



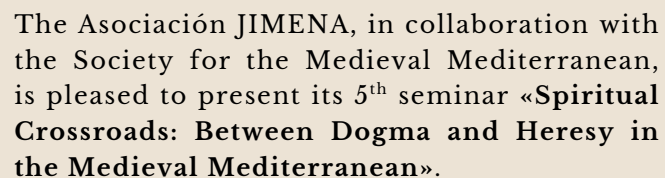
Society for the
Medieval Mediterranean

FACULTAD DE
GEOGRAFÍA E HISTORIAUNIVERSIDAD
COMPLUTENSE
MADRID

COLABORA:



SÍGUENOS EN RRSS



Throughout the Middle Ages, religion and belief in the divine were not only sources of political legitimacy, moral guidance and social cohesion, but also drivers and reflections of significant ruptures, tensions and transformations within medieval communities. This was true both of Christendom and Dar al-Islam, as well as Judaism. In the medieval Mediterranean, a space of intense cultural and religious exchange, these dynamics gained unique complexity and sophistication. The search for the divine, otherworldly experience and ritual practice not only shaped the spiritual landscape of the time, but also offered spaces for renegotiation and resistance at the margins of the dominant paradigm.

The impact of religiosity was not strictly confined to the liturgical sphere; it also extended into everyday life, shaping agricultural cycles, communal celebrations and, ultimately, social structures. The veneration of local saints and miraculous relics, the growing focus on apocalyptic narratives, and the use of protective symbols such as the khamsa or the Christian cross not only expressed collective faith, but also offered models of identity and comfort in a world marked by uncertainty and transience. These expressions reflect both the unity and diversity of the medieval Mediterranean, where the sacred became a space of encounter and tension between religious and cultural traditions.

SPIRITUAL CROSSROADS: BETWEEN DOGMA AND HERESY IN THE MEDIEVAL MEDITERRANEAN

10-11 February 2026

Universidad Complutense de Madrid
Facultad de Geografía e Historia



INFORMACIÓN E INSCRIPCIÓN

10 DE FEBRERO/FEBRUARY 10TH

9.00–9.15 Recepción de asistentes/Seminar Registration

9.15–9.30 Inauguración/Opening remarks

Keynote Lecture I

9.30–10.15 Carlos de Ayala Martínez (UAM) *Apocalíptica y confrontación con el islam: el Tultusceptru y los fragmentos rotenses del Pseudo-Metodio* (s. IX–X).

10.15–10.40 Debate/Discussion

10.40–10.50 Descanso/Break

Session 1. Literacy and Religion, Popular and Scholarly Approaches

10.50–11.20 Maribel Fierro (CSIC-ILC) *Scholars and 'Heresy' in the Medieval Islamic West.*

11.20–11.40 Catalina Tressler (Universidad de los Andes) *Literacy and Written Culture in the Waldensian Heresy* (12th–13th Centuries).

11.40–12.10 Carlos Martínez Carrasco (UCO) *Tradiciones apocalípticas en el maldito siglo VII: de la sublevación de Focas a la expansión del islam.*

12.10–12.40 Debate/Discussion

12.40–12.50 Descanso/Break

Session 2. Shaping Female Sanctity in Late Antiquity and the Middle Ages

12.50–13.10 Thaís de Almeida Rodrigues (UNESP) *La santificación de las mujeres constantinianas entre la Antigüedad Tardía y el imaginario medieval.*

13.10–13.30 Eylül Çetinbaş (Koç University Research Center for Anatolian Civilizations – Bilkent University) *Writing the Sacred Feminine: Hagiography, Cultural Memory, and the Making of Sanctity in the Medieval Mediterranean.*

13.30–13.50 Debate/Discussion

13.50–16.00 Descanso comida/Seminar Lunch Break

Session 3. Architectonic Configurations of Heresy, Heterodoxy and Dogma

16.00–16.20 María Orduña Cuevas (UAM) *Monofisismo, santoral y arquitectura: veneración de santos e iglesias centralizadas en el Oriente medieval.*

16.20–16.40 Valentina Schiavon (Pontifical University Antonianum) *A xylōtroulos for Santa Fosca in Torcello and the Holy Sepulchre in Jerusalem. A new hypothesis.*

16.40–17.00 María Gángara Jiménez (UCM) *Espacio, memoria y poder: el simbolismo de las capillas episcopales en la catedral de Burgos.*

17.00–17.30 Debate/Discussion

17.30–17.45 Descanso/Break

Session 4. Perspectives on Medieval Hagiographic Traditions

17.45–18.05 Nana Mrevlishvili, Tinatin Jikurashvili and Sophio Guliashvili (The University of Georgia) *Between Translation and Transformation: "The Life of Theodora of Alexandria" in Old Georgian Hagiography.*

18.05–18.25 Juan Manuel Carmona Pérez (UAM) *Tensions between Official Doctrine and Folk Religion in 13th-Century Castile: The Miracles of Santo Domingo de Silos for the Redemption of Captives as a Case Study.*

18.25–18.45 Debate/Discussion

11 DE FEBRERO/FEBRUARY 11TH

Session 5. Circulation of Artifacts and Images between Byzantium and the Latin West

9.00–9.30 Lucrezia Sozzè (Libera Università di Lingue e Comunicazione IULM) *Byzantine Artifacts in Late Medieval Italy: Display and Liturgical Practices.*

9.30–9.50 Georgii Titov (Moscow State University) *The Visual Transmission of Early Monastic Exempla in the art of Italian Trecento and the Post-Byzantine world.*

9.50–10.10 Debate/Discussion

10.10–10.20 Descanso/Break

Session 6. Byzantium and the Latin West: Religious Encounters and Perceptions

10.20–10.50 Savvas Neocleous (Cyprus Ministry of Education, Sport and Youth) *Spiritual Crossroads: Latin Perceptions of Greek Christianity in the Long Twelfth Century.*

10.50–11.10 Pablo Méndez Gallardo (UCM) *The "Eastern Question" in Castile: Faith, Power and Perception from Romania to Iberia.*

11.10–11.30 Debate/Discussion

11.30–11.45 Descanso/Break

Session 7. Circulation Networks in the Medieval Mediterranean and Beyond

11.45–12.05 Pablo Rodríguez Sánchez (Trinity College Dublin) *"Hominem [...] crine deformen": Saint Martin of Tours' "hairstyle" and its value as evidence for the saint's role between the Mediterranean and the Insular World.*

12.05–12.25 Robin Gatel (Trinity College Dublin) *A discreet presence? The circulation of Saint Augustine's De Haeresibus in Italy during the eleventh and twelfth centuries.*

12.25–12.50 Zeynep Ece Bakala (University of Lincoln) *"Por fazer romaria pug'em meu coração": Women's Pilgrimage and Sociocultural Encounters in Thirteenth-Century Iberia.*

12.50–13.20 Debate/Discussion

13.20–16.00 Descanso comida/Seminar Lunch Break

Session 8. Images, Doctrine and Heterodoxy through the Senses

16.00–16.20 Manuel Hernández Ortega (UCM) *La pervivencia del rito sacrificial entre las comunidades cristianas tardoantiguas* (ss. III–VI): *un aporte desde la imagen y la cultura visual.*

16.20–16.40 Rebeca Rodríguez Ginés (UAM) *Taumaturgia y fe. Un preludio de la virtud del tacto en las pinturas murales de las catacumbas.*

16.40–17.00 Jeffrey P. A. Berland (Universität Tübingen) *The Proclamation of an Iconoclast Orthodoxy: Envisioning Christ at the Chalkê* (ca. 815).

17.00–17.30 Debate/Discussion

17.30–17.40 Descanso/Break

Session 9. Constructing Sacred Spaces in the Medieval Mediterranean

17.40–18.00 Anastasia Liakhovich (University of Warsaw) *From Topos to Theophany: Pilgrimage, Vision, and the Making of Sacred Space in Byzantine and Medieval Armenian Hagiography.*

18.00–18.20 Gözde Demir Merzi (Istanbul Technical University) *New Evidence from Binbirkilise–Değle: The 'Sacred Rock' Marked with Crosses, Open-Air Worship, and the Shaping of a Byzantine Pilgrimage Landscape.*

18.20–18.40 Debate/Discussion

18.40–18.50 Descanso/Break

Keynote lecture II

18.50–19.35 John H. Arnold (University of Cambridge) *The Social Dynamics of Priests and Laity in Southern France, between c. 1000 and c. 1300.*

19.35–19.55 Debate/Discussion

19.55–20.10 Clausura, sorteo de libro y examen para la obtención del crédito/Closing remarks