Globalization is a worldwide process driven by economic and technological forces. It brings with it a multitude of social and political developments, some benign, others anything but benign (as recent events have made clear in a compelling way). But globalization has also had massive consequences in the area of culture, including the central cultural phenomenon of religion.

Peter L. Berger

Globalization of any form of militancy, whether religious or secular, is in need of ethical, universal criteria to prevent it from becoming a source of further destruction to the sanctity of human life and dignity.

Adbulaziz Sachedina

As we are entering the third millennium, we are witnessing the end of hegemonic European Christianity due to a dual process of advanced secularization in post-Christian Europe and of the increasing globalization of a de-territorialized and de-centered Christianity. Thus, the one-thousand-year old association between Christianity and Western civilization is coming to an end. Western Europe is less and less the core of Christian civilization, and Christianity in its most dynamic forms today is less and less European.

José Casanova

If we must have nihilism, let us not dilute it with water and let us drink it full strength, with Nietzsche, Heidegger, and the deconstructors. In order to reach the end of the present crisis we must first experience it fully, we must not interminably repeat attempts which already failed a hundred years ago, like “the quest for the historical Jesus.” Mine is a search for the anthropology of the Cross, which turns out to rehabilitate orthodox theology.

René Girard

Nations are realities willed eternally by God. That is why we cannot reject their right to existence, but we must consider them as given facts, unavoidable, even on the higher plan of religion, more specifically of Christianity.

The question is, how can we realize that synthesis that will not be in the detriment of the nation, nor in that of Christianity, synthesis which, keeping the specificity of different nations, could save both the unity of Christianity, its ecumenicity and which while leaving nations distinct from each other will unite them in the same spirit.

Dumitru Stâniloae
Jaroslav Pelikan defined Tradition as being the living faith of the dead and traditionalism as the dead faith of the living.

Can we apply these definitions to culture? Is a culture that does not change dead? What is the difference between culture and tradition? What is the relation between identity and innovation? How can status quo maintain its value and relevance in the face of change in a world that divinizes change and demonizes resistance to it? What kind of change do we want? Can we identify one that will not kill tradition and annihilate culture? Can we constructively receive and deal with resistance to change? Is religion on the side of change or of tradition? What is the current perception? In discerning the signs of our time, do we see a comeback of religion from the peripheric and the optional to the center? How does who you think you are affect who you really are? How can Christian spirituality be relevant to a world in process of globalization? Does globalization need to be spiritualized? What does that mean? Is global capitalism going to bring about global religion?

Such questions and others will be addressed in the papers and discussions that will take place at this Symposium.

Theodor Damian