

Global Reformations

Transforming Early Modern Religions, Societies, and Cultures

27–30 September 2017

Please note that the programme is subject to change and will be updated continuously up to the conference.
If you have any comments or questions, please contact Natalie Oeltjen crrs.vic@utoronto.ca.

Special Events

26–28 September 9:00 am – 5:00 pm	Thomas Fisher Rare Book Library Exhibition: <i>Flickering of the Flame: The Book and the Reformation</i> https://fisher.library.utoronto.ca
28 September Time TBC	Art Gallery of Ontario Tour http://www.ago.net (sign up required, space limited, please email Natalie Oeltjen at crrs.vic@utoronto.ca)
TBC September Time TBC	Royal Ontario Museum Tour https://www.rom.on.ca/en (sign up required, space limited, please email Natalie Oeltjen at crrs.vic@utoronto.ca)
30 September sunset to sunrise	Nuit Blanche Toronto https://nbto.com

Wednesday 27 September 2017

5:00 pm – 6:00 pm	Plenary Lecture Andrew Pettegree, University of St Andrews <i>Print and the Reformation. A Drama in Three Acts</i> Thomas Fisher Rare Book Library
6:00 pm – 8:00 pm	Opening Reception Thomas Fisher Rare Book Library

Thursday 28 September 2017

8:00 am – 9:00 am	Breakfast and Registration		
9:00 am – 9:30 am	Conference Opening		
9:30 am – 11:00 am	[1] America in the Global Reformation Chair: Room TBA	[2] Fashioning the Turkish Other Chair: Room TBA	[3] Religious Identities in Flux Chair: Room TBA
	[1.1] Mathew Douglas, Marquette University <i>Exporting Dissent: French Protestant Exiles following the Camisard Rebellion (1720)</i>	[2.1] Heather Coffey, Ontario College of Art and Design University <i>Prophet or Sultan? An Instance of Turquerie in Michel's Baudier's Histoire générale de la religion des Turcs</i>	[3.1] Cedric Cohen-Skalli, University of Haifa <i>The Apocalyptic Encounter of Christianity, Islam and Judaism in Isaac Abravanel's Messianic Writings and the Rise of a New Apologetics of Judaism</i>
	[1.2] Christine Marie Koch, University of Paderborn, Germany <i>Exile Identity and the Pietist Reform Movement: Constructing the Georgia Salzburger</i>	[2.2] Borja Franco Llopis, Universidad Nacional de Educación a Distancia <i>Muslims, Moriscos, and Turks. Was the Enemy within? Images of the Orient and the "Other" before Orientalism in Iberia (15th–17th centuries)</i>	[3.2] Mark Meyerson, University of Toronto <i>Baptism and Brotherhood? The Forced Conversion of the Muslims of the Kingdom of Valencia</i>
	[1.3] Andreas Oberdorf, University of Münster, Germany <i>The Inter-Faith Encounter of Catholics and Protestants in Late 18th-Century Pennsylvania</i>		[3.3] Federica Francesconi, The College of Idaho <i>Jewish Households as Multi-Religious Communities in Early-Modern Italy</i>
11:00 am – 11:15 am	Coffee Break		

Thursday 28 September 2017

<p>11:15 am – 12:45 pm <i>cont.</i></p>	<p>[4] Cross-Cultural Confessionalization: Identity and Making Publics Chair: Room TBA</p>	<p>[5] Modelling Networks of English Reform Chair: Room TBA</p>	
	<p>[4.1] Abdullah Farooqi, University of Toronto <i>A Return to Purity?: Millenarian Identities in the Muslim Mediterranean</i></p>	<p>[5.1] Susan Cogan, Utah State University, and Mathew Milner, McGill University <i>Building Large Events Using NanoHistory.org</i></p>	
	<p>[4.2] Elaine Fisher, Stanford University <i>The Religious Publics of Early Modern South India</i></p>	<p>[5.2] Susan Cogan, Utah State University <i>Networks of Coexistence Becoming Visible: Using Nanohistory to Visualize Post-Reformation Social Networks</i></p>	
	<p>[4.3] Jeremy Fradkin, The Johns Hopkins University <i>Accounts of Spanish Evangelization in the English Revolution: Empire, Enmity, and Emulation</i></p>	<p>[5.3] Mathew Milner, McGill University <i>Towards a Networked Historiography of the English Reformation</i></p>	
<p>12:45 pm – 1:45 pm</p>	<p>Lunch Break</p>		

Thursday 28 September 2017

1:45 pm – 3:45 pm	<p>[7] Global Print and Travelling Books Chair: Room TBA</p>	<p>[8] Gender and Reform in the Hispanic World Chair: Room TBA</p>	<p>[9] Confessional and Textual Dynamics in Ottoman Sunni Islam (15th–18th Centuries) Chair: Room TBA</p>
	<p>[7.1] Cezary Galewicz, Jagiellonian University in Krakow <i>Preachers, Printers and Pundits: Protestant Missionary Presses in the Making of Early Modern India</i></p>	<p>[8.1] Michelle Armstrong Partida, University of Texas at El Paso <i>A Look at Reform in Catalonia’s Fourteenth Century Visitation Records</i></p>	<p>[9.1] Abdullah Vahdi Kanatsiz, Boğaziçi University <i>Confessional Dynamics in Ottoman Sunnism in Light of Translations and Commentaries on a Popular 13th-Century Versified Creed</i></p>
	<p>[7.2] Elizabeth Ferguson, University of Toronto <i>Ideas From Across the Channel: Post-Reformation English Catholicism through the Lens of Printed Texts</i></p>	<p>[8.2] Alexandra Guerson, University of Toronto, and Dana Wessell Lightfoot, University of Northern British Columbia <i>Family Life and the Jewish Community of Girona after the Disputation of Tortosa</i></p>	<p>[9.2] Katharina Ivanyi, Columbia University <i>Faith, Works and Predestination in Muşliḥ al-Dīn al-Qaṣṭallānī’s (d. 901/1495) Gloss on Taftazani</i></p>
	<p>[7.3] Gert Gielis, Leuven University, and Cesar Manrique, Universidad Nacional Autónoma de México <i>From Louvain to ‘New Spain’ Louvain Books and the Dissemination of Ideas on Catholic Reform in Central-America</i></p>	<p>[8.3] Jacqueline Holler, University of Northern British Columbia <i>Reforming Birth in Early Colonial Mexico</i></p>	<p>[9.3] Tijana Krstic, University of Budapest, Hungary <i>Was there an Ottoman Sunni “Confession”?</i></p>
	<p>[7.4] Stephanie Shiflett, Boston University <i>A Reformed Heart: Subversion Through Anatomy in the Work of Abraham Ortelius</i></p>	<p>[8.4] Allyson Poska, University of Mary Washington <i>When Did the Catholic Reformation End? Reforming Popular Piety in the Rio de la Plata at the End of the Eighteenth Century</i></p>	<p>[9.4] Nir Shafir, University of California San Diego / Boğaziçi University <i>Tobacco Pamphlets: Examining the Sunnitization of the Ottoman Empire through a Commodity and its Pamphleteers</i></p>
3:45 pm – 4:00 pm	Coffee Break		

Thursday 28 September 2017

4:00 pm – 5:30 pm	<p>[10] Subverting Orthodoxy: Visualizing Reform in India, Japan, and Italy Chair: Room TBA</p>	<p>[11] Closing Spaces and Containing Sin Chair: Room TBA</p>	
	<p>[10.1] Chrystine L. Keener, Ringling College of Art and Design <i>Botticelli's Mystic Nativity: The Madonna's Corona Inverted</i></p>	<p>[11.1] Rosalind Kerr, University of Alberta / Centre for Reformation and Renaissance Studies <i>A Legendary Battle between the Counter-Reformation Church and the Italian Professional Theatre: Cardinal Borromeo Yields to the Gelosi Troupe in Milan 1583</i></p>	
	<p>[10.2] Yoshie Kojima, Villa I Tatti, The Harvard University Center for Italian Renaissance Studies <i>Reception and Acculturation of Sacred Christian Images in Japan</i></p>	<p>[11.2] Allison Graham, University of Toronto <i>"Within the Walls": Hispanicization and Institutional Enclosure in Seventeenth-Century Manila</i></p>	
	<p>[10.3] Valerie Gonzalez, Independent Scholar <i>Christian-Mughal Relationships in the Reign of Akbar and Jahangir (1156–1627): The Humanist Convergence and its Pictorial Representations</i></p>	<p>[11.3] David Rosenthal, Villa I Tatti, The Harvard Centre for Italian Renaissance Studies <i>Five Priests Walk into a Bar: Clerics and Community in the Counter-Reformation Italian City</i></p>	
Time TBC	<p>Art Gallery of Ontario Tour (sign up required, space limited, please email Natalie Oeltjen at crs.vic@utoronto.ca)</p>		

Friday 29 September 2017

8:00 am – 9:00 am	Breakfast		
9:00 am – 10:30 am	[13] The Sexual Lives of Priests Chair: Zeb Tortorici, New York University Respondent: Room TBA	[14] Printing, Persuasion, and Imagery Chair: Room TBA	[15] Reformation Universalism Chair: Michael Driedger, Brock University Room TBA
	[13.1] John Christopoulos, University of British Columbia <i>'A most scandalous man and a bad example to all': Trying Priests in Post-Tridentine Italy</i>	[14.1] Elisa Tersigni, University of Toronto <i>"Mutual Participation": Editor as Author of Early Modern Protestant Propaganda</i>	[15.1] Gary Waite, University of New Brunswick <i>Messianic Expectations, Occultist Dreams, and Spiritualistic Attitudes: Seventeenth Century Jewish and Christian Nonconformists Reimagine Religious Identity</i>
	[13.2] Nazanin Sullivan, Yale University <i>Poisoning, Parricide, and a Priestly Love Affair: Popular Policing of Clerical Concubinage in Catholic Reformation Spain</i>	[14.2] Gianmarco Braghi, Independent Scholar <i>Woodcuts as Idols? The Pamphleteering Culture of the French Reformation in the Sixteenth Century</i>	[15.2] TBA
	[13.3] Nicole von Germeten, Oregon State University <i>Archival Narratives of Clerical Sexuality in Spanish America</i>	[14.3] William Leeming, Ontario College of Art and Design University <i>On Images of Bodily Transformation, Monstrous Births, and Humankind in all its Numerous Shapes in Fortuno Liceti's De Monstris (1634–1635)</i>	[15.3] TBA
10:30 am – 10:45 am	Coffee Break		

Friday 29 September 2017

10:45 am – 12:45 pm	<p>[16] Charming Enemies: Unusual Encounters on the Radical Fringe Chair: Room TBA</p>	<p>[17] Ambiguous Reforms: Resistances and Compromises Chair: Ananya Chakravarti, Georgetown University Respondent: Room TBA</p>	<p>[18] Inter- and Intra-Confessional Dynamics in Southeast/Central Europe on the Eve and During the Ottoman Rule, 15th–17th Centuries Chair: Cesare Santus, École française de Rome Room TBA</p>
	<p>[16.1] Marvin Anderson, Centre for Reformation and Renaissance Studies <i>The Eclipse of Divine Ubiquity by Human Iniquity: Jacob Boehme and the Thirty Years' War</i></p>	<p>[17.1] Edward Behrend-Martínez, Appalachian State University <i>The Ebb and Flow of Catholic Reform in Early Modern Spain</i></p>	<p>[18.1] Luka Spoljaric, Villa I Tatti, The Harvard University Center for Italian Renaissance Studies (2015/16) <i>Uniate Politics in a Local Context: Rethinking the Catholicization of the Bosnian Kingdom 1439–1463</i></p>
	<p>[16.2] Sofia Guthrie, University of Warwick <i>The Classical Tradition in the Service of the Protestant Cause: Dishevelled Germania in an Epic about Gustavus Adolphus</i></p>	<p>[17.2] Andrew McCormick, Centre de recherché Europes-Eurasie / Institut National des langues et civilisations orientales, Paris <i>Rogue or Reformer: An Embattled Archbishop in the Early Modern Aegean</i></p>	<p>[18.2] Emese Muntan, Central European University <i>Confessional Transgressions in the Household — Negotiating the Legitimacy of (Inter)marriages in Seventeenth-Century Banat</i></p>
	<p>[16.3] Judith Pocock, York University <i>Unifying Light: Early Quakers and Islam</i></p>	<p>[17.3] Celeste McNamara, University of Warwick <i>Reforming the Rural Priest</i></p>	<p>[18.3] Theocharis Tsampouras, Aristotle University of Thessaloniki, Greece <i>Cultural Encounters and Aesthetic Convergences: Western and Islamic Elements in the Orthodox Art of the Ottoman Balkans</i></p>
	<p>[16.4] Catalina Vicens, Leiden University <i>Convergence of Jewish and Christian Musical Traditions in 16th Century Germany: Johannes Reuchlin's De Accentibus... (1518)</i></p>	<p>[17.4] Karen Melvin, Bates College <i>The Mercedarian Paradox: Alms Collection and Monastic Ideals in New Spain</i></p>	<p>[18.4] Margarita Voulgaropoulou, Princeton University (2015/16) / Central European University (2016/17) <i>Between the Lion and the Crescent: War, Displacement and the Dynamics of Cultural Exchange in Early Modern Dalmatia</i></p>
12:45 pm – 1:45 pm	Lunch Break		

Friday 29 September 2017

1:45 pm – 3:15 pm	<p>[19] Cultural Dynamics of Missions Chair: Room TBA</p>	<p>[20] Cross-Cultural Confessionalization: Islam, Buddhism, and Radicals Chair: Room TBA</p>	<p>[21] Boundary Crossing in Africa and the Middle East Chair: Room TBA</p>
	<p>[19.1] Bill Acres, Western University <i>John Strype's "True, Primitive" Mission, 1690–1720</i></p>	<p>[20.1] Remi Alie, University of Western Ontario <i>Encounters: "Between Confession and Comparison: John Finch, Islam, and 'Religion' in Late Seventeenth-Century Scholarship"</i></p>	<p>[21.1] Alexander Schunka, Freie Universität Berlin <i>Controversial Encounters: German Protestant Travellers to the Holy Land in the Confessional Age</i></p>
	<p>[19.2] Jason Dyck, University of Toronto <i>Indigenous Evangelists on the Jesuit Missions of Sinaloa</i></p>	<p>[20.2] John McCormack, Aurora University <i>Aristotle, Buddha, and the Devil: Jesuits and the Religions of Southeast Asia in the Seventeenth-Century</i></p>	
	<p>[19.3] Haruko Nawata Ward, Columbia Theological Seminary <i>Translating Christian Martyrdom into Japanese in the Jesuit Japan Mission</i></p>	<p>[20.3] David Y. Neufeld, University of Arizona / The Division for Late Medieval and Reformation Studies <i>Wandering the Lord's Earth: Anabaptist Movement in Reformed Zurich, 1585–1650</i></p>	
3:15 pm – 3:30 pm	Coffee Break		

Friday 29 September 2017

3:00 pm – 5:00 pm	<p>[22] Debating Reformation Chair: Room TBA</p>	<p>[23] Sinful Clergy: Scandal and the Problems of Clerical Discipline in the Early Modern Catholic World Chair: John Christopoulos, University of British Columbia Respondent: Room TBA</p>	<p>[24] Sunnis, Shia and those in between: Changing Definitions and Relations (15th–18th Centuries) Chair: Room TBA</p>
	<p>[22.1] Lucio Biasiori, Scuola Normale Superiore, Pisa, Italy <i>A Global Reformation? An Early Modern Debate</i></p>	<p>[23.1] Christopher Black, University of Glasgow <i>The Roman Inquisition and Troublesome Priests</i></p>	<p>[24.1] Ayfer Karakaya-Stump, College of William & Mary <i>Sunni Confessionalization and the Persecution of the Kizilbash in Ottoman Anatolia</i></p>
	<p>[22.2] David Robinson, University of Toronto <i>“Un Rémede plus doux:” The 1600 Fontainebleau Conference in Context</i></p>	<p>[23.2] Ananya Chakravarti, Georgetown University <i>Notes on an Untold Scandal: Secrecy, Compromise and Discipline in Early Modern Catholic Missions</i></p>	<p>[24.2] Yusuf Ünal, Emory University <i>Three Conversion Narratives from Safavid Iran in the Age of Confessionalization</i></p>
	<p>[22.3] Dane Daniel, Wright State University <i>Paracelsus Confronts the Mauerkirche: Christ’s “New Creation” in Inter-Confessional Paracelsianism</i></p>	<p>[23.3] Zeb Tortorici, New York University <i>Archives of Negligence: Confessional Discourse and Solicitation in Colonial New Spain</i></p>	<p>[24.3] Derin Terzioglu, Bogazici University <i>Containing Confessional Ambiguity in the Confessional Age: Karbala Narratives in Ottoman Anatolia during the Sixteenth and Seventeenth Centuries</i></p> <p>[24.4] Selim Güngörürler, Boğaziçi University <i>The De-escalation of Sectarian Strife between Shia Safavids and Sunni Ottomans after 1639</i></p>
5:00 pm – 5:30 pm			
5:30 pm – 7:00 pm	<p>Plenary Lecture Jaime Lara, Arizona Center for Medieval and Renaissance Studies <i>Title TBA</i> Venue TBA</p>		
7:00 pm – 7:30 pm			
7:30 pm – 9:30 pm	<p>St Michael’s Choir Concert and Reception St Michael’s College</p>		

Saturday 30 September 2017

8:00 am – 9:00 am	Breakfast		
9:00 am – 10:30 am	<p>[25] Touching, Seeing, Tasting: Material Culture and the Senses Chair: Room TBA</p>	<p>[26] Writers, Diplomats, and Refugees: Literature, Diplomacy and Cross-Confessional Encounters Chair: John Christopoulos, University of British Columbia Respondent: Natalie Rothman, University of Toronto Room TBA</p>	<p>[27] Words and Sight: Grammars of Alterity Chair: Respondent: Joan Pau Rubiés, ICREA - Universitat Pompeu Fabra (UPF), Barcelona Room TBA</p>
	<p>[25.1] Christopher Nygren, University of Pittsburgh <i>Material Reformations: Stone Painting and the Matter of Reform</i></p>	<p>[26.1] Timothy Hampton, University of California, Berkeley <i>The Diplomatic Tongue: Negotiation, National Language, and Confessional Identity in and around Shakespeare</i></p>	<p>[27.1] Andreas Motsch, University of Toronto <i>Comparing Comparativisms: Lafitau's and Picart's Work on Religion</i></p>
	<p>[25.2] Amanda Pullan, Lancaster University <i>British Women's Seventeenth-Century Embroidery: A Visual Legacy of the Reformation</i></p>	<p>[26.2] Diego Pirillo, University of California, Berkeley <i>The Diplomacy of Refugees: Espionage and Theology in the Anglo-Venetian Renaissance</i></p>	<p>[27.2] Giovanni Tarantino, The University of Western Australia / ARC Centre of Excellence for the History of Emotions <i>Grammars of Alterity: The Uses of conformité in Bernard and Picart's Cérémonies</i></p>
	<p>[25.3] Michael Assis, Tel Aviv University <i>Chocolate: The Food of Whose God?</i></p>	<p>[26.3] Carol Chillington Rutter, University of Warwick <i>The English Ambassador Licks his Wounds: Wotton in Venice after the Interdict</i></p>	<p>[27.3] Paola von Wyss-Giacosa, University of Zurich <i>Engraving Comparison: Bernard Picart's Visual Argument for conformité</i></p>
10:30 am – 10:45 am	Coffee Break		

Saturday 30 September 2017

10:45 am – 12:45 pm	<p>[28] Fighting De-Formation: Narratives of Spiritual Change Chair: Room TBA</p>	<p>[29] Changing Places: Inhabiting Religious Change Chair: Room TBA</p>	<p>[30] Armenian Confessionalism across the Muslim World (16th–Early 18th Century) Chair: Room TBA</p>
	<p>[28.1] David Manning, University of Leicester <i>Formation, De-Formation, and Re-Formation: Christianity, Ontology, and Narrative in the North Atlantic World, c.1500–c.1800</i></p>	<p>[29.1] Pamela O. Long, Independent Scholar <i>Between the Popes and the People: Transformations of Urban Space in Late Sixteenth-Century Rome</i></p>	<p>[30.1] Dennis Half, Ben-Gurion University of the Negev, Beer Sheba <i>Armenian-Twelve Shi'i Controversies in Pre-Modern Iran</i></p>
	<p>[28.2] Marta Quatralè, Freie Universität Berlin <i>Eschatological Polarisation and Historical Over-Interpretation as Self-legitimising Structures in Luther's Entourage</i></p>	<p>[29.3] Elizabeth Cohen, York University <i>From Constantinople to Rome: A Quirky Tale</i></p>	<p>[30.2] Paolo Lucca, Università Ca' Foscari Venezia <i>The Armenian Dominican Friars and the Congregation de Propaganda Fide in the 17th Century</i></p>
	<p>[28.3] Monique Weis, Université libre de Bruxelles <i>Mainstream Protestant Aversions Against Spiritualist and « Inner Light » Movements (16th and 17th Century). A Contribution to the History of Otherness within Protestantism</i></p>	<p>[29.3] Lindsay C. Sidders, University of Toronto <i>Trans-Formations: Signifying the Sacred in Early Colonial New Spain, 1606–1624</i></p>	<p>[30.3] Anna Ohanjanyan, Yerevan University / Central European University <i>Armenian Wandering Priests in the Safavid Empire (17th and Early 18th cc.)</i></p>
	<p>[28.4] Riccardo Saccenti, Fondazione per le Scienze Religiose Giovanni XXIII, Bologna <i>Saints and Martyrs as Models of a Pure Christian Life: The Canonization in the Writings of Angelo Rocca Camerte</i></p>	<p>[29.4] Fabrizio Titone, Universidad del País Vasco <i>Women, Immigrants, and Ecclesiastical Authority in Sicily in the Fifteenth and Sixteenth Centuries</i></p>	<p>[30.4] Cesare Santus, École française de Rome <i>From Ambiguity to Separation: Shaping an Armenian Catholic Identity in Constantinople (1680–1730)</i></p>
12:45 pm – 1:45 pm	Lunch Break		

Saturday 30 September 2017

<p>1:45 pm – 3:15 pm</p>	<p>[31] Shifting Boundaries: Moving Pilgrims and Shrines in the Mediterranean Chair: Room TBA</p>	<p>[32] Dreaming Reform Chair: Room TBA</p>	<p>[33] Island States: Religious Pluralities in Venice Chair: Room TBA</p>
	<p>[31.1] Yvonne Petry, Luther College at the University of Regina <i>The Peregrinations of Guillaume Postel: Journey, Religious Syncretism and Prophecy</i></p>	<p>[32.1] Yanan Qizhi, Pennsylvania State University <i>Discourses, Prophecy and the Politics of Dreaming: Philip Melanchthon’s Dream on the “Regensburg Hyena”</i></p>	<p>[33.1] Federico Barbierato, University of Verona <i>The Remains of an Heresy. Venice and the Reformations in the Late Seventeenth Century</i></p>
	<p>[31.2] Fadi Ragheb, University of Toronto <i>Can a Muslim Enter a Church in Jerusalem? Tracing the Evolution of Islamic Traditions on Muslim Pilgrimage to Christian Holy Sites in Jerusalem Pilgrimage Guides and Travelogue Literature from the Late Medieval to the Early Modern Period</i></p>	<p>[32.2] Isabella Munari, Università degli Studi di Udine, Italy <i>The Heretic Dream of Mercurino da Gattinara for Charles V, between Gioachimismo and Anti-papalism</i></p>	<p>[33.2] Simone Maghenzani, University of Cambridge <i>Between the Church of England and the Greeks: Reliving the Reformation in Sarpi’s Venice</i></p>
	<p>[31.3] Victoria Addona, Harvard University <i>Jerusalem Delivered to Florence: A Holy Sepulchre for the Chapel of the Princes</i></p>	<p>[32.3] Janine Riviere, University of Toronto <i>“Nocturnal Whispers of the Almighty:” The Reformation and the Dream</i></p>	<p>[33.3] Stefano Villani, University of Maryland, College Park <i>Between the Church of England and the Lutherans: Foreign Protestants in Sixteenth-Century Venice</i></p>
<p>3:15 pm – 3:30 pm</p>	<p align="center">Coffee Break</p>		

Saturday 30 September 2017

3:30 pm – 5:00 pm	<p>[34] Believing is Seeing: Perceptions of Reform in Cities Chair: Room TBA</p>	<p>[35] Holy War and Exile Chair: Room TBA</p>	<p>[36] Persecution and Negotiations: Greek Orthodox Confessionalization (16th–Early 18th Century) Chair: Margarita Voulgaropoulou, Princeton University (2015/16) / Central European University (2016/17) Room TBA</p>
	<p>[34.1] Albert Gootjes, Utrecht University <i>Of Voetians and Cocceians: Perceptions of ‘Reformation’ in Seventeenth-Century Utrecht</i></p>	<p>[35.1] Patrizio Foresta, Fondazione per le Scienze Religiose Giovanni XXIII, Bologna <i>Narratives of Exile and Exiles in the Narrative: Giulio da Milano’s Esortazione al martirio (1549–1552)</i></p>	<p>[36.1] Ioannis Kiriakantonakis, Hellenic Open University <i>Confessional Persecution in Early Modern Greek Orthodox Contexts</i></p>
	<p>[34.2] Karen Spierling, Denison University <i>In the Eyes of the Beholder: The Scandal of Reform in Geneva and Beyond</i></p>	<p>[35.2] James Nelson Novoa, University of Ottawa <i>The Portuguese New Christian nação as a Catholic Diaspora</i></p>	<p>[36.2] Daphne Lappa, University of Crete, Greece / Research Centre for the Humanities, Greece <i>Negotiating and Asserting Boundaries: Confessions of Faith in the Eastern Orthodox Church, 15th–18th Centuries</i></p>
	<p>[34.3] Genji Yasuhira, Kyoto University <i>Lay Perceptions of the Utrecht Schism (1723) and its Impact on the Interconfessional Relationship in Utrecht</i></p>	<p>[35.3] Michael Tworek, Harvard University <i>A Tale of One City or Many: Urban Representation, Socinianism, and Knowledge of True Religion in Early Modern Europe</i></p>	<p>[36.3] Ovidiu Olar, “N. Iorga” Institute of History of the Romanian Academy / Ruhr University Bochum <i>The “Calvinist” Confession of Faith of Patriarch Kyrillos Loukaris (1570–1638): A Network-Oriented Approach</i></p>
			<p>[36.4] Ionuț-Alexandru Tudorie, University of Bucharest / Central European University <i>The ‘Orthodox’ Dositheos II Notaras vs. the ‘Calvinist’ Ioannes Karyophylles (1672–1697)</i></p>

Saturday 30 September 2017

5:00 pm – 5:30 pm	
5:30 pm – 7:00 pm	<p>Plenary Lecture Ines Zupanov, Centre National de la Recherche Scientifique (CNRS), Paris <i>Relics Management: Building Spiritual Empire in Asia (16th–17th Centuries)</i> Alumni Hall, Victoria College</p>
7:00 pm – 8:00 pm	<p>Closing Reception Venue TBA</p>