

# Fifteenth Annual REFORC Conference on Early Modern Christianity

May 19-21, 2026  
Wrocław

**Topic Plenary  
Papers:**

**Early Modern  
Christian  
Materiality**





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Find out more about the conference here:



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Pulpit relief in the St Mary Magdalene Church in Wrocław, depicting Elijah sending fire on Ahaziah's troops, by Friedrich Gross the Elder (1579-1580). Photo: Mirosław Łanowiecki



## About the University of Wrocław

The history and present-day character of **the University of Wrocław** reflect the complex past of the city, the capital of the Silesian region. The university was founded in 1702 by Emperor Leopold I as a Jesuit institution in Habsburg Silesia, then a province of the Kingdom of Bohemia and predominantly Lutheran. Between 1728 and 1739, the representative complex of the Main Building was constructed, connected to the Jesuit Church of the Holy Name of Jesus (1689-1698). After Frederick II of Hohenzollern took control of Silesia, the university operated within the Kingdom of Prussia. As a result of the 1811 reforms, the Leopoldina Academy was merged with the University Viadrina in Frankfurt (Oder) in Brandenburg, creating the unusual—by the standards of the time—coexistence of two theological faculties within a single institution: Catholic and Protestant. The university continued to function within the German state until 1945, when, after the region was taken over by Poland, the University of Wrocław was established as a Polish institution.

**The Institute of Art History** at the University of Wrocław conducts research on a broad spectrum of artistic phenomena in Central Europe, with particular emphasis on the early modern period in its wide historical and confessional context. Studies focus on art in relation to confessional dynamics—phenomena associated with the Reformation and

Protestant confessionalization in Silesia and neighbouring regions, as well as with post-Tridentine Catholicism. Central to this work are analyses addressing both conflicts and the mutual dialogue and interactions between confessions in the realm of art.

An important institution dedicated to preserving and promoting the university's cultural heritage is **The University of Wrocław Museum**, operating since 1992 as a museum with a historical profile. It encompasses, among other spaces, the most significant rooms of the Baroque Main Building, including the representative Aula Leopoldina and the Oratorium Marianum. Its collections are largely devoted to the university's history in the broadest sense, while its exhibition activities cover a wide range of topics related to the history and contemporary life of the city, the region, and Europe.



## About the Conference

The theme of this year's plenary talks of the Fifteenth Annual REFORC Conference in Wrocław, Early Modern Christian Materiality, engages with a key question currently at the forefront of humanities research: how to conceptualize materiality and embodiment. The conference approaches these categories through their specific entanglement with central Christian doctrines, particularly the Incarnation and the Eucharist, and their reconfiguration in the wake of the Reformation.

Within this framework, the plenary speakers will highlight the analytical potential of this perspective from a range of disciplinary viewpoints, including theology, history, church and art history, and religious studies.

The plenary theme has also inspired a wide array of short paper proposals. The resulting panels explore diverse aspects of materiality, from theological debates on Eucharistic presence to the mediality of objects such as textiles and liturgical furnishings, as well as the roles of specific actors in negotiating material practices in the post-Reformation era.

In addition, the papers reflect the geographical and confessional breadth of Early Modern Christianity, spanning regions from Ukraine to Namibia and encompassing a variety of Christian traditions.

As in previous years, the conference also provides a platform for contributions beyond the plenary theme, offering insights into current research projects and recent findings in the field of Early Modern Christianity.



## Keynote Speakers



### Wim François

Professor of Early Modern Church and Theology at KU Leuven (Belgium) and Academic Librarian of the Maurits Sabbe Library of the Faculty of Theology and Religious Studies (Belgium)

### *Fashioning Faith: Liturgical Vestments as Dress and Doctrine from Medieval to Early Modern Times*

This plenary lecture is based on the general principle that clothing is more than just the object of changing and successive fashions and styles, but reflects the cultural and social environment in which it is designed, produced, and worn. From the perspective of the material turn in the study of medieval and early modern Christianity, the material dimension of religious practice is central: objects are not passive carriers of meaning but active agents in ritual and identity formation. This is particularly true of liturgical vestments: their evolution in style, iconography, and ornamentation—and the regional variations therein—not only accompanies but mirrors shifts in cultural and theological frameworks. The lecture adopts a *longue durée* perspective to trace the development of litur-

gical vestments in the Catholic Church from the late Middle Ages to the Early Modern Period, with particular attention to how these changes reflect evolving theological conceptions, including the impact of the Tridentine reforms. By way of contrast, it includes an excursus on the English Church after the Reformation, where the handling of liturgical textiles and the controversy surrounding vestments offers a window onto broader tensions between tradition and reform. In this way, the contribution shows how material culture not only supports ritual practices but also functions as a carrier and shaper of changing theological and cultural meanings.



### Jan Harasimowicz

Professor of Art History at the University of Wrocław,  
Director of the University of Wrocław Museum

#### *Stone and Brick versus Wood and Clay. Building Materials of Protestant Churches in Silesia in the 16th to 18th Centuries in the Light of Legal Provisions and Pastoral Practice*

This talk argues that the choice of building materials in Silesian Lutheran churches between the sixteenth and eighteenth centuries was not merely a matter of economic constraint or legal coercion, but a theologically and pastorally charged decision that shaped confessional identity. From the early spread of Lutheran worship in Silesia, churches were erected only when pastoral necessity required it, drawing on locally available materials. Where stone and brick were accessible, new buildings adopted forms and surface treatments inspired by Italianate aesthetics, while regions lacking such resources relied on wooden post-and-beam structures filled with clay and organic materials.

A decisive shift occurred after the Peace of Westphalia, when imperial regulations restricted Protestant worship and prescribed that the three so-called Peace Churches be constructed as "non-permanent" wooden buildings. Despite these constraints, the Peace Churches developed monumental spatial forms

and richly articulated interiors, demonstrating that material impermanence did not preclude architectural dignity. At the same time, numerous border churches emerged along confessional frontiers, often of the most modest construction. In these cases, pastoral practice played a crucial role: through rhetorically sophisticated sermons and biblical typology, pastors sacralized even the humblest wooden structures, transforming them conceptually into the House of God.

The long-term impact of this experience became evident after 1707, when the Altranstädter Convention permitted the construction of new Lutheran Churches of Grace. Significantly, several communities deliberately chose wooden construction despite being legally free to build in stone. The lecture thus demonstrates that material choices in Silesian Lutheran church architecture reflect an interplay of legal regulation, resource availability, and pastoral strategies, revealing wood and clay as confessional media no less meaningful than stone and brick.



### Bridget Heal

Professor of early modern history at the University of St. Andrews

#### *Devotion and Destruction: Christian Materiality in Germany during the Thirty Years War (1618 – 1648)*

Lutheranism was a religion of the Word, yet it was embedded in physical spaces and in material objects. Churches and their furnishings lay at the heart of Lutheran communal religious life and were central to confessional identity.

During the Thirty Years War many of these buildings and objects, from altarpieces to liturgical vessels and books, were destroyed or damaged in sacrilegious acts carried out by both Catholic and Protestant troops. Using Saxony, the heartland of the Reformation, as a case study, this paper will ask what motivated the destruction and will analyse the responses of Lutheran pastors and their parishioners. It will argue that this new wave of iconoclasm compounded the horrors of war and increased Lutheran attachment to material expressions of faith.



**Birgit Meyer**

Professor of religious studies at Utrecht University

***Superstition – Idolatry – Fetishism: How Early Reformed Protestantism Saw Africans***

The “material turn” in the study of religion attributed the scholarly neglect of materiality to a “Protestant bias” that privileged a focus on texts and meanings. The central point was to transcend this bias, that had mutated into a secular form, by deconstructing the hierarchical binary of spirit and matter, in which the former was held to be superior to the latter. This deconstruction had a strong, productive impact on the study of religion, first and foremost because it helped identify the dismissal of religious material forms – as “fetishism” or “idolatry” – as an expression of Eurocentric and Protestant superiority claims vis-à-vis peoples claimed to be located on a lower- or even degenerated- stage in the evolution of religion.

The call to re-materialize the concepts and methods governing academic research on religion, of course, also had repercussions for the study of Protestantism. Looked at closely, Protestant traditions appeared to have developed a salient religious material culture (one of

the central themes of this conference). What remains distinctive, however, is the condescending stance towards material religious forms among practitioners of other religious traditions, whether these were Catholics or so-called “heathens” in Africa. In this lecture, I will situate the importance of the material turn in relation to the construction of Africans as steeped in “superstition”, “idolatry” and “fetishism” in the period around 1700 and beyond, when Protestant thinkers became increasingly aware of, and contributed to, the rise of knowledge about other religions that went hand in hand with European imperial outreach. I will argue that Africans were viewed through the lens of biblical “idolatry” and anti-Catholic polemics, and the material forms employed by them were targets for iconoclasm. Rejecting the hierarchical spirit-matter binary, I will appreciate the “fetish” as a provocative figure that underscores the inextricable materiality of religion, including Protestant traditions.



**Stefan Michels**

Professor for Church History, Goethe-Universität Frankfurt

***Catching the Atmosphere. Music-Writing and Materiality in Early Modern Europe***

The lecture explores music as a central practice of Christian materiality in early modern Europe by focusing on the act and the senses of writing music. Rather than approaching music primarily as a sounding or aesthetic phenomenon, it understands musical notation as a medium that stabilizes, orders, and transmits affective presence. In this sense, musicwriting emerges as a technique through which immaterial affects – such as atmosphere, and religious disposition in general – are bound into material forms.

Drawing on theological concepts of mediation and incarnation as well as perspectives from the history of the body, the lecture examines how musical practices shaped and regulated embodied religious experience across different confessional contexts. By addressing key moments of human life – birth, lived experience, and death – the lecture shows how music participated in the formation of Christian understandings of presence, affect, and materiality. Mu-

sicwriting thus appears as a crucial, yet often overlooked, site where theology, bodily experience, and material culture intersect in early modern Christianity.

# Conference Schedule

## Tuesday May 19, 2026

*University of Wrocław, main building, Uniwersytecki Square 1, Aula Leopoldina*

- 13:00** Opening of the conference  
Welcome addresses
- 13:15** **Plenary Lecture 1: Jan Harasimowicz** (Wrocław): *Stone and Brick versus Wood and Clay. Building Materials of Protestant Churches in Silesia in the 16th to 18th Centuries in the Light of Legal Provisions and Pastoral Practice*  
Chair: **Herman Selderhuis** (REFORC)
- 14:00** **Book Presentation: Jan Harasimowicz** (ed.), *Protestant Church Architecture of the 16th-18th Centuries in Europe*. Presented by Albrecht Weiland (Schnell & Steiner), Karla Boersma (REFORC), Felix Weiland (Schnell & Steiner) and Jan Harasimowicz (Wrocław)
- 14:30** **Plenary Lecture 2: Bridget Heal** (St. Andrews): *Devotion and Destruction: Christian Materiality in Germany during the Thirty Years War (1618 – 1648)*  
Chair: **Herman Selderhuis** (REFORC)

**15:30** Break

*Institute of Art History, Institute of Musicology, Institute of Ethnology and Cultural Anthropology, Szewska Street 36*

- 16:30** **Short Paper Panels 1**
- 18:15** **Short Paper Panels 2**
- 19:45** **End of Short Paper Panels 2**

*University of Wrocław, main building, Uniwersytecki Square 1, Oratorium Marianum*

**20:00** Sponsored Reception

## Wednesday May 20, 2026

*Historical Institute, Szewska Street 49, Auditorium*

- 09:00** **Plenary Lecture 3: Wim François** (KU Leuven): *Fashioning Faith: Liturgical Vestments as Dress and Doctrine from Medieval to Early Modern Times*  
Chair: **Tarald Rasmussen** (University of Oslo)
- 10:00** REFORC Book Award Ceremony
- 10:15** **Plenary Lecture 4: Stefan Michels** (Goethe-University, Frankfurt): *Catching the Atmosphere. Music-Writing and Materiality in Early Modern Europe*  
Chair: **Tobias Jammerthal** (University of Zurich)
- 11:15** **Book Presentation: Konrad Küster**, *Die Orgeln am Deich. Mensch und Kultur im Marschland an der Nordsee*

**11:20** Break

*Institute of Art History, Institute of Musicology, Institute of Ethnology and Cultural Anthropology, Szewska Street 36*

**11:45** **Short Paper Panels 3**

**13:15** Lunch Break

**14:30** **Short Paper Panels 4**

**16:15** **Short Paper Panels 5**

**17:45** Break

**18:15** **Short Paper Panels 6**

**19:45** **End of Short Paper Panels 6**

*University of Wrocław, main building, Uniwersytecki Square 1, Oratorium Marianum:*

**20:30** Evening Concert by Vocal Ensemble Ars Cantus

# Panel Introduction Texts

## Thursday May 21, 2026

*Institute of Art History, Institute of Musicology, Institute of Ethnology and Cultural Anthropology, Szewska Street 36*

**09:00**                      **Short Paper Panels 7**

**10:30**                      Coffee break

*University of Wrocław, main building, Uniwersytecki Square 1, Aula Leopoldina*

**16:30**                      **Plenary Lecture 5: Birgit Meyer** (Utrecht University): *Superstition – Idolatry – Fetishism: How Early Reformed Protestantism Saw Africans*  
Chair: **Aleksandra Lipińska** (University of Cologne)

**12:15**                      Closing Session (wrap up, announcing #REFORC2027 by **Tobias Jammerthal**, University of Zurich), other announcements

*Institute of Art History, Institute of Musicology, Institute of Ethnology and Cultural Anthropology, Szewska Street 36*

**12:30**                      Lunch

**15:00**                      Post-conference excursions

### Text, Textile, and Theology 1 and 2: Inner Virtue and Outer Splendour

#### Short Paper Panels 1

Tuesday May 19,  
16:30-18:00, Room 2

#### Short Paper Panels 2

Tuesday May 19,  
18:15-19:45, Room 2

The material turn in religious studies emphasizes that material objects—alongside bodily acts and rituals—do not merely express religious truths but actively shape, generate and transfer meaning. Faith is not only intellectual assent to codified doctrines; it takes form through objects, actions, and practices that constitute belief itself. This panel explores how textiles, in their making, tactile experience, and visual representation, functioned as vehicles of devotion, theological expression, and power in late medieval and early modern Christianity, across Catholic and Protestant contexts. Clothing saints, adorning books and altars, furnishing sacred spaces, dressing priests and religious men and women, and constraining the dress habits of laypeople were not neutral acts: they mediated access to the sacred, performed rites of passage, and articulated religious identity. Beyond their material presence, textiles often intersected with text: The ritual introduction and donning of liturgical vestments—traditionally accompanied by blessing prayers and

specific invocations for each garment—together with embroidered biblical verses, and textile metaphors in theological writings, reveal a dynamic interplay between word and fabric. Books were clothed in luxurious bindings, while textile patterns inspired visual and literary motifs. This relationship invites reflection on how text and textile together shaped devotional practices, communicated theological meaning, and constructed sacred aesthetics.

### Materiality of the Saints 1. The Relics and Saints' Representation across Confessions and Literary Genres

#### Short Paper Panels 1

Tuesday May 19,  
16:30-18:00, Room 3

This panel contributes the perspective of literary studies to the historical research on material tokens of the saints' veneration, e.g. relics, images or statues. The papers are based on the analysis of literary sources composed in various genres which constituted an essential part of the contemporary discussion and practice of the cult of saints. The issue of longing for the saints' tangible and visual presence is approached from various – confessional, 'glocal', generic or linguistic – angles to showcase the complexity of the saints' veneration in various settings.

## Embodied Representations of the Metaphysical and Supernatural in Early Modern Non-Conformist Lutheranism

### Short Paper Panels 1

Tuesday May 19,  
16:30-18:00, Room 4

The panel focuses on the use of embodied representations of the metaphysical and supernatural issues in early modern Lutheran philosophical and theological discourses. The aim is to show that not just behind but rather in the forefront of the way early modern non-conformist Lutheran authors referred to materiality and sensuality lies some specific apprehension of the spiritual and metaphysical world. Therefore, any reflection on their rhetoric relating to materiality and sensuality must include an analysis of these authors' philosophical and theological systems.

## Crime, Power and Religious Order in 17th–18th-Century Eastern Europe

### Short Paper Panels 5

Wednesday May 20, 16:15-17:45, Room 6

This panel investigates how crime, power, and religious order were negotiated, contested, and imagined in 17th- and 18th-century Eastern Europe, with particular attention to Muscovy, the Polish-Lithuanian Commonwealth and the Hetmanate. The papers collec-

tively illuminate how political authority, confessional identities, and everyday practices intersected in moments of conflict, transgression, and cultural transformation.

## The Book as Collector's Item and Symbol / Das Buch als Sammlungsgegenstand und Symbol

### Short Paper Panels 6

Wednesday May 20, 18:15-19:45, Room 1

The panel discusses the book as a symbol and object. The first two papers deal with reformers and scholars in Switzerland: Jan-Andrea Bernhard's presentation focuses on book collections in Graubünden, while Urs Leu's presentation examines the book culture in Zurich.

## Staging the Lutheran Pastor: Case Studies Saxony and Norway (Pulpit)

### Short Paper Panels 6

Wednesday May 20, 18:15-19:45, Room 3

With the Lutheran reformation, a reorientation of the church room took place. New, richly decorated pulpits were put up in many Lutheran churches, some of which are still preserved. In some cases, they were consecrated through special liturgies and sermons. This panel will present three case studies of five early modern Lutheran pulpits: two from Saxony and three from Norway, covering a time span from 1550 to 1720.

## Beyond a Re-Edition of Calvin's Correspondence: The Epistolae John Calvin Project

### Short Paper Panels 7

Thursday May 21, 09:00-10:30, Room 2

This panel introduces *Epistolae John Calvin*, an international initiative led by the Stichting Calvin's Reforming Correspondence ([calvin-digital.nl](http://calvin-digital.nl)) in partnership with the Theologische Universiteit Utrecht, FSCIRE, the Huygens Instituut (KNAW), and Éditions Droz (Geneva). The project aims to produce a fully annotated critical edition of all roughly 3,200 surviving letters written by and to John Calvin during his lifetime (1509–1564). Rather than presenting Calvin as an isolated figure, the project situates his correspondence within the dense networks of Reformation Europe, highlighting his connections across intellectual, ecclesiastical, and political milieus in Geneva, France, the Swiss Confederation, and beyond. The letters will be published both in print, in the *Ioannis Calvini Opera Omnia denuo recognita* (Droz), and in a digital platform designed to facilitate research, continuing and expanding the editorial groundwork laid by Cornelis Augustijn and Frans van Stam. The critical edition revisits the epistolary corpus using modern standards, integrating archival discoveries and scholarship developed since the nineteenth-century editions, including the *Corpus Reformatorum*. This approach treats the correspondence as a tool for mapping Calvin's interactions, theological development, and involvement in broader networks of exchange, rather than as a mere collection of isolated biographical or doctrinal

statements. By foregrounding the letters themselves, the project illuminates Calvin's position within multiple intersecting spheres of influence, showing how his thought, pastoral practice, and political engagement were shaped by ongoing dialogue with contemporaries. The epistolary record offers a view of Calvin not only as a theologian but as a participant in a dynamic network of reform, providing insight into the circulation of ideas, the shaping of ecclesiastical policy, and the broader intellectual climate of sixteenth-century Europe.

## Materializations of Luther in the 16th Century / Translations of Luther in 16th Century Denmark: Education, Theories and Methods

### Short Paper Panels 7

Thursday May 21, 09:00-10:30, Room 4

In our panel we aim to introduce our research project about translations of Luther in 16th century Europe. The question is how Luther's thoughts materialized across Europe from north to south between 1520 and 1600: as concrete books, vernacular renewals, private edifying and clerical agents, selling items, instruments of power and objects of conversation and change. We will show which texts were most commonly translated into which languages, and who the actors (translators, printers, sellers, buyers and readers) and their networks were.

## Short Paper Panels 1

Tuesday May 19, 16:30-18:00

Room 306 (3rd Fl.)	Room 309 (3rd Fl.)	Room 208 (2nd Fl.)
<b>Early Modern Literature and Religion: Biblical Interpretation and Translation</b>	<b>Text, Textile, and Theology 1: Inner Virtue and Outer Splendour</b>	<b>Materiality of the Saints 1. The Relics and Saints' Representation across Confessions and Literary Genres</b>
Chair: <b>Brian Cummings</b> (University of York)	Chair: <b>Ragnhild M. Bø</b> (University of Oslo)	Chair: <b>Agnieszka Seidel</b> (University of Wrocław)
<b>Thomas Fulton</b> (Rutgers University): <i>Tyndale's New Testament at 500: Rethinking Its Lutheran and Erasmian Origins</i>	<b>Catherine Powell-Warren</b> (KU Leuven): <i>"Filz de cloistre": The Making of Lace as Béguine Devotion</i>	<b>Patryk M. Ryczkowski</b> (Vilnius University): <i>Josaphat redux: Josaphat Kuntsevych's Relics through the Lens of the Translation Reports (1667)</i>
<b>Jakub Koryl</b> (Jagiellonian University): <i>Measuring the Meaning, Sensing the Sense: «De multiplici siclo et talento Hebraico» (1568) by Stanislaw Grzepski in Search of the Material Interpretation of the Bible</i>	<b>Mary Whittingdale</b> (University of Cambridge): <i>Fabricating Religious Work in 17th Century England</i>	<b>Marie Škarpová</b> (Charles University, Prague): <i>"Schutz und Schatz": Texts on Relics of Prague Cathedral between Hagiography, Historiography, Itinerarium, Pilgrim's Guide, Calendarium, and Inventory</i>
<b>Francis Taylor</b> (University of York): <i>Weeds and Wheat: Materiality, Vegetal Metaphor, and Constructions of Orthodoxy in Seventeenth-Century Sermons</i>	<b>Karina R. Fischer</b> (Justus-Liebig-Universität Gießen): <i>Splendour and Restraint: Stage Objects, Costumes, and Christian Materiality in Sixteenth-Century Esther Dramas</i>	<b>Daniel Soukup</b> (Institute of Czech Literature of the Czech Academy of Sciences): <i>Eyes Wide Shut: Jewish Converts and Materiality of Early Modern Cult of Saints</i>

Room 308 (3rd Fl.)	Room 104 (1st Fl.)	Room 107 (1st Fl.)
<b>Embodied Representations of the Metaphysical and Supernatural in Early Modern Non-Conformist Lutheranism</b>	<b>Church of England 1: Contested Materiality in Practices</b>	<b>Confessional Identity and Diversity</b>
Chair: <b>Herman Selderhuis</b> (REFORC)	Chair: <b>Tobias Jammerthal</b> (University of Zurich)	Chair: <b>Marcin Wisocki</b> (University of Wrocław)
<b>Anna Szyrwińska-Hörig</b> (Universität Vechta): <i>Material Objects Serving Theology: Johann Conrad Dannhauer and the Origins of Illustrative Didactic Narrative in Lutheran Theology</i>	<b>Jessica Becker</b> (University of Kent): <i>The Spanish Catch: Traces of Phillip II's El Escorial in Charles I's Banqueting House</i>	<b>Gábor Ittész</b> (Debrecen Reformed Theological University): <i>Three Last Wills – One Funeral: Frederick the Wise Prepares for Death</i>
<b>Petr Pavlas</b> (IP CAS, Prague   University of West Bohemia, Pilsen): <i>God and Man, Soul and Body, Substance and Accidents: Leibniz on the Incarnation, Psychophysical Problem, and the Eucharist</i>	<b>Vanessa Chaise-Brun</b> (University of Reims Champagne-Ardenne): <i>The Materiality of the Cult of King Charles the Martyr: Blurring Boundaries between Catholicism and Protestantism</i>	<b>Marie-Louise Lillywhite</b> (University of Oxford): <i>Sacred Images and Confessional Identity in Early Modern Venice</i>
	<b>Jakub Basista</b> (Jagiellonian University): <i>A Remarkable Revelation of the Wandrings of the Church of England in Idolatry, Superstition, and Ceremonies..</i>	<b>Damian Domke</b> (Heidelberger Akademie der Wissenschaften): <i>Rethinking Olevianus on Justification: Heidelberg, Piscator, and Reformed Diversity</i>

## Short Paper Panels 2

Tuesday May 19, 18:15-19:45

Room 306 (3rd Fl.)	Room 309 (3rd Fl.)	Room 208 (2nd Fl.)
<b>Early Modern Literature and Religion: Literary Psalm Culture, Print, and Performance</b>	<b>Text, Textile, and Theology 2: Materiality, Symbolism, and Identity</b>	<b>Materiality of the Saints 2</b>
Chair: <b>Joshua Scodel</b> (University of Chicago)	Chair: <b>Wim François</b> (KU Leuven)	Chair: <b>Arne Bugge Amundsen</b> (University of Oslo)
<b>Jennifer Lewin</b> (University of Haifa): <i>Dreaming of the Bible in Shakespeare's 2 Henry 4</i>	<b>Kunhang Li</b> (Donghua University): <i>Hunting World and Earthly Paradise – The Chained Animal Textile Patterns in 15th-16th Century International Gothic Paintings</i>	<b>Tímea Nemesné Kis</b> (University of Tokaj): <i>Places of Saints in Churches. Interior Design Solutions for the Placement of Relics in the Early Modern Period</i>
<b>Freya Sierhuis</b> (University of York): <i>Vondel's King David in Exile and King David Restored: Psalm Culture and Embodied Performance</i>	<b>Ragnhild M. Bø</b> (University of Oslo): <i>All that Arachne's Art Produces Fully: Netherlandish Poet-Painters on Textile Metaphors</i>	<b>Tomasz Mantyk</b> (Nicolaus Copernicus University of Toruń   KU Leuven): <i>Relics, Images, and Votive Gifts: Materiality of Renaissance Miracle Stories from Poland</i>
<b>Jamie Ferguson</b> (University of Houston): <i>Language Shapes: Verse Divisions and the Printed Psalters of Campensis, Coverdale, Dolet, and Rej</i>	<b>Carlos Gonzalez Balderas</b> (KU Leuven): <i>Clerical Consumers: Asian Textiles and Religious Life in Eighteenth-Century Lima</i>	<b>Michael Mleczek</b> (Pontifical University of John Paul II in Kraków; Archdiocese of Kraków): <i>Materiality as Confessional Argument: Robert Bellarmine on Saints, Relics, and Images after Trent</i>

Room 308 (3rd Fl.)	Room 104 (1st Fl.)	Room 107 (1st Fl.)
<b>Body and Soul – Theology of Man – Theological Understanding of Humans</b>	<b>Church of England 2: Discussing Theological Convictions</b>	<b>Religious Traditions in Materiality in Eastern Europe</b>
Chair: <b>Thorben Alles</b> (Ökumenisches Institut, Evangelisch-Theologische Fakultät Bonn)	Chair: <b>Steffie Schmidt</b> (Osnabrück University)	Chair: <b>Aleksandra Lipińska</b> (University of Cologne)
<b>Matthew McDaniel</b> (Westminster Seminary California): <i>The Beauty and Dignity of Our Bodies: Amandus Polanus' Aesthetic Anthropology</i>	<b>Ian Clary</b> (Theological University of Apeldoorn): <i>"Congenial Man of Conviction": James Ussher (1581-1656) and Early Modern Irenicism</i>	<b>Oksana Prokopyuk</b> (National Preserve "Kyiv-Pechersk Lavra"   Goethe University, Frankfurt am Main): <i>Donation and Commemoration: Making the Kyivan Orthodox Tradition in the Early Modern Period</i>
<b>Artis Celmins</b> (Theological University of Apeldoorn): <i>Edward Reynolds' (1599 – 1676). Understanding of the Passions and Faculties of the Soul</i>	<b>William Engel</b> (Sewanee: The University of the South): <i>John Day's Protestant Renovation of the English Catechism</i>	<b>Stefan Rohdewald</b> (University of Leipzig): <i>Religious Materialities in Transottoman Early Modern Contexts</i>
	<b>Brigitta Schvéd</b> (Ludovika UPS   University of Pécs): <i>Embodied Equilibrium: The Habsburg Monarchy, the Hungarian Cause, and the Performative Theology of Balance in English Political Sermons (1701-1714)</i>	<b>Nataliia Sinkevych</b> (University of Leipzig): <i>Peter Mohyla and the Cultures of Remembrance in Eastern Europe</i>

## Short Paper Panels 3

Wednesday May 20, 11:45-13:15

Room 306 (3rd Fl.)	Room 309 (3rd Fl.)	Room 208 (2nd Fl.)
<b>Early Modern Literature and Religion: Character, Speech, and Embodiment</b>	<b>Material Objects as Agents of Piety</b>	<b>Materiality of Music</b>
Chair: <b>Freya Sierhuis</b> (University of York)	Chair: <b>Aleksandra Lipińska</b> (Institute of Art History, University of Cologne)	Chair: <b>Stefan Michels</b> (Goethe-Universität Frankfurt)
<b>Thomas Betteridge</b> (Brunel University of London): <i>Reformation Drama and Allegory</i>	<b>Susanne Wittekind</b> (Institute of Art History, University of Cologne): <i>Wood Carving Technique as a Statement of Religious Policy? Document Boxes in the Context of the Italian Observance Movement of the 15th Century</i>	<b>Konrad Küster</b> (Albert-Ludwigs-Universität Freiburg, Musikwissenschaftliches Seminar): <i>Rural Communities and Their Commitment to Ecclesiastical Art, 1400-1700: a Comparative Study</i>
<b>Glenn Clark</b> (University of Manitoba): <i>The Trace of the Pauline Minister in The Comedy of Errors</i>	<b>Kathrin Borgers</b> (Seminar für Kunst und Kunstwissenschaft, TU Dortmund): <i>Purified Matter: Transformation and Redemption in Papier-Mâché</i>	<b>Markus Rathey</b> (Yale): <i>The Materiality of Music in the Early Reformation</i>
<b>Jillian Snyder</b> (University of Notre Dame): <i>Apocalyptic Laughter: The Materiality of Scorn and the Unveiling of the Stage Puritan</i>	<b>Matthias Ebejer</b> (Archdiocese of Malta): <i>Hospitallers and the Paradox of Materiality</i>	<b>Markéta Holubová</b> (Czech Academy of Sciences, Institute of Ethnology): <i>The Materiality of Czech Broadside Ballads with Christological Motifs</i>

Room 308 (3rd Fl.)	Room 104 (1st Fl.)	Room 107 (1st Fl.)
<b>Theology of Materiality: Eucharist 1</b>	<b>Dealing with Church Conflicts</b>	<b>Condemned People – Condemned Objects</b>
Chair: <b>Tobias Jammerthal</b> (University of Zurich)	Chair: <b>Agata Kubala</b> (University of Wrocław)	Chair: <b>Tarald Rasmussen</b> (University of Oslo)
<b>Timothy Nyhof</b> (independent scholar): <i>“Calleth those things which be not as though they were” (Romans 4:17 KJV). An Early Reformed Discussion on ‘Sacramental Naming’ and the Materiality of the Lord’s Supper</i>	<b>Antonino Amato</b> (University of Palermo   DREST): <i>The Northen Nave: Simony and Ecclesiastical Patronage in the Elizabethan Consistory Court of York</i>	<b>Steffie Schmidt</b> (Osnabrück University): <i>Witches in the Theatre</i>
<b>Michael Lapp</b> (University Frankfurt/Main): <i>Die hessischen Verbesserungspunkte von 1605ff. – Eine Theologie der Materialität</i>	<b>Alessandro Tripepi</b> (University of Milan): <i>Tears of Blood and Ink: Creating a Hierarchy of “Anti-Saints” in 17th-Century Anti-Jesuit Polemics</i>	<b>Martin Romatowski</b> (University of Oslo): <i>Condemned Objects: Immoral Materiality at the Bonfires of Fifteenth-Century Italy</i>
	<b>Roberta Falcetta</b> (University of the Republic of San Marino): <i>“The Zimarra and the Cassock”. Church Asylum and Jurisdictional Conflicts in the Austrian Habsburg Kingdom of Naples (1722)</i>	<b>Dmitry Zharov</b> (Central European University): <i>Performative Destruction and Confessional Conflict: Book Burning at the Jesuit School of Vienna in 1567</i>

## Short Paper Panels 4

Wednesday May 20, 14:30-16:00

Room 306 (3rd Fl.)	Room 309 (3rd Fl.)	Room 208 (2nd Fl.)
<b>Early Modern Literature and Religion: Memory, Materiality and the Imagination</b>	<b>Monastic Circles and Material Objects in the Service of Piety</b>	<b>Continuity and Change in Ecclesiastical Spaces 1</b>
Chair: <b>Jakub Koryl</b> (Jagiellonian University)	Chair: <b>Aleksandra Lipińska</b> (University of Cologne)	Chair: <b>Daniel Rossa</b> (Marburg University)
<b>Gerard Kilroy</b> (Ignatianum University in Krakow): "I see it feelingly": <i>Material Erasure and Physical Nostalgia for Vanished Rituals in Shakespeare's Plays</i>	<b>Luka Jakopčić</b> (Zagreb University): <i>Baroque Devotion as Experience Economy: Lepoglava Monastery and Aristocratic Patronage on the Habsburg Periphery</i>	<b>Peter Benka</b> (Comenius University in Bratislava): <i>Visual Culture in Hungarian Urban Reformation</i>
<b>Maria Roginska</b> (University of the National Education Commission, Krakow): <i>Material Erasure and Vernacular Imaginaries of the Reformation in English Parishes</i>	<b>Monica Teoldi</b> (University of Milan): <i>Constructing Sanctity: Material Devotional Practices in a Female Monastic Community in Seventeenth-Century Milan</i>	<b>Maria Craciun</b> (Babes-Bolyai University): <i>The Sounds of Silence, the Material Fabric of Worship and the "View from the Pew" in Early Modern Transylvanian Lutheran Churches</i>
<b>Yaakov Mascetti</b> (Bar-Ilan University): <i>The Rhetorical Sensorium: Materiality and Embodied Cognition in Early Modern English Preaching</i>	<b>Rudolf Šimek</b> (Department of Art History, Charles University, Prague): <i>From Trent to the Long Nineteenth Century: Seals, Efficacy, and Traces of Use in Pilgrimage Copies of Our Lady of Svatá Hora</i>	<b>Verena Kessel</b> (independent scholar): <i>The Church as a Platform for Discourse. The Protestant Use of Catholic Murals in the Church of Lieberhausen (United Duchies of Klevés)</i>

Room 308 (3rd Fl.)	Room 104 (1st Fl.)	Room 107 (1st Fl.)
<b>Theology of Materiality: Eucharist 2</b>	<b>Philosophy and Theology 1: Concepts of Matter</b>	<b>Material Objects as Bearers of Identity in Eastern Europe</b>
Chair: <b>Tobias Jammerthal</b> (University of Zurich)	Chair: <b>Anna Vind</b> (University of Copenhagen)	Chair: <b>Julius Trugener</b> (Universität zu Köln)
<b>Clarisse Roche</b> (United Arab Emirates University): <i>(Re)thinking Communion under Both Kinds in Sixteenth-Century Vienna: Objects, Practices, and Debates</i>	<b>Nicolò Di Dio</b> (University of Modena and Reggio Emilia): <i>Jean Bodin, Philosopher of Harmony: the Golden Chain in Bodin's Works</i>	<b>Maria Kazimiera Staniszewska</b> (independent scholar, Kraków, Poland): <i>'Crucifixes and the Muscovite Image on the Wall': Religious Artworks in the Households of the 17th Century Kraków</i>
<b>Marta Quatralè</b> (Freie Universität Berlin): <i>Against Uncreatureliness: Schwenckfeld, Eucharistic Materiality, and Luther's 1540 Disputation</i>	<b>Jan Čížek</b> (University of Ostrava): <i>Massa Mosaica: Creation and Matter in Early Modern Mosaic Physics</i>	<b>Yuri Zazuliak</b> (University of Leipzig): <i>Charters as Material Bearers of the Ecclesiastical Orthodox Tradition in Galicia (Red Ruthenia) during the 15th-18th Centuries</i>
<b>Jacob Rhodes</b> (Boston University School of Theology): <i>Christ is All in All: A Post-Reformation Lutheran Understanding of Christ's Omnipresence</i>	<b>Jozsef Simon</b> (University of Szeged): <i>Active Shadows. Bálint Sárközi's Dilemmas Concerning Ficino's and Bruno's Concepts of Matter from 1588</i>	<b>Ulrich A. Wien</b> (Rheinland-Pfälzische Technische Universität Karlsruhe Landau): <i>Man hu? – The Gap in the Late Medieval Communion Altar in Tobsdorf</i>

## Short Paper Panels 5

Wednesday May 20, 16:15-17:45

Room 306 (3rd Fl.)	Room 309 (3rd Fl.)	Room 208 (2nd Fl.)
<b>Early Modern Literature and Religion. Self and History in Jesuit Writing</b>	<b>Material Objects in the Service of Memory and Identity</b>	<b>Continuity and Change in Ecclesiastical Spaces 2</b>
Chair: <b>Gerard Kilroy</b> (Ignatianum University in Krakow)	Chair: <b>Agatha Kubala</b> (University of Wrocław)	Chair: <b>Katharina Opalka</b> (University of Bonn)
<b>Giulia Casella</b> (Universität Hamburg): <i>How Many Ways to Tell a Single Story? The Case of King Kāleb in the Jesuit Histories of Ethiopia</i>	<b>Carsten Bach-Nielsen</b> (Aarhus University): <i>Visual Ecclesiology? Tablets of Pastors – a Significant Visual and Material Message in Post-Reformation Lutheran Churches</i>	<b>Helmut Zander</b> (Université de Fribourg): <i>The Dual Use of Ritual Church Inventory in the Early Modern Holy Roman Empire</i>
<b>Vittoria Forliti</b> (University of York): <i>“Then will I dare the most, and vow the best”: Edmund Campion, Robert Southwell, and the Rhetoric of Free Speech in Early Modern Catholic Literature</i>	<b>Mattias Sommer Bostrup</b> (Aarhus University): <i>Johannes Wiedewelt’s Historical Park at Jægerspris: Religion and Patriotism in Enlightenment Denmark</i>	<b>Daniel Rossa</b> (Marburg University): <i>Facing Faith by Staging Communion. Interfaces to Economy by Sacramental Art and Liturgical Performance in Early Modern Christianity and Reformation</i>
<b>Emily Ransom</b> (Belmont Abbey College): <i>The Incarnational Imagination of Robert Southwell’s Exercitia et Devotiones</i>		

Room 308 (3rd Fl.)	Room 104 (1st Fl.)	Room 107 (1st Fl.)
<b>Recent Thoughts on Melanchthon and his Reception</b>	<b>Philosophy and Theology 2: Rethinking their Entanglement</b>	<b>Crime, Power and Religious Order in 17th–18th-Century Eastern Europe</b>
Chair: <b>Tobias Jammerthal</b> (University of Zurich)	Chair: <b>Thorben Alles</b> (Ökumenisches Institut, Evangelisch-Theologische Fakultät Bonn)	Chair: <b>Steffie Schmidt</b> (Osnabrück University)
<b>Christian Neddens</b> (Europäische Melanchthon-Akademie Bretten): <i>God’s Spirit and Human’s Will – Melanchthon between Humanism and Reformation Theology</i>	<b>Peter Opitz</b> (University of Zürich): <i>Ulrich Zwingli’s De providentia: Theology or Philosophy?</i>	<b>Andrii Bovgyria</b> (University of Cambridge): <i>Heretics and Blasphemers: Crimes against the Orthodox Church in Muscovy and the Ukrainian Hetmanate (17th – Early 18th c.)</i>
<b>Eduardo Gross</b> (Universidade Federal de Juiz de Fora – Brazil): <i>Melanchthon’s Reception in Brazil Regarding his Humanistic Contribution</i>	<b>Simon Burton</b> (School of Divinity, University of Edinburgh): <i>Ramism and the Re-Enchantment of the World: Re-Assessing Continuities with Medieval Devotion</i>	<b>Hanna Filipova</b> (independent scholar): <i>“He is fornicating and does not even consider it a sin”: The Lexicon of Lèse-Majesté Cases Concerning Peter the Great’s Alleged Same-Sex Relations</i>
<b>Ann-Kathrin Armbruster</b> (Rheinische Friedrich-Wilhelms-Universität Bonn): <i>Immersion – How Material and Linguistic Images from the Reformation Period Transcend the Boundaries of Time and Space</i>	<b>Guilherme Nabais Freitas</b> (Trinity College, University of Cambridge): <i>John Donne’s Devotional Plato: Reading Philosophy in the Jacobean Pulpit</i>	<b>Svitlana Potapenko</b> (National Academy of Sciences of Ukraine   Goethe University Frankfurt am Main): <i>What Did They Steal? Materiality of the Koliivshchyna Rebellion in the Polish-Lithuanian Commonwealth (1768)</i>
		<b>Walentyna Łoś</b> (Uniwersytet Jagielloński): <i>Materiality and Church Authority in the Development of Uniate Identity in the Late 18th Century: The Church Interior in the Right-Bank Ukraine</i>

## Short Paper Panels 6

Wednesday May 20, 18:15-19:45

Room 306 (3rd Fl.)	Room 309 (3rd Fl.)	Room 208 (2nd Fl.)
<p><b>The Book as Collector's Item and Symbol / Das Buch als Sammlungsgegenstand und Symbol</b></p> <p>Chair: <b>Susanne Wittekind</b> (Universität Bonn)</p> <p><b>Jan-Andrea Bernhard</b> (Institut für Schweizerische Reformationsgeschichte, Universität Zürich): <i>The Book as a 'Precious Commodity</i></p> <p><b>Urs Leu</b> (Institut für Schweizerische Reformationsgeschichte, Universität Zürich): <i>The Book as Symbol, Collector's Item and Companion in 16th-Century Zurich</i></p> <p><b>Joanna Pietrzak-Thebaut</b> (Uniwersytet Kardynała Stefana Wyszyńskiego w Warszawie): <i>Braniewo and Elbląg – Catholic and Protestant Libraries Face to Face</i></p>	<p><b>Material Objects as Communication Media – Iconography</b></p> <p>Chair: <b>Bridget Heal</b> (University of St. Andrews)</p> <p><b>Bonnie Noble</b> (University of North Carolina at Charlotte): <i>Material Objects Serving Theology: Johann Conrad Dannhauer and the Origins of Illustrative Didactic Narrative in Lutheran Theology</i></p> <p><b>Dilshat Harman</b> (Georg-August-Universität Göttingen): <i>Materializing the Moral Choice: The Headwear in Dürer's Small and Engraved Passions</i></p> <p><b>Marcin Wiśtocki</b> (University of Wrocław): <i>Visual Images as Meditational Tools in Lutheran Emblematic Devotional Books of the 17th- and 18th-Centuries</i></p>	<p><b>Staging the Lutheran Pastor: Case Studies Saxony and Norway (Pulpit)</b></p> <p>Chair: <b>Julius Trugenberger</b> (Universität zu Köln)</p> <p><b>Tarald Rasmussen</b> (University of Oslo): <i>Staging the Lutheran Pastor: Two 16th Century Saxon Pulpits</i></p> <p><b>Hallgeir Elstad</b> (The Faculty of Theology, University of Oslo): <i>Staging the Lutheran Pastor 2: Two Late 16th Century Norwegian Pulpits</i></p> <p><b>Arne Bugge Amundsen</b> (University of Oslo, Norway): <i>A Lutheran Pulpit in an Age of Crisis</i></p>

Room 104 (1st Fl.)	Room 107 (1st Fl.)
<p><b>Material Aspects of Performance</b></p> <p>Chair: <b>Daniel Rossa</b> (Marburg University)</p> <p><b>Lucy Wooding</b> (Lincoln College Oxford): <i>The Performance of Prayer in the English Reformation</i></p> <p><b>Alina-Maria Crăciun</b> (Babeş-Bolyai University): <i>Christian Materiality in the Diplomatic Negotiations of Moldavia and Wallachia with the Holy League (1594-1595)</i></p> <p><b>Martin Deutsch</b>: <i>Temporary or Permanent? Materiality and Imagery in the Jesuit Ephemeral Displays</i></p>	<p><b>Dimensions of Power in Eastern Europe</b></p> <p>Chair: <b>Thorben Alles</b> (Ökumenisches Institut, Evangelisch-Theologische Fakultät Bonn)</p> <p><b>Jakub Wolak</b> (Institute of Philosophy and Sociology of the Polish Academy of Sciences): <i>The Chosen People of Poland, or Some Remarks on Theological Implications of the Resistance Theory in the Political Dialogues of Stanisław Orzechowski</i></p> <p><b>Dávid Molnár</b> (University of Tokaj): <i>'Paturxica kardos!': Material Loss and Spiritual Survival under Ottoman Rule in the Epistle of Pál Thúri</i></p>

## Short Paper Panels 7

Thursday May 21, 09:00-10:30

Room 306 (3rd Fl.)	Room 309 (3rd Fl.)	Room 208 (2nd Fl.)
<b>Early Modern Literature and Religion: Classical Presences in Religious Discourse</b>	<b>Beyond a Re-Edition of Calvin's Correspondence: The Epistolae John Calvin Project</b>	<b>Materializations of Luther in the 16th Century / Translations of Luther in 16th Century Denmark: Education, Theories and Methods</b>
Chair: <b>Thomas Fulton</b> (Rutgers University)	Chair: <b>Herman Selderhuis</b> (REFORC)	Chair: <b>Birgit Meyer</b> (Utrecht University)
<b>Brian Cummings</b> (University of York): <i>Erasmus &amp; Materialism</i>	<b>Marco Baretta</b> (DREST   FSCIRE): <i>Towards a New Church: Calvin and the Last Phase of His Correspondence with Louis Du Tillet</i>	<b>Anna Vind</b> (University of Copenhagen): <i>Translations of Luther in 16th Century Denmark: Education, Theories and Methods</i>
<b>Joshua Scodel</b> (University of Chicago): <i>Edward Herbert's Faith</i>	<b>Gianmarco Braghi</b> (University of Palermo   FSCIRE): <i>Anonymity, Concealment, and Pseudonymity in the Early French Reformed Network of Congregations</i>	<b>Jörg Wesche</b> (Georg-August-Universität, Göttingen): <i>Investigating Luthertexts with Digital Tools</i>
<b>Stefan Weise</b> (Bergische Universität Wuppertal): <i>Using Homer in Confessional strife: the Case of Philip Melanchthon and Laurentius Rhodoman</i>		<b>David Brandon Smith</b> (Goethe Universität, Frankfurt am Main): <i>Martin Luther as Freedom Fighter? The Reformer's Legacy in the Struggle for an Independent Namibia</i>

# Short Paper Abstracts

## Antonino Amato

University of Palermo | DREST): *The Northern Nave: Simony and Ecclesiastical Patronage in the Elizabethan Consistory Court of York*

The early Elizabethan bishop of Durham, James Pilkington, famously described the north nave of St Paul's Cathedral as a "market of simony", where advowsons could be purchased by aspiring presentees thanks to one of the material means par excellence: money. If purchase was indeed a common means of obtaining a parochial living – being even, apparently, accomplished in broad daylight in London's principal church – why then did ecclesiastical lawsuits against simony nonetheless arise? This paper explores that question by adopting a micro-analytical approach, focusing on the close reading of a single court case from the Consistory Court of York at the end of Elizabeth's I reign. The case study serves as an entry point for examining how accusations of simony were framed, contested, and adjudicated in practice. Drawing on consistory court records alongside legal and canonical treatises, the paper explores how the concept of simony was defined and applied in ecclesiastical causes. It asks whether, and to what extent, churchmen and contemporary preachers, both puritan or more traditional-like, were able to enforce their theoretical opposition to the marketisation of advowsons through the church courts.

## Arne Bugge Amundsen

(University of Oslo, Norway): *A Lutheran Pulpit in an Age of Crisis*

Early in the 1700s, the medieval church in Aker parish outside Christiania (now: Oslo) was destroyed by a fire. This part of Norway was in the first decades of the 18th century haunted by war, but in the 1720s, the church was restored with financial support from its then private owners. Included in the restoration was a new and impressive pulpit, designed and made by prominent craftsmen representing the new Baroque style of the period. The local vicar launched a new textual design of the whole church. With the help of inscriptions on wooden plates placed in strategic parts of the church, the congregation was instructed how to interpret their attendance of the mass, their Lutheran confession, and their position as receivers of and respondents to the Word of God. The new pulpit was essential in this textual liturgical design. It was decorated with texts addressing both the congregation and the vicar himself. The vicar was described as a representative of both God and the King, and the congregation was encouraged to receive the Word of God from the vicar's mouth. This example is possibly unique – at last in a Norwegian context – but it also reflects the idea that a textual interpretation of the pulpit, the mass attendance, and the individual piety, was of high importance in a period of crisis.

## Ann-Kathrin Armbruster

(Rheinische Friedrich-Wilhelms-Universität Bonn): *Immersion – How Material and Linguistic Images from the Reformation Period Transcend the Boundaries of Time and Space*

This paper presents hermeneutic considerations on the use of images in material form and in texts. The focus is on those designs that aim to transcend the boundaries of time and space between production and reception. Based on selected examples from the Cranach workshop and texts by Philipp Melancthon, the methodology and design, communication forms and objectives of these examples will be examined. The paper attempts to answer the following key questions: What roles can images and texts play for recipients who regard them as part of the process of salvation? What are the underlying anthropological, educational or soteriological principles, and where are the boundaries? Can anything be learned from this for the teaching of dogmatic content today?

## Carsten Bach-Nielsen

(Aarhus University): *Visual Ecclesiology? Tablets of Pastors – a Significant Visual and Material Message in Post-Reformation Lutheran Churches*

Following the first centenary of the reformation in 1617 Danish and Nor-

wegian churches were furnished with painted or carved tablets numbering their incumbents since the reformation. It marked an alternative construction of time, taking its beginning at the birth hour of a new age marking the age of the true church – liberated from Rome. These tablets may be conceived evidence of the successful reformation, proof that the churches and congregations remained able to survive by themselves in new societies. Gradually they took new and more elaborate forms with additional historical information, with portraits and images. They often functioned as epitaphs to the pastors who donated them to the churches – and whose families took care of their execution. They visualized the fact that new families were now residing in the parsonages and the concept of pastors' families as a new influential and active social stratum in society. In the 19th century tablets with lists of incumbents were often constructed and placed in churches as memories of the tricentenary of the reformation. There seems to have been no attempt to establish a kind of evangelical *successio pastorum*, as the success of the protestant church depended on its ability to maintain a church by means of well-educated and diligent pastors chosen and called by the king or by the congregations themselves. The tablets visualize an ideal and the reality of the new church order.

## Carlos Gonzalez Balderas

(KU Leuven): *Clerical Consumers: Asian Textiles and Religious Life in Eighteenth-Century Lima*

An anonymous early eighteenth-century painting of Our Lady of Aranzazu, currently held at the Museo Regional in Cuzco, depicts monks, nuns, and lay devotees praying beneath the Virgin's feet. Closer visual analysis suggests that the habits worn by several of these religious figures are made of Chintz—printed cotton—textiles of Indian origin. This observation prompts a broader question: did religious communities in Peru have access to Asian textiles during the early modern period, despite the fact that these textiles were granted in monopoly to inhabitants in New Spain? Scholarship on Asian textiles in colonial Spanish America has largely focused on links with New Spain, emphasising the appeal of Asian textiles—“Chinese” silks and Indian cotton—among Spaniards, Criollos, Indigenous populations and people of mixed descent (Martins Torres, 2019; Duan Xiaolin, 2022; Vallen, 2023). By contrast, the role of such textiles within religious communities remains under-examined, with existing studies largely confined to ivory devotional objects produced within the Luso-Hispanic tradition in Manila, Coromandel, and China (Porrás, 2020). To shed more light on such consumption, this presentation draws on eighteenth-century notarial records from Lima to examine the possession and use of Asian textiles by members of the secular clergy, despite the Spanish Crown's formal prohibition. Probate inventories of four priests living in Lima between 1700–1705 show

the incorporation of Asian fabrics into clerical attire and liturgical settings. Adopting a bottom-up perspective, this presentation explores how these textiles were used not only to fashion flowered cassocks but also to cover altars, as well as to dress saints and virgins displayed in churches and confessional spaces. Far from being anecdotal, this evidence highlights priests as global consumers and underscores their position as influential fashion stakeholders (Riello, 2017).

## Marco Baretto

(DREST | FSCIRE): *Towards a New Church: Calvin and the Last Phase of His Correspondence with Louis Du Tillet*

This paper seeks to explore John Calvin's thought during his very first period in Strasbourg, focusing on the final phase of his correspondence with Louis du Tillet. In these letters, traces of theological reflection and unresolved theological orientations emerge, making them much more than biographical evidence or occasional documents. The working hypothesis is that the evolution of the epistolary exchange between Calvin and Du Tillet could allow to assess a moment of balance shift in Calvin's theological education, that could be situated between his French humanistic-evangelical horizon and more structured models of doctrinal systematisation associated with the Reformed environments and ecclesial experiences in France, the Holy Roman Empire, and Switzerland. Analysis will focus on a comparison of Calvin's correspondence with Du Tillet with (i), the first edition of the *Institutio christiana religionis* (1536) and (ii), the public documents drafted for the reformation of the Genevan church. Rather than

trying to establish any direct dependence or to antedate a degree of coherence that came later onto texts that were still characterised by fluidity, this paper will try to identify lexical shifts, conceptual hesitations, and variations in register that could help understand ongoing processes. To do so, it will analyse letters as privileged observatories of the evolving character of Calvin's thought, characterised more by relational contingencies and strategies of persuasion rather than by the degree of systematic finesse that Calvin displayed later in his life and career. This analytical approach – grounded in sources that have remained relatively marginal in historiography – will flesh out whether it could be possible to draw a more nuanced picture of the beginning of Calvin's exile in Strasbourg as a densely productive theoretical phase in which sources can contribute to illuminate the gradual definition of his identity as an intellectual and a theologian, rather than as a transitional episode following his initial failed experience in Geneva and preceding his encounter with an unfamiliar yet receptive context in Strasbourg.

## Jakub Basista

(Jagiellonian University): *A Remarkable Revelation of the Wandrings of the Church of England in Idolatry, Superstition, and Ceremonies...*

In 1534 Henry VIII broke relations with the Rome, establishing the Anglican church, perceived as a protestant one. Almost 150 years later, a major crisis broke out in England, with strong religious components. The title of this paper is a title of one of many brochures printed at beginning of the English

Civil war. This one left the press in 1641, and was penned by H. Walker Cantab. Was idolatry a problem in England 150 years after Henry's parting with Rome? There are several hundred relevant publications, which differ in length, format, tone, vocabulary, argumentation, presented conclusions. Many of them do use serious theological arguments, while equally many present a mocking image of idolatry, along with superstition and remnants of the Catholic church. Judging from the number of pamphlets, brochures, serious tracts it either was a real problem, or it was an imaginary one, yet simultaneously one of the excellent and handy weapons in bringing Londoners close to the Parliament and securing their backing for the plea for a true church, against the papists, the Catholics, the Jesuits and.. the royalists. In my paper I will show how was idolatry perceived by the contemporary authors (usually presenting the standpoint of the Parliament), what aspects were discussed and how. Why were English bishops accused of idolatry and superstition, and what was the suggested remedy. The most radical remedy was the 'stripping of the Altars' as Eamon Duffy stated, or the physical destructions of objects of idolatry, what I analysed in: "The Guilt, the Trial, and the Execution. The Case of the Cross at Cheapside Revisited" [in:] *Emotions as Engines of History*, ed. Rafał Borystawski, Routledge 2022, 189–205. Yet in reading the contemporary propaganda, one has the impression, that the radical solutions were not the expected ones. Much more these texts were aimed at keeping the recipients of those arguments uncertain, in fear, constantly watching for enemies and their intrigues.

## Jessica Becker

(University of Kent): *The Spanish Catch: Traces of Phillip II's El Escorial in Charles I's Banqueting House*

Academic scholarship on England's reformation and counter reformation is an ongoing field of study; however, the ontological perspectives of English Reformation studies and religious history in the Caroline period leans towards a rigid barrier between English Protestantism and European Catholicism as if they are wholly oppositional forces. However, the ontological perspective of modern academics limits the development of Phillip II's Cult of St Joseph Catholicism, Dutch Arminianism, English Puritanism and Charles I's Protestantism and their distinct philosophies as separate and static from each other. This is not to suggest that Charles I was a 'secret Catholic,' but to highlight the shared values of Charles I's Protestantism, Arminianism, and Phillip II's Cult of St Joseph Catholicism which collectively oppose Calvinistic English Puritanism. The topic and argument of this short paper is a sliver of an argument from my WIP PhD dissertation, *Body, Mind and Soul: Charles I's Performance of Domestic Masculinity and the Cult of St Joseph in Caroline Court Art, Drama, and Letters, 1628 – 1648* as my analysis of evidence revealed a philosophical connection between Charles I's Protestantism and Phillip II's Cult of St Joseph Catholicism. While my greater argument analyses twenty years of art and material culture central to Charles I's domestic space, the purpose of this paper will focus on the structure that was central to that space as the liminal space for the Stuart dynasty and the public, Banqueting House. This paper

will argue the intended design elements and function of Charles I's Banqueting House in the 1620s and 1630s are directly influenced by the intended design and function of Phillip II's El Escorial as reflective of the shared values with the perspective that this 'Spanish Catch' has been recognised by Charles I's critics, particularly his contemporary English Puritans and later Calvinistic or anti-Catholic historians.

## Peter Benka

(Comenius University in Bratislava): *Visual Culture in Hungarian Urban Reformation*

The aim of the paper is to analyze both general characteristics and local peculiarities in the Lutheran attitudes towards visual and material culture in the sacral spaces in the case of Hungarian urban communities. Hungarian royal and mining towns became important centers for the reception of the Reformation already in the 1520s and 1530s. From the middle of the 16th century, Lutheran Church organization was more firmly established under the urban authorities. However, the new urban Lutheran churches in many respects continued in the footsteps of the previous Church institutions, including use of the older sacral spaces and ritual objects, present in the towns. In the following century (ca. 1550 - 1650) they developed various strategies how to interpret and defend their attitudes towards the material and visual heritage of the pre-Reformation Church as well as the production of new objects. Especially in the confessional rivalries with the Roman Catholicism and Calvinism, the Hungarian urban Lutheran Churches attempted to steer

the middle course and stress their differences against both the other confessional communities present in the region. Their case is interesting from various perspectives. One of them was the absence of one central (local Hungarian) authority that would have identified with the Lutheran movement and thus could have functioned as an arbiter of the orthodoxy in theory and practice of religious life. That led to the need to find the solutions in theological polemics and winning the support of local authorities. Another interesting aspect is represented in the interplay between general trends of early modern Lutheranism on the one hand and local practices, traditions and emphases on the other. The case of Hungarian urban Churches and the "reformation of image" thus presents an interesting case of the reception and local appropriation of the Reformation impulses in a rather decentralized eclesio-political context.

## Jan-Andrea Bernhard

(Institut für Schweizerische Reformationsgeschichte, Universität Zürich): *The Book as a 'Precious Commodity'*

Various aspects illustrate that books were a 'precious commodity': ownership entries (which provide information about the book), the book's binding, supralibros, dedications, inheritance and the passing on of a book or books, etc. These and other aspects bear witness to the personal value and 'preciousness' of a book. The lecture will present findings from the research project 'The Book in Graubünden (1515–1815)' and contextualise them within the history of reformation in Switzerland.

## Thomas Betteridge

(Brunel University of London): *Reformation Drama and Allegory.*

John Bale's *The Three Laws* is a historical morality play. It depicts the entirety of human history and the corruption of the laws of Nature, Moses and Christ by various vice figures. The play is an apocalyptic vision which ends with the restoration of the three laws and 'the abolishment of the dreams papistical'. This confident ending is, however, rather undermined by the play's final words which include a prayer to the noble Lord Protector, the duke of Somerset, who was only in power for just over two years before being deposed and executed. *The Three Laws* collapses history and allegory so that the production of historical truth is tied into the correct interpretation of allegory. This creates a sense in which there is a temporal element to allegory as a form. The play's virtues, Natural Law, Moses' Law and Christ's Law, are allegorical but their meaning is transhistorical. It is the action of the plays' vices that makes them, temporarily, historical figures. In this paper I will discuss the interaction between history and allegory in Bale's *The Three Laws* and how this relates to wider issues within early English Protestantism over the status of allegory and history.

## Ragnhild M. Bø

(University of Oslo): 'All that Arachne's Art Produces Fully': *Netherlandish Poet-Painters on Textile Metaphors*

Netherlandish artists wrote less on specific ideas about ornaments and (female) beauty than their Italian peers, but there

are traces of artists' own perspective on these matters in e.g., *Die Inventie der Colommen met haren coronementen ende maten* by Pieter Coecke van der Aelst (d. 1550) and *Den hof ende boomgaert der poësie* by Lucas d'Heere (d. 1584) as well as in the seminal *Grondt der Grondt Der Edel Vry Schilder-Const* by Karel van Mander (d. 1606). Applying a material culture perspective on these texts and elaborating van Mander's own advice that painters must be "placing on view persons clothed according to their condition," this paper sheds light on how sensory dimensions of textiles and fabrics are metaphorized in written output and how these metaphors possibly transform across the Reformation. This will be done by mapping the poet-painters' references to the seductive properties of textiles and by synthesising how their notions correspond and/or diverge from religious sources like the Bible and early modern devotional treatises and how they have been marked throughout five decades of 'challenges from the world.

### Kathrin Borgers

(Seminar für Kunst und Kunstwissenschaft, TU Dortmund): *Purified Matter: Transformation and Redemption in Papier-Mâché*

This paper examines how concepts of purification and redemption in Christianity were reflected in early modern papier-mâché sculpture, focusing on fifteenth- to seventeenth-century devotional works, including moulded reliefs for private worship and larger figures. Papier-mâché sculptures have long been classified as low-value and associated with ephemeral works or models. Yet precisely because the material was inexpen-

sive and easily worked, it provides insight into social and cultural practices that extend beyond conventional hierarchies of material value. In the early modern period, paper was made from collected rags and valued as a medium for administration, eventually finding artistic use in figurative papier-mâché sculpture. The artefacts depict a range of devotional subjects, including the Virgin and Child, vesper images, and scenes such as the Nativity, Adoration, or Crucifixion. Smaller moulded works were often produced in multiple copies for private devotion, while larger figures were installed in church interiors or carried in processions. This distribution reflects both the material's adaptability and its role in supporting diverse modes of religious practice. Contemporary writings suggest that cleaning rags and transforming them into white paper was understood as a moral and material purification, a process through which the material could acquire new memory and value. Shaping and replicating the paper pulp into devotional images further amplified this transformation, as material and form merged as carriers of meaning within a single artefact. At the same time, the reuse of paper points to early modern practices of material circulation and resource management, making materiality a lens through which to examine historical attitudes toward material cycles and value.

### Andrii Bovgyria

(University of Cambridge): *Heretics and Blasphemers: Crimes against the Orthodox Church in Muscovy and the Ukrainian Hetmanate (17th – Early 18th c.)*

This paper examines crimes against the Orthodox Church in seventeenth- and

early eighteenth-century Muscovy, extending the analysis to Hetmanate as a polity that was first incorporated into the Tsardom of Muscovy and later into the Russian Empire. It argues that offences labelled 'religious' were often prosecuted as threats to political order and that church discipline became a tool of state integration. The primary focus here is on instances of ecclesiastical misconduct that were prosecuted as crimes against the state. This includes offences such as lèse-majesté (offending the monarch), insults directed towards the ruler, and instances where priests refused to perform their designated religious duties. These duties included official services, public prayers for the ruler, and commemorating royal name days. In the Hetmanate, such conflicts reveal how imperial expectations were conveyed and enforced through parish life, and how clerical non-compliance could be perceived as disloyalty. Secondly, the paper analyses offences not limited to the clergy, including blasphemy, sacrilegious speech, profanation and heterodox practices among laypeople. Particular attention is paid to the legal framework of the Sobornoe Ulozhenie (1649), and to investigative and punitive procedures such as defrocking, exile and confinement in monasteries.

### Gianmarco Braghi

(University of Palermo | FSCIRE): *Anonymity, Concealment, and Pseudonymity in the Early French Reformed Network of Congregations*

Under conditions of persecution and exile, early French Reformed communities needed communicative 'infrastructures' to consolidate nascent synodal

networks, spread the Word of God, and build the Reformed church. This paper will focus on mainly three interrelated topics: epistolary correspondence (especially between France and Geneva), the strategic use of pseudonyms by pastors, and the crucial role of colporteurs. In a context deeply marked by exile, surveillance, and confessional repression, the circulation of epistles was one of the keystones functioning as a theological and ecclesial lifeline and exceeded the dimension of 'private' exchanges. Indeed, epistolary networks connected scattered congregations, contributed to the coordination of pastoral care, transmitted theological and doctrinal clarification, and reinforced collective identity in a nascent Reformed church fraught by harsh persecution. In these networks, letters became tokens of ministerial authority and of consolation, were often read aloud within congregations, and were sometimes preserved in the church's archives as semi-public documents, further complicating modern assumptions about authorship, 'privacy', and transparency. In the context of such a fragile and potentially dangerous ecosystem of communication, anonymity and pseudonymity immediately emerged as key protective strategies: pastors and other officers of the Reformed church frequently adopted alternative names, or nicknames, in correspondence in an effort to protect themselves and the recipients of their dispatches from the state's retaliation, thus revealing a 'theology of prudence' shaped by persecution and exile and reframing pastoral presence and authority as mediated, deferred, and at times deliberately hidden for the sake of collective survival. Colporteurs – lay

itinerant agents who transported books, letters, and printed material across borders – constituted the ‘logistical backbone’ of the underground network of the early French Reformed churches and enabled theological texts and correspondence to be woven into a circuitry of trust that fostered the persistence and the expansion of a web of scattered congregations. Analysis of such intertwined and sometimes hardly distinguishable practices will show that communication under persecution could be considered as constitutive, rather than ancillary, to early Reformed ecclesiology: indeed, the church’s identity as a dispersed body of brothers and sisters in Christ was materially summoned through texts and individuals and formed a resilient scaffolding for a faith amid exile.

## Simon Burton

(School of Divinity, University of Edinburgh): *Ramism and the Re-Enchantment of the World: Re-Assessing Continuities with Medieval Devotion*

Since the writings of Walter Ong and Marshall McLuhan the early modern methodological revolution has been intimately tied to a visual turn associated with the shift from manuscript to print culture. Focussing on Ramism as symptomatic of broader trends, Ong claimed that its topical system of reasoning was ideally suited to graphic display on the printed page, above all through the dichotomous branching charts which became ubiquitous in early modernity. Both he and McLuhan claimed that this represented an atomising and individualising perspective on reality closely connected to wider narratives of disenchantment. Indeed,

some scholars have gone even further seeing Ramism as a comprehensive programme of “inner iconoclasm”. In recent years such a picture has been challenged or nuanced in various ways, especially with the revival of an older stream of scholarship, including in my own work, connecting Ramism variously to Neo-Platonic, Franciscan and Lullist streams of thought. In seeking to advance this revisionist narrative my paper re-examines Ramism as a practice of embodied cognition –remembering that Ramist charts often had their genesis in handwritten commonplace books – and seeks to re-connect it to medieval patterns of devotion. Drawing on the pioneering insights of Kent Emery and Mary Carruthers, it examines the mystical and devotional valence of Ramism in the Reformed piety of Lewis Bayly and Joseph Hall and the Franciscan piety of Benet of Canfield, a Puritan convert to Catholicism. Far from catalysing disenchantment, Ramism and the remarkable wave of printing by which it spread – including sermons, biblical commentaries, catechisms, systems of theology and encyclopaedia – could prove potent foreshores of re-enchantment.

## Giulia Casella

(Universität Hamburg): *How Many Ways to Tell a Single Story? The Case of King Kāleb in the Jesuit Histories of Ethiopia*

The Histories of Ethiopia produced by Jesuit authors between the 1610s and 1660s form a multilayered corpus whose titles, structures, and narrative strategies evolved across successive stages of composition. These transformations reflect not only shifts in authorship— from Pedro Páez to Manuel de Almeida

and Balthazar Tellez, with the mediating role of Afonso Mendes—but also changing ways of experiencing and narrating Ethiopia, closely tied to the development of the Jesuit mission in the Horn of Africa. What changes, then, is not merely the hand holding the pen, but the world surrounding the author. Produced almost emblematically in Ethiopia, India, and Portugal, the three major redactional phases of the Histories nonetheless remain interconnected through the institutional and intellectual networks of the Society of Jesus, which linked their authors through shared sources and a common historiographical task. This tension between continuity and discontinuity raises a central question: in how many different ways can a single story be narrated? Focusing on the Aksumite king Kāleb ‘Ἰλλα Ἀσβεῖα as a case study, this paper examines how historical narratives are reshaped through the collection, translation, and interpretation of both Ethiopian and non-Ethiopian sources. Through close readings of key passages, it traces the authors’ shifting interpretative horizons and situates their historiographical choices within the broader contexts of lived experience, inherited traditions, and contemporary expectations. In doing so, the study contributes to a deeper understanding of early modern cross-cultural historiography and the circulation of knowledge between Ethiopia and the Jesuit world.

## Artis Celmins

(Theological University of Apeldoorn): *Edward Reynolds’ (1599 – 1676). Understanding of the Passions and Faculties of the Soul*

This paper is my PhD research (at Theological University of Apeldoorn) at

its current stage. I intend to present a part of my larger research (which asks the question – what is Reynolds’ understanding of Passions?). In the present paper I focus on the role of Memory and Imagination in the Reynolds’ view of the Passions of the Soul. Larger context of the paper: This study aims to analyse Reynolds’ largest written work – A Treatise of the Passions and Faculties of the Soule of Man (1640). The treatise has not been sufficiently studied although it has been named an “influential work on psychology” (N. Fiering) and an important author (P. Miller) even holds that Reynolds’ treatise is the only “direct” Puritan contribution to the literature specifically dedicated to the “theory” (of how passions function) in early 17th century. I set out to fill some of the gap by exploring what is Reynolds’ understanding of the passions in the treatise, tracking i.a. Augustinian and Thomistic traits, to shed light on what his own view was.

## Vanessa Chaise-Brun

(University of Reims Champagne-Ardenne): *The Materiality of the Cult of King Charles the Martyr: Blurring Boundaries between Catholicism and Protestantism*

In 1649, the world turned upside down. Charles I died and King Charles the Martyr was born. This hated king suddenly became a model of devotion. The masterpiece of the royalist propaganda was the spiritual autobiography of the King, Eikon Basilike. The royalists understood that they needed to create something different to counter the new Government and to be sure that the King’s name would never be forgotten. They shaped a new character: Charles became a man and a Christian more than

a king. The role materiality played in that transformation has been understudied. This paper will examine Eikon Basilike as a second Bible, a sacred object, that literally replaced the King's body. We will focus on the book's sizes and bindings, showing how people considered the book as a devotional textbook, a second bible, where they could have instructions, find examples of prayers and remember psalms. This paper will also show how the cult was maintained and surrounded by objects: jewels, portraits, the king's goods and relics from the scaffold. The book itself was a sign of recognition, a talisman, as the crystal jewels were. All those objects became mourning objects, fueling the cult of King Charles. Finally, this paper would analyze the way readers engaged with the book and appropriated its content through marks, signatures, inscriptions. Owning, collecting and displaying all those objects make us reassess the way materiality was understood by the people in 1649. In an iconoclast England, people were suddenly attracted by objects and images of this sacred king, making them relics, and shaping their lives. The book and the cult entered the domestic sphere and this is probably the reason why it became so powerful. Politics entered the private sphere, creating a public sphere. The new government would try, in vain, to suppress the image of the monarchy. The « King's book » became « the people's book » and Charles became « the martyr of the people ».

## Jan Čížek

(University of Ostrava): *Massa Mosaica: Creation and Matter in Early Modern Mosaic Physics*

Early Modern Mosaic physics, which flourished in the 16th and 17th centuries, especially within Reformed and related Protestant circles, sought to present a Christian version of natural philosophy that would replace the prevailing Aristotelianism and its concepts, which were starting to seem no longer sustainable. The authors belonging to this movement believed that Scripture, especially the first chapters of the Book of Genesis written by Moses, offered incomparably more reliable and perfect information about the world, its structure, and creation. They believed that by reading the Bible literally, we would be able to identify the original principles of the created world. In my paper, I would like to focus primarily on the first of these principles, matter (*massa Mosaica*), which is understood as a replacement for the Peripatetic concept of *materia prima* and described in accordance with Genesis 1:1-2 as the foundation of the heavens and the earth. This alternative natural-philosophical concept will be reconstructed through the works of canonical authors of Mosaic or Sacred physics, such as Lambert Daneau (1530–1595), Otto Casmann (1562–1607), Kort Aslaksson (1564–1624), and their later followers, led by John Amos Comenius (1592–1670). I will also show that the same principle appears among followers of Isaac Newton, who, on the one hand, developed his legacy, yet on the other, adhered closely to the Bible. One of them, William Whiston (1667–1752), managed to combine a literal reading

of the Bible with fidelity to Newton's cosmological system with its central tenets – heliocentrism and gravity.

## Glenn Clark

(University of Manitoba): *The Trace of the Pauline Minister in The Comedy of Errors*

In *The Comedy of Errors* (1594), Shakespeare develops inscrutably engaging interiority by dramatically capturing the clerical, and Pauline, trace left within the spiritual authority of the Protestant household. While Richard McCoy has read *Errors* so as to suggest the limits of the “turn to religion” in Shakespeare studies, Richard Strier has emphasized Adriana's assertion of a “notion of holiness” in competition with that of the Abbess. Sarah Neville, meanwhile, has suggested that *Errors* becomes increasingly Pauline as its characters become more committed to the values of compassion and mutuality as expressed in the Epistle to the Ephesians. In a farcical comedy interested in the displaceability of authority -- a Duke feels his power has been displaced in favor of law, twins easily displace each other so that one husband can be replaced by another, and the spiritual authority of an Abbess arguably moves to a wife just before that Abbess herself becomes a wife -- Adriana's moral authority throughout the play is obliquely likened to that of a pastoral figure. Syracusan Antipholus briefly feels that Luciana speaks the divine language of transformation and renewal of the soul. But while Luciana encourages Antipholus to act his husbandly role only superficially, Adriana speaks to Antipholus in a mysteriously Ephesian language which blends unity with natural subordination and powerlessness.

This accounts at least partly for the holiness with which she is later credited. Antipholus's mistaking of the location of pastoral office in the wrong sister, as well as Adriana's jocular yet deeply felt desire to “shrive” her husband, reveal the play allowing Adriana a trace of Paul's abashed acknowledgment of his own pastoral vocation in Ephesians. Adriana is a wife rather than a minister, but the play suggests that she feels her authority as a wife as something like a Pauline mystery of pastoral office, while the audience recognizes marriage as a vehicle of grace.

## Ian Clary

(Theological University of Apeldoorn): “Congenial Man of Conviction”: *James Ussher (1581–1656) and Early Modern Irenicism*

This paper situates Archbishop Ussher within the tradition of early modern Protestant irenicism, focusing on his efforts to secure Protestant unity in Ireland amid confessional fragmentation and the threat of Roman Catholicism. Known as a patristics scholar, chronologist, and polemicist, Ussher is here presented as a Reformed irenic whose concerns paralleled those of continental Protestants, especially the Heidelberg theologians. His irenicism was neither doctrinal minimalism nor abstract ecumenism, but an historically conditioned strategy to preserve Protestant unity in a volatile ecclesiastical and political context. The paper outlines early modern Protestant irenicism, locating Ussher alongside figures such as Bucer, Pareus, and Baxter. Irencism distinguished between fundamental articles necessary for unity and secondary matters open to chari-

table debate. Scholars such as Howard Hotson argue that irenicism emerged where confessional division coincided with political vulnerability. The paper then examines Ussher's Anglo-Irish context. As Primate, he led a church divided between episcopalians and Presbyterians, threatened by Jesuit polemics, and pressured by Laud to conform to a high church ecclesiology. Ussher sought to unite Reformed Protestants within a single church, supporting 'reduced episcopacy,' accommodating Scots Presbyterians, and publishing the more distinctly Reformed Irish Articles (1615). His polemics against Jesuits such as William Malone opposed Roman claims while often maintaining scholarly charity. The paper considers Ussher's catholicity, examining his *A Brief Declaration of the Universality of the Church* (1624), which grounded unity in adherence to fundamental doctrines rather than institutional uniformity. This vision undergirded his resistance to both Roman exclusivism and Protestant separatism. Ussher's irenicism offers insights into unity without doctrinal indifference and the dangers of internal division within the Reformed tradition.

### Alina-Maria Crăciun

(Babeş-Bolyai University, Cluj-Napoca): *Christian Materiality in the Diplomatic Negotiations of Moldavia and Wallachia with the Holy League (1594-1595)*

The end of the sixteenth century was marked by the Long Turkish War (1593-1606), a conflict that broke out between the Ottoman Empire and the Holy League, an alliance whose promoters were Pope Clement VIII and Emperor Rudolf II. Despite the ambitious project

of bringing Christians together in the same alliance, Europe was at that time facing confessional tensions caused by the Reformation and the Counter Reformation. Under these circumstances, the Pope and the Emperor turned their attention to Eastern Europe and sought to draw Moldavia and Wallachia, Orthodox territories vassal to the Ottoman Empire, into the Holy League. The present study examines the years 1594-1595, when Moldavia and Wallachia negotiated their adherence to the League, based on preserved documents and accounts. Beyond the diplomatic dimension, the preserved documents reveal gestures, formulas, and rituals through which the rulers sought to demonstrate their belonging to Christendom and mark their break from the sultan. Oaths on the cross, acts of prostration, and the offering or receiving of objects with sacro political significance (banner, sword, mace), as well as ceremonial practices, became essential diplomatic instruments. Thus, the aim of this study is to analyze these forms of Christian materiality and to show how they came to be translated into a language meant to be understood by allies, allowing the rulers to demonstrate their belonging to Christendom without, however, abandoning their Orthodox confession.

### Maria Crăciun

(Babeş-Bolyai University, Cluj-Napoca): *The Sounds of Silence, the Material Fabric of Worship and the "View from the Pew" in Early Modern Transylvanian Lutheran Churches*

Acknowledging that changes in the structure of the divine service impacted on the spatial layout of the church,

this paper focuses on continuities and ruptures in the use of various areas of the building. While the performance of the sacraments kept by the Lutheran Church, the Lord's Supper and Baptism, along with the prominence of the sermon, turned the chancel into a 'stage' for the clergy, the nave became an 'auditorium' for the laity. The attempt to unify the space by eliminating rood-screens and side altars increased visibility and enhanced communication between 'actors' and 'spectators', highlighting different meanings of sacrality in the transition from Catholic to Protestant worship. The paper will trace the transformation of church interiors and particularly of the chancel from a space permeated with sacred power by the presence of the sacrament, to one articulated by the actions performed within it, that is, from a 'sacred' to a 'ritual' space. Focus on the furnishings of these churches highlights the continuities posited by the placing in the chancel area, of altar, font and pulpit, and the changes heralded by the presence of pews and galleries in the nave, mapping its development from a 'static' to an 'interactive' space. The positioning of the furnishings can, in itself, be read as proof of the complex interaction between clergy and laity. The role assigned to the laity was also that of 'auditors', meant to sit in silence and listen to the sermon while expressing themselves through visual modes of communication, such as respectful gestures, like standing, bowing or kneeling. Moreover, galleries were sometimes decorated, providing additional options of visual self-expression. While congregations, perhaps in agreement with ministers, chose apostles and evangelists as the protagonists of their pictorial programs,

local authorities, perhaps stimulated by political circumstances, used allegorical images of virtues as strategies of self-representation.

### Brian Cummings

(University of York): *Erasmus & Materialism*

'You see the water, you see the salt and the oil, you hear the words of consecration, and this is like seeing a Silenus from the outside', Erasmus comments in the famous adage *Sileni Alcibiadis*. A search for Erasmus' position on the Eucharist has remained in question since his own times, perhaps because an answer has been sought in terms of doctrinal orthodoxy within his overtly theological writings. The deeper question is what attitudes he displays towards material things, or a materialist philosophy. Erasmus offers, I argue, a distinctive account of materiality grounded in use rather than ontology. The paper examines the adages and colloquies in search of a more elusive Erasmian philosophy in which the Eucharist belongs fully neither to sacramental realism nor symbolic reduction. Here, Epicurean materialism plays with Christian idealism, and an attack on ritualism or physical relics is mediated through spiritualist optimism.

### Martin Deutsch

*Temporary or Permanent? Materiality and Imagery in the Jesuit Ephemeral Displays*

The ephemeral decorations of Jesuit colleges during the Pre-Lenten and Easter seasons featured a multitude of iconographic motifs, characterized by a distinct moralizing intent and a

didactic dimension. Subjects were drawn from both the Old Testament and the Gospels—many of which were utilized repeatedly—while remaining thematically linked to the respective liturgical periods. Although these ephemeral displays have not survived, Jesuit primary sources allow for an analysis not only of their iconography but, in certain instances, the realization process and spatial localization of the decorations. This paper focuses on selected examples from Jesuit colleges in Moravia and Silesia during the second half of the 17th century. The objective is to present ephemeral decorations as a crucial instrument of religious interaction and as a unique manifestation of seemingly “temporary” materiality and imagery.

## Nicolò Di Dio

(University of Modena and Reggio Emilia): *Jean Bodin, Philosopher of Harmony: the Golden Chain in Bodin's Works*

The thought of Bodin has long been regarded as problematic. Already his contemporaries had pointed out the alleged contradictions within his works. Baudrillard formulated the theory of the two Bodins: one a political and rational author, the other religious and inclined toward mysticism. Later critics, however, defended the coherence of Bodin's work. The present contribution aligns with this second interpretative approach. The chain of being is one of the recurring elements in his writings, to the extent that it allows us to speak of a Bodinian philosophical system. This principle functions as the structural foundation of his entire reflection: it orders the cosmos and society according to a harmonious hierarchy that reflects

divine order. The paper highlights the centrality of the scale of being by first presenting the philosophical project of the Methodus, where an initial formulation of the chain emerges. It then turns to its political articulation in the République, in which it becomes the principle of state order, and to its cosmological development in the Theatrum, where it represents the order of nature and its knowability. Finally, it considers the religious dimension of the *Démonomanie* and the *Colloquium Heptaplomeris*, where the scale represents both the structure of creation and the path of spiritual illumination. The scale reveals the profound unity of Bodin's thought and of a philosophical system grounded in the idea of harmony. 1. General Introduction; 2. The philosophical project of the Methodus: the chain outlines the order of the Universe; 3. The human scale: the chain of being as the ordering structure of the State in the République; 4. The natural scale: the chain of beings in the Theatrum as an instrument for organizing the cosmos and knowledge; 5. The golden scale: the articulation of the chain of being in the *Démonomanie* and the *Colloquium Heptaplomeris* as the structure of reality and the foundation of divine illumination.

## Damian Domke

(Heidelberger Akademie der Wissenschaften): *Rethinking Olevianus on Justification: Heidelberg, Piscator, and Reformed Diversity*

This paper re-examines Caspar Olevianus's doctrine of justification in light of the late sixteenth-century controversy surrounding Johannes Piscator, challenging long-standing interpretati-

ons that sharply distinguish Olevianus from Piscator especially on the matter of imputation. While scholarship has largely relied on Olevianus's published commentaries on Romans and Galatians, this study incorporates a broader and hitherto neglected source base: correspondence and theological opinions (Gutachten) that have been known since the 1930s but remain almost entirely unexamined in modern research. Several of these texts survive only in manuscript form and have never been systematically evaluated within the context of the justification debates. A comprehensive analysis of these materials demonstrates that Olevianus's position differs little—if at all—from Piscator's in substantive doctrinal terms. The perceived opposition between the two figures emerges primarily from later confessional and polemical framings rather than from the sources themselves. By repositioning Olevianus within the broader landscape of Reformed justification debates, the study contributes to a more nuanced understanding of confessional formation, theological plurality, and the dynamics of early modern doctrinal controversy.

## Matthias Ebejer

(Archdiocese of Malta): *Hospitallers and the Paradox of Materiality*

This paper explores how sacred objects, images, and spaces mobilised spiritual transformation within the devotional practices of the Order of St John in the post-Tridentine Mediterranean. Through the lens of “absent presence”, a concept capturing how immaterial agency operates through matter, it investigates the kinetic character of early modern

Catholic materiality: relics carried in solemn processions, images believed to act autonomously, sacred spaces that could collapse distance and imprisonment, and statues or icons credited with miraculous motion. Drawing on diverse case studies from Malta and Hospitaller commanderies across Europe, the study situates the Order's devotions within broader Catholic efforts to materialise grace and prompt inner conversion. The paper will argue that motion, whether physical, spiritual, or metaphorical, was essential to early modern Catholic religious experience. It will examine how Marian cults, Eucharistic spaces, and *translatio* rituals created affective and cognitive movement among the faithful, and how these practices shaped a kinetic spirituality grounded in matter. The Order of St John emerges not as a religious outlier, but as a fully integrated actor within the global Catholic world, deeply invested in the spiritual potential of sacred things to move both bodies and souls.

## Hallgeir Elstad

(The Faculty of Theology, University of Oslo): *Staging the Lutheran Pastor 2: Two Late 16th Century Norwegian Pulpits*

In Norway, several pulpits dating from the late 16th century have been preserved. In Skedsmo Church, a medieval church located a few miles north of Oslo in the former Diocese of Akershus, there is what is probably the oldest pulpit still in use in Norway. It dates to 1578 and has panels decorated with Renaissance motifs. The year and the names “Knud and Rasmus Hansen” are inscribed on the pulpit, and they are likely the craftsmen who made it. They are also thought to

have produced the pulpit in Tingelstad Old Church in the same period. That pulpit, dated 1579, displays Late Gothic decorative forms and bears the coat of arms of Claus Hjort, who served as the parish priest at that time. The aim of this paper is to situate these two pulpits within their historical context, particularly seen in the light of the role of the Lutheran pastor.

## William Engel

(Sewanee: The University of the South): *John Day's Protestant Renovation of the English Catechism*

John Day's printing of the reformed English catechism (known by its shorthand title as "The ABC," 1567) cleansed not only the old Catholic text to fit new and often shifting doctrinal needs during the reigns of Edward VI and Elizabeth I, but also the minds—and cultural memories—of Tudor subjects living in archipelagic Britain. Day's royally sanctioned monopoly on this book from which many English-speaking people (both children as well as newly literate men and women of all social classes) learned to read, at the same time inculcated state-approved expressions of religious belief. This book, in conjunction with his patent for "Psalms in Meter," enabled him to supply viable mnemonic schemes for stabilizing and promulgating the Protestant version of psalms and other key religious texts in easy-to-memorize formats. Further, the wealth generated from these works allowed Day to devote all of his resources to the risky undertaking of printing the heavily illustrated "Acts and Monuments," more popularly known as "Foxe's Book of Martyrs." Heedful of the 20-mi-

nute format, this short paper is concerned principally with Day's refashioning of the old catechism (the one approved by England's Catholic monarchs, Mary I, and her consort, Phillip II of Spain, 1553-58) from the time of Thomas Cranmer, the first Protestant Archbishop of Canterbury who wrote an instructive "Preface to Catechismus" (1548), to Day's cannily marketed version approved by Edward VI, and then moving on to his lucrative monopoly on all subsequent state-sanctioned revisions of the work from the 1560s forward. A closer look at the actual content, revised dialogic format, and Day's distinctive typographical innovations will make a compelling case for seeing "The ABC with the Catechism" as a watershed moment in the history of English printing with special reference to an emerging nationalist political and religious ideology.

## Roberta Falcetta

(University of the Republic of San Marino): *"The Zimarra and the Cassock": Church Asylum and Jurisdictional Conflicts in the Austrian Habsburg Kingdom of Naples (1722)*

This paper examines a case of ecclesiastical asylum that occurred in 1722 in the "Terra di Bari" (Apulia), a province in the south-east of the Kingdom of Naples then under the Austrian Habsburg rule. In early modern societies, multiple spaces endowed with immunity and privilege coexisted; among these, sacred places held a central role due to the long-established right of asylum, then understood as a "privilege of immunity." The defense of this privilege involved a complex array of actors. At its core was the refugee - typically a Christian who,

having committed a crime, sought protection in a space perceived as exempt from secular jurisdiction. The ecclesiastical authorities were responsible for determining whether asylum should be granted and were required to justify their decisions to the Roman Congregations. At the local level, relations with feudal and municipal powers further complicated these disputes. This conflict between secular and ecclesiastical justice lies at the heart of the analysis, symbolically represented by the contrast between the zimarra of civil authority and the clerical cassock. The article focuses on the Austrian viceroyalty, often viewed as a transitional phase between the conflict-ridden Spanish seventeenth century and the reform-oriented Bourbon eighteenth century. The case study concerns a German soldier who sought refuge in a church after committing a murder deemed premeditated - a category of crime theoretically excluded from asylum under ecclesiastical law. Drawing on trial records from diocesan archives and correspondence with the Sacred Congregation of Immunity, this paper reconstructs the legal foundations of the dispute, the jurisdictional competences at stake, and the strategies adopted to negotiate an outcome. Ultimately, the case illuminates the relationship between the refugee and the local community, highlighting the social and political uses of justice within a framework of legal pluralism.

## Jamie Ferguson

(University of Houston): *Language Shapes: Verse Divisions and the Printed Psalters of Campensis, Coverdale, Dolet, and Rej*

Jan Campensis's *Psalmorum omnium iuxta Hebraicum veritatem paraphrastica interpretatio* ("paraphrase of the Psalter according to the Hebrew truth," 1532) follows Sanctes Pagninus' restoration of the Hebrew Psalter verse-divisions in the latter's 1528 *Biblia*. Campensis also follows Pagninus in dividing these reconstituted Psalm verses into separate, numbered lines. For Pagninus' *Biblia*, this typographical versification of the Psalter formed part of the first Bible printed with divided, numbered verses. This new architecture would a generation later reflect and reinforce a largely Protestant approach to reading the Bible, by facilitating exact marginal cross-references ("cotations," as the Geneva preface calls them). Robert Estienne, from his arrival in Geneva in the early 1550s, brought this typographical innovation into wider use, beginning with diglot biblical texts; from Geneva, this typographic technology impacted the English printed Bible, first through Whittingham's 1557 New Testament and then the 1560 Geneva, the first English printed Bibles with verse divisions. Robert Estienne's father, Henri, was the first to print a Psalter with divided, numbered verses: namely, Jacques Lefèvre d'Étaples' *Quincuplex Psalterium* (1509/1513), where, as in Robert Estienne's diglot biblical printings, verse-divisions were likely intended to facilitate close comparison of different versions of the same texts. Against this background of early-sixteenth-century Psalm translation and biblical printing, this paper

discusses how Jan Campensis' verse divisions reconstitute the meaning of the Psalms, the vernacular translations of this reconfigured Psalter (into English, French, and Polish, by Miles Coverdale [c.1534], Etienne Dolet [1542], and Mikolaj Rej [c.1541] respectively), and the significance of these examples of the biblical shaping of language for early modern literary writing more broadly.

## Hanna Filipova

*"He is fornicating and does not even consider it a sin": The Lexicon of Lèse-Majesté Cases Concerning Peter the Great's Alleged Same-Sex Relations*

This paper examines a selection of 8 political cases preserved in the Russian State Archive of Ancient Documents (RGADA) that record subjects' speculations about Tsar Peter I's supposed sexual relations with men. All but one of these cases concern Prince Alexander Menshikov, the Tsar's long-standing favorite, who was repeatedly named as his lover. The language of these sources closely parallels that found in cases addressing Peter's extramarital relations with women: both rely on the notion of "unnatural" sexual behavior as part of a broader repertoire of untsarlike conduct. Yet cases involving alleged same-sex relations display a distinctive feature: they articulate a sexual hierarchy that mirrors the rigid social vertical of early modern Russia. Crucially, the passive role in such acts is never attributed to the monarch, reflecting the ideological impossibility of imagining the Tsar in a subordinated position in any aspect of his state or human corporeality. A central question is whether the recorded statements reflect the everyday speech

of the individuals involved or whether vulgarisms were systematically filtered out by scribes. Across documents from different periods, references to the alleged relationship between Peter and Menshikov rely on formulaic language centered on the generalized sin of fornication, with almost no specification of sexual practices. At the same time, the files contain none of the obscene vocabulary (Russian – *mat*) characteristic of the "low" vernacular of the era. 6 of the 8 cases omit any concrete description of sexual acts altogether. The paper analyses these linguistic patterns in relation to early modern Russian sexual vocabulary and explores how such investigations for *lèse-majesté* illuminate the political theology of Russian autocracy, particularly the boundaries governing permissible speech about the monarch's private life during Peter the Great's reign.

## Karina R. Fischer

(Justus-Liebig-Universität Gießen): *Splendour and Restraint: Stage Objects, Costumes, and Christian Materiality in Sixteenth-Century Esther Dramas*

The proposed paper examines the dramaturgical use of objects, costumes, and stage properties in sixteenth-century Esther dramas as a means of negotiating Christian materiality and early modern concepts of rulership. While the court is consistently characterised through lavish props, sumptuous garments, and festive excess, Esther and Mordecai are initially marked by restraint, immaterial devotion, and inner piety. Material abundance thus functions as a visual and ethical marker of excess and transience. A central

tension emerges, however, in Esther's role as queen: fulfilling her representative duties requires her to adopt royal adornment and participate in courtly display. Many Esther dramas explicitly stage her discomfort with this external magnificence, underscoring the conflict between inner Christian virtue and outward material splendour. Through costumes and props, the plays establish a contrast between visible authority and invisible faith, negotiating the legitimacy of power, representation, and material culture within a Christian moral framework. By focusing on stage objects as carriers of the theological and political meaning, the paper highlights the performative strategies through which early modern drama visualises Christian ideals of humility in a world structured by spectacle and sovereignty.

## Vittoria Forliti

(University of York): *"Then will I dare the most, and vow the best": Edmund Campion, Robert Southwell, and the Rhetoric of Free Speech in Early Modern Catholic Literature*

This paper examines the literary affordances of the rhetoric of "parrhesia" – "free" or "bold" speech – in the works of the English missionary priests Edmund Campion, SJ (1540-1581) and Robert Southwell, SJ (1561-1595). Following the promulgation of the statute law on uniformity in 1559, the scriptural and classical tradition of "parrhesia" was enlisted not only by Puritans but also by Catholics to defend their refusal to conform to the Elizabethan state church. Recourse to the rhetoric of "parrhesia" thus became a salient feature of polemical prose in defence of recusancy and of the missionary activity of the

Jesuits in England at the end of the sixteenth century. Focusing on Campion's neo-Latin play "Ambrosia" (1578) and on Southwell's dramatic monologue "Saint Peter's Complaint" (1595), I will argue that the "theatre of the truth" played out in these works is both experimental and exemplary, serving as a means of binding rhetorical performance to the drama of the conscience, and of placing oneself imaginatively within a rhetorical tradition of Christian truth-telling. Saint Ambrose's rebuke of a heretical sovereign and Saint Peter's plea for forgiveness after his failure of courage articulate the limits and possibilities of free speech, while also acting as models of "parrhesia" which invite their respective audiences to profess their faith fearlessly.

## Thomas Fulton

(Rutgers University): *Tyndale's New Testament at 500: Rethinking Its Lutheran and Erasmian Origins*

After 500 years of combative and biased accounts of its history, the first printed English New Testament is overdue for a thorough reassessment. The idea that Tyndale drew from the translation of Luther, which originated in Thomas More and other anti-Lutheran writers, still dominates reception history. This view has considerably eclipsed Erasmus' role and privileged the Protestant rather than Humanist origins of the English New Testament. The assumption that Tyndale was first motivated by Luther's 1522 Septembertestament has implicitly determined the earliest possible date for the inception of the project. In addition to using Luther's 1522 New Testament, scholars have argued that, in translating

from the Greek, Tyndale exclusively used the 1522 edition of Erasmus' *Novum Testamentum*, the third printing of the Greek text with Erasmus' Latin translation. Analyzing the philological evidence from Erasmus' 1516, 1519, and 1522 New Testaments and Annotations, as well as Luther's 1522 New Testament, this paper argues that the English New Testament originates significantly earlier, and from a more extensive study of Erasmus' texts and annotations than has been recognized. I have collated Tyndale's 1526 New Testament, and especially the slightly earlier version printed in Cologne -- with its 92 annotations in the gospel of Matthew -- against Erasmus' Greek text and his Latin translation in three versions, and also consulted Erasmus' ever changing and revised annotations from each of these years. I have also collated Tyndale's text and annotations against the text and annotations of Luther's New Testament. These close comparisons have enabled a new understanding of the origins of the English New Testament as having almost no recognizable traces of Luther in its translation, and suggest that Tyndale encountered Luther's New Testament quite late in the process of creating his own translation.

## Eduardo Gross

(Universidade Federal de Juiz de Fora - Brazil): *Melanchthon's Reception in Brazil Regarding his Humanistic Contribution*

Melanchthon is not very much known in Brazil, except in the restricted circle of historical Protestantism. His humanistic perspective has been even less discussed in the academic environment, as his theological writings have been stressed as a research field. The fact that

there has been contraposition between humanism and Reformation hinders the reception of his humanistic perspective. This presentation argues that Melanchthon is an important example of the possibility of positive appraisal regarding the relationship between humanism and religion, particularly in the context of the Reformation. The fostering of classical linguistic knowledge, the early scientific research in the realm of natural philosophy, the importance of ethics, the pedagogical perspective are examples of lasting contributions of humanistic elements that are in close relationship with theological and religious aspirations. Such humanistic elements represent a contribution to Brazilian reality even today, as these themes need to be revitalized in a context of social deprecation of humanistic values and of religious views that lack recognition of the intrinsic importance of humanism for spiritual significance. But, on other hand, it is also necessary to point out the shortcomings in Melanchthon's humanistic perspective from the point of view of Brazilian colonial history. Actual linguistic, scientific, ethical and pedagogical perspectives must avoid any kind of simple dogmatic transposition in order to respect cultural diversity as a key perspective for the present connection of religious and humanistic viewpoints.

## Dilshat Harman

(Georg-August-Universität Göttingen): *Materializing the Moral Choice: The Headwear in Dürer's Small and Engraved Passions*

Angela Hass suggested that Albrecht Dürer's Small and Engraved Passions (both created c. 1511) were intended for

different audiences: one more conservative and another engaged in the religious debates preceding the Reformation. This paper looks at her hypothesis through the lens of dress history, examining how contemporary fashion could be used within devotional imagery on the threshold of the Reformation. Comparing headwear representations in the two Passions, I found out that in both of them Pontius Pilate and the Jews are marked through exoticizing (turbans, zamts, etc.), archaizing (old-fashioned chaperons), or fantastic (based on the Judenhut) headgear. However, in the Engraved Passion, Dürer also introduces a fashionable pile-hat (Florhut), popular in Nuremberg and other German cities among urban elites - patricians, merchants, prosperous artisans. It is worn by Pilate's servant in the Washing of the Hands and by Joseph of Arimathea in the Entombment. I argue that this was a conscious decision by an artist well known for his attention to clothing's symbolic and social meanings. In the Small Passion, Joseph is marked as Jewish by his high hat, and Pilate's servant as a foreigner by his zamt, thereby emphasizing their temporal and geographic otherness for viewers. The familiar hat worn by the same characters in the Engraved Passion, by contrast, allowed viewers to identify more easily with the figures represented, contemplate their own actions, and ask whether they were good or evil. This case not only shows how contemporary clothing details could be used in art to provoke moral reflection associated with the concept of higher individual responsibility characteristic of the pre-Reformation and Reformation periods. It also sheds light on the interaction between material culture and

religious practices in the early modern period, showing how materiality shaped identities through visual.

## Markéta Holubová

(Czech Academy of Sciences, Institute of Ethnology): *The Materiality of Czech Broadside Ballads with Christological Motifs*

In Christian faith, practice, and worship, Christological themes play a significant role. The person, being, and activity of Jesus of Nazareth have not only been a matter of theological debates since the time of the early Christians but have also played a key role in popular piety. Christological texts thus spread in Europe during the Early Modern period within popular print culture, especially chapbooks and broadside ballads. I shed on a detailed analysis in the collections of the Institute of Ethnology of the Academy of Sciences of the Czech Republic, the repertoire of Christological peddler's songs includes the following themes, which will also become the subject of this article: 1) The life of Christ (the Annunciation, the search for a shelter in Bethlehem, the birth of Christ, the adoration of shepherds and kings, the flight into Egypt, the temptation of Christ in the desert, the miracles of Christ, Jesus and Magdalene, the Passion, the death, the Resurrection and the Ascension) 2. Christological religious services and cults (Calvary, the nativity scene, adoration of the wounds of Christ, of the name and heart of Jesus Christ). 3. Christological pilgrimage sites, both domestic and foreign.

## Gábor Ittész

(Debrecen Reformed Theological University): *Three Last Wills – One Funeral: Frederick the Wise Prepares for Death*

At three distinct points during his long reign, Elector Frederick the Wise of Saxony (1463, 1486–1525) wrote three testaments. First, he made his last will before a pilgrimage to Jerusalem in 1493, involving a perilous journey from which not all his travel companions returned. Some twenty-five years later, the occasion for his second testament was probably a serious health condition. Finally, he dictated his truly last will on his deathbed. Such documents, born in liminal moments when one is facing the possibility of death and assesses one's life, offer unique insight into the testator's values, religious commitments and deepest convictions. Taken together, Frederick's three last wills not only capture crucial moments in his life but map out an arch of development over three decades at the dawn of the Early Modern Period. By exploring his testaments, we can follow his evolving views during a time of profound change and sweeping transformation. In this paper, I will sketch the different contexts in which Frederick wrote his last wills and analyse the structure and contents of the documents. I will identify both stable, recurring components and changing elements, paying special attention to the details of his proposed funeral, foundations and alms giving as well as personal bequests. Frederick's life and death exemplify the transition from the later Middle Ages to the Reformation, and his three testaments allow us to outline how that shift affected personal piety and the religious culture of preparing for death.

– Research for this paper was supported by Debrecen Reformed Theological University.

## Luka Jakopčić

(Zagreb University): *Baroque Devotion as Experience Economy: Lepoglava Monastery and Aristocratic Patronage on the Habsburg Periphery*

The paper examines the Pauline monastery of Lepoglava in northern Croatia during the late seventeenth and early eighteenth centuries, at a time when Lepoglava served as the central house of the Pauline Order. The monastery operated not merely as a religious institution but as a nucleus of various (symbolical) levels of authority within the Kingdom of Croatia, situated on the southeastern periphery of the Habsburg Monarchy. The study interprets Lepoglava as a site of consciously structured devotional practices embedded in local patronage and cultural networks. Drawing on monastic records from the period, the paper analyses how were sacred architecture, ceremonial density, luxury, and other segments of monastic materiality orchestrated to produce intensified religious environments. Lepoglava did not function as a mass pilgrimage shrine, but rather as an elite spiritual enclave where noble patrons encountered spiritual counsel, and social distinction. In this context, Pauline devotional and material culture operated as a transactional system: sponsorship and political protection were reciprocated through access to carefully curated religious experience and symbolic capital. Analytically, this configuration can be described as an early modern form of "experience economy," in which value was generated

through the design and management of affective environments. Within a centre-periphery framework, although embedded in broader Habsburg confessional politics, this experiential regime implicitly reinforced local feudal hierarchies and their socio-cultural network rather than serving processes of centralizing bureaucratic reforms (processes that would ultimately culminate in the suppression of monastic orders). Finally, the case invites reflection on the *longue durée* and historico-anthropological continuities between Baroque devotional staging and what is today conceptualized as the experience economy and structured hospitality management.

## Verena Kessel

(independent scholar): *The Church Body as a Platform for Discourse. The Protestant Overpainting of Catholic Murals Using the Example of the Church in Lieberhausen (United Duchies of Cleves) until 1590*

The so-called Bunte Kirche (Colourful Church) in Lieberhausen (Bergisches Land, North Rhine-Westphalia) has extensive wall paintings from the 15th century, which were supplemented by further wall paintings after the conversion to the Lutheran reformation in 1586. None of the Catholic wall paintings were whitewashed; instead, additional images were added. Most striking, however, are the numerous new inscriptions that explain, comment on or recode the images. One example: St. Christopher, the most important saint against unprepared death in the Middle Ages, is reinterpreted by an inscription as an exemplary symbol of every Christian, as Luther interpreted him in three sermons. One of the conditions was a

specific political situation: Lieberhausen is located in the United Duchies of Jülich-Kleve-Berg, whose dukes pursued a church policy 'between the denominations' and where the parishes were free to choose their faith. This leads to the following thesis: in Lieberhausen, the additional paintings, together with the numerous inscriptions, enabled the interpretation of the entire space as a Protestant church body. It did not experience iconoclasm; rather, the old and new images and inscriptions could be read as highlighting the central tenets of Reformation theology. With this interpretative aesthetic, Lieberhausen is one of the most innovative examples of Protestant parishes in their dealing with the existing (inherited?) art.

## Gerard Kilroy

(Ignatianum University in Krakow): *"I see it feelingly": Material Erasure and Physical Nostalgia for Vanished Rituals in Shakespeare's Plays*

Late medieval parish life (1470-1547) was rich not just in fellowship (colleges, chantries and fraternities), but in ceremonies rooted in musical experience and physical objects, whether in pilgrimage, relics and statues of saints, the sacrament of the Eucharist, processions, masses for the dead, candles at the sepulchre or shrines. The iconoclasm of 1548 destroyed more than just statues, roods and wall paintings; the physical memory of hearing, touch and smell must have been felt as painful. This paper will examine the language of pilgrimage in Romeo and Juliet, liturgical and theological echoes in *The Merchant of Venice*, the prolonged requiem for a "buried Denmark" in Hamlet and the return to

the earliest English drama in Macbeth. It will argue that Shakespeare's plays provide evidence that the memory of music and ritual practice was still vividly, even painfully, felt at the turn of the century, by both author and audience.

## Tímea Nemesné Kis

(University of Tokaj): *Places of Saints in Churches. Interior Design Solutions for the Placement of Relics in the Early Modern Period*

Changes in the cult of saints significantly influenced church architecture, particularly in interior and altar design. The century following the Council of Trent is especially important in this regard, as new methods for presenting relics spread throughout Europe from Italy. For example, Cardinal Charles Borromeo, an enthusiastic supporter of the veneration of saints, translated the Council of Trent's instructions into a practical guide. His *Instructionum* is fundamental for understanding how church interiors adapted to meet both the Church's objectives and the demands of this new type of veneration of saints. These new or partially new spaces and altar types that emerged in church interiors under these guidelines can also be highlighted. Among the Cardinal's proposals were an ambry containing relics opening onto the nave (similar to the early Christian fenestella), with a small balcony, or the reliquary cabinet (*lipsanoteca*) recessed into the wall, typically, but not exclusively, in the Holy Cross Chapels. Another phenomenon observed throughout Europe was the „Wunderkammer“-like placement of relics in a separate chapel, where no altar was present; only ornate

reliquaries were displayed on shelves or secured in cabinets, visible not just on the feast days of these saints, when they were placed on the altar. The placement of the relics of catacomb saints exhibits characteristics that differ in part from this. Early modern requests for catacomb saints indicate that these remains, which, according to the decree of the Congregation of Rites dated 11 August 1691, were worthy of communal but not liturgical veneration, were often requested exclusively for decorative purposes. It was emphasised that the bones would be placed in a coffin-shaped altar, visibly or at least perceptibly integrated into the stipes. In the second part of the presentation, I will discuss the specifics of these phenomena.

## Jakub Koryl

(Jagiellonian University): *Measuring the meaning, sensing the sense: «De multiplici siclo et talento Hebraico» (1568) by Stanislaw Grzepski in Search of the Material Interpretation of the Bible*

There is something I would like to say about *De multiplici siclo et talento Hebraico*, a treatise published in Antwerp in 1568 by the outstanding Polish philologist Stanisław Grzepski. So far *De multiplici...* was discussed as a first-class work on Biblical metrology and numismatics. However, it is also a treatise on biblical hermeneutics, and a very special kind at that. The aim of this hermeneutic enterprise undertaken by Grzepski was to restore the close bond between sensation and interpretation, that is, to re-establish the sensory, carnal and material aspects of hermeneutics which was still insensitive in sixteenth century to the carnal sense of understanding.

Precisely between interpretation and sensation or between the different sensual stimuli there was a path of multi-sensory and carnal hermeneutics, a way less traveled, to be sure. In my paper, I am going to focus on how this innovative project was carried out. No research has been done on such link between sixteenth-century metrology, numismatics and hermeneutics.

## Konrad Küster

(Albert-Ludwigs-Universität Freiburg, Musikwissenschaftliches Seminar): *Rural Communities and Their Commitment to Ecclesiastical Art, 1400-1700: a Comparative Study*

It is generally assumed that 'significant' works of ecclesiastical art were commissioned or donated by members of the clergy, wealthy lay people from cities, or noblemen: not only in town parishes but also in village churches. However, there are a few exceptions, particularly on the continental coasts of the North Sea and on the island of Gotland, where it is evident that churches and their interiors were shaped by groups of local farmers who shared 'urban' interests in art in their own way. They lived under conditions of autonomy, which required a certain form of solidarity, and gained experience from large-scale trade. Both landscapes have been examined separately. On closer look, however, they seem to represent a cultural-ecclesiastical practice that was more common in their time. Their characteristics can be found elsewhere as well; they always have their roots in the Middle Ages, and in many cases, they were transferred to the post-Reformation culture. Taken as a whole, these informations provide

arguments for a more comprehensive understanding of this topic. In some of these regions, the cultural interests included organs. The well-known remains of instruments from Gotland date from around 1400 and come from very small village churches; in the marshland regions on the North Sea, the organ traditions have remained intact since at least 1450 and resulted in a large number of world-famous instruments in village churches. This allows for a more precise approach to this specific ecclesiastical culture. Organs not only have to be built and paid for, but also need to be maintained and modernized after a certain period of time; last but not least, a trained organist is needed who has to be paid for his services. Thus, organ practice helps to shift the focus from the donation to its long-term use, at the same time from individual patrons to the communities: as a new characterization of these privileged rural areas.

## Michael Lapp

(Univ. Frankfurt/Main): *Die hessischen Verbesserungspunkte von 1605ff. – Eine Theologie der Materialität*

Der vom Calvinismus geprägte Landgraf Moritz von Hessen-Kassel (1572-1632 reg. 1592-1627) führte in seiner, nach dem Tod seines Onkels Ludwig IV. (1537-1604) um die Region Marburg erweiterte Landgrafschaft 1605 die sog. „Verbesserungspunkte“ ein. Diese beinhalteten vier Hauptpunkte: 1) Ablehnung der unerbaulichen Disputationen über die Person Christi. Die Allgegenwart soll konkret und nicht abstrakt gelehrt werden (Ablehnung der Ubiquitätslehre). 2) Die Zehn Gebote sollen vollständig gelehrt und gelernt werden. 3) Die noch aus der Zeit des

Papsttums stammenden Bilder sollen aus den sakralen Gebäuden entfernt werden. (Die Zählweise soll das Bilderverbot als eigenes Gebot aufführen, gleichzeitig folgte daraus ein obrigkeitlich angeordneter Ikonoklasmus). 4) In der Feier des Abendmahls soll das gesegnete Brot gemäß den Einsetzungen des HERRN gebraucht und gebrochen werden (Verwendung von Brot anstatt Hostien). Moritz setzte umgehend gegen den Widerstand lutherisch geprägter Theologieprofessoren und Pfarrer, die zu großen Teilen daraufhin das Land verließen, diese „Reform“ um. In der Folge kam es in der Landgrafschaft Hessen zu einer regen Publikationstätigkeit mit wechselseitigen Verketterungen, die sich auf über 200 Schriften zwischen 1606 und 1647 belief. Die „Mauritianische Reform“ ist dabei als Paradigmenwechsel zu verstehen, der eine konkret verstandene Materialität in Theologie und Kirche mit sich brachte. In diesem Zusammenhang waren Sakramente im besonderen Maße betroffen. Der bis heute in zahlreichen Kirchen Hessens noch erkennbare Ikonoklasmus spielte in der theologisch Auseinandersetzung auffälligerweise nur eine untergeordnete Rolle, obwohl er für die Gläubigen am eindrucklichsten die Veränderungen markierte. Die Ablehnung, der von der lutherischen Orthodoxie im besonderen Maße im Zusammenhang des Abendmahls konkret vertretenen Ubiquitätslehre, markiert das Ende aristotelischer Vorstellungen. Die Feier hat Erinnerungscharakter: Brot ist nur noch Brot und Wein ausschließlich Wein. Moritz selbst verdeutlicht in einer seiner Schriften (*Anatomiae 1606*), dass es zukünftig beim Abendmahl „nahrhaftes Brot“ geben soll. Es finden sich Hinweise darauf, dass das Abendmahlsbrot in einer harten, mühsam zu kauenden Form gereichte

wurde, um jede Vorstellung des Leibes Christi zu tilgen und es damit auch seines „heiligen“ Charakters zu berauben.

## Urs Leu

(Institut für Schweizerische Reformationsgeschichte, Universität Zürich): *The Book as Symbol, Collector's Item and Companion in 16th-Century Zurich*

Various aspects illustrate that books were a 'precious commodity': ownership entries (which provide information about the book), the book's binding, supralibros, dedications, inheritance and the passing on of a book or books, etc. These and other aspects bear witness to the personal value and 'preciousness' of a book. The lecture will present findings from the research project 'The Book in Graubünden (1515-1815)' and contextualise them within the history of reformation in Switzerland.

## Jennifer Lewin

(University of Haifa): *Dreaming of the Bible in Shakespeare's 2 Henry 4*

Recent scholarship has revealed the complexity with which Shakespeare both relies on the Bible as "a source of rich literary culture" as well as "draws on biblical sources to an extent not generally recognized" (Cummings 2012; Fisch 1999). One source less attended to than others is the Book of Psalms. This paper focuses on its influence on ethical self-reflection in the Henriad. Its relevance enriches the topic of the prodigal son associated with Hal's transformation from a riotous prince to reformed and responsible king (Groves, 122). In 2 Henry 4, Act 5 Scene 5, the new ruler fa-

mously banishes Falstaff in a passage alluding to Psalm 73: "I have long dream'd of such a kind of man,/ So surfeit-swell'd, so old and so profane;/ But, being awaked, I do despise my dream" (lines 49-51). As I will discuss, the psalm's speaker, like the king, admits nearly having fallen into wickedness. But the wicked threaten not in that they are "in trouble" or "plagued like other men" (73:5), but instead due to obscene language and excessive appearance. My study highlights a key difference between Shakespeare's usage and various contemporaneous English translations of the poem. His king declares a separation through the framework of dreaming; the psalm implicates the speaker to different degrees depending on the versions Shakespeare may have known. If in the comedies and romances Shakespeare's dreams eulogize a lost plenitude (Lewin, 2003), here, casting Falstaff as a "despised" dream whose biblical origins suggest a residual presence offers a sense of self-loathing. Physical banishment does not preclude the persistence of memory (Tribble, 248). Works Cited: Cummings, Brian. *The Literary Culture of the Reformation: Grammar and Grace*. Oxford UP, 2012. Fisch, Harold. *The Biblical Presence in Shakespeare, Milton, and Blake: A Comparative Study*. Oxford UP, 1999. Groves, Beatrice.

## Kunhang Li

(Donghua University): *Hunting World and Earthly Paradise—The Chained Animal Textile Patterns in 15th-16th Century International Gothic Paintings*

This paper examines how precious Italian manufactured fabrics featuring chained animal patterns were traded

across Europe and integrated into liturgical textiles, subsequently appearing in 15th-16th century Italian and South Netherlandish paintings. By analyzing the pattern's presence in paintings, textiles, and inventory records, the study explores its rich and layered symbolism, which encompasses both spiritual and secular dimensions. On a theological level, the chained animal pattern resonates with themes of entrapment and deliverance, echoing the psalmist's cry of the soul escaping the snare—thus visualizing concepts of spiritual struggle, divine rescue, and moral order. Materially and socially, these patterns also conveyed meanings of courtly valour, Western fascination with Eastern hunting culture, admiration for the animal realm, the celebration of human dominion over nature, and the assertion of aristocratic identity. The paper argues that in paintings, these chained animal patterns function as multivalent visual metaphors, enhancing the narrative depth and dramatic gravity of sacred scenes. It traces the journey of the chained animal patterns from Italian textiles to international gothic paintings, demonstrating its role in bridging material luxury, social ideology, and theological expression across late medieval visual culture.

## Marie-Louise Lillywhite

(Keble College, University of Oxford): *Sacred Images and Confessional Identity in Early Modern Venice*

This paper explores the connections between confessional identity and the sacred image in Venice, a city that was home to diverse religious communities that included Jews and Orthodox Christians, as well as being one of the

principal gateways through which Protestant ideas first entered Italy. Taking as a guiding principle Ernst Gombrich's claim that 'our attitude toward the image is inextricably bound up with our whole idea about the universe', I draw upon a rich trove of documentary and material evidence to demonstrate how the ownership of sacred images in the second half of the sixteenth century in Venice assumed a newly polemical edge. To give but a few examples, Inquisitorial investigations show that allegations of heterodoxy could be dropped after witnesses attested to the accused's fondness for sacred images; Venice's teachers were quizzed on whether or not they kept pictures of the Holy Family and saints in their homes and schools; and Protestant visitors complained about the quantity of 'idolatrous' representations that were to be found in every corner of the city. It is thus no exaggeration to say that a new culture of sacred images emerged in this period and place, one that complicates narratives of Venice's infamous resistance to the Counter-Reformation. I demonstrate how the concerted encouragement given to church interiors saturated with images transformed the appearance of the city's holy sites, anticipating the visual splendour of the Baroque age. And I also draw some broader conclusions on the extent to which the Catholic culture of material devotion at this time increasingly defined itself in opposition to aniconic creeds.

## Walentyna Łoś

(Uniwersytet Jagiellonski): *Materiality and Church Authority in the Development of Uniate Identity in the Late 18th Century: The Church Interior in the Right-Bank Ukraine*

Materiality profoundly shaped the everyday religious life of Uniate parishioners in the Right-Bank territories. Believers experienced their church and faith through material objects—interior decoration, liturgical furnishings, icons—and the arrangement of the church served as a visual marker of identity. This explains why, in the 19th century, the campaign for “purification of the rite” was so intense, and why older material forms persisted in former Uniate parishes in Ukrainian lands annexed by the Russian Empire. The introduction of liturgical “purification” in 1834–38, modeled on Russian Orthodoxy, sparked uprisings. The strongest resistance arose when authorities interfered with the sacred material space: removing bells, benches, and especially icons or statues provoked protests and legal investigations. The church arrangements so fiercely defended in the 19th century had developed throughout the 18th century, when strong Western influences shaped church interiors and liturgical objects. Visitation records increasingly mention items typical of Catholic churches, giving Uniate churches a hybrid appearance that blended Eastern and Western elements. Key questions arise: How were these Western features introduced into Right-Bank Uniate churches? How did parishioners react to such changes in the 18th century? How did church authorities respond, and how did these reactions shape confessional identity? This

study addresses these issues through visitation records and synodal documents, examining how material church space contributed to the formation of Uniate confessional identity.

## Tomasz Mantyk

(Nicolaus Copernicus University of Toruń | KU Leuven): *Relics, Images, and Votive Gifts: Materiality of Renaissance Miracle Stories from Poland*

Miracles and miracle stories were an important element of medieval religiosity all the way to the Reformation. Poland was no exception here. There was a remarkable surge of miracle stories recorded from c. 1470 to 1520, with an abrupt decline after. This paper intends to present a research project cataloguing all miracle stories from medieval Poland, concentrating on the final five decades before the Reformation. It will focus on material aspects of miracle tales, demonstrating a decreasing importance of relics and an increasing role of votive offerings in such stories. Moreover, it will present some statistical data concerning various types of votive offerings and patterns of devotion related to them. Statistical data will be backed with some more detailed analyses of chosen miracle stories to present as comprehensive as possible a picture of materiality in miracle stories. It is hoped that the paper will demonstrate miracle stories to be very useful sources for the study not only of religious mentality, but also for numerous other aspects of religious, social and economic histories.

## Yaakov Mascetti

(Bar-Ilan University): *The Rhetorical Sensorium: Materiality and Embodied Cognition in Early Modern English Preaching*

This paper examines how early modern English preachers deployed sensory rhetoric as theological cognition, transforming the sermon into a “rhetorical sensorium”: a discursive space where congregants experienced doctrine as visceral encounter. Analyzing sermons by John Donne, Lancelot Andrewes, William Perkins, and Richard Sibbes, I argue that where Reformation theology curtailed sacramental materiality, sensory engagement with the sacred migrated into and intensified through preaching itself. For Andrewes and Donne, sensory language was grounded in sacramental theology. Andrewes collapsed distinctions between physical and spiritual sensation, treating Eucharistic “touch” as guaranteeing salvation's certainty. Donne developed an “embodied homiletics,” figuring God's name as perfumed ointment spread upon listeners, while deferring the full synesthetic convergence of the senses to the resurrection. Puritan divines operated under different constraints, viewing imagination as potentially idolatrous. Yet to achieve the “demonstration of the Spirit,” they paradoxically deployed intense physicality: Perkins urged believers to “plunge” into Christ's wounds and figured preaching as salt on raw flesh; Sibbes insisted that “taste” surpasses sight because it requires “neer application,” and posited that Christ transfers his own “bowells” into ministers as shared organs of divine feeling. Despite theological divergences, both traditions located the pathway to the soul through the senses: divine truth, to transform the will, must be

felt, tasted, and touched through rhetoric—not merely heard. This challenges narratives of Protestant “de-sensualization,” demonstrating that Reformation reconfigurations of materiality and bodilyness did not diminish but redirected embodied experience of the sacred.

### Matthew McDaniel

(Westminster Seminary California:) *The Beauty and Dignity of Our Bodies: Amandus Polanus' Aesthetic Anthropology*

This paper contends that *the Basel theologian Amandus Polanus (1561–1610) in his Syntagma Theologiae Christianae (Basel, 1609) and especially the section De Pulchritudine Corporis Humani*, articulates a strikingly affirmative theology of bodily beauty that reconstitutes material dignity within Reformed dogmatics, unsettling the comfortable caricature of a tradition defined by iconoclasm and suspicion of mediation. For Polanus, corporeal comeliness is not a decorative accident but a medium of divine self-communication: the ensouled body functions as a legible liber in which the attributes of God are analogically inscribed, and the remanent postlapsarian splendor serves as vestigium of prelapsarian perfection, thereby rendering the body itself a locus of bona fide theological cognition. He further insists that bodily beauty “admonishes” the faithful—disciplining the gaze toward higher realities: the ineffable *pulchritudo Dei*, the mystical loveliness of Christ, the sponsal dignity of the Church, and the proleptic gloria of the resurrection—so that matter instructs analogically without the least disparagement of its created goodness. This program rests on a Thomistic metaphysics: beauty and goodness are convertibilia, the same in

reality though diverse in ratio; beauty addresses the cognitive powers, while goodness elicits the appetitive, and thus aesthetic experience is irreducibly noetic rather than merely emotive. On this basis, Polanus integrates material beauty into Reformed theological anthropology and piety, with concrete pastoral dividends: in marriage, where comeliness is divinely intended to cultivate ordered delight and spousal charity; and in eschatology, where present comeliness operates as an arrhabo of the glorified body. The result is a lucid, underappreciated synthesis that complicates declensionist narratives of Protestant aesthetic disenchantment and supplies a richer genealogy of early modern Reformed engagement with the created order.

### Michael Mleczek

(Pontifical University of John Paul II in Kraków; Archdiocese of Kraków): *Materiality as Confessional Argument: Robert Bellarmine on Saints, Relics, and Images after Trent*

This paper examines how Robert Bellarmine (1542–1621) turns “materiality” into a confessional argument in post-Tridentine Catholic controversy through a close reading of his treatment of saints, relics, and sacred images in the *Disputationes de controversiis christianae fidei*. For Bellarmine, the dispute is not primarily about devotional preference, but about mediation, presence, and the public intelligibility of doctrine—fault lines where debates on the Incarnation and sacramental presence become disputes about bodies, objects, and spaces.

### Dávid Molnár

(University of Tokaj): *'Paturxica kardos!': Material Loss and Spiritual Survival under Ottoman Rule in the Epistle of Pál Thúri*

A widely circulated Latin-language pamphlet written in 1558 by the Calvinist schoolmaster and later pastor Pál Thúri (d. 1574) offers practical strategies for everyday survival in Christian territories under Ottoman occupation. This humanist epistle – later republished and translated into Czech and German – belongs to the early modern genre of Turcica literature. The expression ‘Paturxica kardos!’ (Be a Turk, brother!) appearing in the title is a distorted Slavic–Turkish mixed phrase which, according to Thúri, was used by passing Muslims to harass Christian people in the street. By examining Thúri’s work as a practical account shaped by conditions of occupation, this paper explores how material vulnerability itself became a pivotal element in Christian self-understanding under Ottoman rule. Thúri presents the Christian community as facing two fundamental dangers. One concerns the loss of material existence. Here, materiality encompasses not only possessions but also corporeal life, rendered fragile and exposed within an altered religious and legal environment through taxation, the confiscation of property, the devshirme (child levy), and the constant threat to the human body itself. More decisive, however, is a second and greater risk: the loss of eternal salvation. The epistle repeatedly relativizes material suffering by contrasting it with the danger of spiritual apostasy. Material deprivation – including the loss of property and even the most fundamental form of material existence, the human body itself – beco-

mes acceptable insofar as the integrity of Christian faith remains intact. In this framework, material loss acquires theological meaning as a test of Christian faithfulness.

### Guilherme Nabais Freitas

(Trinity College, University of Cambridge): *John Donne's Devotional Plato: Reading Philosophy in the Jacobean Pulpit*

While seventeenth-century English preachers routinely invoked the Church Fathers, their engagement with pagan philosophy was typically more circumspect. This paper examines John Donne’s unusually sustained and sophisticated engagement with Plato across twenty-three sermons preached throughout his career. Rather than merely deploying Plato as a pagan foil to demonstrate the superiority of revealed religion, Donne develops innovative devotional and exegetical strategies through his classical interlocutor. The paper traces three dimensions of Donne’s Platonic reception: first, his conventional elevation of King David over Plato within a Reformed Protestant framework that privileges grace over natural reason; second, his application of Plato’s theory of anamnesis from the Meno to collapse the distinction between devotion and pedagogy in reading Scripture; and third, his remarkable suggestion – preached on Easter Sunday 1622 – that Plato might achieve salvation through the charitable interpretation and intellectual labour of the Church Fathers. Drawing on Donne’s legal training and what Katrin Ettenhuber has termed his “hermeneutics of charity,” the paper demonstrates how Plato becomes not only a moral exemplar but also a means

of navigating contemporary theological controversies, from mapping the Plato-Aristotle contrast onto Reformation debates between Calvin and Melancthon to exploring the limits of universal mercy. This study reveals how Donne's engagement with Plato constitutes both a highly individual instance of classical reception and a crucial model for understanding the preacher's conception of Christianity's soteriological and ethical implications.

### Christian Neddens

(Europäische Melancthon-Akademie Bretten): *God's Spirit and Human's Will - Melancthon between Humanism and Reformation Theology*

The topic of the presentation will be the relationship between Melancthon's anthropology & pneumatology.

### Bonnie Noble

(University of North Carolina at Charlotte): *The Theme of Melancholy in the Paintings of Cranach the Elder*

The subject of my presentation is the painted allegories of melancholy by Lucas Cranach the Elder (1472-1553). Cranach is known for his didactic single-panel that consolidate the fundamentals of Lutheran theology for a broad swath of viewers. Unlike the intended clarity of these Lutheran pictures, Cranach's melancholia paintings (Copenhagen 1532, Edinburgh 1528, and Colmar 1532) epitomize ambiguity and uncertainty. The concern with uncertainty in these paintings builds on the quintessential image of melancholy, Dürer's 1514 *Melencolia I*. I contend that the chronological proximity

of Cranach's Lutheran and melancholia themes indicates a range of audiences for Cranach's pictures: clear declarations of doctrine for heterogeneous groups of viewers, and complex, morally ambiguous images for elites. Like artists such as Dürer and Hans Baldung Grien, who challenged viewers with unruly witches and irreducible allegories, Cranach also serviced a sophisticated audience separate from the viewers for whom he produced didactic religious pictures. In keeping with one of the themes of REFORC 2026, this paper addresses the varied functions of material objects – works of art – for differentiated audiences in Reformation Wittenberg.

### Timothy Nyhof

*"Calleth those things which be not as though they were" (Romans 4:17 KJV). An Early Reformed Discussion on 'Sacramental Naming' and the Materiality of the Lord's Supper*

One of the key theological issues in the Reformation involved the materiality of the elements in the Lord's Supper and how to interpret it within a literal reading of the biblical text. One important discussion on this topic occurred between the anti-trinitarian Johannes Campanus (c. 1500-1575) and the sacramentalist, later Anabaptist, Hendrick Rol (d. 1534). Both were part of the group of Wassenberger preachers who influenced the reformation in Jülich and later in Münster. Within this discussion Campanus developed a concept of 'sacramental naming' while Rol moved to a more spiritual conception as published by Bernhard Rothmann in the Confession of Both Sacraments (1533)", the core theology of the Anabaptist New Jerusalem, in Mün-

ster. Campanus developed the concept of 'sacramental naming' in his *Godly and Holy Scripture* (1532). This interpretation relied on Romans 4:17, and the declarative power of God's word. He combined it with the symbolism of the Paschal lamb in Judaism to support his argument. This theological framework allowed the bread and wine to retain their natural essence while simultaneously being ascribed "a name which it did not have before." Hendrick Rol critiqued the concept of sacramental naming in a work attributed to him entitled *The Key to the Secret of the Lord's Supper* (c. 1532). Rol also relied on the declarative power of God's word in Romans 4:17 and the symbolic imagery of the Paschal lamb. However, Rol questioned whether Campanus' sacramental naming was scripturally possible. Instead, Rol argued that the declarative power of God's word acted on and changed the state of the believer rather than the materiality of the elements. This argument underpinned the need for spiritual rebirth as a condition of baptism and to receive communion.

### Peter Opitz

(University of Zurich): *Ulrich Zwingli's De providentia: Theology or Philosophy?*

Immediately prior to the discussion of the Lord's Supper in Marburg in the autumn of 1529, the Zurich reformer Ulrich Zwingli delivered a sermon on divine providence before his host, Philip of Hesse. At Philip's request, Zwingli subsequently reworked the sermon into a substantial treatise and had it printed. To this day, this work by Zwingli, entitled *De providentia*, remains a problem for Zwingli scholarship. Is it a theological

work, or is it rather a philosophical one? There are scholars who describe it as Zwingli's principal theological work, as the writing in which Zwingli articulates what mattered most to him personally. Other scholars set this work aside in their interpretation of Zwingli and regard it instead as a not entirely successful by-product of his oeuvre. Over the course of the history of research, the assessment of *De providentia* has also changed: in the nineteenth century it was seen as marking the beginnings of modern theology and was praised accordingly. In the twentieth century, it was criticized for precisely that reason, or else simply ignored. In a dissertation on this work written not long ago, it is stated: «Zwingli adopts the pagan concept of providence into Christian theology and thus seeks to take up the views of Pythagoras, Pliny, and Plato—above all, however, of Seneca—in order to ground the unified origin of the all-encompassing divine truth. For truth, by whomever and through whatever means it may be brought forth, comes from the Holy Spirit.» The aim of my paper is to discuss this thesis and to attempt to integrate the treatise *De providentia* into Zwingli's theology.

### Petr Pavlas

(IP CAS, Prague | University of West Bohemia, Pilsen): *God and Man, Soul and Body, Substance and Accidents: Leibniz on the Incarnation, Psychophysical Problem, and the Eucharist*

In the scholarship of recent decades, a renewed interest in Lutheran philosopher Gottfried Wilhelm Leibniz's theology has taken place. First, Maria Rosa Antognazza in her "Trinità e incarna-

zione" (1999), published in English in 2007 as "Leibniz on the Trinity and the Incarnation," and second, Irena Backus in her book titled "Leibniz: Protestant Theologian" (2016) carefully examined, described, and interpreted the theology of Leibniz on the issues of (1) the hypostatic union in Jesus, (2) the nature of soul and body, and (3) transsubstantiation of the bread into the Body of Christ within the Lord's Supper. This paper will concentrate on the way how non-conformist Protestant theologian Leibniz uniquely investigates and rationally defends these three *mysterii fidei*, while at the same time not denying what properly and rightfully belongs to the *Semper Maior*: a mysterious dimension of all the three "species" of being, revelation, and religious experience.

### Joanna Pietrzak-Thebault

(Uniwersytet Kardynała Stefana Wyszyńskiego w Warszawie): *Braniewo and Elbląg – Catholic and Protestant Libraries Face to Face*

In the Royal Prussia territories, the municipal secondary school in the 16th century Elbląg, where power was exercised by a Protestant city council, created an ambitious and original curriculum, and its rich library, which served the students, remains one of the most valuable and coherent book collections in Poland to this day. The arrival of the Jesuits in nearby Braniewo in 1565 and the establishment in the same time of the first Jesuit secondary school in Poland was to compete both with the secondary school in Elbląg, located only 40 km away, and with the Protestant university in Königsberg (70 km away - however, the location of the

town, which was completely destroyed during the war in 1945, now in a Russian enclave, makes impossible any research). The Elbląg book collection instead, miraculously survived in this war-torn corner of the country, has now returned, almost intact, to the place where it was created. Although the Braniewo book collection has been dispersed, catalogues still exist (including those in the University of Uppsala collection). Studying them allows us to compare two parallel projects, not only religious but also cultural ones, conducted at the same time and place.

### Svitlana Potapenko

(National Academy of Sciences of Ukraine | Goethe University Frankfurt am Main): *What Did They Steal? Materiality of the Koliivshchyna Rebellion in the Polish-Lithuanian Commonwealth (1768)*

Despite a considerable body of publications on the Koliivshchyna rebellion, scholarship has paid little attention to the material aspects of the unprecedented wave of violence that swept through the Right-Bank Ukrainian lands of the Polish-Lithuanian Commonwealth in the summer of 1768. The fierce confrontation that unfolded then had an obvious religious profile, as the main targets of attacks by the Orthodox peasants and Cossacks were the local Roman-Catholic Polish nobility, the Ruthenian adherents of the Uniate Church, and the Jewish population. However, the instrumentalisation of the religious issue in the Commonwealth by the Russian Empire, as well as the social and economic determinants of the cruelty then endured, also played a significant role. This paper thus aims to take a close look at the material side of the rebellion against a broad backdrop

of interreligious, interconfessional, and international relations in the region at the time.

### Catherine Powell-Warren

*"Filz de cloistre": The Making of Lace as Béguine Devotion*

In a letter dated 7 April 1565, Pierre Gassen, merchant and distributor of luxury products in Paris, wrote to Catherine Plantin in Antwerp regarding the production of fine lace headdresses that he had ordered from her family's lace trading enterprise. The lace-makers had delayed the production of the headdresses and had increased their prices without warning, taking advantage of the popularity of their creations. The makers were béguines from Mechelen, who produced much of the lace (referred to repeatedly by Gassen as "filz de cloistre") traded by the Plantin family. Gassen urged Catherine to have the béguines sign an agreement "swearing on their faith as béguines" that they would deliver as promised going forward. Historians have acknowledged the role played by religious organizations in the production of clerical vestments and textiles. What the Gassen-Plantin correspondence reveals, however, is that the production in which the béguines of Mechelen were engaged concerned not only lay clothing, but luxurious, heavily ornamented accessories, from headdresses to collars and sleeves, and that they appeared to be doing so for profit. In other words, the béguines were paradoxically engaged in the production of clothing and ornamentation that represented the very form of vanity and immodesty against which priests warned in their sermons and

commentators urged Christian readers to avoid. Combining contemporary conduct and devotional literature such as Jean Baptiste de Glen's *Du Devoir des Filles* with visual and archival sources, this paper argues that it is possible to reconcile the production of luxury garments for profits by religious organizations with the ideals of Christian womanhood by conceptualizing lace-making as an act of devotion. Thus, as the hundreds of béguines, sisters, and the young orphans for whom they cared bent their heads over their pins and cushions, they wove a path between mind and body—between earthly material production and godly devotion.

### Oksana Prokopyuk

(National Preserve "Kyiv-Pechersk Lavra" | Goethe University, Frankfurt am Main): *Donation and Commemoration: Making the Kyivan Orthodox Tradition in the Early Modern Period*

Gift giving material gifts to the Church is a form of gratitude for the prayer which during services are offered for the living and especially for the souls of deceased Christians. The most varied gifts were made, above all, as a means of creating lasting relations between God and Christians in order to receive eternal salvation and became a basis for commemoration of the donors. Clearly, Kyiv received a Christianity in 988 in which gift giving already functioned as an inseparable component of church life. The flow of gifts to monasteries and churches in Kyiv was observed throughout the whole Middle Ages. This paper aims to take look at the one type of gifts, namely donations, as the basis for commemoration of donors in donation inscriptions,

commemoration books, donor portraits, etc. The Early Modern period is particularly important for the making of the Kyivan Orthodox tradition. Since in The Orthodox Confession of Faith (1643) concluded by metropolitan Petro Mohyla, and in its shorter version, the Small Catechism (1645), that the theological grounding of the gift was given; the book was also Kyiv's contribution to giving order to the dogmatic foundations of the Orthodox Church. At the same time, the Uprising of Bohdan Khmelnytsky (1648–1657) and the creation of the Cossack State (mid-17th–18th centuries), in which the Orthodox Church took a dominant position and the Cossacks positioned themselves as its defenders, provoked large-scale communication through gifts. The study of the Kyiv case acquires special importance from the point of view of the universality of the phenomenon of gift giving and from the perspective of further interconfessional and intercultural comparisons.

## Marta Quatralé

(Freie Universität Berlin): *Against Un-creatureliness: Schwenckfeld, Eucharistic Materiality, and Luther's 1540 Disputation*

Luther's late anti-Schwenckfeldian disputation *De divinitate et humanitate Christi* (28 February 1540) systematizes a Christological-soteriological constellation that had been developing since the late 1520s and reaches a decisive formulation on the eve of the revision of the Confessio Augustana. Confronting Caspar Schwenckfeld von Ossig's claim that the glorified humanity of Christ was no proper creature, Luther suspends his broader polemic against the Reformed in order to strike at what he perceives

as the true nerve of the matter: the violation of divine impassibility and, with it, the destabilization of the unity of the person. At stake is not merely a technical disagreement over Christological predicates. If God reveals himself in the incarnate one, revelation entails a mode of visibility and perceptibility that cannot simply be reduced to "matter," yet cannot dissolve into abstraction. In this tension, the doctrine of the real presence assumes a decisive function. It operates as a bridge between the scripturally promised yet invisible presence of God and the rational demand for a perceptible sign in the face of Christ's bodily absence. While Luther detects in the melanchthonian and Reformed doctrine of the suppositional union a fragmentation of personal unity and a marginalization of divinity into abstraction, his own position is denounced as spiritualist, Schwenckfeldian, even Eutychnian. The polemic on both sides converges, however, on a shared anxiety: the specter of Docetism. Early modern debates on Eucharistic materiality thus reveal a fragile equilibrium between the suffering of God and the safeguarding of divine majesty — a tension in which Christology and soteriology remain inseparable.

## Emily Ransom

(Belmont Abbey College): *The Incarnational Imagination of Robert Southwell's Exercitia et Devotiones*

As a young Jesuit in Rome preparing for the English mission and likely martyrdom, Robert Southwell's formation included making the full thirty-day Spiritual Exercises of Ignatius at least twice, beginning during his novitiate in 1578. Ignatius's Exercises were a wide-ranging

affective immersion into the life of Christ that invited the retreatant to a sensory exploration of specific scenes from the gospels and elsewhere through the imagination. Stages of *memoria* (imagination) and *intellectus* (understanding) would lead to that of *voluntas* (will), a personal response often manifest in material expressions such as tears and action. During this formation, Southwell wrote his *Exercitia et Devotiones*, a series of his own personal reflections on Ignatius's Exercises, sometimes personalizing them and other times adding his extrapolations. These seventy four meditations not only provide a value window into the lived experience of Ignatian spirituality for a poet who would become a best-seller on the English press for forty years after his martyrdom, they also reveal valuable insights into the application of the Exercises for second- and third-generation Jesuits more broadly. As Southwell's idiosyncratic personalization of the meditations shows, the Exercises were meant to be a living text that bore fruit in material as well as spiritual realms. This paper explores Southwell's *Exercitia* as an incarnational text that defies a dualistic separation between body and soul, material and spiritual. The holistic spirituality that Southwell applies from Ignatius invites the imagination into action as the word is made flesh and is reflected in the appeal of his later imaginative literature. For the recusant Catholic community, separated from what they believed to be the Real Presence of Christ in the Eucharist, as well as for Protestants in the established church who received a compromise of sacramental ambiguity, this approach resonated broadly with English readers.

## Tarald Rasmussen

(University of Oslo): *Staging the Lutheran Pastor: Two 16th Century Saxon Pulpits*

Due to Lutheran thinking about the sermon as the most important tool for religious communication, pulpits were radically upgraded as the scene where this communication took place. Not the priest celebrating the mass in front of the altar, but the pastor preaching the gospel from the pulpit was the centre of a Christian service. Many late 16th century Lutheran pulpits were constructed and decorated to demonstrate this new order of things, and a number of them are still to be found in Saxony — a core-land of Lutheran renewal also in terms of art and architecture. The paper shall present a closer analysis of two such pulpits: one from the "Marktkirche" in Halle (around 1550) and one from the "Kaufmannskirche" in Erfurt (1598). Both these pulpits are richly decorated with texts and crafted figures, and both certainly contribute to a reorientation of the church room. When the pastor entered the door to the stairs of the pulpit, the texts as well as the images told him and the congregation that he was representing Christ: "Christus introit". In this way, these new pulpits also contributed to upgrading the reputation and the religious status of the second-generation Lutheran pastor.

## Markus Rathey

(Yale University): *The Materiality of Music in the Early Reformation*

In the early years of the Reformation, reforms to liturgical music were met with criticism not solely for the texts of chants

and motets but more so for the material and ritualistic nature of the music itself. Andreas Bodenstein von Karlstadt was notably outspoken in his 53 Theses Against Gregorian Chant (1521), where he argued that divine worship should be purely spiritual, unencumbered by the physical distractions of music and ritual. Karlstadt viewed the sensuality and physicality of musical rituals as obstacles to true worship. This criticism was echoed by other early reformers, including Zwingli, and was a common sentiment in the initial phase of the Reformation. Even Martin Luther's early remarks on liturgical music reflected a similar distinction between spirit and matter. Luther's confidant, Wenzelslaus Link, also published treatises in 1523 emphasizing the opposition between the materiality of music and the spiritual nature of inner worship. Despite this initial opposition, the Lutheran Reformation eventually embraced music more fully. This shift was achieved first by focusing on reforming liturgical texts, thus preserving the use of music (*Formula Missae*, 1523), and later by interpreting music as an adiaphoron—a beneficial, though non-essential, practice. This perspective was evident in Link's treatises and was later formalized in the Apology of the Augsburg Confession. Additionally, radical reformers criticized the material demands of musical performances, arguing that resources devoted to music should instead support the poor. Karlstadt concluded his 53 Theses with remarks on this issue, highlighting the intrinsic link between these two critiques of materiality. This paper will analyze the treatises of Karlstadt and Link, positioning them within the broader musical and theological discourses of the early Reformation.

## Jacob Rhodes

(Boston University School of Theology): *Christ is All in All: A Post-Reformation Lutheran Understanding of Christ's Omnipresence*

This paper presents how Post-Reformation Lutherans understood and believed that Christ in His full person, human and divine, was fully present in all things. The question of Christ's presence, originally only concerned with the Eucharist, would quickly become the central dividing issue between Lutherans and Reformed. In subsequent Christological arguments, Lutherans and Reformed hurled accusations of resurrecting ancient Christological heresies at one another in their long debates over the sacrament, Christ's presence, and related Christological issues. Within that argumentation, the interesting teaching of Christ's full personal omnipresence also became a point of emphasis for the Lutheran tradition. Rather than see this as an abstract, minute, or irrelevant bit of dogmatic theology, this paper will examine Christ's omnipresence as an important outgrowth of Lutheran Christology. Also, this was not a static teaching that was simply dogmatically repeated. Rather, as will be seen by looking at the writings of Martin Chemnitz (1522-1586) and Johann Gerhard (1582-1637), the understanding of Christ's omnipresence changed from a doctrine to simply be affirmed, but one which was seen as having real, practical, and consolatory application for the individual Christian.

## Clarisse Roche

(United Arab Emirates University): *(Re)thinking Communion under Both Kinds in Sixteenth-Century Vienna: Objects, Practices, and Debates*

On April 16, 1564, Pope Pius IV granted the concession of communion under both kinds (*sub utraque specie*) to several territories of the Holy Roman Empire. The concession thus sent to the electors of Mainz, Trier, and Cologne, to the archbishops of Salzburg, Prague, Bremen, Gran, and Magdeburg, as well as to the bishops of Naumburg and Gurk, was in fact the result of many years of negotiations and pressure from Emperor Ferdinand I as well as from the Duke of Bavaria. The brief specified the conditions for implementing the concession, whose aim was to preserve Catholicism within the Holy Roman Empire: as members of the Roman Church, communicants were to have confessed, and they were to acknowledge the Body and Blood of Christ as present both under one species and under both. In this context, this paper proposes to examine the debates initiated in Vienna concerning the modalities and timeframe for implementing the concession. The questions submitted to the theologians concerned in particular the materiality of the sacred objects that would contain the consecrated wine, the manner of cleansing them, and the precautions to be taken during transport so as not to spill the Blood of Christ or expose it to corruption in summer or freezing in winter. The theologians also reflected on the advisability of preceding or following communion with an exhortation in the vernacular. From this perspective, this paper will explore the role of the Eastern model in the introduction of communion

under both kinds in Vienna, as well as the way in which the concession was communicated to the faithful and the objects required for this new practice.

## Maria Roginska

(University of the National Education Commission, Krakow): *Material Erasure and Vernacular Imaginaries of the Reformation in English Parishes*

This paper examines how contemporary Anglican communities interpret and transmit knowledge about the early modern foundations of their parishes – foundations shaped by Reformation-era transformations of Christian materiality and by episodes of iconoclasm that violently reconfigured medieval religious landscapes. Drawing on an analysis of parish guidebooks and historical leaflets from sixty churches dating back to the sixteenth century across fourteen English counties, the study explores vernacular historiographies through which early modern material destruction, survival, and Catholic material culture are selectively remembered and re-narrated. Rather than approaching iconoclasm solely as a historical event, the paper treats it as a formative material intervention that continues to shape contemporary parish imaginaries of the Reformation. These imaginaries reveal how early modern debates over the status of sacred matter – church furnishings, images, architecture, and bodily presence – are retrospectively interpreted and integrated into local narratives of confessional identity and belief. The analysis demonstrates how material loss and erasure function not only as signs of doctrinal rupture but also as resources for meaning-making in present-day Anglican parish life.

## Stefan Rohdewald

(University of Leipzig): *Religious Materialities in Transottoman Early Modern Contexts*

The contribution focuses on the usage of materials like textiles in early modern denominational/religious Transottoman contexts: Flows of objects between Iran, the Ottoman Empire, Poland-Lithuania and Ukraine as well as Muscovy re-produced transimperially and locally compatible regimes of values across political, religious or denominational boundaries. Textiles like chasubles used by clergy in churches or processions often were assembled based on older clothing coming from various other backgrounds with still recognizable figurative or ornamental elements. Persian poetic imagery was integrated in Orthodox Christian liturgic clothing just as typical Ottoman ornaments on textiles like tulips were translated into a Catholic setting. The contribution tries to contextualize heterogeneous examples with a focus on religious contexts but without excluding larger non primarily sacral fields to explore and discuss larger societal functions of materiality.

## Martin Romatowski

(University of Oslo): *Condemned Objects: Immoral Materiality at the Bonfires of Fifteenth-Century Italy*

Throughout fifteenth-century central and northern Italy, ostensibly immoral artworks and craft objects were burned in public bonfires. These burnings were initiated and orchestrated by Franciscan and Dominican folk preachers—including Bernardino da Siena, canonized in

1450, and Florence's highly contested theocratic leader, Girolamo Savonarola—who sought to purge society of material manifestations of sin. Among the items consumed by the flames were mirrors, playing cards, musical instruments, and paintings depicting the naked human body and scenes from ancient mythology. In this paper, I aim to introduce and further explore the quattrocento phenomenon of the so-called Bonfires of the Vanities. My first objective is to present the main categories of objects that were consumed by the flames in the name of religious righteousness. I will then focus on one of these categories in greater detail: the mirror. The role of this seemingly harmless everyday object is a complex one. From being a symbol of divine wisdom and all human knowledge to serving as an instrument of the devil and a tool of vanity in the hands of women, the mirror carried many simultaneous meanings. These are reflected not only in contemporary prose and theological writings but also in the visual culture of the period. At the same time—or perhaps above all—the use of the mirror was fundamentally shaped by its material conditions, especially the quality of its reflective surface, which improved significantly during the fifteenth century. Its spectacular destruction on the pyres was therefore far from self-evident; rather, it reveals the extent to which the material culture of the time could become charged with meaning shaped by specific contexts.

## Daniel Rossa

(Marburg University): *Facing Faith by Staging Communion. Interfaces to Economy by Sacramental Art and Liturgical Performance in Early Modern Christianity and Reformation*

This paper examines The Communion from a dogmatic perspective, drawing on artistic representations and liturgical performances in Early Modern Christianity. As an aesthetic-semiotic study, it focuses on how mimetic presentations in liturgical and aesthetic designs become interfaces that create immersive effects, enabling participants to absorb salvation history as it merges with their supposed lived experience. A brief formal section (1) applies the theory of mimetic interfaces by combining theories. The next section (2) compares pre- and post-Reformation Last Supper images from the 15th and 16th centuries (predella of Blaubeuren high altar, 1493/94; Leonardo da Vinci, *L'ultima Cena*, Santa Maria delle Grazie, Milan, 1495-97; predella with clay group [c. 1425] of St. John altar [1520], St. Lorenz Nuremberg; Reformation altar St. Mary Wittenberg, c. 1546-48). Referring to Slenczka and Armbruster, these panel paintings with religious or liturgical Communion contexts focus on immersive imagination and mimetic evocation, where life situations and the Last Supper scene in salvation history may blend in participants' impressions. Section three (3) highlights a strand of the Reformed Reformers' view of the Last Supper, from Zwingli (*Celebration of The Communion*, 1525) and Calvin (*Institutio I*, 11) to à Lasco (*Forma ac ratio*, 1550). This part centres on à Lasco's order from an incarnational mimesis view: In the liturgical table communion,

the Last Supper scene is mimetically embodied, so the New Testament narrative functions as a symbolic score for the congregation's performance and can be effective (*signum efficax*) in how participants personally appropriate salvation history. The final section (4) considers the ongoing importance of these two staging strategies in late modern and contemporary contexts.

## Patryk M. Ryczkowski

(Vilnius University): *Josaphat redux: Josaphat Kuntsevych's Relics through the Lens of the Translation Reports (1667)*

After a prompt beatification in 1643, Josaphat Kuntsevych, a Basilian monk and bishop of Połock martyred in 1623, became the cornerstone of the Uniate Church established through the Union of Brest (1596) in the Polish-Lithuanian Commonwealth. As the embodiment of tension between the Catholic and Orthodox traditions, the materiality of Josaphat's cult needed protection across centuries: from the seventeenth century on, his relics had been moved many times between today's Belarus, Lithuania, Poland and Austria before they were deposed in St Peter's cathedral in Rome a few decades ago. The first challenge came already in 1665 with the invasion of the Muscovy, and so they were hidden from the Orthodox aggressors. This paper is devoted to the descriptions of the triumphant ride through historical space of Lithuania which brought Josaphat's relics back to their original place in Połock after the truce of Andruszów in 1667. In particular, it focuses on two hitherto unexplored sources which allow to embrace his cult from a 'glocal' angle: a poem composed by Walenty

Białłowicz, a Jesuit in Vilnius, which was believed to be lost but has been recently found in an eighteenth-century handwritten copy, and a report for the Roman authorities by the Basilian, Benedykt Michniewicz, published in Rome. Stressing the significance of the relics in the Uniate tradition in general and the functionality of Josaphat's remains in particular, the paper takes into comparison the perspectives of the Uniates and Jesuits who both, at that time, endorsed Josaphat's cult but contended for the role of its carer. In addition, it evaluates the functionality of the generic form of translation reports and argues that they contributed to the campaign aiming at disseminating and consolidating Josaphat's cult and through this – the Union of Brest.

## Steffie Schmidt

(Osnabrück University): *Witches in the Theatre*

In the late 1580s, the Holy Roman Empire saw some of the most brutal witch hunts in its history. This led to widespread fear and terror, but also a desire for sensational stories. There was also a considerable need for information, particularly among the secular authorities who were primarily responsible for the trials. After all, some areas had never previously encountered witchcraft. Thus, the topic of witchcraft was no different to other areas of knowledge at that time. Given the flourishing of demonological literature and its dissemination, the subject quickly became confusing. Recognising the signs of the times, the Frankfurt printer, publisher and bookseller Nicolaus Bassee (c. 1540–1599), a Calvinist refugee from the Spanish Netherlands, had the

ingenious idea of compiling central demonological publications into a compendium of knowledge ('Wissenstheater'). He was supported in this endeavour by Abraham Saur (1545–1593), a lawyer who had been educated in Wittenberg and Marburg. Although a vast number of copies of the 1586 *Theatrum de veneficis* are preserved in libraries and private collections today, its effect on the discussion of witchcraft has never been examined in the shadow of the great demonologies. Drawing on the variety of contributions, this paper will examine the intention, target audience and possible Protestant impact of the *Theatrum de veneficis*. Finally, possible reception contexts will be illuminated on the basis of the reading traces of a surviving copy.

## Brigitta Schvéd

(Ludovika UPS | University of Pécs): *Embodied Equilibrium: The Habsburg Monarchy, the Hungarian Cause, and the Performative Theology of Balance in English Political Sermons (1701–1714)*

This paper examines how the Habsburg Monarchy and the Hungarian uprising led by Ferenc Rákóczi II (1703–1711) were represented in English political sermons during the War of the Spanish Succession (1701–1714), with particular attention to the language of the European balance of power. Rather than treating sermons as merely printed political texts, the study approaches them as performative, embodied, and spatially mediated theological practices. Preached on state occasions (fast days, thanksgivings, and parliamentary gatherings), these sermons constituted ritualized events in which European geopolitics was interpreted within a providential framework.

Preachers such as John Adams integrated the conflicts of war into narratives of confessional struggle, national well-being, and divine order. The 'balance of power' thus functioned not only as diplomatic vocabulary but as a theologically charged principle articulated through biblical typology, affective exhortation, and liturgical performance. The paper argues that the sermon served as a site where theological and political bodies intersected. The metaphor of the Church as 'corpus mysticum' resonated with the notion of the 'body politic', allowing distant conflicts to be internalized as matters affecting the spiritual health of the English Christian community. Sacred space operated as a form of political theatre, mediating international crisis as spiritually charged drama. Within this framework, the ongoing war and even the Hungarian cause could evoke a form of confessional empathy at a distance, embedding Central European events within a broader narrative of Christian European order. Methodologically, the study combines conceptual history with rhetorical and discourse analysis, foregrounding the material, spatial, and affective dimensions of preaching as a medium through which international politics entered ecclesiastical life.

## Joshua Scodel

(University of Chicago): *Edward Herbert's Faith*

This paper examines Edward Herbert's unique conception of faith and how it informs his three major Latin poems, published in 1645. In his philosophical works, Herbert adapts the ancient Stoic notion of "right reason" to argue that all rational human beings (not just

Christians) practice the essentials of true religion, worshipping with piety and virtue a benevolent supreme God who rewards virtue, punishes sin, and shows mercy to the repentant. While in Protestant tradition "historical faith" in Biblical revelation is a necessary but not sufficient prerequisite for "feeling" faith in one's salvation, Herbert denies the necessary connection between "historical faith" in records of the past (including the Bible) and faith in future bliss. He retains, however, Protestant faith's affective dimension, for "true faith" (so his *De Veritate* claims) enables one to enjoy heavenly beatitude in "this life." His poems seek to depict and enact this universal faith's affective and anticipatory dimensions. *Praecepta et Consilia* treats faith as a strong yet serene *affectus* by which the living are "transported" unto "Divine Things." *De Vita Coelesti* dramatizes such transport. The poem's opening announces the poet's own faith that he has "obtained in advance the imminent reward of celestial life." The poem proceeds to represent a future-made-present celestial bliss available to all human beings by evoking in the present tense the joys that "we" as human beings encounter in heaven. In *De Vita Humana*, Herbert daringly mixes Biblical and pagan terms to evoke the salvific efficacy of trans-denominational faith. Recalling recurrent strands within Christian eschatology that imagines beatitude as an endless spiritual progress rather than as blissful rest, Herbert also imagines the beatified soul attaching itself to God through faith but continuing to strive for greater joyful union.

## Freya Sierhuis

(University of York): *Vondel's King David in Exile and King David Restored: Psalm Culture and Embodied Performance*

In 1660, only a few years after having completed his poetic translation of the Psalms, Koning Davids Harpzingen, the Dutch poet and playwright Joost van den Vondel (1587-1679) wrote two plays about King David's rebellious son Absalom; *David in Exile* (David in Balingschap) and *David Restored* (David Hersteld). In Vondel's Biblical tragedies, the world of the Davidic Kingdom is evoked with great attention to the material culture and embodied ritual praxis of ancient Israelite religion, using meticulously crafted props, costumes and stage decor. At the same time, the Old Testament plays, and the David plays in particular, use tragic poetics to explore, in irenic mode, penitence as a notion shared between Jews and Christians alike. This paper explores the convergences between the culture of psalm translation and affective reading practices among Catholics in the seventeenth-century Dutch Republic, and psalm-centred language of complaint, remorse and praise in the David plays. It explores the interplay between the king's laments and those of the choruses, which multiply perspectives on the dramatic action, and refuse easy consolation, and the way in which the staging of David's weak, ageing body and broken, faltering voice frames penitence as affectively embodied, incomplete and recursive, rather than as a ritual act.

## Rudolf Šimek

(Department of Art History, Charles University, Prague): *From Trent to the Long Nineteenth Century: Seals, Efficacy, and Traces of Use in Pilgrimage Copies of Our Lady of Svatá Hora*

This paper draws on a corpus of more than 1,300 documented pilgrimage copies of Our Lady of Svatá Hora from carving workshops around Přeborn, Nepomuk, and Zálány. It asks how the Council of Trent's decree on saints, relics, and sacred images (Session XXV, 1563) is inscribed in their material form and how this early modern "regime of images" continued into the long nineteenth century. The first part examines the little-discussed practice of sealing: wax impressions on the reverse of the statues belonging to Svatá Hora Jesuits and later provosts. For the first time, analysis of seals and archival sources assigns them securely to individual provosts and uses them as a dating tool for popular production in the eighteenth and nineteenth centuries. The seal is read as visible proof that the wooden copy has touched the miracle-working statue, has been blessed, and is under institutional supervision – a local realization of Tridentine demands for "proper" veneration of images without superstition and *turpis quaestus*. The second part interprets traces of use as material evidence of how these copies functioned in domestic, public, and liturgical space and how they shaped Catholic confessional identity "from below". Special attention is paid to the end of sealing after the Redemptorists took over the shrine in 1861 and to the parallel emergence of new iconographic types (Our Lady of Sorrows, Our Lady of Lomec, the Resting

Christ). These shifts are understood as a reconfiguration of the Tridentine "economy of contact", in which the materiality of devotion does not vanish but is redirected into other objects and practices. Svatá Hora thus serves as a case study for following how the Tridentine regime of images, understood as a constellation linking the body of the image, ecclesiastical control, eucharistic and Marian devotion, and everyday practice, was materialized, maintained, and transformed in early modern Christianity and its nineteenth-century afterlife.

## Jozsef Simon

(University of Szeged): *Active Shadows. Bálint Sárközi's dilemmas concerning Ficino's and Bruno's Concepts of Matter from 1588*

While teaching as a Professor on the University of Wittenberg (August 1586 – March 1588), Giordano Bruno had to customize his philosophical convictions to the expectations of a colorful international audience consisting of students from many countries of then-contemporary Europe. Bálint Sárközi (? – after 1596), one of the Hungarian young intellectuals attending Bruno's lectures, published his 'Oratio de modo considerationis primi principii ex natura & dispositione universi' in the last year of his Wittenberg studies in 1588. In his work, Sárközi developed a Neoplatonic metaphysics according to Marsilio Ficino's five-level ontology in his 'Theologia Platonica' and completed it with some paraphrases of Bruno's 'De umbris idearum' (Paris 1582). Among the many themes that implied serious challenges for Sárközi's effort to reconcile Ficino's and Bruno's thought, respectively, the

talk concentrates on the philosophical problem of matter. After a short outline of the tensions between Ficino's and Bruno's concepts of matter, the talk provides a reconstruction of Sárközi's synthesis and explores the possible influence of Bruno's oral Wittenberg lectures on Sárközi's Oratio, too.

## Nataliia Sinkevych

(University of Leipzig): *Peter Mohyla and the Cultures of Remembrance in Eastern Europe*

Peter Mohyla's bright personality belongs to at least four cultures of remembrance in Eastern Europe: Russian, Ukrainian, Polish and Moldovan. Having been canonised by the main Orthodox churches in these countries, he is highly venerated through material artefacts such as relics, icons and monuments. The circulation and usage of these artefacts is the main topic of my paper.

## Marie Škarpová

Charles University (Prague): *"Schutz und Schatz": Texts on Relics of Prague Cathedral between Hagiography, Historiography, Itinerarium, Pilgrim's Guide, Calendarium, and Inventory*

The paper will focus on texts published between the 1670s and the 1720s that present Prague Cathedral as a sacred reliquary preserving the relics of Bohemian patron saints (Landespatrone), as well as one of the most precious collections of relics in Europe, which was donated to the cathedral in the 14th century by the Roman emperor Charles IV and returned in the cathedral in 1645 after a long period of "exile." It will

consider texts in vernacular languages, specifically Czech and German, which are targeted at the laity and are notable for their genre hybridity. The combination of many genres, including hagiography, historiography, itinerarium, pilgrim's guide, travel guide, calendarium and inventory, points to their multiple functions. Rather than re-establishing the cult of saint relics as constituted by Charles IV, these texts aimed to adapt it to the new religious situation in the Bohemian lands, which underwent a process of state-controlled Catholic monoconfessionalization from the 1620s. The texts recount the history of Prague Cathedral – including the iconoclastic episode of 1619 – with the aim of reinterpreting its saint patrons as a holy army gathered in the cathedral to guard the Bohemian lands against heretics, and thus fundamentally reconstituting collective identities of the inhabitants of the Bohemian lands. The texts also serve as a form of self-presentation for the Archbishop of Prague and the Metropolitan Chapter, which since the 1670s had been striving to repair and complete the Gothic cathedral, and to restore it as the main pilgrimage site of the Bohemian kingdom. Last but not least, by emphasizing the importance of the physical presence of relics as evidence of the *praesentia Dei*, the texts highlight the significance of materiality in Catholicism at that time.

### David Brandon Smith

(Goethe Universität, Frankfurt am Main): *Martin Luther as Freedom Fighter? The Reformer's Legacy in the Struggle for an Independent Namibia*

While divided into various branches, Lutheranism is by far the largest Chris-

tian tradition in Namibia. Throughout the armed struggle for independence, which lasted from the 1960s to 1990, Namibian Lutheran pastors and theologians sought role models within the Christian tradition. Among them, Martin Luther loomed large: perhaps, quite apart from the lived experiences of the early modern pastor-theologian, Luther was reimagined as the great freedom fighter of his age. The Reformation itself was re-conceptualized as a dichotomous struggle for liberation: on the one side stood Luther, the freedom fighter. On the other side stood oppressors of all sorts. Apart from extensive studies on the reception of Reformed theology and its consequences for apartheid-era southern Africa (which occupied Namibia at the time), and the role of German Lutheran missionaries in Namibia's colonial-era Genocide, studies of the Reformation and its legacies have yet to take substantive notice of how these early modern events were received in a Namibian context. Therefore, this paper will focus on the reception of Luther and the Reformation itself as both event and concept amid Namibia's struggle for independence, especially from 1979 to 1990, a period that saw increased intra-Lutheran discourse around liberation. Building on recent archival findings, a digital survey conducted with five Namibian church leaders, and records from oral history interviews that are part of a broader project on the role of the church in the independence struggle, I will argue that Luther was re-imagined as a fellow freedom fighter and patron of Namibia's oppressed peoples.

### Jillian Snyder

(University of Notre Dame): *Apocalyptic Laughter: The Materiality of Scorn and the Unveiling of the Stage Puritan*

This presentation examines how theories of laughter in post-Reformation English sermons and polemic influenced depictions of what has been termed the "Stage Puritan." Following the Reformation, English Protestants approached laughter as belonging either to a temporal or worldly plane (mirth) or an eternal and spiritual one (scorn). Modeling themselves upon biblical exemplars of laughter, English Protestants across the spectrum of reform embraced laughter to scorn as a means of enforcing conformity. They did so by appealing to what I term laughter's apocalyptic function, that is, its capacity to unveil folly and exalt the righteous. The stage, too, takes up this mode of laughter, using it to puncture the pious hypocrisy of Stage Puritans whose worldly ambitions outpace their spiritual aspirations. Examining key moments from William Shakespeare's *Twelfth Night* (1602) and Ben Jonson's *Bartholomew Fair* (1614), the presentation reveals how the disparate responses of these comedies' Stage Puritans highlight apocalyptic laughter's capacity to integrate or expel outsiders. But while apocalyptic laughter appears to follow the scripts of Protestant polemic, the methods by which each play invites audiences to this laughter highlight its potential to unveil their own pretensions as much as those of their Puritan caricatures. As I show, the stage thus supplies the potential self-reflection—and even resolution—unavailable to the polemic found in both pulpit and pamphlets. More broadly, the presen-

tation demonstrates how apocalyptic laughter enacts the bodily performance of a theological concept, indicating one method by which the stage examines forms of bodiliness generated within Reformation thought.

### Mattias Sommer Bostrup

(Aarhus University): *Johannes Wiedewelt's Historical Park at Jægerspris: Religion and Patriotism in Enlightenment Denmark*

In 1777, the German-Danish sculptor Johannes Wiedewelt (1731-1802) was commissioned to construct a historical park at Jægerspris Castle in Northern Zealand, the residence of Frederik, hereditary prince of Denmark and Norway (1753-1805). In the garden, Wiedewelt erected 54 monuments dedicated to exemplary Danes, Norwegians, and Holsteiners, drawing on European traditions such as the Renaissance *uomini illustri*, patriotic historiographies, and contemporary compounds like the Temple of British Worthies at Stowe. The project emerged within a new patriotic climate following the 1773 Tsarskoye Selo Treaty, which made King Christian VII (r. 1766-1808) sole ruler of Schleswig and Holstein and consolidated the Danish-Norwegian Unitary State. This political unification fostered a surge of patriotic art, symbols, and mythologies – among them Wiedewelt's sculptural program at Jægerspris. Religion played a central role in this artistic expression. Wiedewelt designed monuments for sixteenth-century reformers Peder Palladius (1503-1560) and Hans Tausen (1494/1498-1561) and eighteenth-century Greenland missionary Hans Egede (1686-1758),

as well as a combined monument to the ninth-century missionary Ansgar (801-865) and Reformation leaders Martin Luther (1483-1546) and Johannes Bugenhagen (1485-1558), although none of them were Danish, Norwegian, or Holsteinian. This paper argues that Wiedewelt's integration of medieval and Reformation figures reflects an effort to frame Lutheranism within national history and civic virtue. Through an iconographic analysis of the Jægerspris monuments, it examines how late Enlightenment patriotism translated religious heritage into visual expressions of state ideology and shaped the public memorialization of the Unitary State's religious past.

### Daniel Soukup

(Institute of Czech Literature of the Czech Academy of Sciences): *Eyes Wide Shut: Jewish Converts and Materiality of Early Modern Cult of Saints*

In early modern Central Europe, public space was not neutral but distinctively Christian. Jews, who were excluded from participating in or even being present at Christian rituals, could not completely avoid Christian symbols, images, statues, and ceremonies. These often evoked fear, anxiety, and even hostility, reactions that were also standardised by rabbinical instructions. Hebrew and Yiddish religious and ethical literature advised Jews to avoid churches, avert their gaze from statues of saints, and refrain from using Christian terminology, which they sometimes replaced with derogatory terms. With particular attention to the Bohemian lands, this paper examines how early modern missionaries seeking to convert Jews struggled with Jewish resistance to prominent elements of

Catholic devotion and, in particular, cult of saints, associated with materiality and corporeality, such as relics, images, statues, and public symbols – all rooted in the Tridentine decree on the saints' veneration. Special attention will be paid to the missionary and catechetical manuals written by the Prague Jesuit Franciscus Haselbauer and published between the 1720s and the 1750s, which sought to reconcile Jewish catechumens with these material aspects of Catholic piety. The study situates these missionary strategies in a broader context, where real and alleged acts of Jewish resistance – such as mocking the newly erected statue of John of Nepomuk near the Jewish quarter in 1727 – could lead to criminal accusations of blasphemy. The cult of John of Nepomuk – culminating in the discovery of his allegedly intact tongue and in his canonization – played, however, a significant role in Jesuit missionary discourse. By examining the intersection of missionary literature, urban devotional culture, and social conflicts, this paper shows how missionaries had to navigate culturally rooted prejudices while clearly explaining and defending devotional practices alien to Jewish religious sensibilities.

### Maria Kazimiera Staniszevska

(independent scholar): *'Crucifixes and the Muscovite Image on the Wall'. Religious Artworks in the Households of the 17th Century Kraków*

The issue of the place of visual arts in the ecclesiastical spaces was undoubtedly one of the more polarizing questions in the Early Modern Christianity, leading to numerous polemics between Catholic

and Protestant authors, iconoclastic actions and (sometimes) innovative artistic solutions in the architecture and decoration of the churches. The proposed paper will discuss if such atmosphere of scrutiny over sacred art affected the art collections kept in the domestic spaces, using the example of the 17th century Kraków. Based mostly on the archival documents (e.g. inventories) it will consider whether the descriptions of paintings, prints and sculptures alone could indicate the religious denomination of the owners. Then, did the religion of the burghers and nobility living in Kraków have any impact on their possible art collecting strategies, especially quantity of artistic objects and their iconographic subjects (e.g. biblical stories, devotional images, portraits)? To what extent were those strategies influenced by the dynamic socio-political conditions of the Polish-Lithuanian Commonwealth and did they differ from the models of art collecting that were present in more religiously diversified European cities? Other discussed problems will include possible provenance of some artworks (suggesting in several cases the existence of interconfessional dialogue, e.g. so-called 'Muscovite images') and ways in which the religious works of art could be displayed in given urban households. Finally, the presentation will consider if the artworks kept in private houses were treated with similar caution and theological rigour as paintings occupying public spaces, particularly churches. The reflection on these issues can – at least partially – reconstruct the place that artworks depicting religious themes occupied (both literally and metaphorically) in the domestic spaces of the Early Modern Kraków, highlighting the important aspect of Early Modern Christian materiality.

### Anna Szyrwińska-Hörig

(Universität Vechta): *Material Objects Serving Theology: Johann Conrad Dannhauer and the Origins of Illustrative Didactic Narrative in Lutheran Theology*

Unlike other representatives of Lutheran orthodoxy, Johann Conrad Dannhauer was keen to use material and sensual metaphors. When illustrating spiritual phenomena and theological concepts, he often turned to everyday objects to find symbols that his audience could easily understand. This gave rise to his unique didactic style, in which he presented his interpretations of theological content through symbols and metaphors drawn from everyday life. The tendency to use object-based metaphors to such a great extent, that may be observed in Dannhauer's work, was a novel approach in Lutheran theology and it initiated a certain didactic tradition. One may argue, that Dannhauer originated the didactic style of juxtaposing everyday materiality with sophisticated and elusive spiritual issues. In this paper, I will explain the meaning of some of Dannhauer's most characteristic metaphors in the context of his hermeneutics. Furthermore, I will demonstrate how these metaphors began to function as archetypes, which were subsequently adopted by other theologians, including Pietists. Finally, I will present a thesis explaining the emergence of innovative illustrative narration in Dannhauer's theological discourse. I will argue that Dannhauer, followed by other theologians, developed an interest in object-based representations of spiritual content at a specific stage in the evolution of Lutheran religious consciousness. Namely, his activity coincided with the transition from the Orthodox

claim to define doctrine systematically in order to distinguish themselves from other Christian traditions, to the necessity of making doctrine accessible to a wider circle of believers, as can be seen in Pietism. This sudden increase in interest among Lutheran theologians in metaphors based on material objects is not merely a rhetorical phenomenon in Dannhauer's theology, but also an indication that Lutheranism was entering a new stage of development.

## Francis Taylor

(University of York): *Weeds and Wheat: Materiality, Vegetal Metaphor, and Constructions of Orthodoxy in Seventeenth-Century Sermons*

This chapter plots the widespread discursive association of tares and thorns, and heresy and error, across the figurative terrain of seventeenth-century English sermons and ecclesiastical polemic. It argues that this association casts light on the materiality which early moderns attributed to religious literature and draws attention to under-examined continuities between 'environmental' practices, and those which constructed and contested the church, in the period. Debates over orthodox and unorthodox forms of church government, the efficacy or waywardness of frequent preaching, and the scholarly practices (Bible-quoting, Patristic reference) that claims in these debates depended on, were all often expressed by a language of the weedy. This paper unearths this metaphorical commonplace, and its unruly biblical idiom; principally drawn from the Mattheic Parable of the Tares (24: 13-24), it was also energised by images of rank and tangled wastes in

the latter prophets (e.g. Isaiah 5: 5-6; Jeremiah 32: 13) and other Old Testament weeds (such Job's stinking crop in 31: 40) whose rampant growth and removal were taken to prefigure Christ's later fable. As well as surveying the ranging limits of this, my paper focuses in on a pair of key examples— a manuscript sermon delivered by the Laudian polemicist Peter Heylyn at St Mary's Church, Oxford in 1630, and polemical tracts castigating 'prelatory' written by the poet John Milton in the late 1630s and early 1640s. These examples illuminate how weediness, the detection and removal of ostensibly 'unwanted' plants from an agricultural space, became a means to articulate, and materialise, concerns around the visual discernment of conformity and the correctness of doctrine (how was one to know the difference between wheat and tares?), and the worldly maintenance of spiritual hygiene (what was one to do with tares, whose removal from a growing field could 'root up also the wheat?').

## Monica Teoldi

(University of Milan): *Constructing Sanctity: Material Devotional Practices in a Female Monastic Community in Seventeenth-Century Milan*

This paper explores the role of female monastic communities in the construction of sanctity through the lens of material culture, focusing on the archive of the Benedictine monastery of Santa Margherita in Milan. Central to this study is a seventeenth-century register that tracks the costs associated with promoting the cult of the mystic Maria Caterina Brugora, who had lived in the convent over a century earlier. In an effort to

secure official apostolic recognition for a devotion already popular across the city, the nuns orchestrated a sophisticated campaign, commissioning both printed portraits and a hagiographical biography produced in over five hundred copies, which were then gifted. Yet, beyond the formal hagiography, surviving archival evidence reveals an even more industrious informal production of 'material sanctity'. Through the circulation and trade of sacred artifacts, such as thaumaturgic oils and miraculous powders obtained from the mystic's corpse, the nuns extended the cult's reach far beyond the cloister. This material flow prompted a reciprocal exchange of ex-votos, letters, and epigrams, creating a dynamic devotional circuit that connected the monastery to a wide network of followers inside and outside Lombardy. This case study is particularly compelling not only because it discloses a devotional world promoted by a female community, but also because the nuns operated without the official legitimization of Maria Caterina's sanctity. By investigating the intersection of material devotion and gendered practices, the paper emphasizes the fluid boundaries between orthodox object-based piety and heterodox, superstitious practices, especially during times of crisis. Ultimately, it demonstrates how these objects functioned as agents in mediating a sacrality that could also be expressed outside authorized boundaries.

## Alessandro Tripepi

(University of Milan): *Tears of Blood and Ink: Creating a Hierarchy of "Anti-Saints" in 17th-Century Anti-Jesuit Polemics*

On March 31, 1683, soldiers acting under the orders of the Governor of Manila and

the Audiencia raided the archiepiscopal palace, forcibly removing Dom Philippe Pardo from his see. Writing from exile, the prelate denounced his ruin with «tears of blood (lagrimas de sangre)», identifying the Jesuits as the architects of his downfall. In the polemical narrative of Sébastien de Pontchâteau (1690), Pardo's case transcends an isolated event, joining a constellation of persecuted prelates across Iberian colonies: from Dom Bernardino de Cárdenas in Paraguay, victimized by indigenous militias armed by the Society, to Dom Juan de Palafox in Mexico, whose correspondence with Innocent X became the archetype of episcopal resistance. By systematizing memoirs and notarial acts, and integrating the private sphere of correspondence with the public realm of print, these local conflicts were transfigured into a universal martyrology. This paper demonstrates how such episodes informed a project of identity construction by a network of correspondents (Antoine Arnauld, Agostino Favoriti, Louis-Paul Du Vaucel) whom historiography has often analysed as independent voices. On the contrary, this study highlights an informal societies that utilized the biographical genre as the primary instrument for a collective counter-narrative. The lives of these bishops served as a medium to renegotiate the identity of the Society's opponents, projecting them as the legitimate custodians of ecclesiastical tradition. This operation sought to institutionalize a hierarchy of 'anti-saints', models of persecuted episcopal virtue, functional to consolidating a collective sense of self rooted in the defence of orthodoxy and moral rigor. Ultimately, the biographical genre enabled the structuring of a conscious anti-Jesuit identity, capable of

crossing borders, opposing the Society of Jesus's own identity-building process and transforming paper into a space of political and theological resistance.

## Anna Vind

(University of Copenhagen): *Materializations of Luther in the 16th Century 1: Translations of Luther in 16th Century Denmark: Education, Theories and Methods*

In my paper I will introduce examples of translations of Luther into Danish in the first years of the Reformation. Besides presenting the corpus of known translated texts, a description of the character of some of these and of the materialized form and actual distribution of them in Denmark and beyond, my focus will be on the educational backgrounds of the translators and readers. This is – among other things – shown through an analysis of the university curricula in Copenhagen and Wittenberg regarding the teaching of trivium and notions of textual interpretation. An analysis of possible prevalent translations theories brought to use in the time is also included. Examples of the impact of these theoretical issues on the actual translations is sought.

## Stefan Weise

(Bergische Universität Wuppertal): *Using Homer in confessional strife: the case of Philip Melancthon and Laurentius Rhodoman*

Philip Melancthon started his professorship of Greek with lectures on Homer and Paul, and Homer kept being an important point of reference for him and later generations of Protestant humanists. To illustrate this general observa-

tion, this paper will discuss the use of certain Homeric phrases in Melancthon's letters as well as in the Neo-Greek poet Laurentius Rhodoman (1545-1606) as instruments of handling confessional strife. It will also consider Melancthon's annotated editions of Homer to see in which way he read the ancient bard and how his reading penetrated his writings.

## Jörg Wesche

(Georg-August-Universität, Göttingen): *Materializations of Luther in the 16th Century 2: Investigating Luthertexts with Digital Tools*

In my paper, I will provide an overview of European translation databases and, against this background, present our complete corpus of European Luther translations. I will also discuss the digital markup options that allow the circulation of the texts to be represented as a dynamic network and in an interactive map. Finally, I will offer insights into the possibilities of examining Luther's texts and their translations using stylometric methods.

## Mary Whittingdale

(University of Cambridge): *Fabricating Religious Reform in 17th Century England*

This presentation stems from my doctoral research on the fabrication of early modern English Christianities. In this project I aim to provide the first sustained study of textile making and theological knowledge in early modern England. I show how textile processes provide unique insight into some of the most pressing theological debates of the English religious reformations. My project spotlights the ways in which textile

crafters consciously thought through their work in terms of changing religious ideas, constituting a kind of 'embodied theology' neglected by both textile historians and those of early modern religion. Unlike current work revealing the religious contexts of specific textile objects or their exchange, I investigate how somatic crafting processes themselves were impacted by and contributed to the formation of confessional identities, ideas, and experiences during the cumulative fissuring of English Christianities. My work is influenced by the so-called 'making turn' in material culture studies, which scholars such as Pamela Smith, Sarah Bendall and Serena Dyer have spearheaded. By detailing how textile crafters were deeply engaged in the project of religious reform whilst they worked, I supplement a theological perspective to this burgeoning literature on the experience of making during the period. More specifically, in this 20-minute paper, I show how textile work was believed to provide the perfect bodily and spatial environments for religious reform during the 17th century. I ask how textile making was spiritually harnessed by makers. How was textile crafting thought to benefit the ensouled body of 'godly' workers? How were textile making environments believed to be conducive to Protestant reform? Who propagated and who practiced these ideas? I hope to indicate how the answers to these questions can help to enrich and complicate current understandings of the English reformations.

## Ulrich A. Wien

(Institut für Evangelische Theologie Campus Landau, RPTU): *Man hu? – The Gap in the Late Medieval Communion Altar in Tobsdorf*

The communion altar in Tobsdorf (Romanian: Dupuş) in Transylvania, which presents a theologically intriguing typology based on the altar in St. Pieterskerk in Leuven, has a gap in the middle section of the triptych in the 'shrine' intended for a group of figures, which has been filled in again. The original sculptural, i.e. three-dimensional central figure is missing. The festive side of the triptych, which probably dates from the 1470s, refers to a theologically motivated change in the pictorial programme. It remains to be clarified how the triptych, which has been in use in the Lutheran context since 1720, fills this gap and how its theological 'recoding' can be understood. First, the general and regional theological conditions at the time of its creation will be explained, followed by an explanation of the 'preserving power of Lutheranism'. Furthermore, it will be explored why and how the transformation to a Christ-centred approach has taken place since the Reformation in Transylvania, especially in the context of the early 18th century. This results in a too small seized Crucifix, which theologically makes filling the gap plausible.

## Marcin Wisłocki

(University of Wrocław): *Visual Images as Meditational Tools in Lutheran Emblematic Devotional Books of the 17th- and 18th-Centuries*

Since the mid seventeenth century, the Lutheran world has witnessed a remarkable proliferation of edifying books with emblems, many of which remain little recognized by scholars. Across numerous editions of prayer and hymn books, as well as a wide range of devotional writings, this genre emerged as a widely used and effective medium for private meditative practice. Regardless of the crucial importance of the textual layer of these works, characterized by a vivid, image like quality and a direct appeal to the sense of sight, a significant role in deepening devotion was attributed to the engraved image. *Picturae* that visualize the act of meditation with the help of images themselves provide particularly compelling evidence of this. The proposed paper aims to outline the diverse contexts in which the motif of the visual image was employed in edifying books with emblems, particularly with regard to the role, meaning, and function of the visual within contemporary Lutheran devotional practice. It attempts to characterize the principal modes by means of the following categories: *imaginatio* (that is, referring to inner images), *meditatio* (understood as the contemplation of both external and internal images), and, finally, *imitatio*. With regard to the latter notion, it is significant how the theological idea of *imitatio* interacted with the art theoretical concept of mimesis, thus simultaneously pointing to both devotional practice and the artist's creative process.

## Susanne Wittekind

(Institute of Art History, University of Cologne): *Wood Carving Technique as a Statement of Religious Policy? Document Boxes in the Context of the Italian Observation Movement of the 15th Century*

Wooden boxes have received little attention in art history to date, partly because of their everyday material and often small size, and partly because of their diverse and rarely specific uses. However, the internal structure of document boxes with lockable horizontal drawers allows us to infer their original function and, in some cases, their owners, based on coats of arms or pictorial motifs. The starting point for this lecture are two document boxes from the end of the 15th century, manufactured in Veneto and now in the MAKK in Cologne. These outwardly simple boxes reveal a wealth of images inside: scenes from the Passion of Christ, the Madonna and Christ as ruler of the world, *vera icon* or *imago pietatis* worshipped by angels, accompanied by monk saints. Why are these images hidden inside? What is their function relation to the documents stored there? When and for whom is the interior of the box accessible? For one of these document boxes, based on its iconography, a purpose for the observant Dominican convent of SS. Giovanni e Paolo in Venice is discussed; for the other, a Franciscan origin.

## Jakub Wolak

(Institute of Philosophy and Sociology of the Polish Academy of Sciences): *The Chosen People of Poland, or Some Remarks on Theological Implications of the Resistance Theory in the Political Dialogues of Stanisław Orzechowski*

One of the most fascinating descriptions of the evolution of absolute monarchy comes from Ernst Kantorowicz's *Mysteries of the State*. Kantorowicz, whose guiding idea was that the process of secularization usually involves a resacralization, showed how intertwined phenomena of *imitatio imperii* by the ecclesiastical power and *imitatio sacerdotii* by lay rulers resulted in sacral authority moving from hierarchical Church to sacralized monarch, as exemplified perhaps most vividly by the political works and person of James VI and I. The process of the emergence of the absolute state did not occur in similar extent in all European countries, and one of the main topics in Polish historiography is the explanation of the difference between the political dynamics in Polish-Lithuanian Commonwealth and the West. Inspired by Kantorowicz, I attempt to present how this difference can be grasped from the viewpoint of political theology. I will focus on the writings from the pivotal period of ca. 1562-73, particularly the *Dyjalog o egzekucyji* (Dialogue on the Execution) and *Quincunx* by Stanisław Orzechowski, an author who strongly influenced the political discourse of the Commonwealth. Orzechowski insists that monarch owes all his sacral authority to the ecclesiastical hierarchy and all his secular power to the people who elect him. Interestingly, he focuses on the theological category of the People of God led by the

prophet in absence of the king, which leads to an identification of the Poles, that is the noble estate, with the People of God described in Exodus 19 as the kingdom of priests or the holy nation. Consequently, and in line with Kantorowicz's guiding intuition, Orzechowski's attempt to secularize kingly power, originating from his version of what one may call Catholic monarchomachism *avant la lettre*, produces, perhaps inadvertently, a secularization of kingship and, concurrently, sacralization of the estate, or political nation.

## Lucy Wooding

(Lincoln College Oxford): *The Performance of Prayer in the English Reformation*

'My words fly up, my thoughts remain below / Words without thoughts never to heaven go'. This famous prayer of the guilt-stricken Claudius in Shakespeare's *Hamlet* is one of many prayers performed on the Elizabethan stage. This paper argues that the physical performance of prayer was a form of religious materiality subject to many of the same debates which surrounded other material forms. It also suggests that the potential popular resonances of prayers performed on stage may offer valuable insight into the way post-Reformation society was adapting its understanding of prayer in an emerging Protestant culture. A central religious dilemma, heightened by Reformation debates, yet stretching back to late medieval preoccupations, was the relationship between external reality and inner truth, or between material form and spiritual conviction. Kneeling and speaking words of contrition or supplication were the recognised outward signs of prayer, but

sixteenth-century society remained unsure of the validity of such external forms. Those who criticized the practices of the established church feared a disjunction between outward appearance and inner conviction, warning against insincerity in popular devotion, yet those who attacked the theatres feared the opposite, that outward performance might have the power to change inward identity and conviction. These different preoccupations expose a fault-line in the contemporary understanding of different kinds of religious performance. This paper will focus on how the dramatization of prayer on stage spoke to some of the debates about prayer in pastoral works of the time, and to wider concerns about truth and hypocrisy in the many different forms of religious manifestation.

## Helmut Zander

(Université de Fribourg): *The Dual Use of Ritual Church Inventory in the Early Modern Holy Roman Empire*

Topic: In the Simultaneums in the Holy Roman Empire, ritual objects were often used by different denominations. These are not divided objects (as the denominationally separated rooms of a simultaneous church), but shared objects. One example is the baptismal font in St. George's Church in Badbergen (Prince-Bishopric of Osnabrück), which was used by both denominations at the end of the 17th century, albeit with different water containers. Another example is the 18th-century Church of the Assumption of Mary in Erbdorf (Upper Palatinate), where the altarpieces could be exchanged depending on the denomination, which used the church.

"Ecumenism" of objects: The denominational identity of such objects must of course be determined through interpretation. However, compared to texts with its metaphorical elements, such interpretation is more limited, because object defines itself by its materiality much more narrow than a textual metaphor. Thus, objects can create an ecumenism of "material" communalities, which contains irreconcilable but tolerated intellectual opposites, whose practical coexistence had to be negotiated. Such objects demonstrate how flexible ecumenical coexistence could be before the 19th century. Thesis: Objects shared by two denominations document an extreme option of interdenominational ecumenism, which does not necessarily require theological consensus, but rather accepts "material" communality with different interpretations.

## Yuri Zazuliak

(University of Leipzig): *Charters as Material Bearers of the Ecclesiastical Orthodox Tradition in Galicia (Red Ruthenia) during the 15th-18th Centuries*

The paper discusses new visions of the past and tradition making that were promoted by the Ruthenian Orthodox church institutions in connection with new documentary culture and the institutionalization of land property rights in late medieval Galicia (Red Ruthenia). The incorporation of the lands of the Halych-Volynian Principality into the Kingdom of Poland during the second half of the 14th and the early 15th centuries resulted in the profound transformations of the political, ethnic, and cultural relations in the region. In this context, Ruthenian ecclesiastical institutions used

oral traditions and documentary evidence, associated with one of the rulers of the Halych-Volynian polity, Prince Leo, to construct "the new memory of the land" and, thus, to secure their property titles and corporate identity. The paper focuses mainly on the role of the charters as material bearers of tradition in public legal contexts.

## Dmitry Zharov

*wive Destruction and Confessional Conflict: Book Burning at the Jesuit School of Vienna in 1567*

Book burning was widespread across Europe since the outset of the Reformation. In Central Europe, Jesuits frequently employed it as a tool of religious confrontation, involving students of their schools in the ritual destruction of unorthodox literature. This collective act of eliminating "pernicious" books was intended to instill in students a sense of contempt for the Order's confessional adversaries. The paper approaches this phenomenon as a form of social interaction within confessionally heterogeneous communities. It examines a striking instance of book burning that occurred in the courtyard of the Jesuit school in Vienna in February 1567. The event provoked a strong response from the local Protestant elite, who petitioned Emperor Maximilian II and initiated legal proceedings against the Jesuits. The accusations reveal three ways in which the burning was perceived as a symbolic threat. First, the Jesuits were said to have carried out the act in an improper location (not within the enclosed school grounds but in front of the building, exposing it to public view) and at an unsuitable time (during market hours when

many people were present). Second, students allegedly referred to members of Protestant circles in the mocking songs they sang during the burning, which was interpreted as a public insult. Third, the destruction of the books was reportedly staged in the manner of a theatrical performance to increase its performative impact. The paper examines each of these dimensions, analyzing how book burning was framed by both sides and how it intersected with another key instrument of indoctrination—Jesuit school theatre. It also underscores the complex position of the Jesuit order and the Protestant revival under the confessionally ambivalent emperor Maximilian II. The study draws primarily on two archival sources: (1) the earliest chronicle of the Jesuit college in Vienna and (2) a letter from the college rector to the emperor describing the incident.

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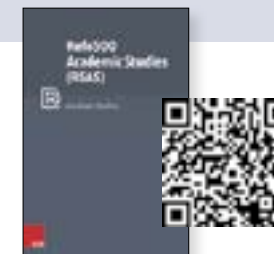
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Plenary sessions will take place in the following locations:

May 19: University of Wrocław, main building, Uniwersytecki Square, Aula Leopoldina

May 20: Historical Institute, Szewska Street 49, Auditorium (first floor)

May 21: University of Wrocław, main building, Uniwersytecki Square, Aula Leopoldina

For further details, see the conference schedule on pages 10, 11, and 12.

## Short Paper Panels

Short Paper Panels will take place at the Institute of Art History, Institute of Musicology, Institute of Entology, Szewska Street 36 in the rooms: 104 (first floor), 107 (first floor), 208 (second floor), 306 (third floor), 308 (third floor), 309 (third floor)

## Opening Hours

Registration Desk (Historical Institute)

May 19, 2026: 11:00-18:00

May 20, 2026: 08:00-13:30

May 21, 2026: 08:00-13:30

Book Fair: During conference hours

## Conference Venues - Dates and Opening Hours

### Main Building, Uniwersytecki Square 1

#### Aula Leopoldina (first floor)

Tuesday May 19 12:00-16:30

Thursday May 21 10:00-14:30

#### Oratorium Marianum (ground floor)

Tuesday May 19 19:45-22:00

Wednesday May 20 20:15-22:00

### Historical Institute, Szewska Street 49

#### Auditorium (first floor)

Wednesday May 20 8:45-11:30

### Institute of Art History, Institute of Musicology, Institute of Entology, Szewska Street 36

#### Room 104 (first floor)

Tuesday May 19 16:15-20:00

Wednesday May 20 11:30-13:30,

14:15-20:00

#### Room 107 (first floor)

Tuesday May 19 16:15-20:00

Wednesday May 20 11:30-13:30,

14:15-20:00

#### Room 208 (second floor)

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Wednesday May 20 11:30-13:30,

14:15-20:00

Thursday May 21 8:45-10:45

#### Room 306 (third floor)

Tuesday May 19 16:15-20:00

Wednesday May 20 11:30-13:30,

14:15-20:00

Thursday May 21 8:45-10:45

#### Room 308 (third floor)

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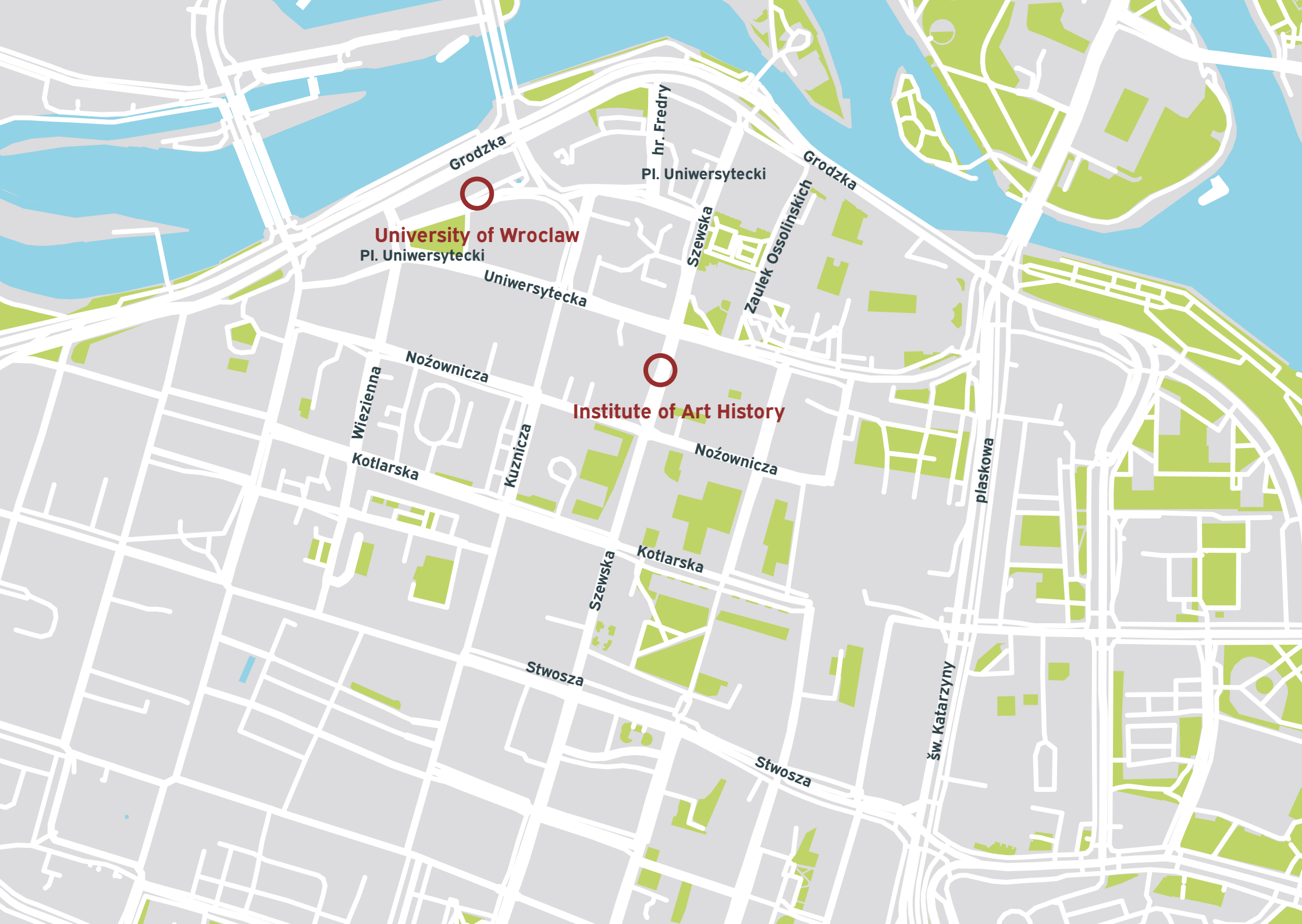
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### Catering

Coffee breaks will be provided at the venues and are included in the conference fee – perfect moments to relax and connect with fellow participants. On the second day, lunch will be at your own expense. There are plenty of restaurants, just a short walk from the venues. Lunch on the final day is included in the conference fee and will be offered at the Institute of Art History, ul. Szewska 36, room 309 (third floor).

### Reception

You are warmly invited to the reception May 19, 2026, starting 20:00 at the Oratorium Marianum. Publishing houses De Gruyter and Vandenhoeck & Ruprecht contributed to this reception.



### Concert

#### EVENING CONCERT

**Wednesday, May 20, 2026,**

Main building, Uniwersytecki Square,  
Oratorium Marianum, 20.30

### Ars Cantus

**songs from: Angelus Silesius and  
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oder Geistliche Hirten-Lieder, Breslau  
1657**

Ars Cantus was founded in 2000 as a vocal ensemble affiliated with the Wrocław Chamber Choir (Wrocławscy Kameraliści), working under the artistic direction of Tomasz Dobrzański (a graduate of the Academy of Music in Wrocław, who also studied at the Conservatoire Populaire in Geneva and at the Schola Cantorum Basiliensis). The ensemble performs early music ranging from the Middle Ages to the

early Baroque. An important part of its repertoire consists of historic musical works from Wrocław and Silesia, dating back to the fourteenth century and often presented for the first time in many centuries. Ars Cantus has appeared at numerous festivals in Poland and abroad, receiving many awards. The ensemble has recorded several albums, including *Musica Rediviva* from sixteenth- and seventeenth-century Wrocław prints (2003), and *Musica Figurata in Wrocław and Silesia in the 14th and 15th Centuries* (2005). As part of the Rudolphina Project, which documented musical prints from the library of Duke George Rudolf of Legnica/Liegnitz, Ars Cantus recorded selected compositions by authors represented in that collection. In 2018 the ensemble released the album *The True Carmina Burana*. Its most recent recording project (2025) features songs to the words of Angelus Silesius from the collection *Heilige Seelen-Lust*.

### Ensemble members:

Aleksandra Hanus – soprano  
Monika Wieczorkowska – soprano  
Radosław Pachotek – alto  
Maciej Gocman – tenor  
Piotr Karpeta – bass  
Tomasz Dobrzański – recorder,  
bagpipes, sordun  
Maciej Kończak – theorbo  
Mateusz Kowalski – viola da gamba  
Ewa Prawucka – chest organ

**Angelus Silesius** (Johannes Scheffler, 1624–1677), a mystic, physician, poet, and author of polemical writings, was a figure of immense influence on seventeenth-century Silesian culture. Born in Wrocław into a Lutheran family, he converted to Catholicism in 1653 and became a fervent apologist of his new confession. Nevertheless, his poetic works—especially *Cherubinischer Wandersmann* (The Cherubic Wanderer, Wien 1657), devoted to the mystical love of God—found a vivid reception also in Protestant circles, entering, among other places, Lutheran hymnals.

**Heilige Seelen-Lust oder Geistliche Hirten-Lieder** (The Soul's Holy Desires, or Sacred Shepherd's Songs, Breslau 1657) is a hymnal intended for domestic devotion. It contains more than 200 Advent, Christmas, Passiontide, and Easter songs, as well as various prayers and hymns. The poetic dimension of the collection centres on the motif of the Soul as the Bride loving Christ. These songs echo late Italian madrigal poetry on amorous themes; the shepherds and nymphs who sing these madrigals

move within an Arcadian landscape. In comparison with the conventional poetics of the Italian madrigal, however, the collection offers a richer and more elaborate imagery associated with the theme of love. Although earthly love is replaced here by heavenly love, the author does not abandon corporeal connotations, nor the motifs of wine drinking and dancing.

The composer **Georg Joseph** (c. 1620–c. 1668), who remained in the shadow of the great poet, created the musical settings for the songs of Heilige Seelen-Lust. Little is known about him, except that in the mid-seventeenth century he served as Kapellmeister to the Bishop of Wrocław/Breslau. His melodies to the texts of Angelus Silesius, together with engravings after drawings by the eminent Silesian Baroque painter Michael Lucas Leopold Willmann, were included in the Krzeszów/Grüssau Way of the Cross (Schmerzhafter Lieb und Creutz-Weeg, Glatz 1682). Thanks to these prints, many of his melodies became widely disseminated and eventually found their way into religious hymnals. Today Georg Joseph is regarded as one of the more important composers in the German sacred song tradition.

#### Post-conference Excursions

If you have registered for one of the five guided post-conference excursions, please be sure to arrive at 15:00 at the entrance of the Institute of Art History, Institute of Musicology, and

Institute of Ethnology, Szewska Street 36. From there, your guide will lead the group to the site(s) to be visited, and you will enjoy a pleasant walk through the city together.

For your convenience, we have listed the five excursions and their respective guides below. Forgot which excursion you signed up for? Don't worry: you can simply check the lists at the registration desk. We're happy to help you find your group!



#### 1. From Jesuit Collegium to Modern University. Guide: Małgorzata Wyrzykowska (University of Wrocław)

Guided tour of the Baroque University Building (including the Aula Leopoldina) and the University Church, presented in the context of Wrocław's confessional situation after the Reformation.



#### 2. Cathedral Island: A Catholic Enclave in a Protestant City. Guide: Agnieszka Seidel-Grzezińska (University of Wrocław)

Guided tour of the Cathedral and St Mary on the Sand, presented in the broader context of Wrocław's confessional situation in the era of the Reformation and Catholic Reform.



#### 3. Bourgeois Representation in the Protestant Parish Churches of the Old Town. Guide: Aleksandra Lipińska (University of Cologne)

Guided tour through the Old Town, focusing on the parish churches of St Mary Magdalene and St Elizabeth.



#### 4. The Four Denominations District: Multiconfessionalism in Modern Wrocław. Guide: TBA

Guided tour through an Old Town district featuring a synagogue and Catholic, Protestant, and Orthodox churches.



#### 5. Religious Art in the Collection of the National Museum in Wrocław. Guide: Marcin Wiśtocki (University of Wrocław)

Guided tour presenting selected works of Early Modern Silesian arts.



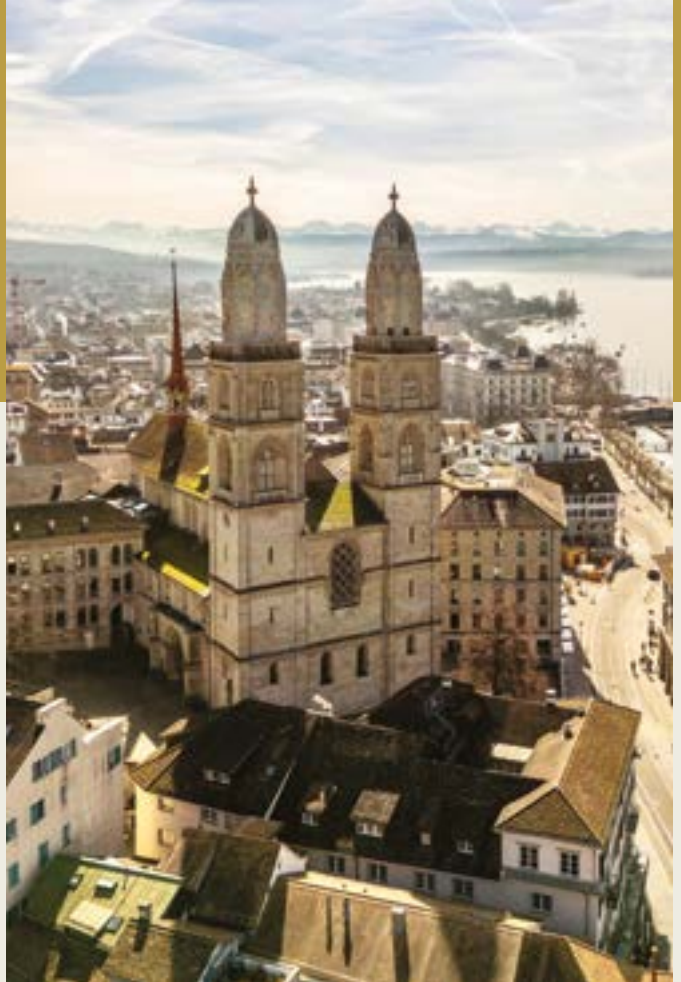
7–9 June 2027, Zurich



# Sixteenth Annual REFORC Conference on Early Modern Christianity

Theme Plenary  
Speakers:

**Defining,  
Demonstrating,  
and Defending  
Identity and  
Alterity in the  
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