# Table of Contents

Introduction 3

Associated Universities and Research Centers 5

Boards

Scientific Advisory Board (2011-2017) 6

Executive Committee (2011-2017) 6

List of Members (2011-2017) 7

Events Organized by EMoDiR 10


2. Dissenso religioso e transfer culturali in prospettiva transnazionale (2012) 11


4. Percorsi di storia dell’ebraismo, fra antiigliudaismo e rapporti negoziali (2013) 12


10. Where Have All the Kisses Gone..? Sacred and Secular Relics in Religion, Sensuality and Magic from a Lutheran Post-Reformation Horizon (2015) 22

Panels Organized by EMoDiR at the Annual Conference of the Renaissance Society of America (2011-2017) 23

Montreal, 2011. Ambiguous Identities in Renaissance and Early Modern Europe: Jews, Crypto-Jews, and Nicodemites 23


Berlin, 2015. Early Modern Religious Dissent and Radicalism 25

Boston, 2016. Languages of Dissent 27

Chicago, 2017. Spaces of Coexistence / Spaces of Differentiation 28

New Orleans, 2018. Mocking the Other and Defining the Self (Forthcoming) 31

Events Co-Sponsored by EMoDiR 32

1. Domesticating the Other. Sacred Heritage and Politics of Religious Control in Europe 1500-1900 (2014) 32
2. L’irréligion populaire (2014) 34
3. Revisiting Early Modern Prophecies (2014) 34
4. Les frontières de la dissidence (2015) 44
5. Exile and Identity in Reformation Europe (2015) 45
7. ‘The Indisposition of the Age’: From a Medical Republic of Letters to the Index of Prohibited Books (2015) 47
9. Les « fausses prophétes » entre moyen âge et époque moderne (2016) 49
10. Study day on lived religion in collaboration with LERMA (2016) 49
11. Converting Europe: Protestant Missions, Propaganda, and Literature from the British Isles (2016) 50
12. Le rire antimystique (2016) 51
16. Allstedt 1523. Müntzer nei giorni della riforma 60

International Conferences: Panels Organized by EMoDiR

Fourth International Congress for Pietist Studies (2013) 61
International Society for Cultural History – ISCH (2013) 61
Sixteenth Century Society Conference (2014) 62
Sixteenth Century Society Conference (2016) 62
International Society for Cultural History – ISCH (2017) 63

Publications

Late Medieval and Early Modern Religious Dissents (2012) 64
Leszek Kolakowski (2014) 64
Études Épistémè (2015). Melancholia/ae 64
Lire Jean de Labadie (2016) 65
Études Épistémè (2017). Langages dissidents: performances et contestations religieuses à l’époque moderne 65
Archivio Italiano per la Storia della Pietà (2017). Materialità e immaterialità del dissenso religioso 65
EMoDiR Routledge Series 67

EMoDiR Newsletter & Communication 68

Becoming a Member of EMoDiR 70
Introduction

EMoDiR (Early Modern Religious Dissents and Radicalism) is an international research group dedicated to the study of religious differences, conflicts and plurality in Europe during the early modern period.

The group was first constituted at Pisa by a group of European scholars based in France, Germany, Italy, Switzerland, the USA and the UK in 2007. After four years, during which the members of the group met regularly and organized a series of workshops in Italy, EMoDiR has formally instituted a scientific organization, based in Verona in 2011. Since then, scholars from a wide range of universities and research centers located in Europe, North America and Australia have joined the group and a series of formal institutional partnerships have been established (for a complete list of institutional agreements with other research institutions see below, p. 5).

The aim of the research group is to examine the early modern discursive constructions of religious dissent and the socio-cultural practices of radical movements and religious minorities transcending traditional historiographical boundaries (notably national and/or confessional). Since the ‘construction of the dissenter’ is the outcome of a complex process, it is necessary to analyze this process both in terms of internal and synchronic dynamics, and of external and diachronic ones.

We understand religious dissent as discourses, practices, attitudes, or habits that express tension with, or rejection of, the dominant socio-cultural dynamic, whether openly, clandestinely or unconsciously. Study of such dissent must be connected with a thorough reflection about the categories that inspire and structure the researchers’ own terminologies.

From its very beginning EMoDiR has promoted research into the social networks of individuals and specific groups, as well as on the dynamics involved in constructing socio-cultural identities. By considering dissent as a socio-cultural construction rather than a doctrinal position, the first objective of the group consists in deconstructing and historically contextualizing such
commonly used categories as dissent, radicalism, dissidence, libertinism, heresy, heterodoxy as prerequisite to a critical and problematic use of them.

Therefore EMoDiR is committed to gathering together a variety of research projects on early modern religious culture conceived as a multi-faceted and dynamic system. This religious culture, moreover, was essential in forging complex identities and encouraging dialogue between them. Analysis, both at local and transnational level (from a predominantly but not exclusively European perspective) is intended to contribute to a cultural and social history of dissent.

_We wish to express special gratitude to Mario Caricchio who was of great help at the beginning of the project and aided us in forming the first nucleus of collaborators._

November 7, 2017.
EMoDiR was formally constituted as a scientific organization with its seat at the University of Verona, Dipartimento di Culture e civiltà (2011)

Dipartimento di Studi Umanistici, Ca’ Foscari University of Venice (2011)

Centre de Recherches Historiques, École des Hautes Études de Sciences (EHESS), Paris (2012)

Historisches Institut of the Ruhr Universität of Bochum (2012)

Department of History, University of Maryland, College Park (2012)

Institut d’Histoire de la Réformation, University of Geneva (2013)

LERMA – Laboratoire d’Études et de Recherches sur le Monde Anglophone, University of Aix-Marseille (2014)

Morris E. Curiel Institute for European Studies, Tel Aviv University (2015)

Research unit Formes et idées de la Renaissance aux Lumières (FIRL–EA174) University of Paris 3 - Sorbonne Nouvelle (2015)

Institut für Geschichtswissenschaften, Humboldt-Universität zu Berlin (2016)
Boards

Scientific Advisory Board (2011-2017)

**Chairwoman:** Xenia von Tippelskirch (Humboldt University, Berlin)

**Scientific Advisory Board:** Alessandro Arcangeli (University of Verona), Federico Barbierato (University of Verona), Emese Balint (European University Institute), Jean-Pierre Cavaillé (EHESS, Paris), Bernard Cooperman (University of Maryland), Pierre-Antoine Fabre (EHESS, Paris), Nicolas Fornerod (University of Geneva), Tamar Herzig (Tel Aviv University), Ariel Hessayon (Goldsmiths, University of London), Sophie Houdard (University of Paris 3), Mario Infelise (*Ca’ Foscari* University of Venice), Adelisa Malena (*Ca’ Foscari* University of Venice), Chiara Petrolini (University of Macerata), Philip M. Soergel (University of Maryland), Daniela Solfaroli Camillocci (University of Geneva), Xenia von Tippelskirch (Humboldt University, Berlin), Anne-Charlott Trepp (University of Kassel), Stefano Villani (University of Maryland)

Executive Committee (2011-2017)

**Coordinator:** Federico Barbierato

**Secretary (2011-2015):** Adelisa Malena

**Board:** Alessandro Arcangeli, Emese Balint, Federico Barbierato, Daniela Solfaroli Camillocci, Jean-Pierre Cavaillé, Sophie Houdard, Mario Infelise, Adelisa Malena, Xenia von Tippelskirch, Anne-Charlott Trepp, Stefano Villani
List of Members (2011-2017)

Luca Addante (University of Turin)
Fernanda Alfieri (Italian-German Historical Institute)
Alessandro Arcangeli (University of Verona)
Katherine Aron-Beller (Hebrew University of Jerusalem)
Ivana Arsic (Autonomous University of Barcelona)
Emese Balint (European University Institute)
Federico Barbierato (University of Verona)
Stefan Bauer (University of York)
Chrystel Bernat (Protestant Institute of Theology, Montpellier)
Mathilde Bernard (Paris Nanterre University)
Silvia Berti (University of Rome La Sapienza)
Mario Biagioni (High School Amedeo di Savoia duca d’Aosta, Pistoia)
Lucio Biasori (Scuola Normale Superiore, Pisa)
Ilker Evrim Binbas (Royal Holloway, University of London)
Stathis Birtachas (Aristotle University of Thessaloniki)
Manuela Bragagnolo (École Normale Supérieure, Lyon)
Jean-Pierre Cavaillé (EHESS, Paris)
Marco Cavarzere (University of Pisa)
Bernard Cooperman (University of Maryland)
Laurent Curelly (University of Upper Alsace)
Guido Dall’Olio (University of Urbino)
Serena Di Nepi (Sapienza University of Rome)
Michael Driedger (University of Brock)
Anne Dunan-Page (University of Aix-Marseille)
Theodor Dunkelgrün (University of Cambridge)
Audrey Duru (University of Picardie Jules Verne)
Miriam Eliav-Feldon (Tel Aviv University)
Juliane Engelhardt (University of Copenhagen)
Pierre-Antoine Fabre (EHESS, Paris)
Cristiana Facchini (University of Bologna)
Filippo Falcone (University of Milan)
Lucia Felici (University of Florence)
Claudio Ferlan (Italian-German Historical Institute)
Luis Fernandez Gonzalez (University of Toulouse)
Elisabeth Fischer (University of Hamburg)
Nicolas Fornerod (University of Geneva)
Monika Frohnapfel-Leis (University of Erfurt)
Frédéric Gabriel (CNRS, Lyon)
Isabella Gagliardi (University of Florence)
Manuela Águeda García-Garrido (University of Caen Normandie)
Damaris Gehr (Swiss Institute in Rome)
William Gibson (Oxford Brookes University)
Catie Gill (Loughborough University)
Antoinette Gimaret (University of Limoges)
Julien Goeury (University of Picardie Jules Verne)
Umberto Grassi (ARC Center of Excellence for the History of Emotions, Sydney)
Sarah Green (University of Bristol)
Martine Hardy (University of Montreal)
Isabel Harvey (Humboldt University, Berlin)
Tamar Herzig (Tel Aviv University)
Ariel Hessayon (Goldsmiths, University of London)
Jennifer Hillman (Queen Mary University of London)
Sophie Houdard (University of Paris 3)
Mario Infelise (Ca’ Foscari University of Venice)
Nere Jone Intxaustegi Jauregi (University of Deusto)
Maria Ivanova (McGill University, Montreal)
Sünne Juterczenka (Göttingen University)
Frances Courtney Kneupper (University of Mississippi)
Joanna Kostylo (British School at Rome)
Lionel Laborie (Goldsmiths, University of London)
Vincenzo Lavenia (University of Bologna)
Luigi Lazzzerini (Independent Scholar)
J. Seth Lee (University of Alabama-Huntsville)
Elisabetta Lurgo (University of Piemonte Orientale)
Simone Maghenzani (University of Turin)
Adelisa Malena (Ca’ Foscari University of Venice)
David Manning (University of Leicester)
Hannah Marcus (Harvard University)
Lucinda Martin (University of Erfurt)
Francesca Mattei (Polytechnic University of Milan)
Giulia Modena (University of Verona)
Ovidiu Olar (Romanian Academy)
Chiara Petrolini (University of Macerata)
Andreas Pietsch (University of Münster)
Louise Piguet (University of Paris 3)
Diego Pirillo (University of California, Berkeley)
Sylvain Piron (EHESS, Paris)
Maria-Cristina Pitassi (University of Geneva)
Naomi Pullin (University of Cambridge)
Lisa Roscioni (University of Parma)
Martin Rothkegel (Elstal Theological Seminary)
Stefania Salvadori (Herzog August Bibliothek)
Alexander Schunka (Free University of Berlin)
Jonathan Seiling (Pontifical Institute of Mediaeval Studies)
Cyril Selzner (Panthéon-Sorbonne University)
Avner Shamir (University of Copenhagen)
Jordan Sly (University of Maryland)
Nigel Smith (Princeton University)
Philip M. Soergel (University of Maryland)
Denni Solera (University of Florence)
Daniela Solfaroli Camillocci (University of Geneva)
Riccarda Suitner (University of Erfurt)
Giovanni Tarantino (University of Melbourne)
Pasquale Terracciano (Scuola Normale Superiore, Pisa)
Anne-Charlott Trepp (University of Kassel)
Michaela Valente (University of Molise)
Stefano Villani (University of Maryland)
Xenia von Tippelkirch (Humboldt University, Berlin)
Helena Wangefelt Ström (Umeå University)
Mike Zuber (University of Amsterdam)

‘Voices of Another Europe. Heresies, Minorities and Spiritual Experiences: a Network Analysis in Transnational Perspective (Sixteenth—Eighteenth Centuries)’. Workshop, University of Verona, February 17, 2012.

Participants: Alessandro Arcangeli (University of Verona), Federico Barbierato (University of Verona), Adelisa Malena (Ca’ Foscari University of Venice), Chiara Petrolini (National Institute of Renaissance Studies, Florence), Daniela Solfaroli Camillocci (Institut d’Histoire de la Réformation, University of Geneva), Xenia von Tippelskirch (Ruhr University Bochum), Stefano Villani (University of Maryland)
2. Dissenso religioso e transfer culturali in prospettiva transnazionale (2012)

‘Religious Dissent and Cultural Transfers in Transnational Perspective’.
Graduate Seminar, University of Venice, October 4, 2012.

Discussants: Xenia von Tippelskirch, Jean Pierre Cavaillé, Sophie Houdard, Lucia Felici


Participants: Massimiliano Bassetti (University of Verona), Federico Barbierato (University of Verona), Valeria de Fraja (ISIME), Nelly Mahmoud Helmy (University of Padua), Mariacleta Rossi (University of Verona)
4. Percorsi di storia dell'ebraismo, fra anti-giudaismo e rapporti negoziali (2013)


Participants: Marina Caffiero (University of Rome), Nicola Cusumano (University of Palermo), Matteo Melchiorre (University of Udine)


*Participants:* Mario Infelise (*Ca’ Foscari* University of Venice), Adelisa Malena (*Ca’ Foscari* University of Venice), Stefania Pastore (Scuola Normale Superiore, Pisa)

International Conference, University of Venice, November 28-29, 2013.

The conference on religious melancholia gathered fifteen scholars from France, Germany, Italy and England. The participants explored the different meanings of the term ‘melancholy’ in early modern Christianity, both Protestant and Catholic. The conference examined continuity as well as difference among the various discourses on melancholy, paying attention to the historical, socio-cultural, political, geographical and linguistic contexts of each.

Papers analysed how these discourses came to be structured, who made use of them, and how they intersected with one another, showing for instance, what points of contact existed between medical, philosophical, literary, artistic and religious discourses, how these changed over time, and what forms of social practice and types of texts were involved. Preference was given to an interdisciplinary and transcultural approach, going beyond the traditional confessional perspective and emphasizing intersections and comparisons even among different areas of historical study from cultural to gender history, from the history of medicine to that of emotions.

The proceedings of the conference have been published in the journal Études Epistémé, 28 | 2015: https://episteme.revues.org/742.
Participants
Adelisa Malena (Venice), *Introduzione*
Lisa Roscioni (Parma), *L’invention de la mélancolie religieuse. Réflexions sur un concept pluriel*
Pierre-Antoine Fabre (Paris), *Une supposition mélancolique*
Christine Orobitg (Aix – Marseille), *Dark Side of the Soul: The Religious Experience of Melancholy in Medical, Moral and Spiritual Texts of Early Modern Spain*
Anne Teulade (Nantes), *Le corps prédicateur: mélancolie et hétérodoxie de la construction du sujet religieux*
Cristiana Facchini (Bologna), *Werewolf, Usurers and Melancholy. An Inquiry into Jewish Culture*
Peter Kay Jankrift (München – Augsburg), *Victims of Melancholia. Leprosy in Medical Concepts, Public Opinion and Self-perception During the Early Modern Period*
Claire Labarbe (Paris), *Figures of Dissent in Seventeenth-century English Character-books: Casting Prison Characters in the Black Ink of Melancholy*
Isabel Drumond Braga (Lisboa), *Melancolia dietro le sbarre. Il tribunale del Sant’Uffizio e i disordini emozionali (XVII e XVIII secoli)*
Mathilde Bernard (Paris), *La mélancolie des apostats pendant les guerres de Religion en France*
Lionel Laborie (London), *Diagnosing Enthusiasm in Seventeenth- and Eighteenth-Century England and France*
Yves Hersant (Paris), Irène Salas (Oxford), *Balneum diaboli*
Erika Thomas (Lille), *Expressions cinématographiques des racines mélancoliques du Brésil (XVIe – XVIIIe): Les Indiens en image et en question*
Chiara Petrolini (Verona), *Francis Bacon, Tobie Matthew e la religione come medicina della mente*
Elisabeth Hunter (Oxford), *Calvinism and Religious Melancholy in England*
Jennifer Hillman (London), *La mélancolie par sa noirceur causer ces vains fantômes qui trompent l’âme: Melancholy and anti-mysticism in seventeenth-century France*
Xenia von Tippelskirch (Berlin), « Pour des âmes mélancoliques et flegmatiques cet institut peut avoir un sens... ». Séparatisme religieux et mélancolie dans le Saint-Empire (1660-1750)

‘Sarpi, the Venetian Interdict and Europe: an ephemeral experiment of freedom’. Chiara Petrolini’s Seminar, University of Verona, December 5, 2013.


Participants: Federico Barbierato (University of Verona), Guido dall’Olio (University of Urbino), Tamar Herzig (Tel Aviv University), Adelisa Malena (Ca’ Foscari University of Venice)
During the years 2014 - 2016, EMoDiR received a three-year grant for a trilateral research conference at Villa Vigoni. The three workshops were organized within the Italian-French-German collaboration programme of Villa Vigoni, la Fondation Maison des Sciences de l’Homme (FMSH) and the Deutsche Forschungsgemeinschaft (DFG) under the shared title, *Les dissidences religieuses en Europe à l’époque moderne : des constructions en mouvement*. Each year’s workshop focused on a separate sub-theme. Convenors were Sophie Houdard, Adelisa Malena and Xenia von Tippelskirch.

**I. Bindungen - Legami - Liens**

**November 26-29, 2014**

**Nommer, catégoriser**

Luce Albert, *L’invention du libertin chez Calvin: identifier, nommer et construire la dissidence*

Andreas Pietsch, *Jenseits von Kirche, Sekte, Mystik. Konfessionelle Ambiguität am Beispiel der Familisten*

Anne-Charlott Trepp, *Überlegungen zu einer Neukonzeptionalisierung der religiösen Topographie in der Frühen Neuzeit*
Identifier
Lucia Felici, *Tra letteratura e dissenso religioso. Le Accademie letterarie nel Ducato estense alla metà del Cinquecento*
Daniela Solfaroli Camillocci, « Mieux vaut essuyvre la vérité en petit nombre »: choisir le bon côté et définir les adversaires dans L’Epistre à la reine de Navarre contre les Turcz, Juifs, Infideles, Faulx chrestiens, Anabaptistes, et Lutheriens de Marie Dentière (Genève, 1539)
Sophie Houdard, *La « cabale des Médaillistes » : le tournant de la désignation Infâmante*
Xenia von Tippelskirch, *Rapports de dépendance ? – Enfance spirituelle dans le piétisme radical (XVIIIe siècle)*

« Se mettre en relation »: des réseaux de communications
Sünne Juterczenka, *Metaphors of familiarity: Distance and proximity in seventeenth century Quaker self-writing / Metaphern der Vertrautheit: Distanz und Nähe in Quäker-Selbstzeugnissen des 17. Jahrhunderts*
Federico Barbierato, *Reti calviniste a Venezia nella seconda metà del Seicento. Strategie, conflitti e articolazioni*
Lionel Laborie, *Millénarisme et transgressions socio-confessionnelles à l’aube des Lumières*
Nicolas Fornerod, *Dans les marges de l’institution: Labadie et la constitution d’un cercle « labadien » à Genève (1659-1666)*
Alexander Schunka, *Zum Verhältnis von protestantischem Dissens und internationalem Protestantismus zwischen England und Deutschland um 1700*
Adelisa Malena, « *L’Eglise de Jesus Christ est composé des gens de bien, qu’ils soient Catholiques Romains ou Protestans ». Reti di relazioni e transfer culturali tra Italia e Germania all’inizio del XVIII secolo*

**II. Langages dissidents: processus de communication, supports et intermédiaires de la dissidence**
May 11-14, 2015
Christopher Martinuzzi, *Thomas Müntzer’s Testimony or Proposition and the Language of Radicalism*
Lucia Felici, *Il linguaggio profetico nelle teorizzazione cinquecentesca della tolleranza: Curione, Bibliander, Castellione*
Emese Balint, *The Visual Language of Anabaptist Ceramics 1593-1767*
Fernanda Alfieri, *Vox conscientiae. Languages and representations of inner dissent in Catholic theology (16th-17th Centuries)*
Antoinette Gimaret, *Construction et déconstruction de la parole visionnaire: Marie des Vallées*
Julien Goeury, *Calvin en trompe l’œil, ou la fabrique des Sonnets chrétiens (1680) de Laurent Drelincourt*

*Dossier exorcismes*

Jean-Pierre Cavaillé et Sophie Houdard, *Le démon diglossique: la possession d’Aix-en-Provence (1609-1611)*
Federico Barbierato, ‘*Per volontà di Dio*. Usi della possessione nella Repubblica di Venezia in Età moderna’

**III. Dinge - Oggetti - Objets**

**June 15-18, 2016**

*Dress - undress*

Stefano Villani, *Il cappello e i vestiti dei quaccheri*
Jean-Pierre Cavaillé, *Des Quakers aux Femen. Pratiques de la nudité protestataire*
Julien Goeury, *La vêture de Labadie*

*Body*

Nicolas Fornerod, Daniela Solfaroli Camillocci, *Petit/’Grand corps malade’: représentations et performances du corps dans les récits de l’expérience labadienne*
Sünne Juterczenka, *Bodies in the contact zone – material signs of mystic transformations (Marie de l’Incarnation in Canada)*
Cristiana Facchini, *When the Body speaks. Religious individualization among Jews in the early modern period*

*Sexuality*

Vincenzo Lavenia, *Dissidenza e corpo: riflessioni e norme sulla sodomia nel mondo cattolico della prima età moderna*
Umberto Grassi, *The sin of Adam. Sex and toleration in the early modern mediterranean world*
Books, bones and other objects
Andreas Pietsch, Dissident Textual Visualities? The High German Edition (1687/90) of the works of Hiël († 1596) as a case study
Helena Wangefelt Ström, Dead or alive? Relics in Early Modern Italy and the unsettling encounter with non-Catholic tourists
Alexander Schunka, Books, Cheese, and Wine – Traveling Objects among Protestants in Early Eighteenth Century Europe
10. Where Have All the Kisses Gone...? Sacred and Secular Relics in Religion, Sensuality and Magic from a Lutheran Post-Reformation Horizon (2015)

Helena Wangelfelt Ström’s seminar, University of Verona, November 5, 2015.

EMoDiR – Research Group in Early Modern Religious Dissents and Radicalism

Helena Wangelfelt Ström
(University of Umea)

Where have all the kisses gone ...? Sacred and secular relics in religion, sensuality and magic from a Lutheran post-Reformation horizon

Giovedì 5 novembre 2015, ore 17.20
Aula 1.2
L’incontro si terrà nell’ambito del corso di Storia moderna m / Antropologia storica m
(prof. Federico Barbierato)
Tutti gli interessati sono invitati a partecipare

Since 2011, EMoDiR has participated regularly in the annual conference of the Renaissance Society of America (RSA). The EMoDiR sessions followed the announced core of the conference. Since 2014, EMoDiR has been on the RSA associated organizations. The representative of the group to the RSA is Stefano Villani, University of Maryland.

Montreal, 2011. Ambiguous Identities in Renaissance and Early Modern Europe: Jews, Crypto-Jews, and Nicodemites

I. Jews, Crypto-Jews, and Nicodemites

Ariel Hessayon (Goldsmiths, University of London), Antonio Carvajal (1596?–d. 1659), Merchant, Crypto-Jew, and Jew

Anthony Bale (Birkbeck College, University of London), Memories of an Anglo-Jewish Community in Shakespearean England

Ronnie Perelis (Yeshiva University), The Weight of Blood and the Grace of God: Manoel Cardoso de Macedo’s Journey from Catholicism to Calvinism and Finally to Judaism (1585–1652)

Stefano Villani (University of Maryland), Unmasking the identity of Alessandro Amidei, Hebrew teacher

II. Jews, Crypto-Jews, and Nicodemites

Adelisa Malena (Ca’ Foscari University of Venice), Alvisa and the devils

Federico Barbierato (University of Verona), Jews, Magic, and Cultural Hybridity in Early Modern Venice

Elizabeth Mendes da Costa, The Sound of Silence: The Influence of Jewish Ancestry on Michel de Montaigne

Alessandra Veronese (University of Pisa), The Strange History of the Last Jews in Volterra

Conflicts and Plurality in Renaissance and Early Modern Europe I

Alessandra M. Veronese (University of Pisa), *Plurality and Conflicts in Renaissance Italian Jewish Communities*

Barbara Donati (Scuola Normale Superiore, Pisa), *Between Inquisition and Grand Duchy: English Pirates and Merchants in Tuscany in the Seventeenth Century*

Stefano Villani (University of Maryland), *Religious Pluralism and the Danger of Tolerance: The Leghorn British Factory in the Seventeenth Century*

Conflicts and Plurality in Renaissance and Early Modern Europe II

Ariel Hessayon (Goldsmiths, University of London), *Religious Dissent and Mysticism: The Reception of Jacob Boehme's Writings during the English Revolution*

Federico Barbierato (University of Verona), *Popular Atheism and the Inquisition in Venice in the Seventeenth Century*

Alessandro Arcangeli (University of Verona), *Girolamo Donzelli on Anger: Managing Emotions between Inquisition Trials*

San Diego, 2013. *Anonymous, Pseudonymous, and Clandestine Circulation of Heterodox Texts and Ideas*

Federico Barbierato (University of Verona), *Speaking, Reading and Writing, Sometimes Printing: Aspects of Venetian unbelief in the 17th and 18th century*

Chiara Petrolini, *Between Clandestinity and the Government: the Many Identities of Paolo Sarpi*


I. Radicalisms, Libertinisms, and Heterodoxies in Europe

Xenia Von Tippelskirch (Humboldt University, Berlin), « Des apparences de perfection »: French Mystics and the Phantasm of Madame Guyon in the Late Seventeenth Century

Ariel Hessayon (Goldsmiths, University of London), *Early Modern English Radicalism and Its Connection with Mysticism and Esotericism*
II. Radicalisms, Libertinisms, and Heterodoxies in Europe

Pasquale Terracciano (Scuola Normale Superiore, Pisa), *A Journey from Hell to Atheism*
Andrea Lazzarini (Scuola Normale Superiore, Pisa), *The Heterodoxy of Francesco Pona*
Federico Barbierato (University of Verona), *Magic, Libertinism, and Forbidden Books in Early Seventeenth-Century Venice: The Case of Giovanni and Pietro Spiera*
Lorenza Gianfrancesco (Royal Holloway, University of London), *Exploring Dissent in Early Modern Naples: From Political Protest to Intellectual Heterodoxy*

III. Radicalisms, Libertinisms, and Heterodoxies in Europe

Simone Maghenzani (University of Torino), *‘To the Italian brethren’: Anglo-Swiss Propaganda and Religious Dissent in Italy during the Counter-Reformation*
Stefano Villani (University of Maryland), *Unintentional Dissent: Heterodox Behaviors and Religious Identity among British Converts in Early Modern Livorno*
Marina Caffiero (University of Rome, La Sapienza), *Dangerous Discourses: Jews and Muslims between Dissimulation, Radical Doubt, and Latitudinarianism in the Early Modern Period*

Berlin, 2015. Early Modern Religious Dissent and Radicalism

I. Early Modern Religious Dissent and Radicalism

Simone Maghenzani (Robinson College, University of Cambridge), *A Late Nicodemism? Anti-Nicodemism and Nicodemite Dissent in Italy, 1560–80*
Francesco Ronco (Scuola Normale Superiore, Pisa), *Heresy, Esoterism, and Libertinism in Counter-Reformation Italy: The Case of the Canons of San Salvatore*
Stefano Villani (University of Maryland), *Translating the Church of England to Venice: Sarpi, Bedell, and the Interdetto*
II. Early Modern Religious Dissent and Radicalism

Tamar Herzig (Tel Aviv University), ‘Female Christs’ in Sixteenth-Century Italy
Adelisa Malena (Ca’ Foscari University of Venice), Giesuta and the Others: WomenChrists and Women Messiahs in Seventeenth-Century Italy
Xenia Von Tippelskirch (Humboldt University, Berlin), Publishing the Intimate Experience with the Divine: Jeanne Perraud, an (Extra)ordinary French Visionary (Seventeenth Century)

III. Early Modern Religious Dissent and Radicalism

Sünne Juterczenka (Humboldt University, Berlin), Charting the ‘Progress of Truth’: Networks, Spatial Imagery, and the Seventeenth-Century Quaker Missions
Justin Meggitt (University of Cambridge), A Turke Turn’d Quaker: Bartholomew Cole and Radical Conversion in Early Modern England
Ariel Hessayon (Goldsmiths, University of London), John Everard (ca. 1584–1640/41), Preacher, Alchemist, Translator, and Copyist: His Wider Circle and Legacy

IV. Early Modern Religious Dissent and Radicalism

Manuela Bragagnolo (École Normale Supérieure, Lyon), Law, Physiognomy, and Religious Dissidence in Sixteenth-Century Venice: The Case of Giovanni Ingegneri, Bishop of Capodistria (d. 1600)
Federico Barbierato (University of Verona), The Desire Not to Believe: Giovanni Bresciani before the Venetian Inquisition (1713)
Monika Frohnapfel-Leis (Johannes Gutenberg University, Mainz), Inspired by the Lord or by the Devil? Prophetic Dreams, False Saintliness, and Divination in Early Modern Spain
Umberto Grassi (Scuola Normale Superiore, Pisa), Sex, Displacements, and Cross-Cultural Encounters

V. Early Modern Religious Dissent and Radicalism

Cristiana Facchini (University of Bologna), Imagining Heresy and Heterodoxy: In between Worlds
Giovanni Tarantino (University of Melbourne), Priestcraft Unwagged in Early Modern London
Boston, 2016. *Languages of Dissent*

I. ‘Inner Voices’

Marion Deschamp (University Lumière Lyon 2), *The Sound of Silence: Refusing to Speak as an Expression of Dissent in Sixteenth-Century German Anabaptism*

Carmen Font Paz (Autonomous University of Barcelona), *Prophecy and the Language of Isolation in Lady Eleanor Davies’s Tracts*

Alessandro Arcangeli (University of Verona), *Early Puritanism and the Vocabulary of Affections*

II. Translating, Labelling, Persecuting Dissent

Alessandra Celati (University of Pisa), *Irenism, Nicodemism, and Philosophy in Girolamo Donzellini’s Remedium Ferendarum Iniuriarum sive de Compescenda Ira (1586)*
Eva Del Soldato (University of Pennsylvania), *A Reluctant Heretic? Antonio Brucioli, the Bible, and His Trials*

Bernard Cooperman (University of Maryland), *Available Labels for Jewish Deviance*

Stefano Villani (University of Maryland), *Defining the Church of England in Early Modern Italy*

**III. Heterodox Britain**

Paul C. H. Lim (Vanderbilt University), *Naked Gospel or Cloaked Christianity? The Quest for Primitive Faith in Early Enlightenment England*

Catie Gill (Loughborough University), Judith Roads (University of Birmingham), *Early Quaker Prose (1650–95) and the Primacy of Inward Learning*

**IV. Power, Dissent, Radical Politics**

Angela De Benedictis (University of Bologna), *For the Glory of God: The Sacred Example of Libna’s Resistance in Bèze and Althusius*

Federico Barbierato (University of Verona), *The Theory and Practice of the Repression of Blasphemy in Early Modern Venice*

Holly Brewer (University of Maryland), *Sedition, Treason, Censorship, and Slavery in England and Its Empire*

**V. Art, Heritage, and Biography as Dissent**

Jutta G. Sperling (Hampshire College), *Religious Art, Religious Dissent? Examples from Gossaert, Tintoretto, and Caravaggio*

Helena Wangefelt Ström (Umeå University), *Rusty, Overgrown, Extinct, and Forgotten: Domesticating Catholicism Through Heritage Language in Post-Reformation Sweden*

Xenia von Tippelskirch (Humboldt University, Berlin), *Ways of Communication and the Construction of Religious Dissent: The Case of Madeleine Vigneron*

---

**Chicago, 2017. Spaces of Coexistence / Spaces of Differentiation**

**I. Crossing Religious Boundaries**

Teresa Bernardi (Scuola Normale Superiore, Pisa), *Women’s Mobility in Early Modern Venice and Beyond (Sixteenth–Seventeenth Centuries)*

Stefano Villani (University of Maryland), *To Be a Foreigner in Early Modern Italy: Were There Ghettos for Non-Catholic Christians?*
II. Shaping Religious Diversity

Federico Barbierato (University of Verona), *Bringing Philosophy Out of Closets and Libraries: Religious Dissents in Seventeenth-Century Venice*

Kathryn Taylor (University of Pennsylvania), *Ethnographic Knowledge and the Shape of Religious Diversity in Early Modern Venice*

Justine Walden (University of Toronto), ‘Pluralism,’ ‘Diversity,’ and Understandings of Religious ‘Others’ in Late Fifteenth-Century Europe
III. Building Religious Pluralism

Catherine Chou (Villanova University), ‘To omit the...strayt observacion’: The Bill Concerning Rites and Ceremonies and the Parliament of 1572
Sean F. Dunwoody (Binghamton University), Differentiating Space, Differentiating Emotions: Civic Spaces in Early Modern Augsburg
Irene Fosi (Gabriele d’Annunzio University of Chieti-Pescara), The Reconquest of ‘Heretic’ Lands: Roman Strategies of Conversion in the Holy Roman Empire

IV. Intersections

Xenia von Tippelskirch (Humboldt University, Berlin), A Quasi-Monastic Community in Protestant Territory: The Case of the Labadists
Helena Wangefelt Ström (Umeå University), To kneel or Not to Kneel? The Fear of Catholic Contamination for Swedish Travelers to Italy
Maria Ivanova (University of Virginia), ‘Rendering obedience to you’: Meletii Smotrycki’s Dissimulation in his Letter to Pope Urban VIII

V. Laboratories of Otherness and Coexistence in the Early Modern World

Marina Caffiero (Sapienza University of Rome), Microcosms of Otherness: The House of Catechumens, an Italian Invention of the Counter-Reformation
Serena Di Nepi (Sapienza University of Rome), Separate the One from the Other: Holy Office, Renegades, and Slaves in the Mediterranean Contact-zone
Mocking the Other and Defining the Self
THE USE OF STEREOTYPES, SATIRE, AND BLASPHEMY IN EARLY MODERN RELIGIOUS DISCOURSE

Thursday, March 22
9.00-10.30  Early Modern Anti-Catholic Protestant Propaganda. (Hilton Riverside Complex, Bridge Room)
Chair: Federico Barbierato, Università degli Studi di Verona
Stefano Villani, University of Maryland, College Park: Catholics as Papists: Early Modern British Protestant Encounters with Italy
Simone Maghenzani, University of Cambridge: "Is not Charles Borromeo a God?": Protestant Exiles and the Mockery of Counter-Reformation Italy
Kelly Champagne, Yale University: Protestant Propaganda and Catholic Identity in the British Atlantic, 1660–1714

11.00-12.30  Ridiculing the Enemy: Early Modern Satirical Writings and Religious Controversies
(Hilton New Orleans Riverside, 3, 3rd floor, Newovery Room)
Chair: Stefano Villani, University of Maryland, College Park
Xenia von Tippelskirch, Humboldt-Universität zu Berlin: Antimystical Satire in Late 17th Century France
Julien Goeury, Universite de Picardie Jules Verne: The Mock-Heroic Sermon. An Anti-Jesuit weapon?

Friday, March 23
9.00-10.30  Blasphemy and Politics in Early Modern Europe (Hilton Riverside Complex, Quarter Deck, Room C)
Chair: Xenia von Tippelskirch, Humboldt-Universität zu Berlin
Federico Barbierato, Università degli Studi di Verona: Mocking the Sacred: Misbelieving and Anti-Clerical Words and Metaphors in Seventeenth-Century Venice
Ariel Hassayon, Goldsmiths, University of London: "A Swarm of Sectaries": John Taylor (1578–1653) and the Enemies of His Religion

11.00-12.30  Religious Polemics in Northern and Eastern Europe (Hilton Riverside Complex, Quarter Deck, Room C)
Chair: Stefano Villani, University of Maryland, College Park, and Simone Maghenzani, University of Cambridge
Sari Kiistinen, University of Tampere, Finland; Pär Mehtonen, University of Helsinki: Shoemakers as Dissident Reformers in Lutheran Germany and Sweden (Finland) Polemics from Both Sides
Helena Wangefelt Ström, Umeå University: St. George, the Lutheran Champion: Catholic Remains as Anti-Papist Rhetoric in Early Modern Sweden
Maria Ivanova, University of Virginia: "Worthy of mockery": Attacking the Self in Ruthenian Polemical Literature

4pm-5.30pm  Early Modern Jewish-Christian Polemics in Context
(Hilton New Orleans Riverside, 3, 3rd floor, Canal Room)
Chair: Bernard Cooperman, Maryland University, College Park
Flora Cassen, University of North Carolina at Chapel Hill: The "Jewish Badge": A Mark of Shame and the Jews' Resistance Against It
Paweł Maciejko, Johns Hopkins University: Jesus and Sabbatai Tsevi: A History of the Smile
Martina Mampieri, Università degli Studi Roma Tre and Universität Hamburg: Melchiorre Polentotti and the First Giudici against the Jews of Rome (1647–48)

Follow us live on Twitter @EMoDR, and visit us on Academia, Facebook and wwwemodr.net!
Events Co-Sponsored by EMoDiR

1. Domesticating the Other. Sacred Heritage and Politics of Religious Control in Europe 1500-1900 (2014)


Explorative workshop
organised by the Swedish Institute in Rome
and the Research Group in Early Modern Religious Dissents and Radicalism (EMoDiR)

Domesticating the Other
Sacred heritage and politics of religious control in Europe 1500 — 1900

Rome 15–16 May 2014

15 (14.00) Swedish Institute in Rome, via Omero 14
16 (09.30) The Royal Netherlands Institute in Rome, via Omero 10/12

Interested listeners are cordially invited

Informations
www.isvroma.it
www.emodir.net
Participants:

Alessandro Arcangeli (ISCH – International Society for Cultural History), The case of tarantism in Apulia between ethnography and patrimonialization
Emese Balint (EUI – European University Institute, Florence), Visual Representation in Anabaptist Ceramics 1598-1767
Federico Barbierato (University of Verona), Marking boundaries, identifying enemies. Roman Inquisition and the “patrimonialization” of religious dissents
Lars Berggren (Åbo Academy University), Caricaturing the Other. Visual propaganda from the Thirty Years’ War
Anna Bortolozzi (Nationalmuseum, Stockholm), Recovered memory. Sacred heritage in the Vatican Grottos
Emma Hagström Molin (Stockholm University), A Protestant library of Catholic spoils: Epistemological encounters, movements and orders in Uppsala University library
Minna Hamrin (Åbo Academy University), Picturing Sexual Temptation and Sin in Italian Art after the Catholic Reformation
Martin Olin (Swedish Institute in Rome), Reform, heritage and religious control in early modern Europe
Chiara Petrolini (University of Verona), A failure of memory: the story of a monument postponed for two centuries. Some notes on the controversial legacy of Paolo Sarpi in Italian culture, between oblivion and secular devotion
Helena Wangefelt Ström (Umeå University), Touring the Relics. Constructing heritage from holy matter in San Marco’s basilica, Venice
Arthur Weststeijn (The Royal Netherlands Institute in Rome), Disciplining Libertines: Spinozism Between Amsterdam and Rome
2. L’irréligion populaire (2014)

Participants: Jean-Pierre Albert, Federico Barbierato, Jean-Pierre Cavaillé, Didier Foucault, Sophie Houdard

URL: (http://www.ethno-info.com/index.php?id=489)

June, 26, 2014

**Islam in Western Europe**

Chair: Jacqueline Hermann (Rio de Janeiro)

Vincent Masse (Dalhousie), *Foreign News and Prophecies: The Dreams of the Great Turk in French News Bulletins, 1529-1614*

Justin Meggitt (Cambridge), *Prophecy, Early Quakers and Constructions of Islam in the Seventeenth Century*

Sinan Akilli (Hacettepe), *The Antichristian Turk in Seventeenth-Century English Public Imagination*

**England 1**

Chair: Kevin Killeen (York)

Avner Shamir (Copenhagen), *Predicting Bible Burning in Reformation England: between Reality and Propaganda*

Coral Stoakes (Cambridge), *Catholic Apocalypticism in Post Reformation England, 1558-1606*

Adam Morton (Oxford), *Marking Antichrist – Prophetic Sight and Protestant Visual Culture in England*

**Prophecies and Print**

Chair: Ariel Hessayon (Goldsmiths)

Courtney Kneupper (Mississippi), *The Prophecy of Dietrich von Zengg and its Habsburg Connections*

Jonathan Green (North Dakota), *Dietrich von Zengg in Print*

Sze Ting Chow (Beijing), *Antichrist and Animals: Images Reflected in the Protestant Woodcuts during the Reformation*

**Huguenots**

Chair: Jo Spaans (Utrecht)

Leslie Tuttle (Kansas), *Apocalyptic Prophecy in the Huguenot Diaspora*

David van der Linden (Leiden), *To Believe, or not to Believe: Debating Prophecies and Miracles in the Dutch Refuge*
Olaf Simons (Gotha), *The Marquis de Langallerie and his Plans as Generalissimus of the Apocalypse*

**England 1**
Chair: Nick McDowell (Exeter)
Emily Jennings (Oxford), *Resurrection and Insurrection in 1606: A Case Study of a Puritan “Prophet”*
Verônica Calsoni Lima (São Paulo), *Prophetic Texts in a Bookstore at the Crown in Pope’s Head Alley (1646-1665)*
Samuel Robinson (Berkeley), *Knowledge of Bodies Unseen: Prophecy and Muggletonian Materialism in Seventeenth-century England*

**Dutch Republic**
Chair: Olaf Simons (Gotha)
Andreas Pietsch (Muenster), *Using and Debating Prophecy in the Netherlands (c. 1600)*
Jetze Touber (Utrecht), *Melchizedek: Prophecy, Biblical Interpretation and Pastoral Concerns in the Dutch Republic around 1700*
Jo Spaans (Utrecht), *Taming Prophecy in the Early Eighteenth-Century Netherlands*

**Portugal**
Chair: Luis Filipe Silverio Lima (São Paulo)
Jacqueline Hermann (Rio de Janeiro), *Between Religion and Politics: D. Sebastião and the Case of the Venetian Imposter*
Marcus de Martini (Santa Maria), *Millenarianism in the Prophetical Works of Father Antonio Vieira*
Ricardo Ventura (Lisbon), *Rewriting and Drawing Prophecy at the End of the XVIIth Century: Félix da Costa’s Liber Vnicus*

**England 3**
Chair: Julian Goodare (Edinburgh)
Glyn Parry (Roehampton), *Prophecies and Responses in Elizabethan Politics*
Nick McDowell (Exeter), *Prophecy and the Praise of Folly: from Erasmus to the English Civil Wars*

Kevin Killeen (York), *Selling the Poor for a Pair of Shoes (Amos 2:6): Property and Prophecy in Early Modern Thought*

**France 1**

Chair: David van der Linden (Leiden)

Lionel Laborie (Goldsmiths), *Terra Prophetica: Freedom and Resistance in 18th-Century Southern France*

Rodney Dean (Independent), *Aspects of Millenarianism and the French Revolution: The Case of the Abbé Henri Grégoire, Constitutional Bishop of the Loir-et-Cher*

Jonathan Smyth (Birkbeck), *Prophetesses, Parousia and Politics in Early Revolutionary France*

**Germany 1**

Chair: Xenia von Tippelskirch (Berlin)

Christopher Martinuzzi (Pisa), *Prophecy and Revelation in Thomas Müntzer’s 1523–25 Letters*

Matthias Riedl (Budapest), *Thomas Müntzer: The Prophet of Revolution*

Michael Driedger (Brock University), *Revisiting Anabaptist Münster: Shifting the Frames for Interpreting an Infamous Episode in the History of Early Modern Prophecy and Violence*

**June, 27, 2014**

**British Isles 1**

Chair: Michael Riordan (Cambridge)

Máté Vince (Warwick), *Either be vanity or infallibleness’: Prophecy and Uncertainty in Sir Philip Sidney’s Arcadia*

David Finnegan (Warwick School), *Prophecy as Consolation: Irish Catholic and British Protestant Understandings of Fortune’s Wheel in the Seventeenth Century*

Julian Goodare (Edinburgh), *Witchcraft and Prophecy in Scotland*
Central Europe
Chair: Mike A. Zuber (Amsterdam)
Vladimír Urbánek (Prague), *Making of a Prophet: Mikuláš Drabík, Jan Amos Comenius and the Re-Contextualization of Prophetic Texts*
Emese Muntan (Budapest), *The Relationship between the Theological and the Political in Reformed Funeral Speeches in Mid-Seventeenth Century Principality of Transylvania*
Theo Pronk (Rotterdam), *War and Peace in Shadow of the Antichrist: the Nuremberg Conference of 1650*

Italy 1
Chair: Federico Barbierato (Verona)
Ovanes Akopyan (Warwick), *Praenotio vs Prophetia. Giovan Francesco Pico della Mirandola and the Forms of Supernatural in the Renaissance*
Manuela Bragagnolo (Lyon), *Divination, Physiognomy and Religion in Late Renaissance Italy. The “Natural Physiognomy” (Fisionomia Naturale) by Giovanni Ingegneri*

Germany 2
Chair: Sze Ting Chow (Beijing)
Adelisa Malena (Venice), *Female Prophecy in the Gynaecum Haeretico Fanaticum by J.H. Feustking (1704)*
Xenia von Tippelskirch (Berlin), *“The Shepherd’s Bag”. Separatists in the Western Part of the Holy Roman Empire and their Prophecies (1700-1750)*

The Bible and Prophecy in Early Nineteenth-Century Thought
Chair: Michael Ledger-Lomas (KCL, London)
Theodor Dunkelgrün (CRASSH, Cambridge), *Prophecy and Authorship: Closing the Pentateuch, 1500-1815*
Alison Knight (CRASSH, Cambridge), *Do I Know that my Redeemer Liveth? Job 19:25-26 and Prophecy in Anglican Thought*
Gareth Atkins (CRASH, Cambridge), “The Ships of Tarshish”: Naval Power, Prophecy and Israel in British thought, c. 1600-1815

**Mediterranean**
Chair: Federico Barbierato (Verona)
Lorenzo Comensoli Antonini (Padova), *Prophecies in Rome at the Time of Gregory XIII and Sixtus V*
Monika Frohnapfel (Mainz), *Prophecies in Early Modern Spain. Religious Women and the Spanish Inquisition*
Marios Hatzopoulos (Athens), *Sons of Defeated Saints: Prophecy and Nationalism in Early Modern Greece and the Balkans*

**Northern Europe**
Chair: Juliane Engelhardt (Copenhagen)
Fabian Persson (Lund), *Opportunity or Threat? Early Modern Political Prophecies*
Alexander van der Haven (Haifa), *Prophecy, Conversion and “Religion” in the Letters of Benedictus Sebastian Sperling*
England 4

Chair: Glyn Parry (Roehampton)
Crawford Gribben (Belfast), *Revolution and Apocalypse: John Owen and the Re-Visioning of Puritan Eschatology*
Rachel Adcock (Loughborough), *Baptist Women’s Experiential Writings and Fifth Monarchist Prophecy*
Catie Gill (Loughborough), “How doth all excess abound” (George Fox, *A Warning to all in this Proud City of London* [1654]): *Quaker Prophecy 1650-1665*
Carme Font Paz (Barcelona), “Deare Reader, thou mayst marvell’: Seventeenth-century Prophecy and the Quest for Authorship’

France 2

Chair: Leslie Tuttle (Kansas)
Katherine Stratton (Dalhousie), *The Prophetic Magic of the Three Wise Men in Guillaume Postel’s Restitution of All Things*
Natalia Obukowicz (Warsaw), *Lamentation of Melusine. Polemical Use of Prophecy during the French Wars of Religion* (1562-1598)

Astrology

Chair: Sinan Akilli (Hacettepe)
Mike A. Zuber (Amsterdam), “God’s Extraordinary Messengers”: *Comets, New Prophets and Johann Jacob Zimmermann’s Millenarianism*
Ilaria Ampolini (Trento), *Comets and Catastrophes in the Age of Enlightenment: between Prophecies and Previsions*
Simon Dagenais (Montréal), *The Art of Trying to Be (almost) always Right: Astrological Predictions in the Almanac of Mathieu Laensbergh* (1636-1820)
Steven van den Broecke (Ghent), *The status and nature of “astrology” in the European Enlightenment. A few observations from the tradition of astrological criticism*
**England 5**

Chair: Crawford Gribben (Belfast)

Andrew Crome (Manchester), *The Neglected Role of Prophecy in the “Jew Bill” Controversy of 1753*

Ariel Hessayon (Goldsmiths), *The Theosophical Society, Illuminati and Separatist Swedenborgian New Jerusalem Church – Late 18th Century Prophecy in Contexts*

Jonathan Downing (Oxford), “I was carried away in a dream” - *Prophecies Across Borders*  

Chair: Juliane Engelhardt (Copenhagen)

Lucio Biasiori (Pisa), “A Letter has been sent by the Master of the Hospitallers...”: *The European Circulation of a Prophecy (from the 14th to 18th Century)*

Eduardo Fernández Guerrero (Madrid), *The Apocalypsis Nova: Notes on the Circulation of a Renaissance Prophecy*

Luís Filipe Silvério Lima (São Paulo), *Expectations, Experiences and Imperial Prophecies: “the learned Jew”, “the famous Jesuit”, “a poor despised Remnant”, and Millenarian Connections in the Seventeenth-Century*

Keynote

Nigel Smith (Princeton), *The Grammar of Prophecy: By Numbers or by Narrative*

**June, 28, 2014**

*British Isles 2*

Chair: David Finnegan (Warwick School)

Liam Temple (Northumbria, “A neerer, a more familiar, and beyond all expression comfortable conversation with God”: *Attitudes towards Mystical Theology and “Mystics” in Late Seventeenth-Century England*

Michael Riordan (Cambridge), *Lady Abden’s “Last revelation” and Quietist Prophecy in Eighteenth Century Scotland*
Martin Greig (Ryerson), *Elijah in Dorset: Prophecy in Early 18th Century Rural England*

**Italy 2**

Chair: Marios Hatzopoulos (Athens)

Federico Barbierato (Verona), *Prophetism, Millenarianism and Mysticism in the Republic of Venice (Seventeenth-Eighteenth Centuries). Research Paths*

Eva Fontana Castelli (Milan), *Nicolò Paccanari, a “False” Prophet in Late Eighteenth- Century Rome*

Claudio Lorenzini (Udine), *Stones, Woods and Blood. The Messiah of Sappada (Venetian Alps) Revisited (1859-1860)*

**Transatlantic**

Chair: Ariel Hessayon (Goldsmiths)

Jennifer Egloff (NYU), *Apocalypse by the Numbers: Biblical Indexing, Numerology, and Millenarianism in Early Modern England and British North America*

Philip Lockley (Oxford), *When Did Early Modern Prophecies Become Modern? A Transatlantic Perspective*

Sheldon Kent (Lancaster), “Following the light of the sun, we left the Old World”: *Columbus, Folk Religion and the Religion Building Imagination of Joseph Smith*

**Transalpine**

Chair: Leslie Tuttle (Kansas)

Michael Becker (Heidelberg), *Alberico Gentili’s Unpublished Treatise “De papatu Romano antichristo” and its Influences on Political Thought*

Sundar Henny (Basel), *Self-Fulfilling Prophet? The Merging of Prophet and Prophecy in the Writings of Zurich Pastor Johann Jakob Redinger (1619-1688)*

Kristine Wirts (Edinburg, Texas), *The Story of Jacques Massard: An Alpine Physician makes sense of a Maiden’s Miracle*
Germany 3

Chair: Adelisa Malena (Venice)

Andrew Weeks (Illinois State), Quirinus Kuhlmann (1651-1689): Poetry and Prophecy

Lucinda Martin (Gotha), From Possession to Prophecy: A Cultural Pattern and its Transformation in Pietism

Keynote

Chris Rowland (Oxford), “Where is the Spectre of Prophecy where the delusive Phantom”: William Blake and Contemporary Prophets’


Symposium organized by the Morris E. Curiel Institute for European Studies, and the Fred Lessing Institute for European History and Civilization. Tel Aviv University, May 3, 2015.

First Joint University of Maryland - Tel Aviv University Workshop organized by Tamar Herzig, Bernard Cooperman, Stefano Villani, Tel Aviv University, June 14-16, 2015.
7. ‘The Indisposition of the Age’: From a Medical Republic of Letters to the Index of Prohibited Books (2015)

Hannah Marcus (Stanford University), Seminar co-organized with the CSC (Interuniversity Center for Cultural History, University of Padua), Verona, July 15, 2015.

Second Joint University of Maryland - Tel Aviv University Workshop organized by Bernard Cooperman, Stefano Villani, Tamar Herzig, University of Maryland, September 30 - October 1, 2015.

<table>
<thead>
<tr>
<th>Wednesday, September 30</th>
<th>Thursday, October 1</th>
<th>Thursday, October 1</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Language: Boundary or Frontier</strong></td>
<td><strong>Change in the Marketplace</strong></td>
<td><strong>Lunch Break (RSVP Required)</strong></td>
</tr>
<tr>
<td>Christopher Celentano</td>
<td>Robert Friedel</td>
<td>1:45–5:00 Gender, Sexuality and Behavioral Practices</td>
</tr>
<tr>
<td>John Hopkins University</td>
<td>University of Maryland</td>
<td>Chair: Marsha Rozenblit</td>
</tr>
<tr>
<td>The Problem of the Latin Language in the Italian Renaissance</td>
<td>Beer, Cheese, and Bread, Men, Women, and Work in Early Modern Britain</td>
<td>Lunch Break (RSVP Required)</td>
</tr>
<tr>
<td>Stefano Villani</td>
<td>Noel Johnson</td>
<td>11:00–12:30 Labeling People</td>
</tr>
<tr>
<td>University of Maryland</td>
<td>George Mason University</td>
<td>Chair: Tamar Herzig</td>
</tr>
<tr>
<td>Becoming Italian: Early Modern British Converts and the Inquisition</td>
<td>Jewish Persecutions and Weath Inquisition</td>
<td>Who's In a Name</td>
</tr>
<tr>
<td>Shai Zamir</td>
<td>Bernard Cooperman</td>
<td>Lunch Break (RSVP Required)</td>
</tr>
<tr>
<td>Tel Aviv University</td>
<td>University of Maryland</td>
<td>Race, Slavery, and Synagogue Honors</td>
</tr>
<tr>
<td>The Image of the Jewish Woman in the Trent Blood Libel (1475)</td>
<td>Holly Brewer</td>
<td>Who's In a Name</td>
</tr>
<tr>
<td><strong>Lunch Break (RSVP Required)</strong></td>
<td>University of Maryland</td>
<td>University of Maryland</td>
</tr>
<tr>
<td>1:45–5:00 Gender, Sexuality and Behavioral Practices</td>
<td>Race, Slavery, and Synagogue Honors</td>
<td>Excluding and Defending Tomb Visitation in Early Modern Ottoman Islam</td>
</tr>
<tr>
<td>Chair: Marsha Rozenblit</td>
<td>Bernard Cooperman</td>
<td>Excluding and Defending Tomb Visitation in Early Modern Ottoman Islam</td>
</tr>
<tr>
<td>Pawel Maciejko</td>
<td>University of Maryland</td>
<td>Excluding and Defending Tomb Visitation in Early Modern Ottoman Islam</td>
</tr>
<tr>
<td>Hebrew University of Jerusalem</td>
<td>University of Maryland</td>
<td>Excluding and Defending Tomb Visitation in Early Modern Ottoman Islam</td>
</tr>
<tr>
<td>Sexuality and Rabbi Jonathan Eybeschutz</td>
<td>University of Maryland</td>
<td>Excluding and Defending Tomb Visitation in Early Modern Ottoman Islam</td>
</tr>
<tr>
<td>Hugo Brulhart</td>
<td>University of Maryland</td>
<td>Excluding and Defending Tomb Visitation in Early Modern Ottoman Islam</td>
</tr>
<tr>
<td>University of Maryland</td>
<td>University of Maryland</td>
<td>Excluding and Defending Tomb Visitation in Early Modern Ottoman Islam</td>
</tr>
<tr>
<td>Sodomy &amp; Crime in 16th-Century Geneva</td>
<td>University of Maryland</td>
<td>Excluding and Defending Tomb Visitation in Early Modern Ottoman Islam</td>
</tr>
<tr>
<td><strong>Tamar Herzig</strong></td>
<td>University of Maryland</td>
<td>Excluding and Defending Tomb Visitation in Early Modern Ottoman Islam</td>
</tr>
<tr>
<td>Tel Aviv University</td>
<td>University of Maryland</td>
<td>Excluding and Defending Tomb Visitation in Early Modern Ottoman Islam</td>
</tr>
<tr>
<td><strong>Eyda Merediz</strong></td>
<td>University of Maryland</td>
<td>Excluding and Defending Tomb Visitation in Early Modern Ottoman Islam</td>
</tr>
<tr>
<td>University of Maryland</td>
<td>University of Maryland</td>
<td>Excluding and Defending Tomb Visitation in Early Modern Ottoman Islam</td>
</tr>
<tr>
<td>Canary Islands’ Malinches: Happy Familial Couples in the Atlantic?</td>
<td>University of Maryland</td>
<td>Excluding and Defending Tomb Visitation in Early Modern Ottoman Islam</td>
</tr>
</tbody>
</table>

To reserve lunch, contact the Miller Center (below)


Participants: Sean L. Field, Lionel Laborie, Elizabeth A. R. Brown, Sophie Houdard

10. Study day on lived religion in collaboration with LERMA (2016)

EMoDiR and LERMA (Laboratoire d’Études et de Recherche sur le Monde Anglophone), Aix-Marseille University, September 30 2016.

Chairs: Anne Dunan-Page and Laurence Lux-Sterritt

Laurence Croq (Paris Ouest Nanterre la Défense), « Les laïcs dans l’histoire religieuse »

Christine Orobitg (Aix-Marseille University), « Individus et institutions : quelques pistes de réflexion autour de la religion vécue au XVIe et XVIIe siècle en Espagne »

Xenia von Tippelskirch (Humboldt University, Berlin), « La religion vécue — circulations du concept entre pays et disciplines diverses »
II. Converting Europe: Protestant Missions, Propaganda and Literature from the British Isles (2016)

International Conference organized by Simone Maghenzani and Stefano Villani, University of Cambridge, September 30-October 1, 2016.

For the full program, see H-Net’s website: https://goo.gl/nprNuA
12. Le rire antimystique (2016)

‘Anti-Mystique Laughter’. Workshop organized by A. Duru, J. Goeyry and X. von Tippelskirch at the University of Picardie Jules Verne, TrAme Laboratory (EA 4284), Amiens, October 6, 2016.

Participants: Clément Duyck (University of Louvain-la-Neuve), Louise Piguet (University of Paris 3), Anne Regent Susini (University of Paris 3), Dinah Ribard (EHESS, Paris) and Xenia von Tippelskirch (Humboldt University, Berlin)
Entblößt, verhüllt – geschmäht, verehrt: Körper im religiösen Dissens der Frühen Neuzeit (2016)

‘Bodies in Early Modern Religious Dissent: Naked, Veiled – Vilified, Worshiped.’ Workshop organized by Xenia von Tippelskirch (Humboldt University, Berlin) and Elisabeth Fischer (University of Hamburg), in collaboration with EMoDiR and the Centre Marc Bloch. Berlin, November 30-December 2, 2016.

Participants: Gianna Pomata (Berlin), Xenia von Tippelskirch (Berlin), Lars Behrisch (Berlin), Adelisa Malena (Venice), Jasper van der Steen (Berlin), Vera Faßhauer (Frankfurt a. Main), Johann Christian Senckenbergs Tagebüchern, Michael Leemann (Berlin), Elisabeth Fischer (Hamburg), Robert Jütte (Stuttgart), Christopher König (Bochum), Ilaria Hoppe (Linz), Jutta Sperling (Amherst), Anne-Charlott Trepp (Kassel), Alan Ross (Berlin), Lionel Laborie (Tübingen), Benjamin M. Pietrenka (Santa Cruz/Mainz), Chiara Franceschini (München), Florian Kühnel (Berlin), Benjamin van der Linde (Innsbruck), Matthias Bähr (Dresden), Sünne Juterczenka (Göttingen), Federico Barbierato (Verona), Elisabeth Fischer (Hamburg)

For the full program, see the website of Zentrum für transdisziplinäre Geschlechterstudien an der Humboldt-Universität zu Berlin: https://goo.gl/1wENUy

‘The Reformation in the Republic of Venice (Fifteenth Through Seventeenth Centuries)’. International conference co-organized with the University of Venice, and the University of Trieste, Venice, November 9-11, 2017.
Convegno internazionale
La Riforma nella Repubblica di Venezia tra Cinquecento e Settecento
Venezia, 9-11 novembre 2017

Comitato scientifico:
Federica Ambrosini (Università di Padova), Andrea Del Cal (Università di Trieste, Centro di Ricerca sull’Inquisizione), Adelisa Malena (Università Ca’ Foscari Venezia).

Basilica di San Marco
9 novembre, giovedì, ore 18.30
Ingresso libero
Incontro ecumenico
Preghiera in musica nell’età della Riforma
Saluti delle autorità ecclesiastiche
Programma musicale a cura di Sara Mancuso
Sonia l’Ensemble Emè
Voce recitante Chiara Cini
Ca’ Foscari, Sala Marino Berengo
Dorsoduro 3046
10 novembre, venerdì, ore 9
Saluti delle autorità
Sezione prima:
Parole e immagini della Riforma
Preside Silvana Seidel Menchi (Università di Pisa)
Giorgio Caravale (Università di Roma Tre), La predicazione e la Riforma a Venezia alla metà del Cinquecento
Renzo Fontana (Università Ca’ Foscari Venezia), La polemica contro le immagini nelle fonti inquisitoriali veneziane del Cinquecento
Pausa caffè ore 11
Fabrizio Biferali (La Sapienza Università di Roma), Arte e Riforma a Venezia: Tiziano in Santo Spirito in Isola
Mario Infilise (Università Ca’ Foscari Venezia), Venezia, la Riforma e il controllo sulla parola

10 novembre, venerdì, ore 15
Sezione seconda:
Diffusione e repressione della Riforma
Preside Giorgio Politi (Università Ca’ Foscari Venezia)
Andrea Del Cal (Università di Trieste, Centro di Ricerca sull’Inquisizione), I capi del Consiglio dei dodici e l’inquisizione nella Repubblica di Venezia, 1540-1556
Silvano Cavazzza (Università di Trieste), Pier Paolo Vergerio e la Repubblica di Venezia
Stefania Pastore (Scuola Normale Superiore di Pisa), Riforma radicale e partito imperiale a Venezia
Pausa caffè ore 17
Martin Rothkégel (Theologisches Seminar Elsäss), Arapbatism in 16th Century Veneto: Underground Church, Imagined Community, Heresiological Category?
Riccarda Sutner (Università Erfurt), Agostino Doni e la diffusione della Riforma radicale nella Repubblica di Venezia
Ateneo Veneto
San Marco 1857, campana San Fantin
11 novembre, sabato, ore 9
Sezione terza,
Figure e momenti della Riforma tra Venezia e l’Europa
Preside Massimo Firpo (Università di Torino)
Lucio Blasiori (Scuola Normale Superiore di Pisa), ecclésies non minus novarum rerum quam merciarum reftertas inveniebatur, Celio Secondo Curione a Venezia (1539-1543)
Stefania Salvadori (Herzog August Bibliothek Wolfenbüttel e Akademie der Wissenschaften zu Göttingen), Dal Veneto alla Polonia: il caso di Francesco Stancar
Gábor Almási (Magyar Tudományos Akadémia, Accademia Ungherese delle Scienze), Tolleranza e riforma in Andreas Dödd Schardellii
Pausa caffè ore 11
Simone Maghenzani (University of Cambridge), Gli elementi della Chiesa d’Inghilterra e Venezia tra Cinque e Seicento
Daniela Solfroni Camillocci (Università de Genève), Memorie dissidenti? Venezia e la Riforma nella storia editoria di Gregorio Leti

11 novembre, sabato, ore 15
Sezione quarta
Calvinisti e luterani a Venezia
Preside Adelisa Malena (Università Ca’ Foscari Venezia)
Nicolas Fornerod (Université de Genève), Le mirage d’une Réformation de Venise: acteurs et enjeux de l’inter国产 internationali calvinisti a aux lendemains de l’Interdit (1607-1610)
Marco Cavazza (Goethe-Universität Frankfurt am Main), L’or di protestanti nella Venezia dei Seicento
Federico Barbierato (Università di Verona), Un secolo dopo. Luterani e calvinisti nella Venezia sei e settecentesca
Pausa caffè ore 17
Stephan Oswald (Università di Parma), Il Fondaco dei Tedeschi e la storia della comunità luterana a Venezia dal Cinquecento al 1797
Silvana Seidel Menchi
Conclusione

per informazioni: adelisa.malena@unive.it
International Conference organized by the Graduate School Field Committee in Medieval & Early Modern Studies at the University of Maryland, November 10-11, 2017
The Graduate School Field Committee in Medieval & Early Modern Studies at the University of Maryland Presents:

MIGRATION(S):
BODY, WORD, & SPIRIT

A MEDIEVAL AND EARLY MODERN INTERDISCIPLINARY CONFERENCE

Friday, November 10 – Saturday, November 11
2017

Featured Speakers

Nigel Smith * Nicholas Terpstra * Clare Lyons

Visit our website to register and to see our program:
https://migrationsconference2017.weebly.com/

Sponsored By:

College of Arts and Humanities
UMD

Center for Global Migration Studies
UMD

Center for Literary and Comparative Studies
UMD

The Miller Center for Historical Studies
Department of History
UMD
Friday, November 10

8:00-9:00am Registration & Breakfast
Tawes Hall, 1st and 2nd floor lobbies

9:00 - 9:15am - Introductory Remarks, Tawes Room 2115
Sabrina Alcorn Baron, Assistant Research Professor of History - University of Maryland,
Chair, MEM-UM

9:15 - 10:30am
Moderator: Nicole McLean, PhD Candidate in History - University of Maryland
Giorgio Tosco, European University Institute, Firenze. “Importing the Netherlands: the
Dutch-speaking community of Genoa and its role in naval and commercial development
(XVIth century)”
Bernard Cooperman, Louis L. Kaplan Chair in Jewish History - University of
Maryland. “Os Homens do Nação: Shared Language and Overlapping Identity”
Ian Verstegen, Director of Visual Studies - University of Pennsylvania. “Tethered Agents:
Labor Exports from the Duchy of Urbino”

10:30 - 10:45am BREAK - Coffee in 2nd floor lobby, Tawes Hall

Featured Speaker

10:45 am - 12:00pm
Moderator: Holly Brewer, Burke Chair in American History - University of
Maryland
Clare A. Lyons, Associate Professor of History - University of Maryland.
“Bodies in Motion: Fashioning the Intimate in a Globalizing Eighteenth
Century World”

12:00-1:30pm LUNCH - 2nd floor lobby, Tawes Hall

Featured Speaker

1:30 - 2:30pm
Moderator: Theresa Coletti, Professor of English - University of Maryland
Nigel Smith, William and Annie S. Paton Foundation Professor of Ancient and
Modern Literature - Princeton University. “Polyglot Poetics: Transnational Early Modern Literature”

2:30 - 2:45pm BREAK - Coffee in 2nd floor lobby, Tawes Hall

2:45 - 4:00pm
Moderator: Melanie Rio, PhD Student in English
• Karen Nelson, Associate Director, Center for Literary & Comparative Studies,
  Department of English - University of Maryland. “Embodying Families at War in
  Early Modern English Drama”
• Katarzyna Lecky, Assistant Professor of English - Bucknell University; Folger
  Shakespeare Library Fellow. "Naturalizing Rebellion: The English Physician in
  Colonial America"
• Rachel L. Burke, Assistant Professor of Spanish - Notre Dame of Maryland
  University, "Broadside and Bodleian Columbus’s First Return to Europe"
4:30pm Wine Reception  
Tawes Hall 2nd Floor Lobby

5:30pm Conference Dinner  
and  
6:00pm Performance by The Palestrina Choir  
Tawes Hall, first floor room 1310

**Saturday, November 11**

9:00 - 10:00am **Registration & Breakfast**  
Tawes Hall, 1st and 2nd floor lobbies

---

**WORD**

10:00-11:30am  
**Moderator: Liam Daley, PhD Student in English - University of Maryland**

- Drew Heverin, doctoral candidate in English Literature, University of Kentucky.  
  “Washed in the Thames: The Trouble with Economic Migration in Jacobean City Comedy”
- Matthew Giancarlo, Associate Professor of English - University of Kentucky.  
  “French vs. English? Political Exiles and Literary Returns across the English Channel in the Furstenspiegel tradition, c. 1260-1470”
- J. Seth Lee, Lecturer in Literature and Composition - University of Alabama-Huntsville.  
  “Shifting Voices: Gower’s Use of the Exilic Voice in the Vox Clamantis”

11:30-11:45am **BREAK** - Coffee in 2nd floor lobby, Tawes Hall

---

**WORD & SPIRIT**

11:45am - 1:15pm  
**Moderator: Sarah Lind, MA student in English - University of Maryland**

- Kathryn Gucer, Postdoctoral Fellow in Digital Curation - University of Maryland.  
  “Migrating Mazarinades: A Case Study in Digital Reunification”
- Jordan S. Sly, Librarian and MA student, Department of History - University of Maryland.  
  “Digital Humanities and the Recusant Printing Network: An Experiment in Research Format”
- Ralph Bauer, Associate Professor of English and Comparative Literature and  
  Associate Dean for Academic Affairs, College of Arts and Humanities - University of Maryland.  
  “The Key to the Secrets of the World: Christopher Columbus's Estatic Iternancies”

1:15-2:15pm **LUNCH** - 2nd floor lobby, Tawes Hall
2:15 - 3:30pm
Moderator: Garth Libhart, PhD Student - University of Maryland, College Park

- Bryan Gourley, PhD - Independent Scholar. "The Vocation of Johan Bale to the Bishopric of Ossory: An Irish Exile and Edwardian Reformation Identity Politics"
- Helena Wagefelt Ström, PhD Candidate in Museology - Umeå University, Sweden. "Cult, Culture, Customs: Narrating Religious Otherness During times of Migrations in Early Modern Europe"
- Baranby Nygren, Associate Professor of Art History - Loyola University of Maryland. "Old Forms Grow in New Lands: The Grotesque in Early Colonial Mexico"

3:45 - 4:00pm BREAK - Coffee in 2nd floor lobby, Tawes Hall

4:00-5:00pm Remarks from Prof. Julie Greene, Co-Director, Center for Global Migration Studies - University of Maryland

5:00 - 6:00pm
Moderator: Stefano Villani, Associate Professor of History - University of Maryland
Nicholas Terpstra, Professor and Chair of History - University of Toronto. "Exile, Expulsion, and Religious Refugees: Forced Migration and the Meaning of Reformation"

6:00 - 8:00pm RECEPTION AND EXHIBITION
Special Collections Lobby, Hornbake Library 1st floor

This Conference was Generously Sponsored by:

- College of Arts and Humanities
  University of Maryland, College Park

- Center for Global Migration Studies
  University of Maryland, College Park

- The Miller Center for Historical Studies
  Department of History
  University of Maryland, College Park

- Center for Literary and Comparative Studies
  Department of English
  University of Maryland, College Park

- Research Group in Early Modern Religious Dissents & Radicalism,
  University of Maryland, College Park

Images courtesy of the Folger Shakespeare Library
Thomas Blundeville. M. Blundeville his exercises, containing eight treatises, the titles whereof are set down in the next printed page...p.301 Source Call Number: STC 3149 Copy 1.
16. Allstedt 1523. Müntzer nei giorni della riforma


Christopher Martinuzzi
University of North Carolina at Charlotte, USA

**Allstedt 1523**
Müntzer nei giorni della riforma
Edizioni Unicopli, Milano 2017

Ne discutono con l’autore:
Giorgio Politi Università Ca’ Foscari Venezia
e Stefania Salvadori Akademie der Wissenschaften zu Göttingen

**Coordina:**
Adelisa Malena Università Ca’ Foscari Venezia

**mercoledì 20 dicembre 2017**
ore 15,00
Palazzo Malcanton-Marcorà, AulaGrande - il piano
Dorsoduro 3484/D
International Conferences: Panels Organized by EMoDiR

Fourth International Congress for Pietist Studies (2013)
Participants: Adelisa Malena (Venice), Xenia von Tippelskirch (Berlin)

International Society for Cultural History - ISCH (2013)
Participants: Emese Balint (European University Institute, Fiesole), Visual Representation of Anabaptist Ceramics 1593-1767 Federico Barbierato (University of Verona), Expressing Disbelief. Material Objects and Antireligious Profanations in Early Modern Italy Chiara Petrolini (Warburg Institute, London), England Between Memory and Oblivion: The Objects of Remembrance as Instruments of Religious Conflict

Sixteenth Century Society Conference (2014)
Federico Barbierato (University of Verona), The Libertine and the Inquisitor: Sexual freedom and Heterodoxy in Sixteenth- and Seventeenth-century Venice
Bernard Cooperman (University of Maryland), Religious Identity and Food Regulation in the Early Modern Ghetto
Tamar Herzig (Tel Aviv University), Sex Crimes and Forced Conversion in Northern Italy
Stefano Villani (University of Maryland) «Per quello che si dice, vogliono mangiare carne i venerdì et sabati» ('From what they say, they want to eat meat on Fridays and Saturdays'). Unintentional Dissent: Heterodox Behaviors and Religious Identity among Protestant Converts in Early Modern Livorno

Sixteenth Century Society Conference (2016)
I. Conversion: Religious Consents, Religious Dissents
Serena Di Nepi (Sapienza University of Rome), Looking for Freedom: Muslim Slaves Conversion in Early Modern Rome
Stefano Villani (University of Maryland), Conversions of Foreigners in Italy and Early Modern Religious Mobility
Daniel Butler (University of Maryland), A Thorow Gospellizing: Themes of Evangelization in Old and New England

II. Conversion: Religious Consents, Religious Dissents
Tamar Herzig (Tel Aviv University), Nuns, Demons, and Jewish Conversion in Post-Tridentine Italy
Bernard Cooperman (University of Maryland), Conversos and the Construction of Public Identity

III. Conversion: Religious Consents, Religious Dissents
Helena Wangefelt Ström (Umeå University), Fragile Minds, Strange Hairdos and Cross-Dressing: Strangeifying Swedish Early Modern Converts to Catholicism
Teresa Bernardi (Scuola Normale Superiore, Pisa), *Religious Conversion and Women’s Mobility in the Republic of Venice (XVI-XVII centuries)*

Federico Barbierato (University of Verona), “*Con proprii riti, diversi da nostri*: Conversions and Politics in the Venetian Governmental Practice Between the Sixteenth and Seventeenth Centuries

**International Society for Cultural History - ISCH (2017)**


*Convenors:* Federico Barbierato (University of Verona) and Helena Wangefelt Ström (Umeå University)

Helena Wangefelt Ström (Umeå University), *Smells, bells, and forbidden kisses: senses and emotions as Catholic strangeness in the eyes of early modern Swedish Lutherans*

Fernanda Alfieri (Italian-German Historical Institute, Trent), *The disputed body of a “quietist” friar. Pleasure, guilt, and responsibility in a 17th-century Inquisition trial*
Publications

Late Medieval and Early Modern Religious Dissents (2012)

Late Medieval and Early Modern Religious dissents: Conflicts and Plurality in Renaissance Europe
Edited by Federico Barbierato & Alessandra Veronese. Ghezzano, Pisa: Arnus University Books (Pre-print, 2012)
URL: https://goo.gl/UTR5nU

Leszek Kołakowski (2014)

166 | Avril-Juin 2014: Leszek Kołakowski
Edited by Alain Cantillon, Sophie Houdard
URL: https://asr.revues.org/25876

Études Épistémè (2015). Melancholia/ae

Études Épistémè - Revue de littérature et de civilisation (XVIe – XVIIIe siècles)
28 | 2015 MELANCHOLIAÆ. The religious experience of the ‘disease of the soul’ and its definitions
Edited by Sophie Houdard, Adelisa Malena, Lisa Roscioni and Xenia von Tippelskirch
URL: https://episteme.revues.org/742?lang=en ISSN: 1634-0450
Lire Jean de Labadie (2016)

Lire Jean de Labadie (1610-1674) - Fondation et affranchissement
Edited by Pierre Antoine Fabre, Nicolas Fornerod, Sophie Houdard, Maria-Cristina Pitassi, Paris, Classiques Garnier 2016.
Following two workshops on Jean de Labadie co-organized by the Institut d’Histoire de la Réformation (University of Geneva) and by the École des Hautes Études en Sciences Sociales (EHESS), Paris, on March 5, 2010 in Geneva and on January 22, 2011 in Paris, the proceedings of these two conferences were published in 2016 and the project of a ‘lexique labadien’ has been launched.

Études Épistémè (2017). Langages dissidents: performances et contestations religieuses à l’époque moderne

Études Épistémè - Revue de littérature et de civilisation (XVIe – XVIIIe siècles)
31 | 2017 Dissenting Languages. Religious Performances and Disputes in Early Modern Europe
Edited by Sophie Houdard, Adelisa Malena et Xenia von Tippelskirch
URL: https://episteme.revues.org/1506

Archivio Italiano per la Storia della Pietà (2017). Materialità e immaterialità del dissenso religioso

Materialità e immaterialità del dissenso religioso / Matérialités de la dissidence religieuse, Archivio Italiano per la Storia della Pietà, XXX (2017)
Introduzione
Marco Cavarzere, La Riforma e il potere degli oggetti
Sophie Houdard, La cabale des Médaillistes. Une affaire de spiritualité « extraordinaire » à Nancy (1644-1648)
Stefano Villani, *Dal radicalismo al dissenso: l’abbigliamento dei quaccheri come simbolo identitario*

Federico Barbierato, *‘L’oglio buono di montagna’. Burro, Quaresima e contrapposizioni sociali in un processo dell’Inquisizione veneziana del 1654.*

Alexander Schunka, *Libri, formaggio e vino. Oggetti in viaggio nell’Europa protestante del primo Settecento*

---

**Riforma e movimenti religiosi. Rivista della Società di Studi Valdesi (2017).**

EMoDiR


A presentation of EMoDiR published in Italian in the journal of the *Società di Studi Valdesi* (‘Society of Waldensian Studies’).

See the full article on Academia.edu: [https://goo.gl/rCb2kz](https://goo.gl/rCb2kz)
EMoDiR Routledge Series

Titles in the Early Modern Religious Dissents and Radicalism series address the discursive constructions of religious dissent and the practices of radical movements in the early modern world. The series transcends traditional national and confessional historiographies to examine early modern religious culture as a dynamic system that was essential in forging complex identities and encouraging dialogue among them. The editors seek manuscripts that consider questions of dissent, radicalism, dissidence, libertinism, heresy, and heterodoxy, and examine these themes historically as socio-cultural constructions.

Series Editors
Federico Barbierato
Hannah Marcus
Stefano Villani
Xenia von Tippelskirch
EMoDiR Newsletter & Communication

EMoDiR Media Manager:
Chiara Petrolini (2011-2015)
Helena Wangefelt Ström (2015-present)

Newsletter
Through our newsletter we share information on research activities, conference participation, workshops, and recent publications on the subject of Early Modern religious Dissents and Radicalism.
To contribute items for circulations please contact:
xenia.vontippelskirch@hu-berlin.de
To subscribe to the list go to:
https://sympa.cms.hu-berlin.de/sympa/subscribe/emodir_news

EMoDiR Webpage
For more information on EMoDiR’s long-term goals, go to www.emodir.net.
Here you will find more about the themes of our work, about our members, and our activities, as well as useful links to the broader field.
Academia
Please go to EMoDiR’s Academia page
https://independent.academia.edu/EMoDiRResearchGroup for news and posters of all events organized or co-sponsored by our research group, calls for papers, and our newsletters and publications.

Facebook
Join us on Facebook https://www.facebook.com/emodir/?fref=ts to get the latest updates on our activities, as well as news in the field. This channel is updated frequently.

Twitter
Through our Twitter account @EMoDiR you can follow our activities as they happen, through live tweets and photos from conferences and workshops.
Becoming a Member of EMoDiR

We welcome new members who are working in our field. To express interest in becoming a member of EMoDiR, please submit a CV and a list of selected publications to Jean-Pierre Cavaillé, cavaille@ehess.fr.