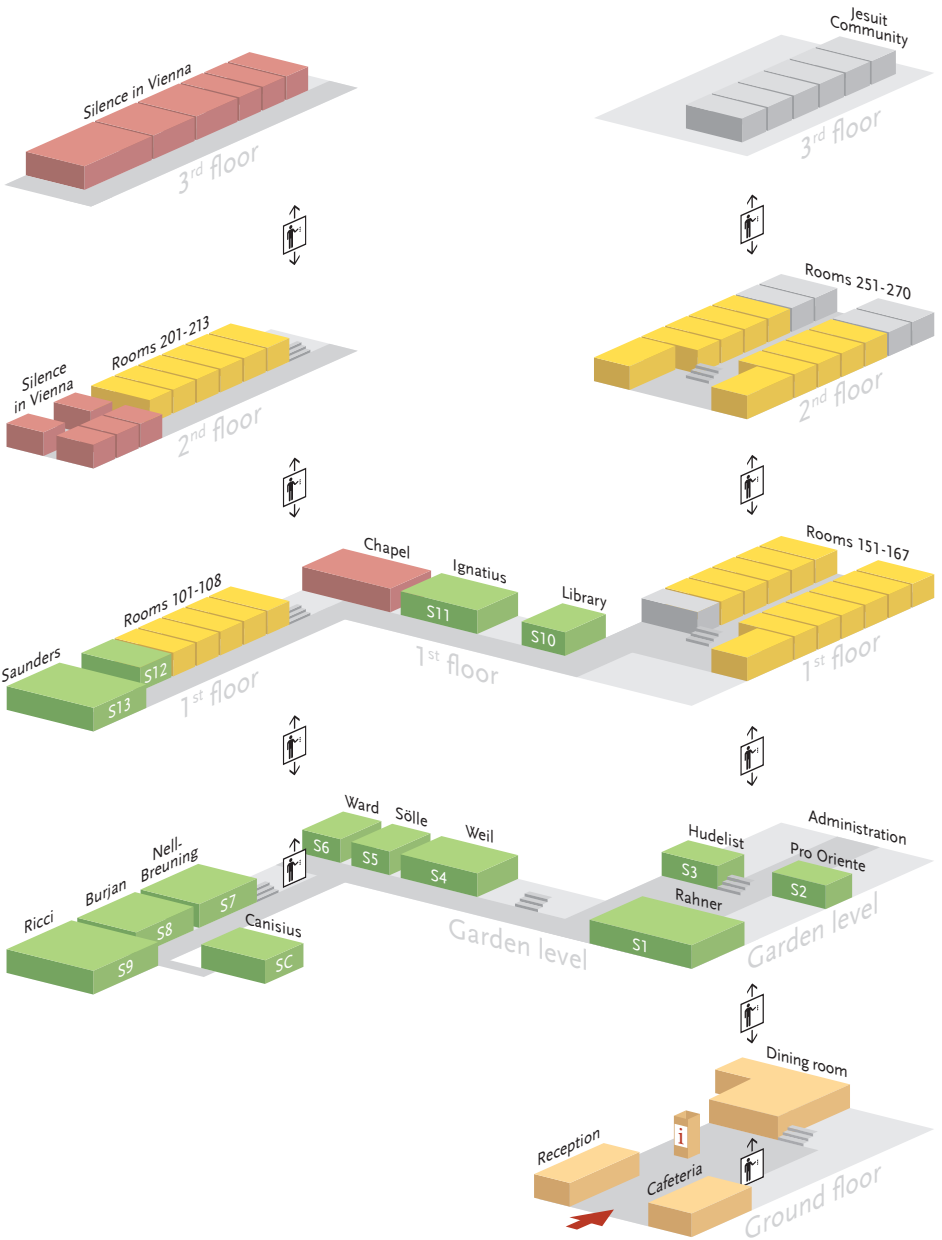
Schlägl Abbey

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# Kardinal König Haus





# Program

## Wednesday, 23 August, 2017

16:00           Arrival  
17:00           Meeting of the contact-women (Room: Weil)  
18:00           Dinner

**19:00           Greetings**  
**Opening Lecture** (Room: Rahner)  
REGINA POLAK  
Das utopische Potential von Migration: Grenzerfahrungen,  
Träume und Sehnsüchte von Migrantinnen

## Thursday, 24 August, 2017: Interreligious and Interconfessional “Crossing of Borders”

8:30           Ritual (Room: Ignatius)

09:00-11:00   **Main Lectures** (Room: Rahner)  
JUDITH GRUBER:  
Can Women in Interreligious Dialogue Speak? On the (Im)Possibility of Authentic Representation – Artistic Reflections and Theological Implications  
CATHERINE CORNILLE:  
Women and the Conditions for Interreligious Dialogue

11:00-11:30   Break

11:30-13:00   Subject groups  
13:00-15:00   Lunch

14:00-15:30   Meeting of country groups

**15:30-17:00 Parallel Panels: „Crossing Borders“ in Interreligious Dialogue**

**1. Jewish-Christian Dialogue** (Room: Rahner)

BIRGIT KLEIN:

Jüdisch-christliche Gotteserfahrung und Gottesbilder als Orientierung für Dialog und Handeln in sozialen, politischen und ökologischen Herausforderungen

IRMTRAUD FISCHER & EDITH PETSCHNIGG:

Über die Notwendigkeit für ChristInnen, den Dialog mit JuedInnen zu suchen und zu führen

**2. Jewish-Muslim Dialogue** (Room: Nell-Breuning)

URSULA BSEES:

Wives, Slaves, Business Women? – Women’ Lives in Late Antique and Early Medieval Egypt

MERAV ROSENFELD-HADAD:

The Work of Ḥakham Yosef Ḥayim of Baghdad: Rethinking Feminism and Jewish Muslim Relations

**3. Christian-Muslim Dialogue** (Room: Weil)

ZILKA SPAHIĆ-ŠILJAK:

Biblical and Qur’anic Impetus for Dialogue through the Image of Mary/Maryam

ANJA MIDDELBECK-VARWICK:

„And the Angel of God Called to Hagar out of Heaven“ (Gen 21,17) – Entangled Traditions and the Necessity of a (New) Christian Theological View on Islam

- 17:30 Preparatory meetings for the General Assembly  
18:30 Dinner  
19:30 Poster presentations by junior researchers  
20:00 A Saraitic-Hagaritic-Magdalenic Encounter with the afternoon presenters  
21:15 Ritual (Room: Ignatius)

## Friday, 25 August, 2017: “Crossing Borders” in Biblical Literature

- 8:30            Ritual (Room: Ignatius)
- 09:00-11:00    **Main Lectures** (Room: Rahner)  
MADHAVI NEVADER:  
“Pray God and Keep Walking”: Exile and the Gendering of Religion in the Hebrew Bible  
AGNETHE SIQUANS:  
Gender and Agency: Moses’ Nativity Story and its Transformations in Patristic and Rabbinic Texts
- 11:00-11:30    Break
- 11:30-13:00    **Parallel Panels: Changes in Biblical Studies**  
**1.Social and Religious Changes in Biblical Studies I**  
(Room: Rahner)  
MERCEDES NAVARRO PUERTO:  
“Cambiar para permanecer”. Exégesis y hermenéuticas bíblicas  
CARMEN BERNABÉ-UBIETA:  
La riqueza del texto y la sucesión de métodos  
**2.Social and Religious Changes in Biblical Studies II**  
(Room: Weil)  
SILKE PETERSEN & MARLIS GIELEN:  
Die Genderthematik in aktuellen Bibelübersetzungen und in der exegetischen Beschäftigung mit den Bibeltexten
- 13:00-14:30    Lunch with time for either individual encounters or larger meetings
- 14:30-16:15    General assembly, members only (Room: Rahner)
- 16:30            Tours around the city

## Saturday, 26 August, 2017: “Crossing borders” in Ethics

- 8:30 Ritual (Room: Ignatius)
- 09:00-11:00 **Main Lectures** (Room: Rahner)  
MARTA LÓPEZ ALONSO:  
El Cuidado: Generador de traslación, y consolidador de transformación  
VALERIA FERRARI-SCHIEFER:  
Grenzerfahrungen und Wahrung der Menschenwürde in der Palliative Care
- 11:00-11:30 Break
- 11:30-13:00 **Parallel Panels: Ethics**  
**1. Defining Borders in Bio-ethics** (Room: Rahner)  
ANGELIKA WALSER:  
Mensch Sein an der Grenze – Verletzlichkeit als Herausforderung für theologische Ethik heute  
SHIRIN NAEF:  
Anfang und Ende des Lebens aus der Sicht islamischer Theologie  
**2. Transformation in Bodies** (Room: Weil)  
GERTRAUD LADNER:  
Our Body – the Final Religion?  
C.A.M. VAN DEN BERG:  
Transformation in Bodies: Shaving Jesus: Conchita Wurst and the Christlike Body in Trans\*formation
- 13:00-15:00 Lunch
- 15:00-16:30 Subject groups
- 17:00 Closing ritual (Room: Rahner)  
Festive dinner

19:30

Concert (Room: Rahner)

„Trans“ - musically and seriously not seriously treated

ELISABETH BIRNBAUM (voice)

THOMAS VOGLER (accordion)

Party

**Sunday, 27 August, 2017: Departure**

# Main lectures and Panels

**Regina Polak (Universität Wien)**

## The Utopian Potential of Migration: Boundary Experiences, Dreams and Desires of Migrant Women

Migrant women are neither “heroines“ nor “victims”. In her study on the “anachronistic utopias” of migrant women the pedagogue and political scientist Maria do Mar Castro Varela has shown a close connection between migrant practices and utopian thinking. This renders migrant women irreplaceable, critical and political members of a democratic society.

Which potential is contained in the results of this study for practical theology of migration?

Experiences made from and with migrant women are the starting point for reflecting about the soteriological and eschatological dimension of flight and migration. They can be supportive in developing narratives which do not only consider the two phenomena as a problem or even a threat, but in their socio-political and theological potential of hope. Being shaken and threatened by nihilism, terror and neo-fascism European societies are in bitter need of such narratives.

The can learn by and with migrant women, to make border experiences creative and to make the power of dream and desire fruitful for preserving and molding an endangered world. Theologically speaking the old promises of the “pilgrimage of the nations” and the faith experience of a unity of mankind and a unity with God can be remembered again.

*On the speaker:* Regina Polak first studied Religious education and Psychology, then Philosophy and Catholic Theology at the University of Vienna. While she was writing her PhD thesis on the topic “The Return of Religion. Action Alternatives for Church and Society” with Prof. Paul Zulehner, she also completed the post graduate university course “Spiritual Theology in Interreligious Process“ at the University of Salzburg and has been active at the Institute for Practical Theology at the Faculty of Catholic Theology, University of Vienna since 2000. Since 2016 she

has been theological advisor in the Migration Commission of the German Episcopal Conference.

Areas of research:

- Religious transformation processes in Europe
- Religion in the context of migration
- Value research
- Theological key questions of a church that is continually changing

*E-mail:* regina.polak@univie.ac.at

**Judith Gruber (Loyola University New Orleans)**

## Can Women in Interreligious Dialogue Speak? On the (Im)Possibility of Authentic Representation – Artistic Reflections and Theological Implications

Much practical and academic work done in the field of interreligious dialogue pivots around the idea that the transgression of established boundaries between religious traditions can lead to an invigorating transformation of entrenched thought patterns and habits within religious communities. This is especially true for interreligious dialogue among women: while their experiences have all too often been suppressed in the dominant traditions, dialogue between women across religious boundaries is considered a means to un-silence their voices and is hence seen to have potential for the re-interpretation of established traditions: women's shared experiences of marginalization and resistance to patriarchal oppression offer rich resources for the re-imagination of dominant patterns of God-talk. Issues of representation and authenticity are thus crucial to the field of interreligious dialogue between women: by allowing female voices to speak for themselves, such dialogical endeavours are believed to lead to enriched and nuanced re-conceptions of established theological traditions.

Questioning the idea of authentic representation through an analysis of film and installation art, I will, however, contend that such authenticity is ultimately impossible to achieve: representation is always already marked and marred by processes of selection and exclusion. This critique of authenticity will problematize the ways in which interreligious dialogue

between women can enrich the theological tradition; it will, however, not deny its theological import altogether. On the contrary, my crucial argument will be that an exposure of the impossibility of authenticity is highly productive theologically: God-talk emerges from the deconstruction of authentic representation.

*On the speaker:* Judith Gruber completed her studies of Catholic Theology and Studies specializing in Religious Education and English at the University of Salzburg with a Master's Degree in 2007. Her Ph.D. Thesis „Intercultural Theology: A Systematic Approach after the Cultural Turn“ is published by Kohlhammer (in German.) From 2012 she has been assistant professor at the Institute of Systematic Theology at the Loyola University New Orleans.

Areas of research:

- Postcolonial studies
- Spatial theories

*E-mail:* jgruber@loyno.edu

### **Catherine Cornille (Boston College)**

#### **Women and the Conditions for Interreligious Dialogue**

There is some debate about whether women have something unique or distinctive to contribute to the dialogue between religions. The status and role of women in different religions has certainly been the focus of dialogues, both among male and female leaders and scholars, and both as a sight of agreement and contestation. In this paper, we will focus on the conditions for the possibility of interreligious dialogue and consider whether women might shed distinctive light on any of these conditions, or might contribute to establishing a firmer ground for the possibility of constructive dialogue between religions.

*On the speaker:* After her Licentiate in Theology, K.U. Leuven Catherine Cornille went to the University of Hawaii, where she graduated with a Master's Degree in Religious Studies (focus on Asian Religions). She returned to Leuven for her PhD in Religious Studies. From 2012 she has been professor of Comparative Theology at Boston College.



Areas of research:

- Theology of Religions
- Comparative Theology
- Hindu-Christian Dialogue
- Buddhist-Christian Dialogue

*E-mail:* cornille@bc.edu

**Birgit Klein (Hochschule für Jüdische Studien Heidelberg)**

## Jewish-Christian Experience of God and Images of God as Guidance for Dialogue and Action in Social, Political and Ecological Challenge

In their recent book „Goddess and God in the World: Conversations in Embodied Theology“ the two American theologians Carol P. Christ and Judith Plaskow proposed to test an “incarnated“, bodily anchored theology, based on the experience of a manifold divine immanence in the world, in Jewish-Christian dialogue. This invites us to discuss the following in Europe too:

What influence do the experience of God and the respective image of God have on the relation to one’s own religion, Judaism, or Christianity, on the relationship between Jewish and Christian women and on their (common?) agency in the world?

*On the speaker:* Birgit Klein completed her studies of Jewish Studies, Theology and Classical Philology, among other places in Jerusalem and Heidelberg, then she worked as a research associate at Free University Berlin, at Gerhard-Mercator-University Duisburg, where she did her doctorate in 1998, and at Heinrich-Heine-University Düsseldorf. Since her habilitation in 2006 in Jewish Studies at Free University Berlin she is holder of the Chair “History of the Jewish People“ at the University for Jewish Studies in Heidelberg.

Areas of research:

- Research into the history of the Jews in ancient times, the middle ages and modern times, focussing on aspects of social and gender history as well as of legal, economic and mentality history.

*E-mail:* birgit.klein@hfjs.eu

## **Irmtraud Fischer & Edith Petschnigg (Universität Graz)**

### **On the Necessity Christians Have to Seek Dialogue with Jews and Engage in it**

In the current socially virulent environment of Europe the discussion with Islam is predominant. As a result the dialogue with Judaism, which is absolutely vital for Christianity, has receded into the background and many initiatives have been abandoned. This contribution analyses the current situation and presents projects meant to relaunch the dialogue.

#### *On the speakers:*

Irmtraud Fischer studied Catholic Theology in Graz. Then she was University assistant at the Institute for Old Testament Studies at Graz University where she took her Doctorate in 1988. After her habilitation in 1993 she received a guest professorship at the Protestant Theological Faculty of Marburg an der Lahn. 1994-1997 she was associate professor at the Institute for Old Testament Studies at Graz University. In the years to follow she was University Professor for „Old Testament and Theological Gender Studies“ at the Catholic Theological Faculty of Bonn University. 2001-2003 she was president of ESWTR. Since she returned to Graz in 2004, she has been professor for „Old Testament Studies“ at the Faculty of Theology in Graz, where she was Vice-rector for Research and Continuing Education from 2007 to 2011. In 2017 she was awarded an honorary doctorate of the University Gießen (Germany).

Areas of research:

- Feminist/gender-fair exegesis of the Old Testament
- Publication of the encyclopaedia „The Bible and Women“
- Jewish-Christian dialogue

*E-mail:* [i.fischer@uni-graz.at](mailto:i.fischer@uni-graz.at)

Edith Petschnigg first studied History and „Stage, Film and other Media“ and thereafter Theology at Karl-Franzens-University Graz. There she worked as a FWF-project staff in the research project „Jewish-Christian Dialogue in Austria and Germany after 1945.“ In the framework of this research she wrote her PhD thesis „The Bible is, what unites“.

History and Bible Reception by ‚Jewish-Christian‘ grassroots initiatives in Germany and Austria after 1945.“ She was awarded the Josef-Krainner-Award for her doctoral thesis. Since 2015 she has been active in teaching and research at the University College for Teacher Education in Krems and since 2017 as a FWF-contract researcher at the Catholic-Theological Private University Linz.

Areas of research:

- History of Bible reception
- Interreligiosity
- Jewish-Christian Dialogue
- Research on war consequences
- Oral history as a method of qualitative research

*E-mail:* edith.petschnigg@kphvie.ac.at

### **Ursula Bsees (Universität Tübingen)**

## **Wives, Slaves, Business Women? – Women’s Lives in Late Antique and Early Medieval Egypt**

While we still do not know much about women’s lives in late antique and early medieval Egypt, documentary sources can grant us valuable insights on daily life during that time period. Original texts on papyrus, paper and other materials can help us understand the roles and functions women took up in a multireligious and multilingual society, away from stereotypes of women’s confinement to the household on the one hand and to the palace on the other hand. Contrary to literary sources which often prone to idealizing and normative elements or projections, documentary texts are direct witnesses of their time. We will look at the overall representation of women’s lives that we can see in documents, as well as showing some special cases.

*On the speaker:* Ursula Bsees graduated in Arabic Studies from the University of Vienna with a PhD thesis on „Genealogy and Veneration of Saints – Edition and Analysis of a scroll from Eastern Nile“ in 2015. Alongside her doctorate studies she was a research associate in the project „Imperium and Officium,“ at the Department for Oriental Studies of Vienna University and a staff member in the APD-project at the univer-

sities of Vienna, Zurich and LMU Munich. In Summer 2016 she worked at the Austrian National Library for a digitalization project „Papyri from the Early Islamic Period Online “. Since autumn 2016 she has been lecturer of Arabic language at the Center for Islamic Theology at Tübingen University.

Areas of research:

- Arab Papyrology
- Early Islamic Egypt
- Magic and popular religion in the Arab Islamic area

*E-mail:* ursula.bsees@uni-tuebingen.de

**Merav Rosenfeld-Hadad (University of Cambridge)**

## The Work of Ḥakham Yosef Ḥayim of Baghdad: Rethinking Feminism and Jewish Muslim Relations

Rabbi Yosef Ḥayim Ben Eliah al-Ḥakham (1834-1909) known also as the Ben IshḤay (The Living Man) is one of the most prominent rabbis in Jewish history.

His prolific rabbinic writing on all aspects of Jewish worship and life, including mystical writings intended for men, women and children from all walks of life, as well as his mesmerising Judaeo-Arabic sermons, and his poetry set to well-known Arabic songs reflect the strong presence of Arabo-Islamic culture and religion in Middle Eastern Judaism. Lacking any official position in his Baghdadi community, al-Ḥakham’s leadership was cherished by both Middle Eastern and European Jews, as well as Muslims, and his work and poems are still central in the religio-cultural life of many communities of Arab-Jews everywhere. Drawing on al-Ḥakham’s work in general, and especially on his book dedicated specifically for women, Qanun al Nisa (the Law for Women), this paper explores two aspects: the rabbi’s view on the status of women, both within their private and their public/social spheres, and his attitude towards the wider Arabo-Islamic culture, religion and society. The paper offers new insights into women’s position in a traditional religious society, that of the Judaeo-Arabic, vis a vis the modern western secular concept of feminism, and into the centuries-old Jewish-Muslim relations in general,

and in Baghdad, in particular, and addresses both in light of present day realities.

*On the speaker:* Merav Rosenfeld-Hadad is concerned with different genres in music and their interaction with issues of identity, gender, nationality and Jewish-Christian-Muslim relations in their historical, religious and cultural contexts. One focus of her research is the role and function of Arab-Islamic culture and music in the life and the identities of these three societies. Thereby she wants to find out whether strong cultural similarities can form a solid basis for bridging different nationalities, religions and ethnical groups, especially between the peoples in the Middle East.

Areas of research:

- Ethnomusicology, cultural musicology and popular music studies
- Jewish and Middle Eastern studies, covering all types and categories of Arabic and Middle Eastern music prevalent among Jewish, Christian and Muslim societies, across and outside the Middle East

*E-mail:* mr304@cam.ac.uk

**Zilka Spahić-Šiljak (Stanford University)**

## Biblical and Qur'anic Impetus for Dialogue through the Image of Mary/Maryam

One of the rare stories in the Qur'an is the story of Mother Mary/Maryam that portrays the best woman of the world as she was depicted by Prophet Muhammad. This is also the only chapter in the Qur'an named after a woman. Both Muslims and Christians do not know how much biblical and Qur'anic narratives have in common, and that they can serve as one of the place to cross religious borders, and gender borders and learn that Mary's or Maryam's prophethood and mission is unique experience of revealing the God's Word (kalimat Allah) to the world embodied in Jesus Christ image. These narratives bear a great potential for interreligious learning and dialogue between Muslims and

Christians who venerate Mary/Maryam and sometimes exaggerate or limit her relevance for both faiths.

*On the speaker:* Zilka Spahić-Šiljak is a research scholar, currently at the Clayman Institute for Gender Research, and public intellectual addressing issues involving human rights, politics, religion, education and peace-building. She has worked for the past two decades as human rights activist in non-governmental organizations on the promotion of women's human rights, multireligious dialogue and reconciliation. From 2012-2014 she conducted post-doctoral research at the "Women's Studies in Religion" program of Harvard University with particular interest in gender and peacebuilding. Her current research at Stanford University focuses on the intersection of leadership, gender and peacebuilding.

Areas of research:

- Islam
- Religion and human rights
- Islamic feminism
- Religion and politics

*E-mail:* zilkas@hotmail.com

### **Anja Middelbeck-Varwick (Freie Universität Berlin)**

## **„And the Angel of God Called to Hagar out of Heaven“ (Gen 21,17) – Entangled Traditions and the Necessity of a (New) Christian Theological View on Islam**

From a roman-catholic perspective Christians are requested to encounter Islam „cum aestimatione“ (with esteem). This attitude requires a detailed knowledge of the other to be able to judge appropriately upon the related religion.

Regarding the intertwined history of Bible and Quran – and especially considering the Qurans biblical „subtext“ (G.S. Reynolds) – changes the former Christian perceptions of Islam dramatically. The multiple dimensions of interpreting Hagar throughout the centuries not only demonstrate the necessity of overcoming the classical anti-islamic stereotypes.

They are also indicating important dimensions of interreligious understanding, as they for example show the fundamental importance of mutual attentiveness.

The lecture uses the case of Hagar not only for a comparative investigation but also gives an example for the intentions of a „mutual inclusivism“ (R. Bernhardt) as an adequate concept of interreligious theology.

*On the speaker:* Anja Middelbeck-Varwick studied Catholic Theology, History and English at the Westphalian Wilhelms University of Münster and then worked as a research assistant for Systematic Theology at the Seminary for Catholic Theology at Free University Berlin, where she did her doctorate in 2006 with the thesis “The boundary between God and man. Explorations of theodicy in Islam and Christianity“, and where she was appointed junior professor for Systematic Theology with the focus on theology of religions / Christian-Muslim relations in 2009.

Areas of research:

- Interreligious hermeneutics (Christian-Muslim relations)
- Intercultural theology / mission studies
- Ecclesiology
- Theodicy
- Theological anthropology and gender research

*E-mail:* [middelbe@zedat.fu-berlin.de](mailto:middelbe@zedat.fu-berlin.de)

**Madhavi Nevader (University of St. Andrews)**

## ‘Pray God and Keep Walking’: Exile and the Gendering of Religion in the Hebrew Bible

Many see the rise of monotheism in the Babylonian exile as the death-blow levelled against the Judahite goddess, at best reduced to the agent-child of Yhwh, at worst silenced altogether. Over the course of the paper, I will argue that this religious trajectory is too simplistic and needs careful reconsideration. By exploring the relationship of three “exilic” communities (that represented in Egypt, Babylonia, and Judah) to the dominant Judahite goddess (be she the Queen of Heaven, Anat-Yahu, or Asherah), I suggest that feminine aspects of Judahite religion played a major role in the experience of exile. Whilst, therefore, the exile may

have been the crisis of Yhwh religion, it may, by contrast, have been a time of great vibrancy for “female aspects” of Judahite religion.

*On the speaker:* Dr Madhavi Nevader is Lecturer in Hebrew Bible/Old Testament at the University of St Andrews in Scotland. Her work focuses primarily on notions of sovereignty in and the political theologies of the Hebrew Bible and wider Near East, as well as the wider concerns of the books of Deuteronomy and Ezekiel. Other interests include the study of ancient Israelite and Judahite religions in their near Eastern context, Levantine archaeology, and reception history, especially as it relates to the history of ideas and the academy.

*E-mail:* mn47@st-andrews.ac.uk

### **Agnethe Siquans (Universität Wien)**

## **Gender and Agency: Moses’ Nativity Story and its Transformations in Patristic and Rabbinic Texts**

The biblical account about Moses’ birth and childhood shows an interesting structure of relations of power and gender. The Egyptian Pharaoh, the most powerful man in the narrated world is powerless compared to the women in the story. Through their non-violent resistance the midwives, Moses’ mother and sister, and Pharaoh’s daughter save the life of Moses, the future savior of his people. Patristic and rabbinic texts transform the structures of the biblical text and present power and gender relations according to their own ideas and necessities. Origen’s second homily on Exodus, Ephrem the Syrian’s Exodus commentary, Midrash Tanhuma, and an elaborate passage in the tractate Sotah in the Babylonian Talmud each find their particular way in interpreting the Exodus narrative. The paper asks for the ways in which the different interpretations take up the structure of power, agency and gender presented in Exo 1-2. Furthermore, it tries to analyze the implications of these transformations for the respective communities.

*On the speaker:* Agneth Siquans completed her studies of Religious Education and Catholic Theology at Vienna University with a master thesis on the book Esther in 1995. After her teaching practice at secondary school she did her doctorate on the topic “ The Commentary



on Deuteronomy by Theodoret of Cyrus“ in 2001. From 2001 she was an assistant at the Institute of Old Testament Bible Studies at the Catholic-Theological Faculty of Vienna. She habilitated in 2010 on “The Old Testament Prophetesses in Patristic Reception: Texts – Contexts – Hermeneutics“ and has been associate professor since then.

Areas of research:

- Gender-sensitive exegesis
- Innerbiblical exegesis
- Reception of the Old Testament in the biblical interpretation by the Church Fathers
- Patristic biblical interpretation and Midrash

*E-mail:* agnethe.siquans@univie.ac.at

### **Mercedes Navarro Puerto**

## **„To Change in Order to Remain Stable“: Biblical Exegesis and Hermeneutics**

We are facing the construction of a new worldview. The new history of the universe is shaped by categories and points of view delivered by some of the most prestigious sciences of the moment, such as quantum physics and biology, which influence the social sciences and, at the same time, are influenced by them. This construction is based on precedents, but these are immediately transformed by the new hermeneutic frameworks. Among these, I highlight the critical feminist framework, in the context of which I place my reflection upon the present and the immediate future of biblical exegesis and hermeneutics, their possibilities and limits. Stability necessitates change – a challenge requiring both boldness and lucidity.

*On the speaker:* Mercedes Navarro Puerto holds a PhD in Psychology and Theology and a BA in Biblical Sciences. She taught Old Testament at the Pontifical University of Salamanca, and Psychology and Religion at the Faculty of Psychology. She is the Co-founder and president of the Association of Spanish Theologians (ATE), co-founder of the Andalusian School of Feminist Theology (EFETA), and member of the European Association of Women for Theological Research (ESWTR) and the

Spanish Biblical Association (ABE). She is also currently Director for the Spanish-language edition of the international and multilingual collection *La Biblia y las mujeres*, an Encyclopaedia of Exegesis and Cultural History, published by Verbo Divino.

*E-mail:* mercedesnava@gmail.com

### **Carmen Bernabé-Ubieta (Universidad de Deusto)**

## **The Richness of the Text and the Succession of Methods**

The biblical text presents a wealth so great that it is necessary to continually improve and deepen the methods used to interpret it and make it relevant. The application of new methods has never been easy, since they have almost always posed new challenges and questions to the already acquired theses. At present, some methods reveal new hermeneutic issues of great importance that cannot be ignored, such as ideological critique of the text.

*On the speaker:* Carmen Bernabé-Ubieta holds a PhD in Biblical Theology from the University of Deusto, Spain (1991). She had specialized in Jerusalem (1988-90) and with Bruce Malina in the United States (1994). She also holds a Diploma in Social Work from the University of the Basque Country, Spain. Since 1990, she teaches at the University of Deusto, where she is Professor of the New Testament. She is a co-founder of the Association of Spanish Theologians (ATE), and served as its president in the years 1992-96 and 2010-16.

Areas of research:

- New Testament and Christian Origins in gender perspective
- Historical Jesus in gender perspective
- Johannine studies in gender perspective

*E-mail:* carmen.bernabe@deusto.es

**Silke Petersen (Universität Hamburg) und Marlis Gielen (Universität Salzburg)**

## The Gender Issue in Current Translations of the Bible and in Exegetical Work with Biblical Texts

The panel “Social and Religious Changes in Biblical Studies (NT)” is meant to show – based on selected New Testament texts – how developments in the social role of women and in the social discourses on gender topic which are closely linked to it, influence current Bible translations (Silke Petersen) as well as the perspective of exegetical work with Bible texts (Marlis Gielen).

In her lecture Marlis Gielen first reviews equal participation of men and women in church work and leadership in the first generation Church communities of Paul. This indiscriminate participation is explained based on the ecclesiastical consciousness of the giftedness of all baptised members with the eschatological spirit of God. In this context she also shows that already in the second and third generation socially marked role specifications for women prevail against this ecclesiastical awareness in the communities. Subsequently Gielen casts light upon“ the fate of the female apostle Junia“, on the one hand in view of her gradual “literary gender reassignment“ to a male apostle Junias, on the other hand also in view of the tough exegetical struggle for the rediscovery of Junia as a woman and apostle within the last decades. Finally Gielen promotes the aspect of “Courage towards an alternative society“ and holds that Churches should stick to the eschatologically qualified order of the communion of all the baptized, if necessary against the social mainstream. In the subsequent lecture Silke Petersen takes up the discussion concerning early Christian women with preference of two different aspects: first she is concerned with the implementation of the insights of feminist exegesis in recent German Bible translations (the revision of the Luther Bible in 2017, of the ecumenical translation “Einheitsübersetzung“ in 2016 and the “Zurich Bible“ in 2007, as well as of the Bible in a just language) in comparative representation. Then the question of changes, which have taken place since early Christianity, is methodically reflected upon, whereby special attention is paid to the (also feminist) tendency to present the developments since early times as decline. The question for

the main threads in our historiography forces one to take a hermeneutical approach to one's own position.

*On the speakers:*

Silke Petersen studied Protestant Theology in Hamburg, where she also worked as a research assistant at the institute for New Testament Studies after her master's degree. In 1998 she did her doctorate and was then granted a post doctorate scholarship at the University of Würzburg in the post graduate programme "On the perception of gender difference in religious symbolic systems". Two years later she went back to Hamburg university as an assistant lecturer at the Institute for New Testament studies and habilitated there in 2005. She was appointed to work as a lecturer at the Universities of Gießen, Heidelberg, Hamburg and Duisburg-Essen as well as to do temporary replacement jobs at Hamburg University and Christian-Albrechts-University in Kiel. Since March 2011 she has been adjunct professor at Hamburg University.

Areas of research:

- Gospel of John
- Apocryphal gospels
- Jesus tradition
- Mary Magdalene
- Feminist exegesis and hermeneutics
- Gender issues

*E-mail:* [silke.petersen@wk-world.net](mailto:silke.petersen@wk-world.net)

Marlis Gielen studied Catholic Theology and Classical Philology (Latin) at Bonn University. After her first state exam for teaching at secondary high schools in 1984, she worked as a research assistant at the Seminary for New Testament studies of the Catholic Theological Faculty in Bonn and did her doctorate in 1989. After some years of work in school she returned as an assistant to the Seminary for New Testament studies of the Catholic Theological Faculty in Bonn, where she habilitated in 1997. Then she was appointed private lecturer and senior assistant and was granted lectureships at the Seminary for Catholic Theology (Faculty of Philosophy at Cologne University) as well as a temporary representation of the Chair for New Testament exegesis at Bonn University. Since 1

October 2000 Marlies Gielen has been professor for New Testament Biblical Studies at Salzburg University.

Areas of research:

- New Testament Epistles (especially authentic Pauline epistles; Col/Eph and 1Pet)
- Socio-historical research (especially gender issues)

*E-mail:* marlis.gielen@sbg.ac.at

## **Marta López Alonso**

### **Care: Translation Generator and Transformation Consolidator**

Care is a radical ethical principle that emerges renewed in our time. In the midst of a turbulent Europe having to respond to the demand of thousands of people fleeing hardship, the ethical response cannot be waived. Borders are geographical, ethical and spiritual spaces. Taking care of life motivates change; fleeing dangerous spaces and systematic violation of human rights reinvents social forms of coexistence. Care must be consolidated in policies, in social life, in civil awareness, in health care, and in the social protection network. The sacred face of the itinerant God is gaining strength. The eternal Other mobilises, approaches and inclines to the other, marking, in the frame of theological ethics, the challenge of leaving fear, paralysis and prejudice behind, in order to lead us to care-taking according to the Gospel. A transformative form of caring must exhibit the essence and presence, vocation and mission of women to an appropriate extent.

*On the speaker:* Marta López Alonso obtained her PhD in Moral Theology from the Universidad Pontificia Comillas, Spain (2010), where she previously obtained her MA in Bioethics. She also holds a University Diploma in Nursing from the Complutense University of Madrid. She currently works as a nurse in the Gastroenterology department of the Ramón y Cajal University Hospital in Madrid. Combining work at the Public Assistance Clinic with university teaching, she teaches as guest professor at the Master's Degree program in Bioethics and the Master's Degree program in Palliative Care at Universidad Pontificia Comillas.

Additionally, she is also a collaborating professor in the Master's degree program in Ethics Committees given by UNED.

Areas of research:

- Ethics of care
- Ethical aspects in palliative care
- Anthropological, ethical, spiritual, and theological aspects of human suffering

*E-mail:* martateolog@gmail.com

**Valeria Ferrari Schiefer (HES-SO Valais-Wallis)**

## Threshold Experiences and the Value of Human Dignity in Palliative Care

For nursing professionals in palliative care, accompanying people with terminal illnesses means helping them cope with the approaching death and experience the best possible quality of life. For palliative care, inherent and inalienable human dignity is a fundamental value. Since the concept of human dignity often remains abstract and is also used in different forms, it is important to ask how it can be safeguarded in day-to-day care in face of advancing diseases and dying. In the context of a theory of professionalisation, human dignity can be realised in achieving a therapeutic relationship or working alliance, in which the professionals involved along with the person in need of care, act jointly for the latter's well-being. Human dignity is then especially evident in the interpersonal encounter and reciprocity of the relationship. But how can human dignity be respected when conflict situations arise, or when, for different reasons, the professional help and the relationship offered cannot be accepted by patients or relatives, or when aggressive behaviour arises? The article presents the results of an interdisciplinary qualitative study of the attitudes of nursing professionals in palliative care. The study, titled „Accompanying the dying and human dignity,“ is carried out conjointly by sociologists, theologians and nursing scholars in the years 2015-2017, with the support of the Swiss National Science Foundation.

*On the speaker:* After working for several years as a nurse in several hospitals, Valeria Ferrari Schiefer completed her theological studies in

Lucerne and Munich, and graduated in 1997 with a PhD in theology. She continued her studies and research in Switzerland, Germany and Italy, and taught in several universities and institutes. She is currently directing the research project „Accompanying the Dying and Human Dignity,“ and, since 2009, teaches at the School of Health Sciences at HES-SO Valais-Wallis, Switzerland.

Areas of research:

- Ethics at the end of life
- Palliative care
- Human dignity

*E-mail:* valeria.ferrari@hevs.ch

### **Angelika Walser (Universität Salzburg)**

## **Being Human on the Border – Vulnerability as a Challenge to Theological Ethics Today**

The symbol of the frontier has become essential in our time. Borders demarcate the terrain and mark the power claims of the owner. For others, who try to cross these limits, they can mean the end and even death, or stand out unexpectedly as a new beginning. Border zones are in-between spaces of loneliness and being thrown back on oneself. They are places where language breaks down and everything is in limbo. Border areas are places of the greatest possible human vulnerability. Here, decisions regarding life and death must be made: How should the path continue? Does it make sense to limit oneself to old alliances? Should one dare to cross the border and open new territory? What is the price one must pay for this or that choice? Does crossing limits necessarily makes one guilty? In a world that constantly calls for transgression of limits, theological ethics can be understood as the theological discipline of border demarcation. It acknowledges the need for decision, and thus also the need for a social discourse of demarcation to which Christian churches must contribute. But isn't demarcation always partly an act of violence? And how can it ultimately be justified? This presentation attempts to justify the establishment of borders and to reflect upon the argument of human vulnerability in its importance for theological ethics.

*On the speaker:* Angelika Walser studied Catholic Theology and German studies in Würzburg and Munich, Germany. After graduation in 1995, she initially taught religion for three years and worked as a freelance journalist in the print media and radio. She then wrote her PhD in moral theology. In 2005, she set up an ethics committee for the EU network „Geneskin“ on behalf of the European Commission. After this she spent a three-year research stay at Boston College in the United States as an APART scholar of the Austrian Academy of Sciences. Upon her return to the University of Vienna, she served as manager of the Research Platform „Religion and Transformation in Contemporary European Society“ (RaT). In 2013, she qualified as a lecturer in Theological Ethics, and since 2015 has been a university professor for Moral Theology and Spiritual Theology at the Paris-Lodron University of Salzburg, Austria.

Areas of research:

- Bioethics
- Gender studies
- Dialogue „Theology – Literature“

*E-mail:* angelika.walser@sbg.ac.at

### **Shirin Naef (Universität Zürich)**

## **The Beginning of Life and its End in the Perspective of Muslim Theology**

In this article, I shall reflect upon the beginning and the end of life from the point of view of Islamic theology and Shi‘ite and Sunni jurisprudence. In particular, I shall discuss current religious discourses with regard to legal and ethical aspects of the terms life and death derived from a variety of normative standpoints. These theological and juridical concepts of the beginning and end of life have far-reaching implications for medical practice at large, as well as individual and institutional decisions with regard to many different problematic areas, such as reproductive medicine, abortion, use of embryonic stem cells, brain death, organ transplantation, and euthanasia. This article deals with the Islamic evaluation of this bioethical issue of the beginning and end of human life, as well as its relevance for borderline cases and interreligious dialogue.



*On the speaker:* Shirin Naef was born and raised in Iran, and studied Ethnology, Islamic Studies and Linguistics at the University of Bern, Switzerland. She was a DFG scholar and a member of the Graduate Program „Bioethics – The Self-Design of People through Biotechnics“ at the International Centre for Ethics in the Sciences and Humanities (IZEW) at the University of Tübingen, Germany, and a Visiting Fellow in Social Anthropology at the University of Manchester (2011). In the spring of 2016 she received her PhD from the University of Zurich, with her dissertation titled „Kinship, Law and Religion: An Anthropological Study of Assisted Reproductive Technologies in Iran.“ She is currently an Associate Professor at the Institute for Social Anthropology and Empirical Cultural Studies at the University of Zurich.

Areas of research:

- Shi‘ite Islam and Jurisprudence (fiqh)
- Religion, secularity, law
- Bioethics
- Theology
- History of Science
- Reproduction, kinship and sexuality

*E-mail:* garmaroudi@gmx.ch

## **Gertraud Ladner (Universität Innsbruck)**

### **Our Body – the Final Religion?**

At times, the body appears to be the last secure place of identity. It is a place of self-assurance and social-differentiation in time of change. Meaning is attributed through the body; transcendental experience manifested by it. Is it still possible to experience „body“ in the midst of individualised and socialised construction of body? Is body the „final religion“?

*On the speaker:* Gertraud Ladner completed her studies in independent religious education at the University of Innsbruck, Austria in 1991, with her MA thesis titled „Feminist and/or female ethics?“ Subsequently, she worked as an assistant professor at the Institute for Moral Theology and Social Ethics at the University of Innsbruck. In 1993 she was press assistant at the office of Dr. Severin Renoldner of the Green alternative party at the National Assembly of Austria. In 1995 she completed her

studies in Russian language and literature as qualification to teach as complementary subject at the Department of Slavic Studies in Innsbruck. Since 1999 she has been Assistant Professor at the Institute for Systematic Theology, where, in 2000, she graduated as Dr. theol.

Areas of research:

- Feminist theology and the category of gender in theological-ethical issues
- Gender constructions and evil
- Ethics of care
- Cross-sectional theme: The development of feminist theology

*E-mail:* gertraud.ladner@uibk.ac.at

**Mariecke van den Berg (Utrecht University)**

## Shaving Jesus: Conchita Wurst and the Christlike Body in Trans\*formation

In this paper I would like to explore the theological potential of the trans\*formation of the body in popular culture, more specifically, in the performance of drag artiste Conchita Wurst (Tom Neuwirth) at the Eurovision Song Contest finale of 2014. Contrary to Dana International, the first (known) trans\*woman to win Eurovision for Israel in 1998, Conchita did not ‘pass’ as either male or female. As a ‘bearded lady’ she operates on the borderline of the masculine and the feminine, combining the aesthetics of both as she performed the winning song Rise Like A Phoenix. In various media Conchita was read as a contemporary Christ figure. With her parted long hair, kind eyes, dress and beard she does indeed resemble those representations of Jesus Christ that have become dominant in the ‘religious imagery of visual piety’ of Western popular culture (Morgan 1998, 1). There are, however, more resemblances. Both the performance of the song and Conchita as a stage character play with themes of misrecognition, suffering and resurrection. Read as a ‘Christ-like figure’ by Eastern Orthodox church leaders, moreover, Conchita was accused of blasphemy.

In this paper I argue that if we take Conchita seriously as a contemporary Christ figure, she enables us to construct a liberationist theology of uncertainty, in particular the enduring uncertainty of gender-bending. In

order to do so I will attempt to understand current cross-dressing performances such as Conchita's from a genealogy of the beard, focusing on the meaning of the beard in biblical times as well as the history of women with facial hair: the archive of the bearded lady. In the Old Testament and in Christian tradition, beards have often been simultaneously one of the most important markers of hegemonic masculinity as well as the site where this masculinity might be jeopardized (cf. 2 Sam 10: 4-5). In the archive of the bearded lady we find women on the margins of society (funfair 'freaks', witches, old ladies from the countryside) as well as confident queer activists who publicly claim the beard, showing how it fails as the ultimate marker of masculinity. The question then becomes: if we (we female believers) want to construct and relate to present-days representations of Christ or the Christic; if we want to invest in visualizations which escape reproducing masculinist imagery, what to do with the beard? Should we shave Jesus or grow beards ourselves? How might Conchita, as a bearded lady who evokes an ongoing sense of uncertainty and unease about her gender identity, lead us to new conceptions of Christ of which gender ambiguity might be an important or perhaps even crucial aspect?

*On the speaker:* Mariecke van den Berg studied Theology (BA) and Gender Studies (MA, RMA) at Utrecht University, writing an MA thesis on lesbian women and Reformed Christianity. She completed a PhD in Sociology at the University of Twente, focusing on active citizenship among migrant informal caregivers. As a guest lecturer at the Department of Religious Studies at Utrecht University, she taught MA and BA courses on religion, gender and sexuality. Since 2012 she works as a project manager for "LCC Plus", an alliance of Christian LGBT organizations in the Netherlands. She is a board member of the Dutch Society of Queer Theologians. She worked as a post-doctoral research fellow in the 'Contested Privates' research project at the Amsterdam Centre for the Study of Lived Religion, focusing on the oppositional pairing of religion and homosexuality in public debates in Sweden, Spain, and Serbia. Mariecke van den Berg is currently working at Utrecht University.

Areas of research:

- Christianity and homosexuality in public debate and popular culture

- Queer and trans theory and theology
- Religion, emancipation and conversion

*E-mail:* [marieckevandenberg@gmail.com](mailto:marieckevandenberg@gmail.com)

# Subject groups

**Donnerstag/Thursday/Jueves, 24.08., 11:30 – 13:00**

- 1. Migration und kulturelle Werte/Migration and Cultural Values**  
(Raum/room: Rahner)
- 2. Zwischen Säkularität und Religion/Between Secularity and Religion** (Raum/room: Nell-Breuning)
- 3. Interreligiös-interkulturell: Praxisreflexion von interreligiösen Gruppen/Interreligious – Inter-cultural: Reflexion of Inter-religious Practice** (Raum/room: Ricci)
- 4. Frauen in Exodus 1–2/Women in Exodus 1–2**  
(Raum/room: Ignatius)
- 5. Frauen, die Grenzen überschreiten/Female Border Crossers**  
(Raum/room: Weil)

**Samstag/Saturday/Sábado, 26.08., 15:00 – 16:30**

- 6. Grenzüberschreitungen und Migration/Transgression of Borders and Migration** (Raum/room: Rahner)
- 7. Kommunismus – Religiosität/Communism and Religion**  
(Raum/room: Nell-Breuning)
- 8. Interreligiöser Dialog: Differenzen und Konflikte/Interreligious Dialogue: Differences and Conflicts** (Raum/room: Ricci)
- 9. Literarische und biblische Themen/Topics from Literature and the Bible** (Raum/room: Ignatius)
- 10. Grenzüberschreitung und Vermittlung/Transgression and Mediation** (Raum/room: Weil)

**Donnerstag/Thursday/Jueves, 24.08., 11:30 – 13:00**

## **1. Migration und kulturelle Werte/Migration and Cultural Values (Raum/room: Rahner)**

**Teresa Toldy**

### **Between European Values and Dark Sides – a Theological Approach**

Discourses on migration expose borderline experiences of migrants, but also borderline experiences for European citizens, and challenges to the so-called “European values”. Religion is often invoked by European politicians and by media to reinforce positions that establish a divide between “us” and “them”, that is, between the ones that allegedly “belong to Europe” (a “Christian” or “post-Christian continent”) and the ones that are coming to Europe, and are seen as “foreigners” (Muslims). On the other side, there are also discourses and practices from religious citizens that embed their solidarity with migrants in their religious belongings. For those citizens, religion and inter-religious dialogues in practice are seen ways to leap walls and borders. Asserting the positive role of inter-religious dialogues in European societies cannot avoid two of the most disruptive topics in current times. These topics can be expressed in an ethical and in a theological question: does European attitude towards migrants betray European values and identity, or does this attitude unveil the “dark side of Europe” (a colonialist complex still waiting to be surpassed)? And how should we deal with the claim to universality and to uniqueness of religions? This paper proposes a theological approach to these questions inspired in Judith Butler’s notion of “precariousness” and in Homi Bhabha’s notion of “living in-between”.

*On the speaker:* Teresa Toldy has a PhD in Catholic Theology from the Philosophisch-theologische Hochschule Sankt-Georgen (Frankfurt). She teaches Ethics at the University Fernando Pessoa (Oporto, Portugal) and she is researcher of the Centre for Social Sciences (Coimbra-Portugal). She is co-editor of ESWTR Journal and the Portuguese contact woman of ESWTR.

*E-mail:* toldy@ces.uc.pt

**Sabine Hermisson**

## Crossing Religious and Social Borders – Empirical Findings on Attitudes towards Religious and World-view Diversity

The current migration movements pose a major challenge for European societies, particularly with regards to cultural and religious diversity. In some places refugees have been received with an unprecedented openness. However, what has been termed the “refugee crisis” also sparked anti-Muslim resentments as well as concerns about anti-Jewish prejudice.

My current research addresses the openness as well as prejudices against people of divergent religious background. It studies people’s acceptance of social proximity across religious and worldview borders and focuses on the question: Which social borders are people willing to cross with regards to religious and worldview otherness? Who are people prone to accept and on which degree of social proximity – be it as fellow citizen or on a more intimate level as a friend or family member? Which kinds of otherness a people hesitant to receive? In particular, openness towards and across four groups is studied: Muslims, Christians, Jews, and Non-believers. In terms of methodology, the study employs the Item Response Theory.

*On the speaker:* Sabine Hermisson is a postdoc in religious education at the Protestant Theological Faculty, University of Vienna (Austria). Her research interests include interreligious education, spirituality, science and religion, empirical (qualitative and quantitative) methods. In 2016/17 she spent a year as a visiting scholar at the Pacific School of Religion and the Center for Theology and Science in Berkeley, California.  
*E-mail:* sabine.hermisson@univie.ac.at

**Melina Konstantinidou**

## The Attitude and the Cooperation of the Christian Churches against the Immigration Issue. An Orthodox Approach.

In the past two years, Europe has experienced the largest massive movement of people since World War II. The new impetuous surge of refugees, particularly in Greece, has made conditions of humanitarian crisis and it is remaining now high as the hottest issue on the most of European states' political agenda. In such a humanitarian crisis -where is affected the dignity of the human person and its very existence, particularly of the most vulnerable members of society, women and children- Christian Churches and Confessions based on Christian ideals of peace, justice and care for the integrity of the whole world have a duty to cooperate with each other in order to give a vivid and credible witness, showing that they are truly present into society and the problems of.

As a Postgraduate student on the field of Ecumenical Theology, I shall deal with the third thematic issue, as its defined in the Conference Program: Interreligious/interdominational border crossings: Dialogue between the religious and denominations as impulse for change with the main focus on inter-Christian dialogue. More specifically, my paper will deal with the attitude of the Christian Churches, particularly that of the Orthodox Church, to address the question of immigration. It will also refer to the effort of the Churches to promote both inter-religious and inter-Christian solidarity in dealing with it. In this perspective among the basic texts that will be examined are a) the Charta Oecumenica of European Churches, b) the Joint Declaration which was signed by the three Primates Ecumenical Patriarch Bartholomew, Pope Francis and Archbishop Ieronymos of Athens and All Greece in Lesvos 2016, c) as well as official Panorthodox texts such the Statements of the Holy and Great Council of the Orthodox Church (Crete 2016).

*On the speaker:* Melina Konstantinidou was born in Thessaloniki where she completed her curriculum studies. She studied Theology in School of Theology of Aristotle University of Thessaloniki. Since 2016 she attends as a Postgraduate student on the Programm of „Postgraduate Studies“ of-



ferred by the School of Theology of Aristotle University of Thessaloniki. Especially, she attends the Intersectionary Department of „Ecumenical Theology“. Her research interests are dialogue and cooperation between Christian Churches both at a dogmatic and socio-economic level.

*E-mail:* meliakonst@gmail.com

## **2. Zwischen Säkularität und Religion/Between Secularity and Religion (Raum/room: Nell-Breuning)**

**Jadranka Rebeka Anić**

### **Die Geschlechtergerechtigkeit im säkular-religiösen Widerspruch**

Im Vortrag werden die Grenzen des Säkularen und Religiösen in Frage gestellt, sowie die Behauptung, dass die Säkularisation an sich das Problem der Geschlechtergleichheit löst. Mit der Entgegensetzung des Säkularen und des Religiösen in säkularen Gesellschaften werde die Geschlechterdiskriminierung verschleiert (Johan W. Scott). Säkulare und Religiöse haben die Natur der „Frau“ als gemeinsame Begründung der Andersartigkeit der Frauen und ihren Rollen, beziehungsweise unterstützen sich gegenseitig in der Aufrechterhaltung der sexuellen Stereotype. Natur als Kriterium für die Gestaltung der Geschlechterbeziehungen wird sowohl von der Gender-Forschung als auch von feministischen Theologinnen unterschiedlicher Konfessionen in Frage gestellt. Die Auseinandersetzung mit von der Natur vorgegebenen Geschlechteridentitäten stellt radikaler denn je zuvor die Geschlechterrollen und die Machtasymmetrien in Frage und fördert deren Transformation. All das ruft einen Widerstand hervor, der sich in der Anti-Gender-Bewegung äußert. Diese Bewegung argumentiert mit dem Naturgesetz.

*On the speaker:* Jadranka Rebeka Anić holds a PhD from the Catholic Theological Faculty, University of Vienna. She works at the Institute of Social Sciences Ivo Pilar– Regional Centre Split, as a senior research associate. She taught Religion and Gender as part of the MA Religious Studies program at the University of Sarajevo. As a visiting profes-

sor, she taught a course at the Department of Sociology, University of Zadar and at the Faculty of Theology Matija Vlačić Ilirik, University of Zagreb. She has also published a number of papers in the field of feminist theology. The member of the ESWTR Board 2015–2017 for Networking. She is the vice president of the Croatian Section of the European Society of Women in Theological Research. Fields of interest: theological anthropology, feministic theology, pastoral theology. Current research and activity: Gender and Gender Ideology.

*E-mail:* Rebeka.Anic@pilar.hr

**Maaïke de Haardt**

## Visions of Cosmopolitan Conviviality, Practices of Resilient Divine Presence

In my paper I want to focus on a ‚border crossing‘ that is not mentioned in the conference description but that is nevertheless becoming more and more important: the crossing borders between the secular and the religious. Already in 1994 the Indian theologian Felix Wilfred wrote an article titled ‚The Postmodern with Teeth: Opportunity for Creative Western Theology‘ (Wilfred 1994) in which he challenged Western theology to take up the postmodern situation as an invitation to develop a living and creative – and really intercultural – theology. In his view modern Western theology has, by its own internal logic, left out two groups of people, the mystics and those who suffer. Only by including those voices, another view on (theological) rationality, on the complex cultural reality and on the mechanism of exclusion can come into being, and a creative, ethical and political relevant theology can emerge. In my paper I want to discuss recent cosmopolitan philosophies and theologies as a type of reflection that took up Wilfred’s challenges. I will especially discuss the postmodern/apophatic images of ‚God‘ in the cosmopolitan theology of Kang and the planetary theology of Keller as well as the ‚religious‘ dimensions in Braidotti’s secular ‚affective cosmopolitanism‘. Further, I will present what I would like to call ‚located cosmopolitan practices‘ as places of a cosmopolitan conviviality beyond the us/them and secular/religious dualisms and thus as places of a ‚resilient divine presence‘.

*On the speaker:* Maaïke de Haardt (1954, Professor of Religion and Gender, Radboud University Nijmegen, Netherlands), studies the interaction between religion, culture and gender in the broadest sense of the word. She investigates to what extent religious or spiritual motives, questions and dimensions can be recognized in human activities and forms of expression (from cooking to art) and if and how these practices can be critically related to central images and concepts from the Christian tradition (f.i. God, incarnation, presence, transcendence-immanence). This ‘theology of everyday life’ can be considered a form of public theology in which the notions post-colonialism, post-secular, cosmopolitanism are important theoretical frames. She is a former president of the ESWTR.

*E-mail:* m.dehaardt@ftr.ru.nl

### **Adela Muchova**

## **On the Way to Intercultural Dialogue – the Case of the Academic Parish in Prague**

Many people claim being “spiritual” rather than “religious” today and do not seek a religious institution to affiliate with. For the church, whose missionary role has ever been stressed out, this is a major challenge – how to communicate with people in pluralistic society where virtually any spirituality is possible? The Academic Parish in Prague seems to be crossing traditional borders between sacred and secular, and by doing so, attracting various kinds of seekers.

The traditional model of local parishes is challenged as many people choose community according to their own spiritual quest and needs. It may not be understood as a failure of the church but rather a challenge, especially in the post-communist countries without long experience with open dialogue. Within the secular Czech context, therefore, the “religious success” of the Academic Parish represents a rare exception. As it based on underground church experience during communism, it naturally provides space for lay and women members. Today the parish serves as a platform for interfaith and cultural dialogue and many newcomers are attracted to it. We argue; therefore, that its openness has made the Academic Parish a laboratory of church of the future in Europe.

*On the speaker:* Adela Muchova graduated from Charles University in Prague (BA) and Simon Fraser University in Vancouver (MA) from theology and humanities. Her current doctoral research at the Faculty of Catholic Theology, University of Vienna, focuses on religious situation in the Czech Republic. Within the context of secular society, she examines a special experience of the Academic Parish in Prague in intercultural dialogue and its consequences in pastoral work. Her other academic interests include religion in Europe, globalization, pluralism, interfaith dialogue, lay and ecclesial movements.

*E-mail:* a01627469@unet.univie.ac.at

### **3. Interreligiös-interkulturell: Praxisreflexion von interreligiösen Gruppen/Interreligious – Inter-cultural: Reflexion of Interreligious Practice** (Raum/room: Ricci)

**Martina Bär**

**Interreligiöse und interkulturelle Grenzgänge im „Haus der Religionen – Dialog der Kulturen“ in Bern (Schweiz)**

Die Stadt Bern kann auf eine lange Tradition an interkulturellem und interreligiösem Dialog zurückschauen. Bereits in den 1990er Jahren gründeten aktive Religionsvertreter des Christentums, Islams und Judentums einen „Runden Tisch der Religionen“, der im Laufe der Zeit wuchs und sich nach und nach in der Stadt im Bereich interkultureller Verständigung. Die Aktivitäten des „Runden Tisch der Religionen“ mündeten in ein weltweit wohl einmaliges gemeinsames Projekt: das Haus der Religionen, das vor zwei Jahren am Europaplatz in Bern eingeweiht wurde. Das Haus der Religionen ist ein Haus, in dem verschiedene Religionen der Stadt Bern einen sakralen Raum unterhalten und ihre Religion darin praktizieren. Zugleich ist das Haus der Religionen ein Ort, an dem sich Menschen verschiedener kultureller Herkunft begegnen. Ein Hindu aus Sri Lanka trifft hier beispielsweise auf einen Aleviten aus der Türkei. Für

Begegnungsmöglichkeit sorgt auch das Restaurant und vielfältiges Kulturprogramm. Dieses Haus lebt in friedlicher Stimmung – trotz nicht zu vermeidbaren kulturellen Differenzen, die für kontinuierliche Herausforderungen im interkulturellen und interreligiösen Lernen sorgen –, weil alle Beteiligten unterschiedlicher Kultur und Religion friedlich zusammenleben möchten. Ein Besuch des Dalai Lama im vergangenen Herbst hat die Einmaligkeit des Hauses und seines interkulturellen Zusammenlebens gewürdigt. Wie das gemeinsame Zusammenleben funktioniert und auf welchem religionstheoretischen Konzept von Interreligiosität es fußt, soll mitunter mit Videomaterial vorgestellt und auch zur Diskussion gestellt werden.

*On the speaker:* Martina Bär arbeitet in Bern (Schweiz) bei der Katholischen Kirche als Fachperson für interreligiösen Dialog und ist dort mitverantwortlich für das Programm im Haus der Religionen. Sie habilitiert in systematischer Theologie mit einem Forschungsprojekt über die Religion in spätmodernen Großstädten. Weitere Forschungsschwerpunkte sind die Genderforschung sowie die Sinn- und Glücksfrage des Menschen.

*E-mail:* [martina.baer@kathbern.ch](mailto:martina.baer@kathbern.ch)

### **Ana Marija Raffai**

**Gläubige für den Frieden – oder wie wir Gott loben, indem wir interreligiös und gewaltfrei für den Frieden arbeiten**

Seit 2006 ist die Initiative Gläubige für den Frieden in der Region SO-Europa aktiv. Sie versammelt Christen und Muslime aus der Region, die sich von ihrem Glauben angefragt wissen, sich aktiv für den Frieden und Versöhnung nach dem Krieg auf dem Balkan einzusetzen. Sie verbinden ihre persönliche Glaubenserfahrung und die Gewaltfreiheit als Haltung und Strategie des politischen Wirkens.

Am sichtbarsten ist das Wirken der Initiative bei den Konferenzen „Indem wir den Frieden bauen, loben wir Gott“, die 2006 in Kroatien, 2008 in Bosnien und Herzegowina, 2010 in Serbien und 2017 in Kroatien stattgefunden haben. Die Konferenzen vertieften das Thema der

Friedenspotentiale des Glaubens und fördern die Gläubigen, sich in der Friedensstiftung zu engagieren, auch wenn ihre Kirchenleitung oder Glaubensgemeinschaftsleiter noch nicht dazu gekommen sind. Sie ermöglichen auch die Begegnung und das Kennenlernen zwischen den Gläubigen der abrahamitischen Religionen aus der Region SO-Europa. Die Initiative hat auch die Deklaration der Gläubigen für den Frieden herausgegeben, in der ihr Verständnis, was es heißt ein Christ oder ein Moslem für den Frieden zu sein und was ihre Grundhaltung im Konflikt sein soll, ausgearbeitet. Die Initiative „Gläubige für den Frieden“ zählt zurzeit um 200 DeklarationsunterschreiberInnen, die sich als Gläubige für den Frieden verstehen.

Der Kurzvortrag wird die Grundziele und Hintergründe der Initiative „Gläubige für den Frieden“ vorstellen, dessen Wert sowohl auf der gelungenen Verbindung zwischen dem interreligiösen Dialog und der gewaltfreien Kommunikation liegt, wie auch in der Tatsache, dass diese Initiative grasswurzelartig, basisdemokratisch ein Modell sein kann, wie in der pluralistischen Gesellschaft eigene religiöse Identität gelebt werden kann, ohne den säkularen Charakter der Gesellschaft in Frage zu stellen.

*On the speaker:* Ana Marija Raffai (1959) ist katholische Theologin und Friedensaktivistin aus Kroatien. An der Katholischen Fakultät in Zagreb war sie unter den ersten StudentInnen, die anfang der 1990-er Jahren mit einer feministischen Thema diplomierte (in ihrer Diplomarbeit bearbeitete sie „Das Antlitz der Erde erneuern“ von Catharina Halkes). Ana M. Raffai ist Mitglied der ESWTR, kroatischen Sektion. Seit 1996 ist sie in der Friedensarbeit der SO Europa engagiert, hauptsächlich im Bereich der Friedensausbildung und der interreligiösen Friedensarbeit. 2016 doktorierte sie unter der Leitung der Doktormütter Rebeka Anić und Biljana Kašić zum Thema „Die Gewaltfreiheit in der Theologie der Befreiung von Dorothee Sölle“ an der Universität von Zadar (Humanistische Wissenschaften). Gemeinsam mit Otto Raffai schreibt sie für die französische Zeitschrift *Svjetlo riječi* für die Kolumne „Gewaltfrei geht es anders“. Sie ist Mutter von drei erwachsenen Kindern.

*E-mail:* randnenasilje@inet.hr

**Ada Prisco**

## Migration and Spiritual Regeneration

The fundamental question of my research is: can the migration experience be a direct cause of generation of a new spiritual life? The starting point is a questionnaire aimed to about ten immigrant women from different religious origins. Thinking about their testimonies of faith, this survey focuses on migrant as spirituality generator boost and on the opportunity to give life to a new human landscape with many cultural bridges and flexible to the trip as a category. The inner processes and the symbolic representation of reality are much slower and much less obvious. The illusion of those who think that the world could always be equal to itself is often dictated by fear that prefers a static and predictable reading of the real. A similar consideration can be convenient, until the impact with something or with someone does not force us to think differently. The migrant presence, or, even better, a community of immigrants, changing the social fabric, suggests a new human environment, leading to undermine inveterate beliefs. Fixed, rigid and static conceptions should be replaced by a flexible and dynamic one, where knowledge of the faith of others finally appears appropriate, recommended and required. On the ground of consciousness we play the most difficult challenge, launched by the new citizens. Receptors as apparently passive, immigrant members of the civil community tacitly propose a community over the relationship and sharing, accessible only through empathy.

*On the speaker:* Ada Prisco, PhD in Religions, Philosophies, Theories of salvation, teaches history of religions, new religious movements and similar subjects at the Divinity School (Facoltà Teologica Pugliese – ISSR in Foggia, Italy). Her research involves anthropology, hermeneutics of religions, the interreligious dialogue, with a special attention for Buddhism, Judaism, Christianity, Islam. She's actually deepening the post-modern martyrs in Judaism, Christianity and Islam and she's writing a book about Islam.

*E-mail:* [adaraaffaela.prisco@inwind.it](mailto:adaraaffaela.prisco@inwind.it)

## **4. Frauen in Exodus 1–2/Women in Exodus 1–2** (Raum/room: Ignatius)

**Agnethe Siquans**

### **Pharaoh's Daughter in Patristic Reception**

Pharaoh's daughter plays an important part in Moses' nativity story, as she saves him from drowning in the Nile. This positive perspective is also prevalent in early Christian interpretation. Two different texts will be presented: Origen interprets Pharaoh's daughter allegorically as prefiguration of the Church from the gentiles who takes Moses, the law, for herself. Ephrem the Syrian interprets Exodus in the tradition of the Jewish Bible interpretation. He uses methods also found in rabbinic midrash and picks up motives from Philo, Josephus and others Jewish texts. He appreciates Pharaoh's daughter as the one who saves the future savior of the Hebrews.

*On the speaker:* Ao. Univ.-Prof. Dr. Agnethe Siquans teaches Old Testament at the Faculty of Catholic Theology at the University of Vienna. Her main research areas are inner-biblical exegesis, feminist exegesis, reception of the Old Testament by the Church Fathers, and the relationships between patristic Bible interpretation and Midrash.

*E-mail:* agnethe.siquans@univie.ac.at

**Farina Marx**

### **Miriam in der rabbinischen Tradition**

In der jüdischen Tradition erhielt Miriam schon sehr früh eine herausragende Position. Schon in der hellenistisch-römischen Zeit gilt Miriam als Trägerin des Geistes Gottes und es wird explizit hervorgehoben, dass es neben Mose und Aaron auch Miriam war, die von Gott zu Israels Hilfe gesandt worden war. Im Babylonischen Talmud gilt Miriam sogar als Prophetin. Auf den ersten Blick überrascht deshalb die Erzählung in Numeri 12, Miriam sei mit Aussatz bestraft und aufgefordert worden, das Lager für sieben Tag zu verlassen, weil sie sich mit Aaron kritisch über Moses Frau Zippora geäußert hatte. Interessant ist, dass ausschließlich Miriam mit Aussatz bestraft wird und Aaron selbst keine Strafe erhält.



In meinem Vortrag wird es darum gehen zu zeigen, wie Num 12 innerhalb der rabbinischen Literatur diskutiert wird. Wie wird Miriams Bestrafung begründet? Wofür genau wird Miriam bestraft und warum geht Aaron straffrei aus? Geht es bei Miriams Bestrafung um ihre Herabwürdigung – ein „shaming“ – oder darum, dass Miriam in die Verantwortung für etwas genommen wird, wodurch letztlich ihre Autorität innerhalb der Gemeinschaft sogar hervorgehoben wird.

*On the speaker:* Farina Marx hat Jüdische Studien, Altorientalistik und Ägyptologie an der Freien Universität Berlin und der Heinrich-Heine-Universität Düsseldorf studiert. Aktuell arbeitet sie an ihrer Dissertation über die Kommentierung des Jalkut Schimoni zu den Zwölf Propheten. Sie ist wissenschaftliche Angestellte am Institut für Jüdische Studien an der Heinrich-Heine-Universität. Sie hat zu Fragestellungen im Bereich des mittelalterlichen rabbinischen Rechts und kabbalistischer Mystik veröffentlicht.

*E-mail:* farinamarx@yahoo.de

### **Lorena Miralles-Maciá**

## **From “Pharaoh’s Daughter” in Exodus 2 to “Daughter of God” in Rabbinic Literature**

Rabbinic literature is known for its ability to relate the biblical texts among themselves, to link the traditions and to create a picture that enables the Sages to implement all the hermeneutical resources at their disposal. As a result of a “rabbinization process” when commenting on the Bible verses, the characters mentioned in the rabbinic works acquire qualities and skills or defects outside the biblical text, new family relationships are created, and amazing data are provided, which outline their profiling or their physique/appearance. In this proposal, one of these cases will be dealt with: the rabbinic representation of that “Pharaoh’s daughter” in Exodus 2, who became, among other interpretations, part of the Jewish people and even “daughter of God,” through her gesture in the famous episode of the infant Moses’ rescue in the reeds.

*On the speaker:* Lorena Miralles-Maciá is a research fellow (“Ramón y Cajal” Programme, Spanish Ministry of Economy and Competitiveness)

at the Department of Semitic Studies, Hebrew and Aramaic Section, of the University of Granada, Spain. She has enjoyed fellowships from diverse institutions and programmes at the Spanish Biblical and Archaeological Institute (Jerusalem), Institut für Judaistik (University of Vienna), Hochschule für Jüdische Studien (University of Heidelberg) and Institut für Judaistik (Free University of Berlin). She has published on topics related to biblical and rabbinic literatures.

*E-mail:* lorenamm@ugr.es

## **5. Frauen, die Grenzen überschreiten/Female Border Crossers (Raum/room: Weil)**

**Kateřina Bauerová**

### **Emigration as Space for Creative Freedom: Mother Maria Skobtsova and Sister Joanna Reitlinger**

After the 1917 Revolution, many Russian emigrants, including famous theologians and religious philosophers, suffered the pains of exile. Emigration was an extreme situation being marked by many losses – of own land, family, culture and tradition. However, it brought also new creative impulses which included also innovation of the church tradition. The status of being Russian émigrés meant falling out of the rule of law of the public, but also own tradition and thus brought new space for creative moments in the Orthodox Church.

On the example of two Orthodox nuns Mother Maria Skobtsova (1891–1945) and Sister Joanna Reitlinger (1898–1988) I will show how this situation of being in exile meant both the return to the sources of their own tradition and at the same time space for creating new authentic tradition. Mother Maria Skobtsova represents a new type of monasticism in the city, where the church community was the whole world and sacrament was a sister and brother. Sister Joanna Reitlinger represents the revivalist tradition of icon-painting of Saint Sèrge Theological Institute, where the icon-painting did not demand so much asking about the authorisation of the icons, or strictly following the church rules but lively spiritual experience of innovation.

*On the speaker:* Mgr. Kateřina Bauerová, Th.D is a researcher and lecturer in the Ecumenical Institute of the Protestant Theological Faculty of Charles University in Prague. Her main research has been related to the aspect of symbolic mediation in Western sacramental theology, and to systematic and spiritual theology. From 2011 to 2015 she was a member of a research project entitled “Symbolic Mediation of Wholeness in Western Orthodoxy”, under which she published articles, and collective monographs dealing with Orthodox theology, Russian Religious Philosophy and the dialogue between Western and Eastern Spirituality.

*E-mail:* katerinabauer3@gmail.com

### **Petra Steinmair-Pösel**

## **Maria Skobtsova, Dorothee Sölle, Chiara Lubich - Three Female Border Crossers Par Excellence**

As mystics in their specific ways, these three European women were border crossers between the human and the divine, trying to communicate their spiritual experience in their writings and even more in their actions. As socially and politically committed women, they reached out to those beyond the borders of their own denominations and religions, to the marginalized and persecuted. Maria Skobtsova was sent to the concentration camp for helping Jews in Nazi-occupied France. Dorothee Sölle was an inconvenient prophet, who went to teach in the US because she was denied a professorship in Germany. And Chiara Lubich founded the Focolare Movement which promotes border crossing and dialog on various levels – between different groups within the Catholic church, with other denominations, other religions and people without religious faith.

In my paper I will provide some insight into the lives and writings of these three exemplary border crossers and elaborate on how they can inspire healing and reconciling ways of border crossing today.

*On the speaker:* Institutsleiterin am Institut für Religionspädagogische Bildung der KPH – Edith Stein. Habilitation im Fach Sozialethik zum Thema: „Im Gravitationsfeld von Mystik und Politik. Was Christliche Sozialethik von M. Maria Skobtsova, Dorothee Sölle und Chiara Lubich lernen kann.“ Weitere Forschungsinteressen bzw. Schwerpunkte: Sozi-

alethische Fragen im Spannungsfeld Wirtschaft-Nachhaltigkeit-Ökologie, anthropologische und ethische Fragen im Horizont der Innsbrucker Dramatischen Theologie und der Mimetische Theorie René Girards, Genderfragen im Horizont christlicher Sozialethik, sozialethische Fragen im Bereich der Frauen- und Familienpolitik.

*E-mail:* petra.steinmair@kph-es.at

**Dzintra Iliško**

## Expanding Interreligious Borderlands: What do Women Bring to a Dialogue?

Globalization processes have caused tremendous changes in Europe, and theology must find creative ways to reflect creatively on religious diversity and pluralism. Theology must create ways to reflect, study and teach in a religiously pluralistic world and engage in dialogue while rejecting the oppressive norms of patriarchy and challenging the way the dominant discourse was constructed by “male hegemony” of “Eastern epistemology” (Hill, 2006). The article reflects on women theologian’s contribution to bring different perspective in interpreting tradition by offering more localized and bottom up approaches that gives an opportunity to raise different issues in the interreligious dialogue, such as violence, minority issues and the issue of migrant women. Particular contribution of feminist scholars is in bringing together a web of different nexus issues coming from the experience of marginal voices.

The author of the article argues that interreligious dialogue should be built by embracing openness and the respect of a particularity of a religion, as well as learning both, from commonalities and disagreements. By being radically open, feminist theologians maintain integrity of a Christian worldview. They see Christian theology as an open, dynamic and co-evolutionary system framework for bringing along more inclusive and sustainable community.

Key words: interreligious dialogue, feminist perspective, religious borders, Christianity as an open, dynamic and co-evolutionary worldview.

*On the speaker:* PhD, Dzintra Iliško, professor at Dauagavpils University, Institute of Humanities and Social Sciences, Center of Sustainable Education. Her research interests are sustainable education and gender

equality. She is a participant of a number of international projects, such as „Lifelong Learning Program Erasmus” „University Educators for Sustainable Development” (UE4SD) and Erasmus+ project „Methods for ESD – competencies and curricula” (MetESD). She is the editor of the journals: „Journal of Teacher Education for Sustainability“ and „Discourse and Communication for Sustainable Education“. She is a member of such international organizations such as European Society of Women in Theological Research (ESWTR) as well as the expert of the Latvia Academy of Science in Education.

*E-mail:* dzintra.ilisko@du.lv

**Samstag/Saturday/Sábado, 26.08., 15:00 – 16:30**

## **6. Grenzüberschreitungen und Migration/Transgression of Borders and Migration**

(Raum/room: Rahner)

**Spyridoula Athanasopoulou-Kypriou**

“Love Your Neighbor as Yourself” and the Attraction of Transgression or  
The Refugee crisis in the Light of the Greatest Commandment

Female migrants crossed borders in order to find themselves in new lands (most of them see these lands as borderlands, bridges between a traumatic past and a painless future). As inhabitants of these borderlands, we are faced with the others’ (migrants’) suffering which is a particular kind of suffering that is, suffering from transgression. It seems that in the context of their life, transgression means breaking the Law and may lead to guilt and/or punishment. Yet, transgression also means going beyond a limit and assumes desire for transcendence. Migrants’ suffering from transgression can be a way of denying divine law (and God) or a way of expressing their yearning for God.

In the context of my Christian life, the greatest commandment is “Love your neighbor as yourself” (Mark 12:31). I argue for the help we must

offer to migrants. Yet, I do nothing. I sit in front of the TV, watching them suffering. “I don’t understand what I do. For what I want to do I do not do, but what I hate I do”. (Romans 7:15) In the context of my life, I am attracted to transgression. But my transgression is different from migrants’. My transgression is unambiguous. I fail to love my neighbor as myself.

Drawing upon Lacan’s work, *The Ethics of Psychoanalysis*, and Paul’s Epistle to the Romans (Ch. 7), I will try to explore my experience of transgressing the greatest commandment and show its political implications, for the personal is political.

*On the speaker:* Spyridoula Athanasopoulou-Kypriou (BA Athens, MA, Ph.D. Manchester) teaches theology at the Hellenic Open University and is a Religious Education teacher at secondary education. She has published various books and articles on theology and literature and on feminist theology. She is currently working on the political aspects of (sexual) desire.

*E-mail:* kypriou@yahoo.com

**Eleonora D. Hof**

## Transgressing Missiology: Crossing Borders with the Hybrid Jesus-Christ

Missiology, as an inherently transgressive discipline, seeks in a postcolonial key to actively resist the racist/Eurocentric transgressions of the past, while at the same time attempts to subvert the pervasive Eurocentrism still present in the discipline. Following the lead of Gayatri Chakravorty Spivak and Chandra Talpade Mohanty, I bring the perspective of subalternity in the Two/Third World into postcolonial missiology. I argue that this transgression can take the form of challenging the established boundaries of the discipline by starting with the scandal of Jesus-Christ, who in his hybrid form as divine and human died outside the gate, outside the realm of the establishment. Using the transgressions of Jesus as a hermeneutical lens, a discursive space opens up to establish this border crossing as a foundational principle in missiology. Border crossing assumes hybridity, since it destroys the fear that lodges on both sides of the border, as Jacques Derrida demonstrates. The border crossing nature

of Jesus-Christ is exemplified in the way he inhabits the land, crossing over to the edges, to the unsavory areas of the Gerasenes (Mark 5:1) and the Samaritan land (John 4). In following Christ's itinerary of traversing the land, borders are crossed and the fiction of a stable, safe homeland is questioned. As a consequence, missiology can seek to inhabit the public square in order to publicly question the pervasive fiction of the nation-state with its concomitant policies of regression and exclusion.

*On the speaker:* Dr. Eleonora D. Hof obtained her PhD in postcolonial missiology at the Protestant Theological University in Amsterdam, where she carried out research on World Christianity. She prepares to become a Lutheran minister in the United States.

*E-mail:* eleonora.hof@gmail.com

### **Kirsten Schönewolf**

## **Umgang mit Tod und Sterben bei A\*frikanischen Migrant\*innen. Auf der Grenze zwischen Übersetzung und Mehrsprachigkeit**

Angesichts medialer Präsenz des Todes auf der Fahrt über das Mittelmeer erscheint die Frage nach dem „ganz normalen“ Umgang mit Tod und Sterben unter kongolesischen, kamerunischen, togolesischen und ghanaischen communities in Deutschland banal. Doch die Rückführung des Verstorbenen in das Land der Ahnen gilt als letzter Schritt und erfolgreicher Abschluss des Migrationsprozesses. Zur traditionell zentralen Bedeutung der Gemeinschaft im Trauerfall tritt in der Migration der Zusammenhalt zur gegenseitigen finanziellen Unterstützung: Trauer und Trauerprozess sind Elemente migrantischer Identitätsbildung.

Die Rückkehr in das Gebiet der Ahnen ist zudem verbunden mit Rücküberweisungen. Es entstehen Kapitalblasen auf Immobilienmärkten durch vermehrte Bautätigkeit; Ungleichheit wird lokal verstärkt.

In einer Forschungsarbeit (Master of Research „Translating Cultures“; University of Westminster, London) habe ich beides (Trauer als Element migrantischer Identitätsbildung; Rückführung als ökonomische Größe) in Interviews und ethnographischen Fokusgruppen untersucht. Das translation paradigm wurde dabei erweitert: Mehrsprachigkeitsforschung

fokussiert methodologisch subjektzentriert und unter Verzicht auf die Annahme klar abgrenzbarer Sprachen menschliche Erfahrung des Eintretens in einen Raum, dessen Sprache und Kommunikationsregeln ich nicht oder nicht ausreichend beherrsche.

Konkret sind Trauer und die Materialität menschlicher Existenz Gegenstand eines interkulturellen Übersetzungsprozesses wenn es um die Nutzung großkirchlicher Gemeindezentren aus Anlass einer Virgil geht. Theolog\*innen sind als Vertreter\*innen christlicher Institutionen herausgefordert, dem Tod in Afrikanischen Lebenswelten übersetzend und grenzüberschreitend zu begegnen. Hierzu gibt der Vortrag Übersetzungsanregungen und -hilfen.

*On the speaker:* Kirsten Schönwolff forscht kulturwissenschaftlich zu migrantischen Trauerkulturen und historisch-theologisch zu Pfarrfrauen der Bekennenden Kirche und mit ihnen verbundenen Erinnerungsorten in Westfalen. Sie war Pfarrerin der Evangelischen Kirche von Westfalen und in einer Auslandsgemeinde der Unierten Kirche Frankreichs in Deutschland.

*E-mail:* w1578087@my.westminster.ac.uk

## **7. Kommunismus – Religiosität/Communism and Religion (Raum/room: Nell-Breuning)**

**Monica Ruset Oanca/Madalina Toader**

### **Traversing Communism – the Feminine Standpoint: Women’s Involvement in the Religious Life during the Communist Regime**

The communism, which aggressively promoted a profoundly irreligious ideology, can be regarded as a chasm to be crossed, a painful betweenness that separates a slightly backward society, which was conservative and mostly rural, from a chaotic, wildly consumerist civilization, which has lost the Christian landmarks and slowly tries to create new standards. The speakers will discuss the transformation suffered by women under the Communist persecution and the various ways in which they tried to



evade it. Women were forced to compromise in order to survive communism, but at the same time, many of them tried not to lose their religious identity. However, in order to advance in such a diseased social order they had to pretend and fake devotion to the Communist ideals, while hiding their Christian principles.

By using a vast bibliography ranging from interviews and confessions to literature, the speakers will analyze women's hypostasis during the period of the communist oppression, ranging from submissive preservers of faith or concealed (yet not subversive) supporters of Christianity, to open anti-Communist dissidents, who willingly risked their lives to confess and fight for their ideals. Their weakness, which stemmed from their concern for their loved ones (children, husband or other relatives), was often used to undermine their inner strength and they were able to survive and recover from the experience of unjust imprisonment especially because of their Christian faith.

*On the speakers:*

Monica Ruset Oanca, PhD. is a lecturer at the University of Bucharest and she teaches English at the Faculty of Orthodox Theology. She has specialised in theological terminology and she has written extensively on medieval civilization, focusing on medieval English mystic writers. She has published three books, one of them being her PhD dissertation, which discusses the functions of medieval castles and their religious and social importance.

*E-mail:* monicaoanca@yahoo.com

Madalina Toader graduated from the Bucharest University – the Faculty of Orthodox Theology, French Language Department; holds an M.A. degree in French Linguistics, and a Ph.D. degree in Cultural Geography (Bucharest University, Faculty of Foreign Languages and Literature). She works as a teaching assistant at the Department of Modern Languages, Faculty of Letters– Bucharest. She teaches Practical Course seminars (translations, oral expression, written expression; text interpretation), French Language and Literature seminars, as well as theological texts seminars.

*E-mail:* madalina6toader@yahoo.com

**Maria Yvonne Bancila/Lucretia Vasilescu**

## Instances of Transgression and Transformation: Romanian Martyrdom in Communist Prisons

Materialism, violence and dictatorship (deprivation of freedom) are the three important dimensions of communism (according to the Manifesto of the Communist Party, written by K. Marx and F. Engels). The violence announced at the outset was introduced as something natural, stemming from the circumstances of social evolution, but in time it would become something imposed, which was generated by the proletarian messianism.

The dictatorship of the proletariat would turn the hierarchy of values upside down, and would depict a falsified history and even a fabricated human existence. Communists realised that they could lead the populace by using two different types of persuasion: a concrete, tangible one – extreme physical violence – and another dissimulated type, which used the propaganda language. In time many people were spiritually and/or physically traumatised.

The Romanian conscientious objectors were perceived as transgressors against the new communist norms. The labor camps were means of exterminating opposition. All these people underwent an intense and violent process of brainwashing and soul mutilation. But they constantly resorted to faith and prayer, as Christian piety was not only a means of surviving, but also a means of fighting (as a reaction against oppression), different from the one promoted by the communist regime. Political prisoners in communist Romania defeated evil, and changed the terror, chains, rails and handcuffs, into a means of ascension towards God.

*On the speakers:*

Maria Yvonne Băncilă, PhD, is a teaching assistant at the University of Bucharest (the Modern Languages Department of the Faculty of Foreign Languages and Literatures), and in this capacity she teaches English at the Faculty of Orthodox Theology, also part of the University of Bucharest. She graduated from the Faculty of Orthodox Theology in 2001, receiving a double Bachelor's degree in Theology and Philology-English Letters. She obtained a Master's degree in American Studies at the University of Bucharest, the Faculty of Foreign Languages and Literatures,

in 2005. She completed her PhD thesis in Theology in 2015.

Current research and activity: Research into biblical terminology; the theory and practice of translation; the life and works of the religious authors John Bunyan and C.S. Lewis (whose writings have been the focus of her PhD thesis, with a comparative analysis of the spiritual itinerary in the allegories *Pilgrim's Progress* by Bunyan and *Pilgrim's Regress* by C.S. Lewis).

*E-mail:* mariabancila@yahoo.com

Lucretia Vasilescu: Bachelor of Orthodox Theology and French Language and Literature, doctor in Philology, Lucretia Vasilescu is professor at the Faculty of Orthodox Theology, Bucharest University. Main activities and responsibilities: teaching seminars and courses of French Language and Civilization, Theology and Culture, Language and Style in Religious Texts. She published various studies both in Romania and abroad. The subject-matter of her courses reflects her concern with Christian cultural identities, and biblical terminology.

Current research: Religion and culture, Gospel in Romanian culture, Christian literature.

*E-mail:* lucretiavasilescu@gmail.com

### **Rita Perintfalvi**

“Re-learning to be human im Mittel-Ost-Europa.  
Transformation der gesellschaftlichen und religiösen  
Ausgrenzungen aus ethischer Sicht“

Mit meinem Kurzreferat möchte ich ein anspruchsvolles und zugleich aktuelles Thema aufgreifen, das gerade in der mittelosteuropäischen Region von enormer Relevanz ist. Meine Analyse, die Themen wie die Flüchtlingsfrage, die Genderdebatte und die Verletzung der Menschenrechte im Kontext des religiösen Fundamentalismus und politischen Autoritarismus jeweils mit dem Fokus auf Mittel-Ost-Europa behandelt, ist interdisziplinär (Theologie, Politikwissenschaft, Geschlechterforschung) angelegt und zwar mit einem klaren Schwerpunkt der theologischen Ethik.

Der religiöse und/oder politische Fundamentalismus wird gesellschaft-

lich dann gefährlich, wenn die eigene Glaubensrichtung als einzig wahre angesehen wird, sind damit alle anderen Überzeugungen und Lebensweisen abgewertet. Es ergibt sich ein Dualismus, der in allem „Anderen“ zumindest etwas graduell Schlechteres sieht, wenn nicht gar generell das Schlechte/Böse bzw. den Bösen/„Satan“. Feindselige Abwehrhaltungen gegen andere als die eigenen Lebensweisen und Maximen bieten Anschlussmöglichkeiten für Antisemitismus, antimuslimischen Rassismus („falscher“ Glaube) sowie für Homophobie, Emanzipations- und Frauenfeindlichkeit („falsche“ Lebensweisen). Genau diese Phänomene prägen die aktuellen politischen und kirchlichen Diskurse in den postkommunistischen Ländern von Europa (v. a. Polen, Ungarn, Slowakei und Kroatien).

Der religiöse Fundamentalismus und populistische Autoritarismus verstärken ihre negativen Wirkungen in diesen Ländern gegenseitig, die nur eine schwache demokratische Kultur haben. So entsteht die unbedingte Intoleranz gegenüber den „Anderen“, die Unfähigkeit zum Gespräch, der Verlust des gegenseitigen Respekts. Und im schlimmsten Fall wird auch der Gebrauch von Gewalt legitimiert.

Aus meiner Analyse wird klarwerden, dass es bei der Migrationsfrage sowie bei der Antigender-Bewegung im Mittel-Ost-Europa um eine politische Debatte geht, wodurch auch die nach dem Zweiten Weltkrieg entstehende und auf der Sprache der Menschenrechte basierende politische Konsens in Frage gestellt wird. Was aber nicht nur den Bestand der EU gefährdet, sondern auch das Grundprinzip der europäischen Demokratie streitig macht. Wie könnte man diese Prozesse aufhalten und in einen demokratischen Diskurs transformieren? Was ist die ethische Verantwortung der Kirchen und Christen bei einer solchen dramatischen Situation in Europa?

*On the speaker:* MMag. Dr. Rita Perintfalvi ist Fachtheologin, Religionslehrerin, Kulturmanagerin und Sozialmanagerin mit Spezialisierung auf psychosoziale Prävention, Bloggerin, Publizistin. Mitbegründerin des Forums für Progressive Theologie in Ungarn. 2010–2014 Universitätsassistentin am Institut für Bibelwissenschaft an der Katholisch-Theologischen Fakultät der Universität Wien. Gleichzeitig Doktoratstudium der Katholischen Theologie an der Universität Wien, im Fach Altes

Testament; seit Juni 2017: Projektleiterin für das Interreligiöse Koalitionsbildende NDI-Projekt „Gemeinsam für unsere Zukunft! Religionen für eine offenere und tolerantere Gesellschaft.“ Dieses Projekt leitet sie als Präsidentin des Ökumenischen Verbandes der Theologinnen Ungarns. Sie werden mit Szim Salom (Progressive Jüdische Glaubensgemeinschaft, der Islamischen Kirche Ungarns, der Evangelischen Brüdergemeinschaft Ungarns an diesem gesellschaftspolitisch relevanten Projekt zusammenarbeiten.

*E-mail:* rita.perintfalvi@gmail.com

## **8. Interreligiöser Dialog: Differenzen und Konflikte/Interreligious Dialogue: Differences and Conflicts (Raum/room: Ricci)**

**Geziena Speelman/Stella Bouayadi-van de Wetering**

### **Difference as Eye-Opener**

In his book “The dignity of difference”, Jonathan Sacks is critical of an approach to interreligious dialogue that sees a common understanding of Universal beliefs or values as a necessary condition for more cooperation or understanding. This is an assumption that has haunted the West since Plato, Sacks states. Instead of the urge to look at all humans as ultimately the same, he makes a plea for a deepened understanding of the value of our being, each and all of us, different from the other.

The researchers have participated since 1986 in an interreligious learning group of Muslim and Christian women who jointly read texts from the Bible and the Qur’an. In our procedures, we want to create space for articulations of both difference and commonalities between our experiences and traditions.

Since 2014, a Jewish women participate in the group. In this paper, we focus on one session, in 2015, where we read texts on violence in our traditions. We want to focus on the value of difference and conflict for a deeper understanding, and to explore the conditions that make it safe to articulate differences. Question: Can experiences of difference and conflict lead to a deeper understanding of religious traditions?

*On the speakers:*

Dr Gé Speelman is assistant professor in Religious Studies at the Protestant Theological University. She is interested in Interreligious Dialogue, Mixed Marriages and Conversion narratives.

*E-mail:* gmspeelman@pthu.nl

Dr. Stella van de Wetering, is a lecturer at VU University, Faculty of Theology, Centre of Islamic Theology (CIT) and Inholland University Amsterdam, Department Education, Learning and Life Philosophy at the Teacher Training Program for Teachers Islam. Wetering graduated in Arabic language and Arabic Islamic culture. Her field of expertise is Arabic language, Gender and Islamic Theology, Islamic Pedagogy, Islamic Education and Interreligious Dialogue.

*E-mail:* w.b.s.el.bouayadi-vande.wetering@vu.nl

**Larissza Hrotkó**

## Konflikte im jüdisch-christlichen Dialog an dem Beispiel ungarischer Realität

In meinem Beitrag möchte ich sowohl interreligiöse als auch genderorientierte Probleme angehen. Ich beschreibe konkrete Konflikte, die zwischen jüdischen und christlichen ungarischen Gemeinschaften aus verschiedenen Gründen vorgekommen sind. Eines der größten Probleme war dabei fast immer ein Mangel an Kenntnissen von einer der Seiten. Christliche Kenntnisse jüdischer Kultur und Religion beschränken sich auch heute noch auf Studien des Alten Testaments in der ungarischen Sprache. Zwar gibt es heute Hebräisch-Unterricht an einigen theologischen Fakultäten, doch brachte er bisher nur wenige Resultate in der Erweiterung der allgemeinen theologischen Kenntnisse. Besonders bedauerlich ist die Einstellung zu dem Talmud und der rabbinischen Literatur, woraus sich gravierende Auseinandersetzungen und Missverständnisse ergeben. Ich versuche einige konkrete Fälle aus Sicht der jüdischen Gemeinschaft zu analysieren, um die Auswege aus dem Konflikt zu finden. Denn außer dem Mangel an notwendigen Kenntnissen, entstehen diese Konflikte oder Missverständnisse auch, weil die Kompetenz weiblicher Wissenschaftlerinnen unterschätzt wird.

*On the speaker:* Larissza Hrotkó ist Philologin, Theologin und jüdische Kulturhistorikerin. Sie wurde Judaismus in Budapest promoviert. Ihre Arbeitsfelder umfassen jüdische Liturgie, Kultur sowie feministische Auslegung von Tora und Talmudtexten. 2016 erschien ihr Buch „Budai fekete könyv“ (Schwarzes Buch von Buda) und viele Publikationen, unter anderem „A galíciai zsidók és a bécsi jiddis avantgárd / Galician Jews and Viennese Yiddish avantgarde“ [Kaleidoscope 2017/14, 100–114].  
*E-mail:* lara.r@t-online.hu

### **Meriem El Haitami**

## **Revisiting Islamic Feminism in Morocco: Possibilities and Limits**

One of the most significant developments in modern thought has been the emergence and impact of an Islamic feminist intellectual trend advocated by a number of Arab and Muslim feminist scholars and activists, who contributed to re-mapping spaces of resistance through constructing alternatives to existing orthodoxies and canonical paradigms. This paper discusses Islamic feminism in the context of Morocco. It seeks to contextualize and to critically examine the developments, promises and limitations of ‘Islamic feminism’ in Morocco. One main issue to be discussed is whether we can speak of an Islamic feminist ‘movement’ in the context of Morocco, especially that Islamic feminism as a ‘trend’ primarily engages in knowledge production and intellectual activism rather than challenging systemic order with disruptive repertoires of actions. I am interested in exploring how Islamic feminism in Morocco positions itself in relation to the state’s efforts to (re)appropriate the ‘religious field’ by defining ‘public Islam’ and determining its ‘legitimate’ actors, and whether it is possible to speak of an Islamic feminism outside of the state’s political projects? This paper further seeks to explore the practical implications of Islamic feminism and its possibility to serve as a catalyst for collective action through the creation of ‘alternative’ spaces where religious knowledge and subjectivity are reframed, de-centered and negotiated.

*On the speaker:* Meriem El Haitami has just completed a PhD in Cultural Studies at the University of Sidi Mohammed Ben Abdellah in Fez,

Morocco. Her research explores the dynamics of women's religious authority and activism in Morocco with focus on state-sanctioned female imams and their particular role in nation-building and in the war on terror. During 2015–2016, she was a Rice Fellow and Lecturer at Yale University, where she taught courses on Islam and gender in North Africa. From 2012–2013, she was a Fulbright Scholar at SUNY Binghamton, her research during this period explored Sufism as a global Islamic movement. In spring 2015, she was a Carnegie Fellow at the Humphrey School of Public Affairs at the University of Minnesota, where she was conducting research relating to modes of religiosity and attitudes towards human rights in Morocco.

*E-mail:* meriem.elhaitami@gmail.com

## **9. Literarische und biblische Themen/Topics from Literature and the Bible (Raum/room: Ignatius)**

**Elena Volkova**

Literature and Art as Religious Authority and Mediator in the Protestant-Orthodox Dialogue and Conflict Under Communism, when religion was prohibited, Literature and Art provided the main and often the only source of religious knowledge. People learned Biblical stories from Tolstoy, Dostoevsky and, mostly, from Bulgakov's *Master and Margarita*, called the Gospel according to Bulgakov.

In Post-Soviet Russia, when Catholic and Protestant missions were accused of proselytism, faced legal limitations and religious hostility from the state and the dominating Russian Orthodox church, Literature and Art provided a neutral area for an interdenominational dialogue. However they also presented a challenge for dogmatic mentality, because presented free interpretations of biblical narratives and symbols.

The paper summarizes theological and literary results of the 1999–2007 annual Anglican-Orthodox conference on Religion and Literature. It also gives a comparative analysis of the ways both modern Western denominations and artistic interpretations are perceived in premodern Orthodox



culture.

This perception is seen through the revival of the heresy and blasphemy discourses, often resulting in charges against Protestant denominations, authors and artists.

*On the speaker:* Elena Volkova is an Independent researcher with a PhD in English Literature and in Culture Studies. In 1981–2011 she taught courses in English Literature, Comparative Literature and Religion and Literature at Moscow State University and got resigned from the university in 2011 because of ideological pressure. As an expert she defended modern artists, Pussy Rioters and Petr Pavlensy during anti-artist trials initiated by the Russian Orthodox church. Her research areas are Christianity and Literature, Church and Modern Art, Russian Church dissidents, Blasphemy and Gender Resistance.

*E-mail:* elena.volkova0504@gmail.com

### **Karoline Rumpler**

## **Wenn die Wüste zum Tempel wird: Raumtransformationen in ausgewählten Psalmen**

Ausgehend von den Raum- und Sprachtheorien Lefebvres verbindet dieser Vortrag kultur- und sozialwissenschaftliche Ansätze zum Raum mit literatur- und sprachwissenschaftlichen Theorien. Raum wird nicht als „Container-Raum“ verstanden, sondern als dynamische und prozessuale Größe. In literarischen Texten wird Raum durch die Beschreibung der räumlichen Praxis, der Raumkonzepte sowie der räumlichen Erfahrungen und Imaginationen dargestellt und zugleich konstruiert.

Insbesondere im Rückgriff auf die Raumtheorie Lefebvres zeigt der Vortrag, wie Raum in und durch den Text konstruiert bzw. produziert wird. Der Fokus liegt dabei auf der Transformation von Räumen in Psalm 55, wobei nicht nur der im Text dargestellte Raum analysiert wird, sondern zugleich nach den Veränderungen von gängigen altorientalischen Raumkonzepten gefragt wird.

Schließlich wird auch aus rezeptionsästhetischer Perspektive nach Anknüpfungspunkten für die Leserin oder den Leser gefragt. Der Raum im literarischen Text ist nicht nur ein dargestellter, sondern immer auch ein imaginiertes Raum, der es Lesern und Leserinnen möglich macht, sich

mit ihren eigenen Erfahrungen und Konzepten sowie Imaginationen hineinzulesen. Die Lektüre des Textes wird als Grenzbereich zwischen dem im Text konzipierten Raum und den Raumkonzepten des Lesers oder der Leserin verstanden, der das Potential hat, neue Perspektiven zu eröffnen. Der Vortrag berücksichtigt diese Fragestellungen bei der Analyse von Psalm 55, wobei insbesondere die transformierten Konzeptionen von Wüste und Stadt und „Haus Gottes“ thematisiert und mögliche Anknüpfungspunkte für die Leserinnen und Leser angedacht werden.

*On the speaker:* Karoline Rumpler arbeitet als prae-doc Assistentin am Institut für Alttestamentliche Wissenschaft an der Evangelisch Theologischen Fakultät, Universität Wien. Ihre Arbeitsschwerpunkte sind Psalmen, Raumtheorien und Exegese, Hermeneutik und Rezeptionsästhetik. *E-mail:* karoline.rumpler@univie.ac.at

## **Karin Hügel**

### **Adams Androgynität**

Adam, der erste geschaffene Mensch in der Hebräischen Bibel, kann als androgyne Figur verstanden werden, wobei sich diesbezüglich unterschiedliche jüdische Vorstellungen entwickelt haben: Erstens wurde angenommen, dass der erste Mensch beide Geschlechter in sich vereinte. Zweitens wurde behauptet, dass zwei Menschen in einem angelegt waren. Das wurde im Bild des zweigesichtigen ersten Menschen veranschaulicht, der schließlich geteilt worden sein soll. In meiner queeren Lektüre hinterfrage ich nicht nur eine solche frühe jüdische Interpretation, sondern auch feministische Auslegungen im Anschluss daran. Die deutsche feministische Schriftsteller\_in Johanna Elberskirchen hat am Beginn des 20. Jahrhunderts bereits die Gottesebenbildlichkeit des – damals von ihr so genannten – Homosexuellen im Zusammenhang mit dem ersten Schöpfungsbericht formuliert. Meine Relektüre des Bibelverses Gen 1,27 bezüglich der Erschaffung der Menschheit lautet im Anschluss an die Rabbiner\_in Margaret Moers Wenig folgendermaßen: „Gott schuf den Menschen zu seinem Bild, zum Bild Gottes schuf er ihn; und schuf sie, Mann und Frau und jede Kombination dazwischen.“

*On the speaker:* Karin Hügel promoviert an der Universität Amsterdam über „Queere Lesarten der Hebräischen Bibel“.

*E-mail:* karinhuegel@gmx.at

## **10. Grenzüberschreitung und Vermittlung/Transgression and Mediation (Raum/room: Weil)**

**Antonia Maria Wozna**

### **Trespassing the Borders of Exclusion in Carol Gilligan's Ethics of Care and Nancy Fraser's Representation Justice**

Carol Gilligan in her work: "In different voices" (1982) shows a sexist bias of pseudo- scientific standards of Kohlberg's moral development theory, trespassing, in that way an "academic neutral and universal" method of ethics and questioning its reliability and possibility of application to such problems as care, children-bearing and women bread taking. Nancy Fraser in "Scales of justice" (2008) crosses the borders of a traditional egalitarian philosophical perspective that does not take into account neither gender studies nor a multicultural context of capitalism and patriarchal globalization, manipulating a recognition and difference politics in order to the hegemonic privileges. A comparison of both authors could offer new global moral orientations that provide voice for women's experiences in science, politics and gives hope for a change and social transformation. The authors do not only make a deconstructive approach to the scientific methods and ethics. Their goal is to arrange new frames of social and politic participation of both women and men, so that the gender point of view could be accurately interpreted as holistic proposal for the entire humanity. By these means, there should not exist borders that exclude different voices, although there would exist limits of the correct and egalitarian articulation of academic theories and social- political practice.

*On the speaker:* The author is a fundamental theology doctoral student in Antonianum Pontifical University, Rome (Italy) and Arts and

Humanities doctoral student in the University of Murcia (Spain). Her bachelor's degree in Theology title was: "Mary Daly's feminist theology of Mary Daly. Nemesis ethics as a model of justice". She has also a Master degree in Business Administration and Specialist in International marketing. Her main research fields are the feminist hermeneutics and ethics as an opportunity for a fundamental theology research. In addition, she investigates the question of justice in pluralistic scientific and economic approaches.

*E-mail:* tosiawozna@gmail.com

### **Maria Tsakmaka**

## **The Experience of Migrant Women: Toward a Social and Orthodox Theological Approach**

Recently, poverty and drought in Africa, instability and civil war in the Middle East, acts of violence and genocide, have brought about a forced movement of people in desperation, seeking stability, normality and economic sustenance in Western Europe. Many enter Europe through Balkans and they strand in Greece. Women now account for nearly of half of all international migration. Therefore, now more than ever, it is necessary to incorporate gender into theories of international migration. Women suffer the most by the social degradation, poverty, the lack of health insurance and the effort to protect the members of their families such as children, aged people etc. In these social circumstances, they are often trapped in the networks of trafficking, non-registered work etc. Thus, understanding gender is critical in the migration context. Without clear theoretical underpinnings, it becomes difficult to explain, for example, the conditions under which women migrate, or the predominance of women in certain labor flows. Furthermore, a specific research challenge is to analyze how the economic crisis has influenced the effort of women, children and vulnerable social groups to settle in a new country. This analysis aims to critically approach issues such as: a), the reasons that women migrants cross boundaries representing a statistical analysis of women migration flow b), it will focus on the social conditions and challenges that migrants face in the new country understanding them from a social and ethical perspective. Further, it will discuss how Ortho-

dox Theology faces the migrant crisis. This is a starting point of understanding how female migration border crossing is an impulse for movement and change within the European societies and among religions.

*On the speaker:* Maria Tsakmaka was born in Thessaloniki where she completed her curriculum studies. She studied Theology in School of Theology of Aristotle University of Thessaloniki. Since 2015 she attends as a Postgraduate student the program of “Postgraduate Studies” offered by the School of Theology of Aristotle University of Thessaloniki. Especially, she attends the Intersectionary Department of “Ethics and Sociology”. She is currently attending to the postgraduate program of school of Theology, Faculty of Theology of Aristotle University of Thessaloniki. Especially, her research interest is on the Department of Ethics and Sociology. Her thesis is related to social capital research and religion on Robert Putnam’s work, a political scientist at Harvard University John F. Kennedy School of Government.

*E-mail:* mariatsakmaka@gmail.com

## **Ana Thea Filipović**

### **Die Religionslehrer/Innen als Übersetzer/Innen**

Der Ausgangspunkt meiner Überlegung ist die Annahme, dass der Unterricht eine Vermittlungsarbeit ist. Im Unterricht werden die Kulturgüter und das Wissen der Generationen an die kommende Generation vermittelt, wodurch bei den Lernenden ein Bildungsprozess in Gang gesetzt wird. Der Religionsunterricht in der Schule vermittelt religiöses Wissen und religiöse Kompetenz. In diesem Prozess spielen die Religionslehrer/innen eine entscheidende Rolle. Sie sind Vermittler/innen und Übersetzer/innen zwischen den kulturellen Welten des Glaubens und der jetzigen und hiesigen Lebenswelten der Schüler/innen. Diese Begegnungen sind oft Grenz- und Migrationserfahrungen. Die räumlichen Bewegungsmetapher sind charakteristisch sowohl für den Glauben als auch für das Lebensgefühl der jungen Menschen von heute, deren Leben und Sehnsüchte auf ein „on the move“ sein (physisch und virtuell) gerichtet sind. Der Beitrag wird versuchen, die Geschlechterperspektive in den Diskurs einzubeziehen, sowohl im Hinblick auf die Schüler/Innen als auch auf die Lehrer/Innen. Die Analyse wird sich auf die empirischen

Daten bezüglich der didaktischen Entscheidungen der Lehrer/Innen und der Aussagen der Schüler/Innen stützen.

*On the speaker:* Außerord. Prof. Dr. Ana Thea Filipović, Direktorin des Seminars für Religionspädagogik und Katechetik an der Katholisch-Theologischen Fakultät der Universität Zagreb. Vorsitzende der Kroatischen Sektion der ESWTR. Forschungsschwerpunkte: Fundamentalkatechetik, Religionsdidaktik, Genderaspekte der Religionspädagogik, gesellschaftliche Relevanz des Glaubens.

*E-mail:* [thea.filipovic1@gmail.com](mailto:thea.filipovic1@gmail.com)

# Posters

**Gordana Barudzija**

## The Church-Discipleship-Sophiology. The Basic Theological Concepts in the Theology of Elisabeth Schüssler Fiorenza

I would like to present the key terms in the theology of Elisabeth Schüssler Fiorenza: the Church of women or wo/men Church, the discipleship of equals and Sophiology, with a special attention to the ecclesiastical characteristics of these terms. I analysed how is a term Ekklesia Gynaiikon developed during her work on it until she established a term wo/men Church. Also, I analysed the possibility of articulation of ekklesia as discipleship of equals in which God is a life – giving power. At the end, I would like to compare understanding of Izida and Logos as two incarnations of Sophia in Elisabeth Schussler Fiorenza work. My further research is opened to many possibilities. At Conference, I would like to hear others women theologist who had to explore a theology of Elisabeth Schüssler Fiorenza and write about her.

*Education and Teacher Training Agency, gordanabarud@yahoo.com*

**Montserrat Escribano Cárcel**

## Fundamental Neurotheology, Knowledge in Translation

Neurotheology is a knowledge that crosses two spaces, the theological and the scientific one. This border situation makes it enjoy a position that interrogates both disciplines. On the one hand is the constant and legitimating presence of the neuroscientific discourse that offers a biological creation of the religious fact. On the other hand, certain theologies are presented as destabilizing speeches of the naturalized looks on everything human. Hence that the fundamental neurotheology that I propose is presented as a critical space to rethink the frames of thought and most of the epistemologies that operate in each discipline. At the same time, it seeks to offer its own rationality as a disruptive possibility to promote ethical and political proposals aimed at creating ecosystems of thought

and also at strengthening our weak democracies.

*Faculty of Theology San Vicente Ferrer, monescr@yahoo.es*

**Daniela Feichtinger**

## **Gen 39 and its Innerbiblical Relations to Genesis and the Book of Proverbs**

The present project uses a multi-perspectival method to investigate the narrative about Joseph and Potiphar's wife (Gen 39). Hereby, narratological and rhetorical-discursive approaches to an analysis are used along with the steps prescribed by the historical-critical method. The perspective of gender is of great relevance hermeneutically since the narrative operates with sexual stereotypes that are to be ascertained clearly and also because a massive gender bias frequently lay at the root of its exegesis in the course of the history of research.

The first part is devoted to the analysis of Gen 39 using diachronic and synchronic approaches. Two excurses on ancient oriental marriage law and slave law are intended to shed light on the legal realities lying at the root of the text.

In the second part, the inner-biblical relationships of Gen 39 to three text complexes are investigated: the passages concerning the "strange woman" (Prov 2:16-19; 5:1-23; 6:23-35; 7:4-27), the narrative of Tamar and Judah (Gen 38), as well as the so-called "abandonment narratives" (Gen 12:10-20; 20:1-18; 26:1-11).

The third part deals with the extra-biblical relationships of Gen 39, e.g. the Egyptian "two brothers' tale".

*University of Graz, daniela.feichtinger@uni-graz.at*

**Hadil Lababidi**

## **Pflege von muslimischen Demenzerkrankten: Schutz des Intimbereichs vs. Verhindern von Krankheiten**

Beim Umgang mit muslimischen pflegebedürftigen Demenzkranken birgt die Körperpflege ein ethisches Dilemma. Da sie physisch nicht mehr in der Lage sein können, ihre Körperhygiene selbstständig aufrecht zu erhalten, werden dementiell eingeschränkte Menschen regelmäßig gewaschen. Werden sie häuslich betreut, übernehmen Angehörige diese



Aufgabe; leben sie in Pflegeheimen, kümmern sich Fachkräfte um die Körperhygiene. In beiden Fällen kann es zum Kontakt mit dem Genitalbereich der Erkrankten kommen. Eine mangelnde Körperpflege kann jedoch Krankheiten wie Infektionen hervorrufen. Wenn ein weibliches Familienmitglied einen männlichen Demenzbetroffenen – beispielsweise den Vater – betreut, wird sein Intimbereich verletzt; die Handlung könnte nach islamischem Recht als rechtswidrig eingestuft werden. Wird ein Demenzkranker im Pflegeheim betreut, kommt es unter Umständen ebenfalls vor, dass eine Pflegekraft des anderen Geschlechts den/die Heimbewohner/in wäscht. Wiegt eine gesunde Körperhygiene, um Krankheiten zu verhindern, höher als der Schutz des Intimbereichs? Gibt es einen Unterschied zwischen der Verletzung durch Familienangehörige und „fremden“ Personen wie medizinischem Fachpersonal?

Im Vortrag soll versucht werden, dieses ethische Dilemma im Umgang mit muslimischen Demenzerkrankten anhand bioethischer Prinzipien im Islam zu lösen. Es ist anzunehmen, dass sich Angehörige und Betroffene in dieser Situation einen moralischen Beistand wünschen – in Form einer religiös begründeten Auseinandersetzung mit diesem Problem. Ziel dieser Untersuchung ist es, ihnen sowie Medizinern Handlungsempfehlungen, die sich auf religiös-ethische Quellen berufen, im genannten Fall zu geben.

*Universität Erlangen, hadil.lababidi@fau.de*

## **Mary Phil Korsak**

### **How I came to translate Mark**

Philologist, poet, translator and Bible scholar, Mary Phil Korsak presents her new translation of the Gospel of Mark, entitled *Glad News from Mark*. As with an earlier translation, *At the start... Genesis made new*, (Louvain Cahiers 124, Belgium 1992: Doubleday, USA 1993), Mary Phil seeks to create a new dynamic space that can inspire contemporary actors, artists, linguists, psycho-therapists, students of the Scriptures as well as the general reader interested in the cultural roots of Judaism, Christianity and Islam. Her purpose is to build a bridge between the old and the new, between past history and our fast-changing modern world. A basic choice concerns the rendering of Greek vocabulary in English: every Greek word is allotted a corresponding English word. The Eng-

lish vocabulary is then radically updated. Furthermore, in keeping with modern translational trends, the new version conveys a sense of authenticity to today's reader by capturing the peculiar characteristics of the source text. Irregular grammatical forms, awkward constructions, blank spaces, rough edged transitions and odd phraseology bear witness to the history of the text and preserve local colour. Special attention is paid to the rendering of divine names. Glad News from Mark is presented with a new layout. The spoken rhythms of the source text, initially recited, read aloud and listened to, are reflected in a verse form which lightens the text and makes for a straight read of dramatic intensity. [www.maryphilkorsak.com](http://www.maryphilkorsak.com)

*Society of Authors-Translators Association, UK, [maryphilkorsak@gmail.com](mailto:maryphilkorsak@gmail.com)*

### **Celeste García Mena**

## **The Origins of the Universe in the Graphic Novel: a Research Proposal**

This poster aims to present a research proposal related to the reception of the motifs in the biblical creation narratives (Gen 1-3) to a new form of producing literature: the graphic novel. As an example, some topics of certain publications in the last decades will be discussed. Between these titles, we can find both so-called 'classic works' and underground comics. This variety of literary work is divided between graphic explicit representation of the Bible such as *Bible, les récits fondateurs* by Serge Bloch and Frédéric Boyer (Bayard Éditions, 2016), *The Book of Genesis Illustrated* by Robert Crumb (W.W. Norton & Company, 2009) and those ones inspired by biblical texts such as *A Graphic Cosmogony*, edited by Alex Spiro (Nobrow, 2010) or *Le Monde d'Edena* (Casterman, 2014). The approach to this work is based on studies of Literary Theory, and the Reception of the Bible. From this perspective, the subject will be dealt with focusing on the revitalization of the biblical text and the representation of classic models in this popular literary genre.

*University of Granada, [celestegm@ugr.es](mailto:celestegm@ugr.es)*

**Kirsten Schönewolf**

## Umgang mit Tod und Trauer unter A\*frikanschen Migrant\*innen in Deutschland

Angesichts medialer Präsenz des Todes auf der Fahrt über das Mittelmeer erscheint die Frage nach dem „ganz normalen“ Umgang mit Tod und Sterben unter kongolesischen, kamerunischen, togo-lesischen und ghanaischen communities in Deutschland banal. Doch die Rückführung des Verstorbenen in das Land der Ahnen gilt als letzter Schritt und erfolgreicher Abschluss des Migrationsprozesses. Zur traditionell zentralen Bedeutung der Gemeinschaft im Trauerfall tritt in der Migration der Zusammenhalt zur gegenseitigen finanziellen Unterstützung: Trauer und Trauerprozess sind Elemente migrantischer Identitätsbildung. Die Rückkehr in das Gebiet der Ahnen ist zudem verbunden mit Rücküberweisungen. Es entstehen Kapitalblasen auf Immobilienmärkten durch vermehrte Bautätigkeit; Ungleichheit wird lokal verstärkt.

In einer Forschungsarbeit (Master of Research „Translating Cultures“; University of Westminster, London) habe ich beides (Trauer als Element migrantischer Identitätsbildung; Rückführung als öko-nomische Größe) in Interviews und ethnographischen Fokusgruppen untersucht. Das translation paradigm wurde dabei erweitert: Mehrsprachigkeitsforschung fokussiert methodologisch subjekt-zentriert und unter Verzicht auf die Annahme klar abgrenzbarer Sprachen menschliche Erfahrung des Eintretens in einen Raum, dessen Sprache und Kommunikationsregeln ich nicht oder nicht ausreichend beherrsche.

Das Poster stellt die Übersetzungsprozesse graphisch dar.

*University of Westminster; w1578087@my.westminster.ac.uk*

**Julia Spichal**

Vorurteile gegen Juden im christlichen Religionsunterricht. Eine qualitative Inhaltsanalyse aktueller Lehrpläne und Schulbücher in Deutschland und Österreich. Der christliche Religionsunterricht kann Vorurteile gegen Jüdinnen und Juden ungewollt fördern, selbst wenn das Bemühen erkennbar ist, das Judentum wohlwollend darzustellen. Es kommen nämlich in Lehrplänen und Schulbüchern antithetische Wertungsmuster zwischen Christentum

und Judentum zur Anwendung, wenn das Thema wesentlich für die eigene christliche Identität ist.

Da seit 1995 keine Studie mehr dazu veröffentlicht worden ist, untersucht diese Dissertation mit der qualitativen Inhaltsanalyse nach Philipp Mayring, wie das Judentum sowie das christlich-jüdische Verhältnis in aktuell zugelassenen Lehrplänen und Schulbüchern für den christlichen Religionsunterricht dargestellt wird und wie sich diese Darstellung im Vergleich mit früheren Analysen verändert hat. Um eine Vergleichbarkeit zu gewährleisten, wird in dieser Reanalyse dasselbe Kategoriensystem als Bewertungsmaßstab wie in den Vorgängerstudien verwendet.

Die Analyse hat ergeben, dass noch immer antithetische Wertungsmuster in der Darstellung des christlich-jüdischen Verhältnisses vorhanden sind. Zentrale Problembereiche bilden nach wie vor in erster Linie die Themen, die die christliche Identität berühren, nämlich Jesu Botschaft im Verhältnis zur pharisäischen Lehre sowie das Torverständnis des ehemaligen Pharisäers Paulus im Zusammenhang mit der Rechtfertigungslehre. Es fehlt demzufolge nach wie vor an einer Grundkonzeption für Lehrpläne und Schulbücher, die eine angemessene christlich-jüdische Verhältnisbestimmung in den Fokus des christlichen Religionsunterrichts rückt. Positive Veränderungen sind zumeist nur punktuell vorgenommen worden. Bei der Analyse hat sich das verwendete Kategorienraster vor allem hinsichtlich seiner Anwendbarkeit in der Primarstufe als problematisch erwiesen, da es den Entwicklungsstand der Schülerinnen und Schüler nicht berücksichtigt. Um das Kategoriensystem für zukünftige Analysen sowohl sach- als auch schülergemäß zu gestalten, sind exemplarisch im Bezug auf Jesu Verhältnis zu Pharisäern neuere fachwissenschaftliche Erkenntnisse aus der neutestamentlichen Bibelwissenschaft sowie der Judaistik mit dem didaktischen Ansatz der Elementarisierung verschränkt worden.

*Universität Wien, julia.spichal@gmx.at*

# Tours around the city

## Heretics, Turks, Saints - religious history of Vienna

Although today only three quarters of Austrians are Catholics, religion still dominates the city of Vienna. Therefore, it is almost inconceivable that in the 16th century, the city was Protestant. However, the Habsburgs ruled against Reformation and until the end of monarchy, considered the Catholic Church a strong supporter of the throne.

Through personal stands and bygone stories, you shall see how and where members of different religious congregations lived until they were all granted religious freedom.

Otherwise admirable Maria Teresa nevertheless exhibited a particular intolerance towards Jews and Protestants. Only her son, Joseph II, a multi-faceted personality, opened up a new path in his edict of toleration. Pope Pius VI travelled to Vienna in order to dissuade the emperor from dismantling the monasteries, but it was all in vain.

## Strong women of Vienna

We are looking for tracks left by Viennese women who still raise interest today: women who made essential contributions to progress and education; ladies of the high society or artists who encouraged other women to take their life in their own hands. We shall meet characters such as writers Vicki Baum and Hilde Spiel, educator Eugenie Schwarzwald, fashion designer Emilie Flöge, actress Lina Loos and women's rights activist Marie Lang. Together with other pioneers of women's emancipation, they founded one of the first women's associations in Vienna.







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ERZDIÖZESE WIEN



EVANGELISCHE KIRCHE  
IN ÖSTERREICH