

NEWS
BULLETIN
OF
FSCIRE
NO. 5
12
2021

IN DIEM

| IN DIEM |
| NEWS BULLETIN OF FSCIRE |
| NO. 5 | 12/2021 |

1

**Mario Draghi's
Speech at IF2o**

2

**Towards EuARe Fifth
Annual Conference**

3

**Alberigo Award
Third Edition**

4

**Palermo Occasional
Papers**

A HISTORY OF THE DESIRE FOR CHRISTIAN UNITY

Luca Ferracci

In October 2021, Brill and Il Mulino published in English and Italian the first volume of the collective work *A History of the Desire for Christian Unity: Ecumenism in the Churches (19th-21st Century)*. Volumes 2 and 3 will follow in 2022-23. This work arises from an international research project led by FSCIRE since 2013 and concludes a long-standing discussion among scholars in different countries, of diverse disciplines and of varied relationships with churches.

It is not intended to be a history of "the" movement or one based on a specific confessional perspective. It examines how a "desiderium" has been driving theologians, hierarchs, pastors, philosophers, historians and the common faithful to seek visible unity not as a choice but as an imperative for the churches despite – or because of – the contrary testimony of their persistent divisions.

The volume's chapters demonstrate how, in the last century, after experiencing a long story of isolation and conflict, the churches agreed to address together the causes of their separation. Indeed, the movement and the word "ecumenism" appeared between 1910 and 1920 in the Protestant worlds in Europe and the United States. It arose from the first meetings of non-Catholic Christians: the 1920 missionary conference in Edinburgh, the 1925 Stockholm conference on "practical" divergences, and the 1927 Lausanne conference on doctrinal disputes. In that period, the Roman Catholic Church was little inclined to open a dialogue of equals with those who had once left the "true Church of Christ". There were "Catholic ecumenists", to use a tautological expression of the time, but they were few and were often considered suspect within a church that continued to maintain its distance from the ecumenical ferment affecting half of the world's Christian denominations.

Set within a wider historical context, one cannot ignore that ecumenism marked major events in the 20th century. It foresaw the destructions of the Second World War and of the Shoah; it supported multilateral diplomatic efforts for peace and endeavoured to prevent conflict; it strengthened the decolonisation movements and became an effective factor in the debate on individual rights. In short, it completely changed the ways of being Christian in the modern world. These issues, along with the flowering of a new ecumenical spring marked by the Second Vatican Council, will be addressed by this work's upcoming volumes.

However, these books on the history of the Christian desire for unity also speak to the present: ecumenism shares with ecology the common root of *oikos*, the ancient Greek notion of the household of life. Climate change and the international crisis resulting from the pandemic, both of which increase poverty and inequality, are visible signs that humans are a decisive factor in the threat to the health of our planet. Consequently, human self-understanding in relation to the environment

becomes the core of a truly authentic response to ecological crisis. Within the Christian tradition, one sees increasing efforts by theologians to reflect on how different faith traditions may contribute to promoting planetary health. One of the most influential Orthodox theologians of our age, John Zizioulas, observes that the ecological problem "is due to a crisis between the human being and the otherness of the rest of creation. Man does not respect the otherness of what is not human; he tends to absorb it into himself" ("Communion and Otherness", *Sobornost* 16/1, 1994: 18). Viewed in this way, Zizioulas emphasises that communion and recognition of "otherness" are essential elements for an authentic Christian response to today's ecological crisis. The concept has become widely shared by Christian traditions, while the subject of ecology itself is acquiring an important ecumenical dimension and presents Christians with a common task they must face together. Following a joint statement on climate action issued on 8 September 2021 by representatives of the Roman Catholic Church, the Eastern Orthodox Church and the Anglican Communion, on 5 October nearly 40 faith leaders signed a joint appeal, which was presented by Pope Francis to the President-Designate of the UN Climate Change Conference COP26, the Rt Hon. Alok Sharma, "to raise awareness of the unprecedented challenges that threaten our beautiful common home. Our faiths and spiritualities teach a duty to care for the human family and for the environment in which it lives".

In conclusion, as WCC General Secretary Ioan Sauca highlighted in his message to the G20 Interfaith Forum in September, "the ecumenical impulse is fundamentally to seek common ground among various perspectives and traditions. It is an impulse that addresses the need for Christians and churches to grow in their real though imperfect *koinonia* and, at the same time, engages Christianity side by side with other faiths, in the path of healing and reconciliation, with each other and with Creation".

G20 INTERFAITH FORUM CLOSING CEREMONY

The full speech given by Mario Draghi, President of the Italian Council of Ministers, at the IF20 in Bologna, 14 September 2021.

It is undoubtedly a great pleasure for me to be here, at this event that is so full of understanding and spirituality. Peace and tolerance are universal values: they transcend cultural and religious differences, representing the starting point to deal with the political, social and humanitarian crises of our times. Today's event follows a long and distinguished tradition of interfaith dialogue, and I am very pleased it is being held as part of the Italian G20 Presidency. I am referring, for example, to the *Nostra Aetate* declaration of the Second Vatican Council and the World Day of Prayer for Peace held in Assisi in 1986. Over recent years, messages of brotherhood and solidarity have come from all religions and from all continents. Addressing Christian leaders back in 2007, Muslim leaders identified “love of neighbours” as being the foundation for “peace and mutual understanding”. These reflections should not only be a matter of discussion among theologians, but must also have an influence on people's attitudes and behaviour.

Celebrating diversity and open dialogue between different cultures and religions is essential for respectful coexistence. All too often, this is only understood when it is too late: when clashes and violence become inevitable. This is the case today, just like in the centuries before us.

During its history, Europe has been torn apart by religious conflicts. There have been many examples of political leaders ordering such massacres, or turning a blind eye, mistakenly thinking that this would be enough to escape their responsibilities. At certain moments in history, however, it is immoral not to take action, not to take sides. Religion must never be exploited. In the worst cases, religion has been used to justify violence, to deprive people of basic rights or to mobilise popular support for purely political ends. We must always oppose terror and even only subtle abuses of power aimed at depriving us of our values in the name of religion.

For me, religion means love; its principles should be defended in a firm yet tolerant way, and not with irreconcilable aversion or, worse, with war and terror. As Pope Francis said: “Hostility, extremism and violence are not born of a religious heart: they are betrayals of religion”.

Protecting religious freedom, together with freedom of opinion and expression, is just as crucial, as is the right to profess one's faith and to worship freely, both in private and in public, the right to convert to a religion or leave a religion without being persecuted, and the right to build one's own identity, based on respect and not on hate.

Today, however, we are seeing a concerning number of instances of religious extremism and conflicts between different faiths: awful attacks claimed by organisations such as ISIS; terrorist acts carried out in the name of white or Christian supremacism; episodes of anti-Semitism, which are worryingly on the rise. In some particularly despicable cases, such occurrences have happened in places of worship, where people go for comfort, hope and protection from hate. Such brutal events are often used to portray a divided world, torn between opposing communities. However, we should remember that the victims of terrorism are often of the same faith as their killers. Fanaticism affects everyone, indiscriminately.

Respect for freedoms and peacekeeping must be the key objectives of the international community and of the G20, under the Italian Presidency this year. The crisis in Afghanistan has once again made these priorities terribly pressing. In recent days, we have been seeing images that recall the darkest days of the country's history. This is particularly the case for women, who had gained back basic rights over the last two decades, such as their right to education. Today, these women risk being banned from even practising sport, as well as being denied representation in the country's government. As the international community, we have a moral duty towards this country, where we were present for the last twenty years.

We have a duty to provide humanitarian aid, to prevent terrorism and to support the protection of human rights.



In the Western world, and in Europe in particular, we also have another duty and that is to protect those who decide to leave Afghanistan. Italy has helped around 5,000 Afghan citizens to escape the huge risks to which they were exposed. This took significant efforts, which is something we should be proud of, but these efforts now need to continue. The European Union must not ignore the tragedy being faced by these people, nor the historic nature of these events.

For years, the EU has been unable to build a common approach to migration, with particular regard to the relocation of those who arrive and seek asylum. We must prove that we can meet the demands of this crisis, living up to the values that we say we represent.

The progress of the European integration process is to be assessed in terms of not only economic factors but also our capacity for reception.

After the pandemic and the resulting economic crisis, today we have a unique opportunity to rebuild. We are quite well aware of what went wrong, and I am particularly referring to social, economic and environmental imbalances. We also know what our policies must aim for.

The Italian Presidency of the G20 has put the pandemic, climate change and the global recovery at the heart of its agenda. We want to overcome the disparities in Covid-19 vaccine supplies. We also want to reach an ambitious agreement to reduce emissions, as well as strengthening economic safety nets for the world's poorest countries. The G20 brings together the most important economies on the planet. There is no doubt: achieving these objectives is our moral responsibility.

If we wish to beat the pandemic, the vaccination campaign must push ahead quickly, everywhere. This is the only way to save lives, curb the contagion and prevent the emergence of dangerous variants. However, in the poorest countries, only 2% of the population have received at least one dose of the vaccine to date, compared with 42% of the world population. At the Global Health Summit in Rome, pharmaceutical companies pledged to supply 1.3 billion doses at controlled prices to low- and medium-income countries by the end of this year. Another 2 billion will be distributed in 2022. The European Union will be donating at least 100 million doses by the end of 2021. Thanks to increased vaccine production over recent months, it has been possible to guarantee enough supplies to cover a significant percentage of the population in developing countries. Vaccine doses must now reach those who need them. In other words, there is a logistical problem that is equally as important as the issue of vaccine production capacity.

Altogether, G20 countries are responsible for approximately four fifths of global emissions. However, the effects of climate change are particularly damaging for the world's poorest nations. In fact, between 1999 and 2018, nine out of the ten countries worst hit by extreme weather events were not advanced economies. These countries have benefited less from our development model than others, yet they are its main victims.

During the Environment, Climate and Energy Meeting in Naples, the G20 reaffirmed its commitment to keep global warming below 1.5 degrees and to reach zero net emissions by 2050. We also intend to raise at least USD 100 billion in financing per year to support the ecological transition in developing countries. Pope Francis, the Ecumenical Patriarch Bartholomew and the Archbishop of Canterbury recently appealed to the international community to “choose life”, also to protect the future generations. At the conference to be held in Glasgow in November, we must provide a positive response to this invitation, by making courageous decisions that involve all countries.

Following the traumatic pandemic, the global economy has started to grow again. This recovery, however, is not the same for everyone. According to the most recent forecasts, by the end of 2022, most G20 countries will have made up for the ground lost during the health crisis. This will not be the case for two thirds of the most fragile nations. For the poorest, the consequences risk being tragic. According to the FAO, over 150 million more people are now undernourished as a result of the pandemic.

The G20 has proposed a package of measures to support developing economies, involving the International Monetary Fund and the World Bank. We have reached an agreement to facilitate debt restructuring for countries with high levels of debt. Much more work needs to be done to boost resources and to involve private creditors who are not party to this agreement, which until now has only benefited a small number of countries. We must ensure the commitments already undertaken are fulfilled and be prepared to make even more courageous ones.

Politics is duty-bound to take action, and that action must be preceded and guided by analysis and reflection. As religious authorities, your role in this is of fundamental importance. You raise awareness otherwise numbed by indifference or self-interest. You call upon politics to take action in line with your message. During the most tragic times in recent history, you have built bridges where terrorism and war, or, as mentioned earlier, indifference, had erected barriers. You have urged us to respect differences and reject discrimination, as well as courageously defending the rights of communities who have fallen victim to persecution. The proposals you have submitted at this forum are further confirmation of your deep commitment, and the G20 intends to examine them carefully. Your proposals also reaffirm the importance of understanding and listening, without which there can be no real culture of diversity, to achieve full recognition of the values that underpin our very humanity.

President Mario Draghi and Alessandro Pajno, President of FSCIRE.
©Rosalba Sacco

FRAGMENTATION, DIVERSITY, EXCELLENCE: THREE CHALLENGES FOR THE EUROPEAN ACADEMY OF RELIGION

Francesca Cadeddu

The European Academy of Religion is moving swiftly towards its fifth Annual Conference. Since 2016, the annual conferences have gathered about 3,870 scholars from all over the world with the aim of presenting and creating connections among research topics that characterise European scholarship, yet go far beyond it.

There have been many platforms in Europe (or with a strong European connotation) having their own epistemologies, research criteria and academic dynamics. Some of them usually met during the conferences of the American Academy of Religion, while some others had, and still have, their own disciplinary strength (for example, the International Conference on Patristics), and a few believe that the scholarship in this field can only be conducted through an orthodox secular approach which excludes some other associations or disciplines (theology, for instance).

EuARE has set an inclusive European focus on the agenda of a global scholarship. The panel, papers and keynote lectures presented every year are evidence of a large community of scholars whose common element is neither a methodology nor the typology of sources investigated, but the object of study: EuARE welcomes scholars from all the scientific disciplines studying religions in all their different forms and in their diachronic and synchronic varieties.

Through EuARE, these scholars can benefit from comparison, proximity and the exclusion of disciplinary boundaries, while maintaining all their own specificities and specialisations.

Such a community has a vibrant life, which has brought to the attention of European and national policy and decision makers, mass media and grassroots organisations the need to address the religious illiteracy of today’s societies with the most appropriate tool: knowledge. Learning how to read and critically address religions has become a subject of the European Commission’s funded programmes, national research plans, large editorial initiatives, engagement groups at the highest institutional levels and research infrastructures.

In my capacity as President of the association for next year – but also considering the outcomes of the IF20 2021, which was hosted by FSCIRE on 12–14 September 2021, and the launch of the ESFRI Roadmap 2021, which will see RESILIENCE, a European research infrastructure on religious studies, among its new members – I see that the whole community is facing three main challenges: fragmentation, diversity and excellence.

Fragmentation is a datum: it is an outcome of disciplinary super-specialisation, it is reflected in the research programmes of the different countries that we inhabit, it is expressed in the very different availability and visibility of resources and data and it affects the scientific standards that we are able to reach.

Diversity is a condition and a tool. Our scholarly community is extremely diverse in its methods, sources, questions, perspectives and ways of communicating.

The faiths we study are diverse in their internal compositions and are expressed through cultures that are experiencing unprecedented and unforeseeable proximities.

Being able to tell the story of diversity is a tool for understanding and can be a tool to leverage change.

Excellence is an aim that should be discussed in the light of the almost infinite possibilities we already have, and will have in the coming years, in order to access the outcomes of the scholarly work and for the elaboration of data in developing new knowledge. Where do we want our community to be in the age of AI and quantum data?

How will the borders of the public and market domains be regarding research data in ten years time? How do we keep the quality of our scholarly work good, while being able to access thousands of publications, sources and data? Will the access to physical research sources, such as humans with their experience and manuscripts, become an outdated approach?

Next year, and certainly after that, the European Academy of Religion will address these challenges, with its history of disciplinary inclusion and cross-fertilisation, which is also the texture of the RESILIENCE research infrastructure, and with the overarching topic of its annual conference “Religion and Diversity”, aiming at capturing and understanding the internal and external varieties of religion, but also the diversities in how we conduct scholarship. We will do so by paying greater attention to the voices of the younger generation of scholars and by aiming at channelling the debates among us towards European and national research infrastructures, academic institutions and research programmes in order to render knowledge a real service to society.



Tabula Rogeriana 1299, copy by Konrad Miller.

FACTS & FIGURES

EUARE ANNUAL CONFERENCES 2018–2021

4 EDITIONS

3,871 PARTICIPANTS

40.1% FEMALE, 59.8% MALE AND 0.1% OTHER OF WHICH

20% PROPONENTS AND SPEAKERS

64% SPEAKERS

26% ATTENDEES

773 PROPONENTS AND SPEAKERS

40% FEMALE AND 60% MALE

2,474 SPEAKERS

40% FEMALE AND 60% MALE

599 ATTENDEES

42% FEMALE AND 60% MALE

595 ACCEPTED PROPOSALS

89.5% (533) PANEL

9.5% (57) AUTHOR MEETS CRITIQUE

1% (5) ROUNDTABLES

1,531 CONFERENCE HOURS

17 KEYNOTE LECTURES

350 MEMBERS/YEAR

40% FEMALE AND 60% MALE

FLASH

THIRD EDITION OF THE GIUSEPPE ALBERIGO AWARD

In memory of Alberigo’s wealth of critical studies, the Emilia-Romagna Region and FSCIRE will confer a sum of € 11,000, which will reward scholars engaged in a field of religious science, whether historical, exegetical, theological or other. Candidacies must be presented by the authors themselves and/or third parties provided that they are registered members of the European Academy of Religion, by sending a paper or digital copy of their books published within the last three years, or works that have yet to be published. Every candidacy must be accompanied by a brief presentation of the particular aspects of the volume, the curriculum vitae of its author(s) and the indication of the category of the Award applied for.

Submission deadline: 4 March 2022.

ELEVENTH ANNUAL REFORC CONFERENCE

The Eleventh Annual REFORC Conference on Early Modern Christianity will take place on 4–6 May 2022 in Berlin and will be hosted by the Sonderforschungsbereich 980 Episteme in Bewegung of the Freie Universität Berlin. The topic of the plenary lectures is: Body and Soul. Comparative Studies on the Body-Soul Concept in the Pre-Modern Era. The international conference aims to discuss the relationship between body and soul from a transcultural comparative perspective in the early modern period. Short papers can focus on all disciplines related to Early Modern Christianity, ca. 1400–1700.

Deadline for short for paper proposals: 1 March 2022.

Deadline for registration without paper: 3 May 2022.



Anatomical Man in the Duke Berry’s Très Riches Heures, Musée Condé, Chantilly.

GIUSEPPE ALBERIGO EUROPEAN SCHOOL SEMINARS 2021–2022: AGENDA

The seminars of the Giuseppe Alberigo European School for Advanced Religious Studies are meetings designed to deepen or broaden the themes studied at FSCIRE, entrusted to invited speakers from all over the world.

9–10 December 2021

Mapping the Transmission and Organisation of Knowledge in Tenth-Century Baghdad: An Investigation of the Catalogue (Fihrist) of Ibn al-Nadīm (d. 380/990)

Devin Stewart

22–23 February 2022

Prophecies on the Threshold of Modernity: The Case of Brigitta of Sweden

Unn Falked

2–3 March 2022

Global Islam between East-West Encounters in the Colonial Age

Umar Ryad

21–22 March 2022

Ottoman Istanbul: Cultural Encounters and Religious Debates in an Imperial Capital (15th–17th Centuries)

Denise Klein

27–28 April 2022

The Anatomy of Secularisation of a Religious Phenomenon: Messianism in Russian Politics

Alicja Curanović

May 2022

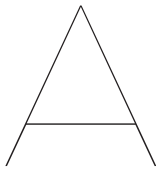
Cristianesimo, genere e sessualità nella lunga età moderna. Prospettive storiografiche e ipotesi di ricerca

Fernanda Alfieri

Info: altascuola@fscire.it

ANNOUNCING THE PALERMO OCCASIONAL PAPERS

Ivana Panzeca



A new journal is joining the group of periodicals initiated by FSCIRE as tools for expressing and collecting the best work produced by research: besides *Cristianesimo nella storia*, started in 1980; *Quaderni di storia religiosa medievale*, launched in 2019; and *Common Knowledge* with the participation of Duke University and Bar Ilan; issue “zero” of a new academic journal, entitled *Palermo Occasional Papers: Islamic History, Doctrines and Sources* (acronym PaOP) has been created in 2021. It is a peer-reviewed journal, dedicated to scholarly articles for specialised readers related to the research carried out by the team working at the La Pira Library on the History and Doctrines of Islam.

A Board of Directors includes Maria Massi Dakake (Associate Professor of Religious Studies at George Mason University), Alba Fedeli (research associate at the Asia Afrika Institut as co-PI of Inter-SaME project), Walid Saleh (Professor of Arabic Studies at the University of Toronto), Emmanuelle Stefanidis (researcher of the European Quran Project at the Maison des Sciences de l’Homme Ange Guépin of the University of Nantes), Devin Stewart (Professor of Arabic and Islamic Studies and MESAS Chair at Emory University), Tommaso Tesei (Associate Professor of Religious Studies at Duke Kunshan University), Gianmarco Braghi (researcher at FSCIRE and research team leader at La Pira Library in Palermo) and Alberto Melloni (secretary of FSCIRE and director of PaOP). The FSCIRE Palermo team will act as the editorial board.

Detail of Palazzo della Zisa, Palermo.
© Fondazione Patrimonio Unesco Sicilia



The title of our journal was inspired by the story of the Dumbarton Oaks Papers, which were, and are, in their elegance, disinterested in the format or length of their research contributions, but only aware of, and having a predilection for, the substantial contents simply as they arrive.

PaOP plans to contribute to scientific research on Islamic history, doctrines, hermeneutics, literatures, languages, relations, institutions, perception and cultures. The journal will include essays, articles and reviews from the classical age to the modern and contemporary one, with particular consideration for sources and philological-historical study.

The aim of PaOP is to become part of the research debate in the field of Islamic studies in their broad and ever-increasing aspects, to disseminate scientific results and encourage exchange and interaction among academics of various disciplines.

With its international editorial board and a standard selection process (double-blind peer review), the journal will welcome unpublished manuscripts and invites submissions from researchers in all Islamic traditions working on Oriental languages and manuscripts. In addition to first-hand research articles, PaOP will publish notes,

documents and book reviews: hosted by an Italian scientific publishing house such as Il Mulino, it will be published mainly in English.

The first issue of PaOP contains an opening, inaugural article written in Palermo by Ivana Panzeca, a FSCIRE research fellow, on *Traditions, Transmissions, Translations: An Overview of the Commentaries on Ibn Sīnā’s Kitāb al-Šifā’ Preserved in India*. The purpose of this paper is to offer an overview of the manuscripts that preserve the commentaries on the most important Peripatetic *summa* of Ibn Sīnā, preserved in India and compiled to a large extent during the Safavid reign. Furthermore, the journal publishes two book reviews on Johanna Pink, *Muslim Qur’ānic Interpretation Today: Media, Genealogies and Interpretive Communities*, Sheffield-Bristol, CT, Equinox Publishing, 2019 (Adnane Mokrani, Palermo), and Kenneth A. Goudie, *Reinventing Jihād: Jihād Ideology from the Conquest of Jerusalem to the End of the Ayyūbids* (c. 492/1099–647/1249), Leiden, Brill, 2019 (Margherita Picchi, Freiburg).

The first issue will be available as a free sample for any subscribers that write to paop@fscire.it.

B I B L I O

Alberto Melloni (dir.), Luca Ferracci (ed.)

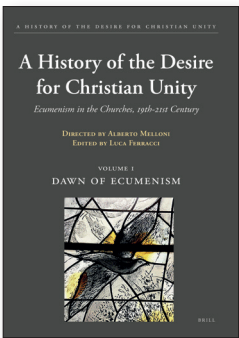
A HISTORY OF THE DESIRE FOR CHRISTIAN UNITY

Dawn of Ecumenism

A History of the Desire for Christian Unity is a multi-volume reference work on the history of ecumenism. The ecumenical movement is understood as a twentieth-century movement of European origin with a global reach. This reference work is a reconstruction of the arc of time in which the Christian churches transitioned from a position of hostility to one of dialogue, and from separation to forms of communion. Scholars across the continents and disciplines explore a history of individuals and groups, generations and assemblies, documents and programs, theologies and practices, all firmly placed within the framework of a desire for unity.

This first volume traces the long-term roots and reconstructs the historical, theological, and political junctures that marked the beginning of a distinctive movement that runs throughout the nineteenth and into the heart of the twentieth century.

Brill, volume 1, pp. 772
ISBN: 978-90-04-44669-4



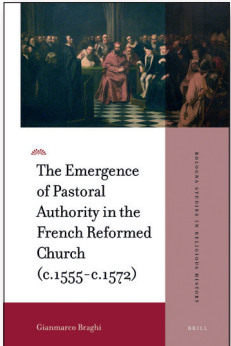
Gianmarco Braghi

THE EMERGENCE OF PASTORAL AUTHORITY IN THE FRENCH REFORMED CHURCH

(C.1555-C.1572)

In *The Emergence of Pastoral Authority in the French Reformed Church, c.1555-c.1572*, Gianmarco Braghi offers a broad overview of the issues and ambiguities connected to the implementation of the authority of the first generation of Geneva-trained French Reformed pastors and of their implications for the character and identity of the early French Reformed movement at large, using them as a prism for historical analysis of the transition from loose evangelicalism to a nascent synodal-consistorial network of Reformed congregations scattered across the kingdom of France.

Brill (Bologna Studies in Religious History), pp. 324
ISBN: 978-90-04-46171-0



Luca Ferracci

BATTESIMO EUCARISTIA MINISTERO

Genesi e destino di un documento ecumenico

Almost twenty years of study of the sacraments were necessary so that the document of convergence, Baptism, Eucharist, Ministry (BEM), could be approved in the conference hall of the Oasis de los Santos Apostoles on 12 January 1982. The spearhead of a generation of professionals in the field of ecumenical dialogue offered all the churches of the WCC the possibility to demonstrate that the time of negotiations was over and that the theological consensus was by then mature enough to defer the task of the fulfillment of unity on an ecclesiastical plane. Whether due to conviction or illusion, identitarian resistance, paralysis and retreat shortly made the BEM the ripe fruit of a harvest never gathered. Almost forty years later, this volume attempts to explain how such a long planned success on the part of Faith and Order could have arrived too soon, or too late, but in either case out of step, with respect to the cycles of the ecumenical seasons of the churches, ending, despite itself, in the fossil collection of the ecumenical movement.

Il Mulino (Testi, ricerche e fonti), pp. 405
ISBN: 978-88-15-29156-1



THANK YOU

Biblioteca dell'Archiginnasio
Comune di Bologna
Conad
Conferenza Episcopale Italiana
European Commission, Directorate-General for Research and Innovation
Fondazione Cariplo
Fondazione Carisbo
Fondazione del Monte
Fondazione Snam
Franco Bassanini
Global Council for tolerance & Peace
International Center for Law and Religion Studies
Intesa Sanpaolo
Kaiciid Dialogue Centre

Marco Piccinini
Ministero degli Affari Esteri e della Cooperazione Internazionale
Ministero dell'Ambiente e della Tutela del Territorio e del Mare
Ministero dell'Università e della Ricerca
Ministero della Cultura
Presidenza del Consiglio dei Ministri
Prometeia
Refo500
Regione Emilia-Romagna
Regione Toscana
Terna Spa
The Stirling Foundation
Unipol

COLOPHON

Editor in Chief
Alberto Melloni
Editorial Board
FSCIRE

Design
Chialab
Cover Illustration
Alessandro Cripsta

© Photographs
FSCIRE

© FSCIRE
Fondazione per le scienze religiose
Giovanni XXIII
via San Vitale, 114
40125 Bologna, Italia
www.fscire.it

Il periodico "IN DIEM" è stato iscritto al n.8573
R.St. in data 26/10/2021 sul registro stampa
periodica del tribunale di Bologna.