

# IAHR e-Bulletin Supplement September 2022



*1 - Collegium Novum, Jagiellonian University, by Swifteye*

## Introduction

To Officers and Individual Members of IAHR Member Societies and Affiliates  
Dear Colleagues,

As I was delighted to announce in my email of June 28, our 23rd World Congress will go to Kraków, Poland. It will take place at Jagiellonian University, August 24–30, 2025. Let me thank again our colleagues of Jagiellonian University and the Polish Society for the Study of Religion, who have ventured to host the congress in the face of many challenges. The IAHR Executive Committee (EC) will work strenuously with the local host to bring you a most exciting congress.

This e-Bulletin Supplement brings you more information on the congress (#1) as well as other news and reports, which include:

- Call for our 2023 International Committee meeting, which will take place in December in Tokyo, Japan (#2). Please note that it has been moved from summer to winter that year.
- Call for suggestions for new IAHR Honorary Life Members (#3)
- Report on the IAHR Regional Conference in Pisa, 2021 (#4)
- Report on the IAHR Special Conference in Edinburgh, 2021 (#5)
- Announcement on a new IAHR Book Series Grant (#6)
- News on the SBL-IAHR joint venture (#7)

Special thanks go to Prof. Chiara O. Tommasi and Prof. Steven J. Sutcliffe for their excellent conference reports.

Lastly, Prof. Anna Halafoff resigned from her post as Deputy Secretary General and from the EC of the IAHR last month. The EC has immediately delegated the most pressing task of the Deputy Secretary General to the IAHR Vice-President Ann Taves and the Treasurer Andrea Rota. The EC has also agreed on the appointment of Prof. Ann Taves as Acting Deputy Secretary General.

Please share this IAHR e - Bulletin Supplement, September 2022 with the members of your respective national or regional IAHR member associations and societies. It is most important for the well-functioning of the IAHR that not only officers but also all individual members of your organization are continuously being informed and updated on IAHR-related matters.

If you have any questions regarding the IAHR, please do not hesitate to contact me.

Respectfully yours,  
Satoko Fujiwara, IAHR Secretary General  
Tokyo, September 19, 2022



# 1. The 23rd World Congress of the IAHR, Kraków, Poland, August 24–30, 2025

We are excited to announce that our 23rd World Congress will be held in Kraków, August 24–30, 2025.

2025 marks:

- the 125th anniversary of the first World Congress of the history of religions (*Congrès International d'Histoire des Religions*) held in Paris in 1900
- the 75th anniversary of the founding of the IAHR in Amsterdam
- the 25th anniversary of the founding of the European Association for the Study of Religions in Kraków in 2000.

The 2025 Kraków, which will be our first World Congress in Central-Eastern Europe, will be another big milestone in the IAHR's history.

Congress Host Faculty of Philosophy of Jagiellonian University in Kraków With the support of the Polish Society for the Study of Religions (PSSR)

Congress Presidents Jerzy Kojkoł (PSSR) Tim Jensen (IAHR)

Congress Directorate at Jagiellonian University Michał Wierzchon Elżbieta Przybył-Sadowska Agata Świerzowska Lech Trzcionkowski

Organizing Committee Chairs Elżbieta Przybył-Sadowska Agata Świerzowska Satoko Fujiwara (IAHR)

Academic Program Committee Chairs Lech Trzcionkowski Andrea Rota Ann Taves

The main theme of the Congress will be *Out of Europe*, which invites you to discuss, with scholars from different parts of the world, how religions have been, are and will be studied in this interconnected world.

The Congress website will be launched in early 2023.

The first Call for Papers and Panels will be announced in spring 2023.

Let's look forward to more news from the Kraków host!



2 - Collegium Maius, by Swifteye

3 - Dr hab. Elżbieta Przybył-Sadowska

4 - Dr hab. Agata Świerzowska

5 - Dr hab. Lech Trzcionkowski



## 2. The International Committee meeting, December 2023, Tokyo, Japan

The IAHR International Committee meeting 2023, which was originally planned for summer that year, has been moved to winter. It will be held at the University of Tokyo during an IAHR Special Conference, December 16(Sat) – 17(Sun), hosted by the Japanese Association for Religious Studies. The exact time and location will be announced later, but all the delegates of IAHR member societies and affiliates are cordially invited to take part in the Special Conference as well as the business meeting.

The meeting agenda will include matters concerning the name and constitution of the IAHR and the EC statement on the Russian war against Ukraine. While the meeting is conventionally no more than three hours long, the Special Conference will enable intense and in-depth discussion on the kernel of the matters: what does “science” mean to the IAHR community of scholars in 2023? How can the study of religion be socially relevant while upholding the Article 1 of the IAHR Constitution?

The Conference will start with an opening keynote/roundtable followed by paper sessions, to which the delegates can also contribute, if they so wish.

This meeting is called in line with the following IAHR Constitution and By-Laws.

According to the IAHR Constitution (Article 4b) and By-Laws (Rules 1e and 5c), the executive committee of each constituent national or regional society and association shall appoint no more than two representatives to each International Committee meeting. These are usually, but not necessarily, the president and the secretary.

Also, according to the Constitution (Article 6) and By-Laws (Rule 4b), meetings in the International Committee take place at the location and time of the quinquennial congress, and in addition to that, at the location and time of an IAHR conference in between two consecutive quinquennial congresses. The upcoming Tokyo meeting falls in the latter category.

A meeting of the International Committee requires a minimum attendance of ten members from a minimum of seven constituent national or regional societies or associations.

I sincerely ask you to take notice of the dates mentioned so that the IAHR International Committee can have its 2023 meeting with as many delegates from as many member associations as possible. Although planned to be a completely hybrid meeting, it will be unable to be held during hours convenient to all online participants due to time difference.



*6 - Kyodo Hall, Hongo, Tokyo, December (Wiii)*

### 3. IAHR Honorary Life Membership: Call for Suggestions

As can be seen from the [relevant IAHR rules](#) , “The International Committee of the IAHR decided at its meeting in Toronto on August 18, 2010, that recommendations for honorary life membership should be presented to the International Committee at its meetings during quinquennial congresses and in between two consecutive congresses.”

In September 2020, the IAHR Executive Committee appointed the Honorary Life Membership Advisory Committee 2020–2025, with the IAHR Honorary Life Members Professor Brian Bocking, Professor Morny Joy, and Professor Akio Tsukimoto as its members. The time has now come for the IAHR Secretary General “to request the IAHR constituent member societies and associations to suggest one or two names and the Executive Committee to suggest up to three names. These names will be forwarded to the Advisory Committee, which will choose up to three names. The General Secretary will then present their recommendation to the International Committee,” – that is to the International Committee at its meeting in Tokyo 2023.

I therefore sincerely request officers of the IAHR member societies and associations to consider this matter. In case they want to suggest one or two names, they are kindly asked to send the suggestions and names, with a brief argument in favor of the named, to the IAHR Secretary General no later than July 31, 2023. [List of current Honorary Life Members](#)

## 4. Report on the IAHR Regional Conference in Pisa, 2021

The 18th Annual Conference of the European Association for the Study of Religions (also an IAHR Regional Conference) was hosted in Pisa, Italy, from 30th August to 3rd September 2021, thanks to the generous support of the University of Pisa and the Archbishopric, which granted the spaces to deliver the lectures. Originally purely instrumental and only chosen to comply with the project by which the Department of Civilisations and Forms of Knowledge of the University of Pisa was awarded the title of Department of Excellence by the Italian Ministry of Education, University and Research, the conference theme “Resilient Religion,” like a presentiment and in an almost prophetic way, proved to be in step with the times. As a matter of fact, the aim of the conference was to explore the role played by religion as a resilient tool, or a tool for resilience, that is, the ability to counteract or absorb a process of transformation, as well as the capacity to endure changes without having to adapt permanently. Religion – whether in its institutionalized forms or as a simple belief in any super-human agency – can play a significant role as a response to major life stressors, helping people to react to difficult situations and cope with crises by establishing a relationship with the sacred. On the other hand, notwithstanding secularization and its offshoots, religion has not withered away – quite the contrary, as a reframing and concomitant transformation of religion is taking place through the negotiation and incorporation of new media. So, not only is religion an important resilience factor, but religion itself has proven to be extremely resilient, today and in the past.

During the five days of the conference, these issues were addressed from all possible angles, thanks to the large participation of Italian and foreign scholars (more than 800), whose presentations – divided in 130 sessions – covered an impressive number of topics, ranging from classical and Middle Eastern antiquity to Tantric practices in Indian and South-Asian religions, from religious change in former socialist countries to contemporary paganism and esoteric movements, from Muslim communities in Latin America to Medieval Judaism, from Russian ‘Old believers’ to religious dissent in Late Antiquity and the Early Middle Ages. Furthermore, many papers explored topics such as religious minorities facing the pandemic, or provided field research on the transformation of religious experiences and alternative spiritualities during the covid-19 crisis. Some sessions were specially dedicated to Shiism, to Jainism and Sikhism, Orthodox Christianity, and Soka Gakkai. Nor were hermeneutic or theoretical questions left aside, together with an exploration of artistic and visual media and their role in vehiculating religious contents. Rituals, sacred spaces, and embodiment also figured among the themes discussed. The richness of the programme and the abstracts can be read on the [conference website](#).

In addition to sessions and individual short communications, the conference featured internationally renowned keynote speakers, such as Anders Klostergaard Petersen, Annelies Lannoy, Eileen Barker, Einar Thomassen, Éva Pócs, Gerard Wiegers, Ina Wunn, Johannes Bronkhorst, Miguel Herrero de Jáuregui, Mihaela Timuş, Ruth Illman, Vincent Goossaert, Yuri Stoyanov, who made an essential contribution to the variety and quality of the conference with their interesting presentations on very different topics, which were followed by intense and exciting debates.

After the official inauguration speeches delivered by academic authorities (the Rector of the University, the President of the IAHR, Prof. Tim Jensen, EASR, Prof Kim Knott, and Italian SISR, Prof. Giulia Sfameni Gasparro), the opening lecture was delivered by Prof. Eileen Barker, who discussed the *Challenges faced by first-generation religions and their more or less successful solutions*. This lecture investigated how religions that are at odds with society and thus, almost by definition, showing a degree of resilience, have been categorised as sects or cults by sociologists, or, in more neutral terms, as new religious movements (NRMs). Since these movements were themselves subject to changes and developments, Barker observed how first-generation religions (i.e. NRMs that consist predominantly of converts) manage to adapt in a variety of ways to changing circumstances as they become second-generation and then multi-generational movements.

The keynote lectures adopted different perspectives and methodologies, spanning from early Christianity seen in terms of resilience, and scrutinised in bio-cultural evolutionary terms (Klostergaard Petersen), to

the transformations religion underwent in Late Antiquity, as a consequence of Christianity, with its dichotomy between truth and heresy or paganism, but also including the impact of extra-religious factors on religious processes and the historical contingency (Thomassen). An evolutionary outlook was also adopted by Wunn, who qualified Richard Dawkins' thesis of the selfish gene, by investigating how rituals are able to give groups a structure including necessary hierarchies with a controlling function. Therefore, the ultimate values shared by all individuals are realized in ritual, which can explain the ritualized cultus in religious communities. The classic evolutionary theories were investigated as well by Lannoy, who focused on the paradigm that dominated the academic study of religion in the second half of the nineteenth century: in particular, she offered an interpretation of the scholarly debate over the origins of Purim, taking into consideration James Frazer, Franz Cumont, Salomon Reinach, Theodor Nöldeke, and Alfred Loisy.

Conversely, Herrero turned to the historical and comparative perspective, when dealing with Greek and Roman concepts of group or individual salvation, a concept that is fundamental in any inquiry about resilient religion; similarly, on *the Eastern side*, Goossaert examined a large number of religious handbooks of late imperial and modern China (1600-1950), which provided readers with a variegated toolkit of ritual and spiritual techniques aimed at dealing with both immediate and salvational concerns. Resilience was also at the core of Timuş' lecture, when she provided a reconsideration of the flexibility shown by Zoroastrianism when *facing the challenges after the Arab conquest of Iran*. Other topics addressed by the keynotes were the role of eschatological or imperial prophecies of empire in the Late Medieval and Early Modern period (Wieggers) and how both learned and popular versions of such alternative and dualist diabolologies and demonologies proved particularly resilient at various strata of European and Eurasian cultures, having survived the historical decline and disappearance of the actual communities which professed them (Stoyanov).

Turning to a contemporary context, ethnography was touched on in both Pócs and Illman's interventions. The former discussed the religious life of a Hungarian community on the boundary between Orthodox and Latin Christianity that had intensely preserved its traditions until the end of the 19th century and in which religion is the most important normative regulating system of everyday life almost to this very day. The latter provided a discussion about Jewish life in the Nordic countries, that is within societies that are highly secular yet bear strong imprints of the historical and cultural domination of Lutheran Christianity and that today develop towards a steadily increasing cultural and religious diversity. More in general, the topic of the conference was summarized by Bronkhorst in his lecture, who stated that religion is resilient and abolishing it appears to be virtually impossible, although certain religions have replaced other religions in the course of history. It seems that something makes humans susceptible to the practices and beliefs they commonly associate with religion.

It must be stressed, to the merit of the scientific organizers, led by Chiara Ombretta Tommasi Professor of the History of Religions and Early Christianity at the University of Pisa and Deputy General Secretary of the EASR, that this was one of the first and largest conferences to take place after more than a year of the global health emergency. For this reason, it was decided to organise the event in a hybrid form, which would allow online participation without renouncing the irreplaceable experience of face-to-face attendance. Moreover, by choosing to stream the event online, it was possible to obey the safety rules prescribed for larger meetings, while providing at the same time new levels of democratisation and accessibility. In this regard, it seems worth mentioning the fact that this was by far the most international EASR conference, with presenters coming from more than sixty countries (including, Albania, Algeria, Australia, China, Costa Rica, Cyprus, Egypt, Korea, Hong Kong, Indonesia, Iran, Japan, Morocco, New Zealand, the Philippines, Qatar, Singapore, South Africa, Sri Lanka). Together with the usual participation of British and Irish, French, German, Austrian and Swiss, Belgian and Dutch, Spanish and Portuguese, and Scandinavian delegates, not to mention the high number of Italians, particularly welcome were people coming from Eastern Europe, Croatia, Slovenia, the Czech Republic, Slovakia, Hungary, Romania, Poland, the Baltic countries, Russia, and Ukraine. Online participation also allowed people attending from North and Latin America (USA, Canada, Brazil) and from the Levant and Asia (Israel, Turkey, India) to take part. *At the same time, it must be stressed that the conference also witnessed a large number of delegates attending on site, thus demonstrating the still vital importance of face-to-face meetings, which provide a*

*unique opportunity for personal encounters and mutual commitment with the creation of scholarly networks.*

The exceptional nature of the situation and the uncertainty about the times we are living through put everyone to the test, often forcing changes during the preparations, not being able to organise as originally planned, demonstrating in fact how ‘resilience’ is not a mere abstract concept, but has its concrete application in everyday life. Yet, the success of the conference – which was made possible by the extraordinary effort of the organising committee and helpers (in particular younger students and IT staff) and the extensive use of technological tools – showed the scientific community the potential and advantages of this hybrid form, which is likely to be increasingly used in the coming years.

The physical attendance on site of almost 230 people after months of lockdown and travelling restrictions, the large online participation of speakers and public with their fruitful discussions and comments, the wonderful scenery of the city of Pisa, all contributed to the success of the conference and rewarded the great organisational efforts made. The event itself was notable not only because of the interesting theme and the extremely high level of the papers presented, but also for the novelty of the form in which it was held, which made it possible to overcome the obstacles posed by the pandemic and to open up a new avenue in the way members of the academic community could meet and exchange ideas.

Chiara O. Tommasi – Carlo Ferrari



## 5. Report on the IAHR Special Conference in Edinburgh, 2021

Report for IAHR E-Bulletin on the British Association for the Study of Religions (BASR) annual conference 2021, held (digitally) at the School of Divinity, University of Edinburgh, 6-7 September.

Title: “From Religious Studies to the Study of Religion/s: Disciplinary Futures for the 21st century”

Following extensive discussions in light of the covid pandemic, we decided to hold the conference entirely online in the belief that a digital platform offered the best chance to maximise participation and extend access. The BASR 2021 conference fell in the 175th anniversary year of the foundation of New College, home of the School of Divinity which hosts Religious Studies as a teaching and research cluster. It also marked the 50th anniversary of the teaching of a Religious Studies undergraduate programme at Edinburgh which began in 1971. In light of these milestones, and given the title of the conference, we were very pleased to be granted the status of an IAHR Special Conference and delighted to welcome IAHR President Professor Tim Jensen to open the event.

The overall aim was to look ahead with a focus on the disciplinary and interdisciplinary shape and impact of Religious Studies/the Study of Religion/s. After a period of sharp and sometimes excessive self critique, it felt timely to reflect upon what the field has positively achieved, the challenges it has faced (and overcome), and the direction(s) it should now pursue. The historical scope of the conference was loosely defined as the post-1960s period up to and including the present, during which period Religious Studies emerged, consolidated and diversified as a recognised international field and ‘brand’. In particular, we wanted to explore positive and constructive disciplinary futures, based on empirical methods and clearly-theorised models for research and teaching.

Two excellent keynote papers helped frame the bigger picture: ‘The Collective Ownership of Knowledge: Implications for the Study of Religion/s in Local Contexts’ by James Cox, Professor Emeritus of Religious Studies, University of Edinburgh, and ‘Studying Religions critically in Universities and Schools: Bridging the Gap’ by Wanda Alberts, Professor in the Study of Religion, Leibniz University Hannover. I am very grateful to these two colleagues for agreeing to present remotely and for giving us such incisive accounts from different but complementary perspectives. We also held two roundtables. The first was chaired by Dr Chris Cotter and was called ‘Reflections on the UK contribution to Religious Studies/Study of Religions’, taking the form of an open discussion between Dr Marion Bowman, Dr George Chryssides, Dr Wendy Dossett, Dr Ting Guo and Dr Claire Wanless. The second was chaired by Dr Steven Sutcliffe under the title ‘Disciplinary Futures: International Perspectives’ and featured Professor Afe Adogame, Professor Carole Cusack, Dr James Kapaló and Professor Terhi Utriainen from the US, Australia, Ireland and Finland respectively. The final plenary element was an online video and art installation called “RITES” which was curated by Dr [M] Dudeck of Edinburgh College of Art and funded by a University of Edinburgh Student Experience Grant. This element consisted in a digital stream of videos created by contemporary video artists which were available to delegates to watch for a set period during and after the conference. This stream was accompanied by a plenary panel discussing the intersection between artistic practice and scholarly research, chaired by [M] Dudeck and Steven Sutcliffe, with Oreet Ashery from Ruskin School of Art and Silvia Battista from Liverpool Hope University in the UK, and Skawenatti from Concordia University in Montreal, Canada.

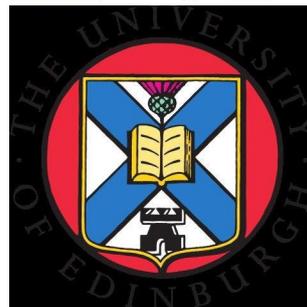
These plenary sessions, fine as they were, in no way overshadowed the fascinating array of panels and papers. These were organised into four panel streams: ‘Disciplinary and Interdisciplinary Futures’, ‘Methodological and Theoretical Futures’, ‘Pedagogical and Conceptual Futures’ and ‘Social and Political Futures’, scheduled across seven sessions. There was considerable diversity in these contributions but themes of the decolonization of the curriculum and research practices, the contestation of knowledge claims by multiple parties, and the importance of public education about religion/s came to the fore as the conference unfolded. We had over 100 presenters from more than 20 different countries and the digital platform encouraged greater attendance beyond the UK than is normally the case for BASR annual

conferences. Different delegates would no doubt pick out their favourite panels so any selection must be subjective, but I found the panels ‘Climate Activism and the Future of the Discipline,’ ‘Studies of Interfaith,’ ‘Twenty Five Years of Vernacular Religion’ and the workshop on ‘Lessons from Teaching in a Time of Covid’ particularly thought-provoking.

Special thanks to my Edinburgh colleagues Dr Claire Wanless and Dr Chris Cotter (now at The Open University) for their invaluable assistance, careful attention and hard work beyond the call of duty in designing, organising and delivering the conference.

Dr Steven Sutcliffe, Religious Studies, School of Divinity, University of Edinburgh

(A separate report on the conference by Vishal Sangu and David G. Robertson was published in [BASR Bulletin 139, November 2021](#), pp. 12-14.)



## 6. Launching the IAHR Book Series Grant

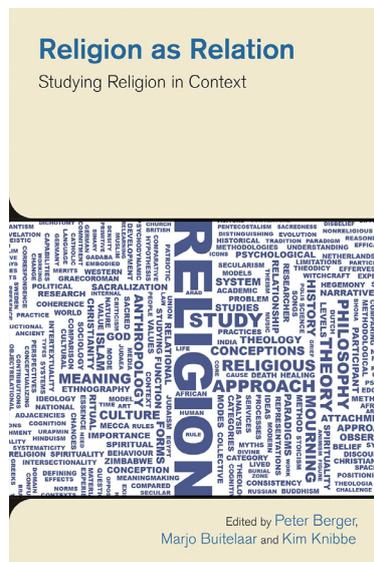
We are pleased to announce that the IAHR is launching the IAHR Book Series Publication Grant!

The IAHR makes publication expenses available up to € 6000 per year to publish open access. The funds can only be used to pay the fees for publishing open access monographs or collected volumes in the IAHR Book Series “The Study of Religion in a Global Context”. For more information on the IAHR Book Series, see [its website](#).

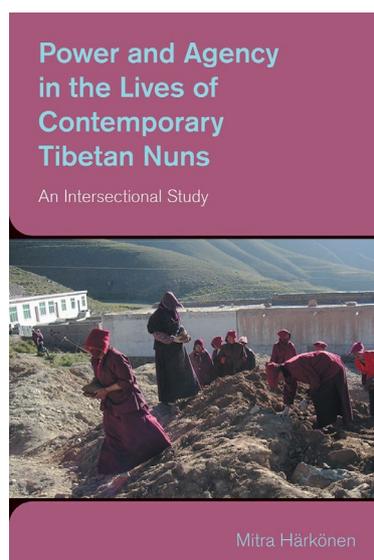
The grant can be converted to a Language Editing Grant for publications in the IAHR Book Series.

Applicants from countries and territories eligible to receive official development assistance (ODA) are entitled to apply for the IAHR Book Series Publication Grant. Grantees will have to organize an international webinar on their publication.

Applications should be sent to the IAHR Book Series Managing Editor, Prof. Alexandra Grieser (Email: [GRIESERA@tcd.ie](mailto:GRIESERA@tcd.ie)). For more information, please contact: [GRIESERA@tcd.ie](mailto:GRIESERA@tcd.ie)



7 - recent publications



## 7. SBL-IAHR Joint Venture: Developing and promoting up-to-date historical-philological studies of religion(s) and religious texts

Since 2008, with late Jonathan Z. Smith serving as President of the Society of Biblical Literature (SBL) Tim Jensen, current IAHR President, then Secretary General, has had regular talks with the SBL leadership. First about affiliation of the SBL to the IAHR, and later, when (preliminary) affiliation had become a fact, about possible ways of cooperation, also in view of the SBL's tradition for not just having their annual conference (with the AAR mostly) in various places in the USA but also for holding international conferences around the world.

Considering historical-philological studies of religious traditions and texts, past and present, of crucial importance, to the beginnings and future of the scientific study of religion(s) as promoted by the IAHR, the IAHR leadership was pleased to find that the SBL Executive Director John Kutsko welcomed the outreach from the IAHR. He agreed that historical-philological studies were endangered, in many ways, in the modern academia, and he saw the potential of a joint venture for both the SBL and the IAHR.

The first fruit of the joint venture was a roundtable discussion at the SBL International Meeting in Rome July 1–5, 2019. A roundtable discussion, comprising two parts and with scholars representative of both the SBL and the IAHR. Participants invited by the SBL leadership were Elizabeth Malbon Struthers, Jorunn Økland and Dennis MacDonald. Participants invited by the IAHR leadership represented by Tim Jensen, with the kind and extremely valuable assistance of Panayotis Pachis, were Giulia Sfameni Gasparro, Panayotis Pachis, Nickolas P. Roubekas, and Anders Klostergaard Petersen.

In his summary (for internal use, quoted here with the permission of the author) of the meeting, Klostergaard Petersen wrote:

From my own perspective, it was extremely edifying and promising to see the two organisations – most eligible [in] inculcating such an understanding on the present world – join hands in Rome. For both biblical scholars and historians of religion, who face a similar situation in relation to maintaining language skills, much can be gained by future co-operation, something that has not been as frequent as it ought to due to an old theology-history of religion antagonism. Mainstream biblical scholarship and the history of religion are neither opponents nor distant others. On the contrary, they are proximate neighbours and, as in my own case, the same persons partaking in both fields. Therefore, organisational support for this endeavour to disseminate a greater appreciation for the need for philological skills by the two grand organisations of SBL and IAHR will undoubtedly be of great help to the enterprise. No individuals can accomplish this on her or his own. Only by co-operating on a long and arduous journey we have before us can we change the present situation and prevent the further deterioration of philological skills, eventually leading to their annihilation. Therefore, I strongly and wholeheartedly support a future joint effort by the SBL and IAHR to work in tandem on this significant matter.

Also SBL Executive Director John Kutsko was happy with the meeting and later expressed his wish to have the Rome initiative be the starting point for yet another SBL scheme which included a rebranding and expansion of the SBL International Meeting.

This new initiative, named the 'International Texts and Traditions Initiative' was launched by Kutsko in his opening speech at the SBL International Meeting in Salzburg July 17-21 July, 2022. The first of the panels within the scheme was entitled 'Canons and Curricula in Value Production,' presided by the IAHR President, and linked panels (on 'Privileged Texts and the Arts,' 'Bibles and Literature,' and 'Bibles and Qur'an') followed.

The panel participants and themes, organized by profs. Klostergaard -Petersen and Tim Jensen, looked as follows:

1. What Are Canons and Curricula, and how Do They Contribute to Value Production? A Semiotic Perspective – Professor Anders Klostergaard Petersen, Aarhus University
2. Processes of Canonisation and Curricularisation. From Hammurabi to the Present University. A History of Religions Perspective – Professor Einar Thomassen, University of Bergen.

3. Canonisation and Curricularisation in Value Production in Modern Culture and Society: A History of Culture View – Professor Jorunn Økland, University of Oslo. Sincere thanks to the participants and special thanks to Prof. Klostergaard Petersen for his assistance with regard to the organization of the panel and discussions about the initiative. Tim Jensen will have meetings with John Kutsko at the AAR/SBL Annual in Denver, Colorado in November this year in order to secure the follow-up of this initiative and the expansion of the Rome one too. John Kutsko, unfortunately, will be stepping down, and the IAHR leadership will do whatever possible to ensure that collaboration continues. Tim Jensen will also join a meeting arranged by the newly established World Philology Union (WPU) on “The State of Philology in Present Education and Research” to be held in Rome, December 14–16. The WPU has become a member of the CIPSH in 2021, and the IAHR leadership hopes to be able to also cooperate with this new society as regards the promotion of historical-philological studies of religion(s). The current and first WPU President, Jens Braarvig, is a Norwegian historian of religion(s).

Tim Jensen