

CONTENTS

TIMETABLE, FRIDAY MORNING	2
TIMETABLE, FRIDAY AFTERNOON	3
TIMETABLE, SATURDAY MORNING	4
TIMETABLE, SATURDAY AFTERNOON	5
ABSTRACTS	6 - 17
EMAIL CONTACT LIST OF PARTICIPANTS	18 - 19
NOTE PAPER	20 - 23
ACKNOWLEDGEMENTS	24

TIMETABLE

FRIDAY MORNING

Registration runs throughout Friday and Saturday in the Humanities Common Room (entrance via 3/5 Woodland Road)

	FROM BIBLE TO MIDDLE AGES	THEOLOGY AND ARTS	PRACTICE, EXPERIENCE AND SOCIETY
9:00–9:30	Registration (Humanities Common Room, entrance via 3/5 Woodland Road)		
9:30–11:00	<p>AFTERLIFE IN ANTIQUITY (B1, in basement via front of 19 Woodland Road; see map) Chair: Jon Baisarak, Bristol 1) <i>Kayleigh Boyle, Bristol</i> The 'Orphic' Texts: A Study of Scholarship Concerning the Greek Afterlife Cult 2) <i>Matthew Twigg, Oxford</i> A Pneumatic Homecoming: The Three-Stage Valentinian-Gnostic Afterlife 3) <i>Holger Hespen, CEU Budapest</i> Conceptions of the Afterlife in the Works of Gregory the Great</p>	<p>EXERCISES IN THEOLOGY (G4/5, 10 Woodland Road, a detached building on opposite side of road from registration area; see map) Chair: Justin Stratis, Trinity College, Bristol 1) <i>Gregory Wagenfuhr, Bristol</i> The Omnipotent God of Non-Power 2) <i>Matthew Prior, Trinity College, Bristol</i> Suffering, Testing and Divine Humanity: Jesus Through the Eyes of Jacques Ellul 3) <i>Holly Morse, Oxford</i> Who Framed the First Woman? Some Methodological Considerations for the Practice of Reception Criticism</p>	<p>SOCIAL PRACTICES (PG Room, floor 1, 43 Woodland Rd, large red brick building further down Woodland Road; see map) Chair: Eliana Corbari, Bristol 1) <i>Anne Bailey, Oxford</i> Location, Location, Location: How Accessible were Saints' Relics in High-Medieval England? 2) <i>Sarah Sheppard, Bristol</i> Dying in the Penultimate – Seeking Light from Bonhoeffer for Today's Funeral Ministry 3) <i>Caroline Tee, Bristol</i> The Sufi Mystical Idiom in Alevi Aşik Poetry: Flexibility, Adaptation and Meaning</p>
11:00–11:30	Coffee break (Humanities Common Room, entrance via 3/5 Woodland Road)		
11:30–13:00	<p>JEWISH AND ISLAMIC THOUGHT (G77A, 15 Woodland Road, enter via 3/5 Woodland Road; see map) Chair: Jonathan Campbell, Bristol 1) <i>Michael Miller, Nottingham</i> After the Life of Enoch: Metatron and the Active Intellect in Thirteenth-Century Kabbalah 2) <i>Laura Hassan, London</i> Atom or Continuum? Sayf al-Din al-Āmidī (d. 631/1233) in Discussion with the Theological and Philosophical Traditions of the Islamic World on Proofs for the Existence of the Indivisible Part 3) <i>Esra Akay Dag, Bristol</i> Death and Second Coming of Jesus Christ in the Tafsir Tradition</p>	<p>CATHOLIC AND PROTESTANT THEOLOGIES OF HEAVEN (LT1, 3/5 Woodland Road) Chair: Carolyn Muessig, Bristol 1) <i>Pauline Gibson, Bristol</i> Roman Catholic Belief in Heaven Exemplified in Saint Thérèse of Lisieux's Theology of Love 2) <i>Lily Campbell-Lamerton, Oxford</i> Hans Urs von Balthasar's Critique of Karl Rahner's Anonymous Christianity 3) <i>Emma Callister, Bristol</i> Justification and Union with Christ in the Thought of Martin Luther and Bernard of Clairvaux</p>	<p>ANIMALS AND NATURE (PG Room, floor 1, 43 Woodland Rd, large red brick building further down Woodland Road; see map) Chair: Hugh Kemp, Redcliffe College 1) <i>Hilary Herdman, Bristol</i> One Afterlife of the Buddha: The 'Tree of Awakening' as Surrogate 2) <i>Matthew Barton, Leeds</i> 'The wolf shall live with the lamb' (Isa. 11:6): Animals and the Eschaton 3) <i>Carmody Grey, Bristol</i> Nonhuman Beings in Eschatological Perspective: Some Reasons to Take Them Seriously</p>
13:00–14:00	Lunch (Humanities Common Room, entrance via 3/5 Woodland Road)		

FRIDAY AFTERNOON

Registration runs throughout Friday and Saturday in the Humanities Common Room (entrance via 3/5 Woodland Road)

14:00–15:30	<p>UNDERGRADUATE SESSION (LT2, via 3/5 Woodland Road)</p> <p>Chair: George Ferzoco, Bristol 1) <i>Marek Sullivan, Bristol</i> Greening Interdependence: Religion, Environmentalism, and the Problem of EcoBuddhism 2) <i>Louis Carruthers, Bristol</i> Angels, Demons and the Nature of Sin in Dante's <i>Inferno</i> 3) <i>Rebecca Weisman, Bristol</i> Dante: Theologian or Poet? 4) <i>Rebecca Hornsby, Bristol</i> Mystical Marriage in the Writings and <i>Vitae</i> of Female Religious 5) <i>Tristram Duncan, Bristol</i> The Stigmata of Saint Gertrude the Great 6) <i>Lily Dodwell-Hill, Bristol</i> Gendered Holiness: Friar Peter of Dacia on Christine of Stommeln</p>	<p>WORKSHOP: ASPECTS OF POSTGRADUATE LIFE & WORK (LT3, via 3/5 Woodland Road)</p> <p>A series of presentations, followed by general discussion and debate</p> <p>Chair: Carolyn Muessig, Bristol 1) <i>Hugh Kemp, Redcliffe College</i> Academic Writing 2) <i>Caroline Tee, Bristol</i> Applying for Postdoctoral Awards and Fellowships 3) <i>Eric Greene, Bristol</i> Applying for Teaching Fellowships and Lectureships 4) <i>You...</i> Discussing and questioning: What is on your mind about your professional life and work?</p>
16:00–17:00	<p>Coffee break (Humanities Common Room, entrance via 3/5 Woodland Road)</p>	
17:15 onwards	<p>KEYNOTE LECTURE (LT3, via 3/5 Woodland Road) Chair: Rupert Gethin, Bristol <i>Professor Ronald Hutton, Bristol (History)</i> Heavenly and Earthly Religion: The Case of the Family</p> <p>Robin Hood Pub, room upstairs – with special guest pianist! (56 St Michael's Hill)</p>	

SATURDAY MORNING

Registration runs throughout Friday and Saturday in the Humanities Common Room (entrance via 3/5 Woodland Road)

	FROM BIBLE TO MIDDLE AGES	THEOLOGY AND ARTS	PRACTICE, EXPERIENCE AND SOCIETY
9:00–9:30	Registration (Humanities Common Room, entrance via 3/5 Woodland Road)		
9:30–11:00	<p>BIBLICAL STUDIES (Link Room 1) Chair: Justin Stratis, Trinity College, Bristol 1) <i>Charles Higgins, Exeter</i> The Burial of Jesus in the Canonical Gospels: Perspectives from Ancient Israel and Judah and the Graeco-Roman Diaspora 2) <i>Joe Baker, Bristol</i> Matthew's Forgiveness of Mark's Sins: Mimetic Narrative in Two Gospels 3) <i>Daniel Crowther, Trinity College, Bristol</i> The Masorah, The Masoretic Text and the Gay Masoretes</p>	<p>TEXT IN MODERNITY (Link Room 2) Chair: Rupert Gethin, Bristol 1) <i>Edmund Chapman, Manchester</i> 'Myself from Age to Age': The Afterlife of the Mahābhārata in English 2) <i>Emma Harris, Institut Catholique de Paris</i> Iris Murdoch: Kingdom of God or Kingdom of Good? 3) <i>Elsa Hammond, Bristol</i> 'I Pass but Shall Not Die': Elegy, Breath and the Afterlife in Tennyson's 'The Passing of Arthur'</p>	<p>SOCIAL ISSUES (Lecture Room 1) Chair: Jon Balsarak, Bristol 1) <i>Cherry Hutton, Oxford</i> Socialism: A Threat to the Faith? Why the Roman Catholic Church in England during the Second Half of the 19th Century Viewed Socialism as a Significant Problem 2) <i>Azmi Mohamad, Birmingham</i> Reformation of Islamic Thought in the West: Between Adaptation and Transformation 3) <i>Neil Hinnem, Oxford</i> 'Marx and the Liberator of the Oppressed': What Does José Miranda Achieve in Marx and the Bible?</p>
11:00–11:30	Coffee break (Humanities Common Room, entrance via 3/5 Woodland Road)		
11:30–13:00	<p>TEXT IN THE MIDDLE AGES & BEYOND (Link Room 1) Chair: Carolyn Muessig, Bristol 1) <i>Borbála Lovas, Budapest</i> On the Border of Oral and Written Tradition. György Enyedi and his Sermon Collection 2) <i>Tamzin Simmons, Bristol</i> Fictional Afterlives and Societal Ethics in Dante's Comedy 3) <i>James Plumtree, CEU Budapest</i> A Surfeit of Lampreys, A Surfeit of Lessons: The Death and Burial of Henry I in Anglo-Norman Literature</p>	<p>RELIGION AND PHILOSOPHY (Link Room 2) Chair: Jon Balsarak, Bristol 1) <i>Gratian Vandici, Oxford</i> Meaning and belonging: Hermeneutics and death in Pannenberg and Ricoeur 2) <i>Teodor-George Borz, Edinburgh</i> Dying for the Other – Is that Possible? (Encountering Heidegger and Levinas) 3) <i>Justin Whitaker, London</i> A Rationally Necessary Afterlife? Kant and the Moral Argument for an Immortal Soul</p>	<p>COMPARATIVE STUDIES (Lecture Room 1) Chair: Knut Heim, Trinity College, Bristol 1) <i>Thomas Altmeyer, Tübingen</i> Introducing the Legacy of Giovanni Sartori to Comparative Religions, or: How (Not) to Define Religion – Comparing and Miscomparing in Religious Studies 2) <i>Luke Perera, Bristol</i> Interreligious Theology: Suggestions for a New Approach 3) <i>Oleksandr Demchenko, Bristol</i> Pre-life: Religious Practices of Past-life Recollection</p>
13:00–14:00	Lunch (Humanities Common Room, entrance via 3/5 Woodland Road)		

SATURDAY AFTERNOON

Registration runs throughout Friday and Saturday in the Humanities Common Room (entrance via 3/5 Woodland Road)

	FROM BIBLE TO MIDDLE AGES	THEOLOGY AND ARTS	PRACTICE, EXPERIENCE AND SOCIETY
14:00–15:30	<p>RESURRECTION OF THE DEAD (Link Room 1) Chair: Gordon McConville, University of Gloucestershire</p> <p>1) <i>Laura Quick, Oxford</i> Kever Rakhet: The 'Immortal Soul' of the Ancestral Dead in the Hebrew Bible</p> <p>2) <i>Christopher Kyle, Oxford</i> Physicalism, Dualism, and the Resurrection</p> <p>3) <i>James Turner, Edinburgh</i> On Substance Dualism, the Intermediate State, and the Superfluity of Resurrection: Toward a Coherent Christian Account of Afterlife</p>	<p>SOUNDS (Link Room 2) Chair: Carolyn Muessig, Bristol</p> <p>1) <i>Alison Pemble, Bristol</i> The Harmonious Resonance of Reason in Life and Afterlife: the <i>Tuba Vocis Racionalis in the Writings of Hildegard of Bingen</i></p> <p>2) <i>Eliana Corbari, Bristol</i> 'If I Die?': Vernacular Theology for the 21st Century?</p> <p>3) <i>George Parsons, Sheffield</i> Redemptive Musical Moments of Heavenly Beauty: Towards a Theological Interpretation of James MacMillan's <i>Tuireadh</i></p>	<p>BUDDHIST PRACTICE (Lecture Room 1) Chair: Rupert Gethin, Bristol</p> <p>1) <i>Indaka Weerasekera, Bristol</i> Stirred but not Shaken: Spiritual Joy and Perseverance in Solitary Places, and the Body's Own Bright Potential, According to Pāli Buddhist Sources</p> <p>2) <i>Andrew Wormald, Bristol</i> Chinese Buddhist Meditation Practices in Republican-Era China</p> <p>3) <i>Laura Frude, Bristol</i> Death, Magic and Afterlife</p>
15:30–16:00	Coffee break (Humanities Common Room, entrance via 3/5 Woodland Road)		
16:00–17:00	<p>HELL AND THE AFTERLIFE (Link Room 1) Chair: Jon Balsarak, Bristol</p> <p>1) <i>Vernon Wilkins, Bristol</i> A Jacobean Theologian's Response to the Romanists' 'Four Mansions in Hell'</p> <p>2) <i>Simon Mayers, Manchester</i> Happiness in Hell: A Controversy in the English Catholic Discourse (1892–1893)</p>	<p>SPIRITS (Link Room 2) Chair: Laura Frude, Bristol</p> <p>1) <i>Francesca Bihet, Chichester</i> Sprites, Spiritualists and Sleuths: the Intersecting Ownership of Transcendent Proofs in the Cottingley Fairy Fraud</p> <p>2) <i>Jack Hunter, Bristol</i> Mediumship and Folk Models of Mind and Matter</p>	<p>RELIGION AND THERAPY (Lecture Room 1) Chair: Rupert Gethin, Bristol</p> <p>1) <i>Sonia Bartol Sánchez, La Rioja</i> Life and Death is a Single Unit of Sense</p> <p>2) <i>Victoria Worsley, Bristol</i> 'The Self' in Mindfulness-Based Approaches</p>
17:00–17:30	CLOSING MEETING (Lecture Theatre 3)		
18:00–20:15	Dinner at Chin! Chin! (155 St Michael's Hill)		Robin Hood Pub, room upstairs (56 St Michael's Hill)
	For those who have already made reservations		For everyone else, food and drink available to buy
20:15 onwards	Robin Hood Pub, room upstairs (56 St Michael's Hill) All meet and rejoin here		

ABSTRACTS

ESRA AKAY DAG, University of Bristol

Death and Second Coming of Jesus Christ in the Tafsir Tradition

Summary: The paper will argue that the verses in the Qur'an referring to the death of Jesus are not clear. But Islamic understanding of Jesus' death and second coming is shaped by extra Islamic sources. In this respect the paper will illustrate how the Qur'anic verses have been interpreted by commentators of the Qur'an in both classical and modern period.

THOMAS ALTEMPPEN, University of Tübingen

Introducing the Legacy of Giovanni Sartori to Comparative Religions, or:

How (Not) to define Religion – Comparing and Miscomparing in Religious Studies

Summary: Over the course of the last decades, scholars of religion have suggested countless definitions of their subject matter – resulting in conceptual fuzziness of Babylonian proportions. Now, instead of carrying on with the pointless search for a final definition of religion (be it functional or substantial), my paper calls for the acceptance of conceptual plurality and pragmatic solutions. Based on the conviction that the study of religions is impossible without the activity of comparison, I suggest a small set of methodological rules for crafting typologies of religious phenomena. For this purpose, I will introduce the legacy of the Italian political scientist Giovanni Sartori to the field of comparative religions.

ANNE BAILEY, University of Oxford

Location, Location, Location: How Accessible were Saints' Relics in High-Medieval England?

Summary: The holy dead conceptually lived on in the form of relics in the medieval West, and pilgrimage to the monasteries housing enshrined saints was an increasingly popular medieval practice. This paper reassesses the hagiographical evidence for the relationship between pilgrims and relics at English cult centres in the eleventh and twelfth centuries, and challenges the popular notion that pilgrims had free and easy access to saints' shrines in this period.

JOE BAKER, University of Bristol

Matthew's Forgiveness of Mark's Sins: Mimetic Narrative in Two Gospels

Summary: Paul Ricoeur's mimetic theory of narrative is widely admired but seldom applied. In this paper I outline Ricoeur's theory as an alternative to structural narratology, indicating how it overcomes the problems of structuralist approaches. To demonstrate the virtues of Ricoeur's understanding, I apply it to a story that appears in both Mark and Matthew – the healing of the paralytic brought by friends. I describe how Mark functions as Matthew's prefiguration, examine Matthew's own configuration, and how he refigures the story into his version. I conclude by arguing for the inevitability and merits of variations and variability in narrative studies of the Gospels.

SONIA BARTOL, Universidad Internacional de La Rioja

Life and Death is a Single Unit of Sense

Summary: We present a study that is based on clinical activity from the process of regressive hypnosis. The regressions are results of the visualisation from the informant in trance. At the same time, a therapeutic exercise has been achieved through understanding and healing conflicting aspects or somatic symptoms unleashed in the varying circumstances and problems of their current life. Informants say they can visualise and to recognize themselves in another time and place.

MATTHEW BARTON, University of Leeds

"The wolf shall live with the lamb" (Isa. 11:6): Animals and the Eschaton

Summary: What (if anything) does Christian eschatology mean for nonhuman animals? This question has been asked and answered in a variety of ways in Christian history: only more recently, however, have theologians (most recently David Clough) considered the possibility that nonhuman animals might be redeemed and reconciled parallel to human beings. This paper claims that the Incarnation is for all creation (Jn. 3:16), all of which groans (Rom. 8:22), and all of which will be redeemed come the kingdom (Isa. 11:6-9). Through critical engagement with this claim, the point is made that it is better to profess ignorance as to the precise "shape of redeemed living" (Clough, *On-Animals*) than to arrogantly proclaim on God's behalf who God intends to save. Although rumination on the 'nitty-gritty' of eschatology can be unproductive, this does not mean there is nothing to be said about animal eschatology: to simply propose the possibility of an animal afterlife is a powerful theological statement.

FRANCESCA BIHET, University of Chichester

Sprites, Spiritualists and Sleuths: The Intersecting Ownership of Transcendent Proofs in the Cottingley Fairy Fraud

Summary: Conan Doyle, creator of famous sleuth Sherlock Holmes, revealed the infamous Cottingley fairy photographs to the world. This paper explores the backdrop of intersecting meanings overlaid upon this case. After WW1, Doyle sought solace in Spiritualism. Championing this cause, his eminence supported many mediums and the congruent Cottingley affair, as proof of otherworldly occurrences. This paper examines the polarisation between the rational sleuth Holmes and Doyle's otherworldly beliefs, which were played out in the popular press and public debates. The Cottingley case, dominated by an investigative mode, sits upon overlapping boundaries of richly textured debate.

TEODOR-GEORGE BORZ, University of Edinburgh

Dying for the Other - Is that Possible? (Encountering Heidegger and Levinas)

Summary: The paper is intended to explore two different paradigms developed around the theme of death – those belonging to Martin Heidegger and Emmanuel Levinas. The human being, famously called by Heidegger *Dasein*, recognizes himself as *Sein-zum-Tode*, as Being-toward-Death. On the other hand, Levinas privileges the Other's death as the essential way to encounter the human mortality. His entire approach is situated beyond the ontological question, revitalizing Ethics as "the first philosophy". At the fertile and sensitive crossing of these two paradigms, a question is born: Dying for the Other – is that possible?

KAYLEIGH BOYLE, University of Bristol

The 'Orphic' Texts: A Study of Scholarship concerning the Greek Afterlife Cult

Summary: This paper hopes to provide an evaluation of approaches to the 'Orphic' gold tablets. Focusing on interpretations of the eschatological texts I map popular theories from the late 19th century to the present. In doing so I hope to distance 'Orphism' from notions of original sin, and look to the future of 'Orphic' scholarship.

EMMA CALLISTER, University of Bristol

Justification and Union with Christ in the Thought of Martin Luther and Bernard of Clairvaux

Summary: As Oberman writes, without a grasp of the preceding centuries, the Reformation seems to appear 'out of the black night of an unknown and, therefore, unbeloved period'. This paper addresses the novelty and nature of Luther's theology by comparing Luther's thought to the seminal medieval figure Bernard of Clairvaux, commenting on the areas where their thoughts at times resonate as well as diverge. Scholars such as Bell and Posset have addressed the relationship between these two figures by way of an historical reception. I will contribute by using the methodology of a theological comparison, using sermon literature such as Bernard's *Sermons on the Song of Songs*, and Luther's sermon *Two Kinds of Righteousness*, as well the seminal 1535 *Galatians Commentary*.

LILY CAMPBELL-LAMERTON, University of Oxford

Hans Urs Von Balthasar's Critique of Karl Rahner's Anonymous Christianity

Summary: According to Rahner's anonymous Christian principle, *extra ecclesiam nulla salus* is valid because all in fact are in the Church from the beginning. This paper scrutinizes Balthasar's critique of Rahner's anonymous Christian principle, namely his starting point, christology and his theological anthropology. It will answer if Balthasar's criticisms concerning the principle as overly emphatic on the subjective experience of individuals, are valid or spurious. It will deal with the validity of Balthasar's claims, and the reason behind such claims, as well as the ramifications for Rahner's principle.

LOUIS CARRUTHERS, University of Bristol

Angels, Demons and the Nature of Sin in Dante's Inferno

Summary: This paper attempts to analyse the role of the angelic and demonic characters in Dante's *Inferno* in order to highlight how they are used and portrayed by the poet to make theological points about the nature of sin. The paper hopes to show that these characters are not just fantastical literary devices but the means by which Dante the theologian can comment on the nature of sin.

ELIANA CORBARI, University of Bristol

"If I die?": Vernacular Theology for the 21st Century?

Summary: "If I die?" sings today the Italian artist, Rettore. Seven centuries ago, her compatriot, Jacopo Passavanti, wrote: "Nothing is more certain than death, nothing is more uncertain than when". Are questions of death, life, and the afterlife as real now as they were then? Passavanti also wrote that vernacular theology is "human understanding of divine things." Is Rettore singing a new kind vernacular theology for the twenty-first centuries? This paper aims to apply analytic research skills gained through the study of vernacular theology in late medieval Italy to a new, but related, cultural medium.

EDMUND CHAPMAN, University of Manchester

"Myself from Age to Age": The Afterlife of the Mahābhārata in English

Summary: Using Walter Benjamin's theory of literature's 'afterlife' in translation as a starting point, this paper examines how three different English renderings of the *Mahābhārata* present their own contribution to the text's afterlife. The three 'translations' different approaches are emblematised in their presentation of Vyāsa, the traditional author of the *Mahābhārata*. Although each version contains internal inconsistencies, it inherently contributes to the text's afterlife, and so cannot be criticised for being 'unfaithful', but only for whether or not it succeeds as a translation within its own terms.

DANIEL CROWTHER, Trinity College, Bristol

The Masorah, The Masoretic Text and the Gay Masoretes

Summary: The three terms ‘The Masorah’, ‘The Masoretic Text’, and ‘The Masoretes’ represent a fine trilogy of impossible terminology inconsistently defined by our scholarly dictionaries and reference sources. This paper explores the reason behind these inconsistencies and uncovers a host of truth and opinion under the guise of the unusual research question, ‘Were the Masoretes gay?’ (i.e. jovial individuals?). The extensive differences in both ‘the Masorot’ and ‘the Masoretic Texts’ of medieval manuscripts suggests that the terms ‘The Masorah’ and ‘The Masoretic Text’ must be redefined or abandoned as inherently misleading.

OLEKSANDR DEMCHENKO, University of Bristol

Pre-Life: Religious Practices of Past-Life Recall

Summary: Certain practices are specific to those religions that share the idea of rebirth or reincarnation. This well applies to rather exotic practices of past-life recollection, descriptions of which are found in texts of Buddhism, Hinduism and new religious movements. Some references to practices which are at least roughly similar to these are also met with in some schools of ancient Greek philosophy. A comparison of such a sample might suggest that several common patterns are present in the past-life recollection practices of these diverse spiritual movements.

LILY DODWELL-HILL, University of Bristol

Gendered Holiness: Friar Peter of Dacia on Christine of Stommeln

Summary: This paper examines the relationship between the thirteenth-century beguine, Christine of Stommeln and her clerical admirer, Peter of Dacia and the effect of gender upon this relationship. Through their richly documented relations it can be seen that Peter keenly observed differences between Christine and himself. It was these differences, arguably related directly to his maleness, that granted him a way of addressing his own relationship with the divine and evoked in him a sense of spiritual deprivation.

TRISTRAM DUNCAN, University of Bristol

The Stigmata of Saint Gertrude the Great

Summary: Saint Gertrude the Great was a resident at the monastery of Helfta in Eastern Germany from 1256 to around 1301 and is perhaps best known for her popularisation of the heart motif within medieval mysticism. This paper will look to examine Gertrude’s understanding of Christ’s humanity and the extent that this contemplation had on the particular type of inward stigmata that she received.

JESSICA FISH, The University of Roehampton

Philosophical and Theological Interpretations of Eschatology in the Context of ‘Modernity’

Summary: This paper briefly describes some dominant themes within theological eschatology and the ways that ‘modernity’ rhetorically opens up new spaces for the concept of eschatology in both theology and philosophy. Lastly this paper analyse how these dominant themes appear in contemporary political philosophy.

LAURA FRUDE, University of Bristol

Death, Magic and Afterlife

Summary: The use of magic within Theravada Buddhism can be found in the Pāli Canon and also in modern practice. It can take a variety of forms and employed for many reasons. Within the Theravada tradition there can be found an array of magic associated with death and rebirth. It can be used to assist spirits and the dead, helping them to gain a better rebirth. It may be used by the dying in order to bring about a good death. Magic can even be used to avoid death altogether. The relationship between magic, death and afterlife will be explored throughout the paper.

PAULINE GIBSON, University of Bristol

Roman Catholic Belief in Heaven exemplified in Saint Thérèse of Lisieux's Theology of Love

Summary: This paper forms part of my reflections from my research into Thérèse of Lisieux's theology of love and is concerned with the Roman Catholic belief in heaven exemplified in the life and death of Thérèse.

CARMODY GREY, University of Bristol

Nonhuman Beings In Eschatological Perspective: Some Reasons to take them Seriously

Summary: The paper will present responses to some common objections to taking nonhuman life seriously in theological terms. It will then offer a substantive argument, based on the philosophical biology of Hans Jonas, that nonhuman life makes a claim on Christian eschatological thinking, while remaining ultimately agnostic about how theology should respond to this claim. The paper will briefly note some complementary Scriptural perspectives based on the work of Margaret Barker.

ELSA HAMMOND, University of Bristol

'I pass but shall not die': Elegy, Breath and the Afterlife in Tennyson's 'The Passing of Arthur'

Summary: This paper considers the elegiac quality of the final section of Tennyson's *Idylls of the King*, and focuses particularly on Tennyson's preoccupation with Arthur's breath in his final moments of life. 'The Passing of Arthur' is also in part an elegy for another Arthur, Tennyson's university friend, Arthur Hallam, and this paper explores the difficulties and tensions of writing about a character who is both born and is not born, both dies and does not die, who is a Christ-like figure waiting to rise again, yet also stands in for a long-dead friend.

EMMA HARRIS, Institut Catholique de Paris

Iris Murdoch: Kingdom of God or Kingdom of Good?

Summary: This examination treats of Iris Murdoch's relationship with Christian metaphysics in her fiction. Her fascination with Christian symbols is clear, but to what extent can that be read as a genuine engagement with the particularity of Christian truth or rather an existentialist's interpretation of the Christian 'myth'?

LAURA HASSAN, SOAS, University of London

Atom or Continuum? Sayf al-Dīn al-Āmidī (d. 631/1233) In Discussion with the Theological and Philosophical Traditions of the Islamic World on Proofs for the Existence of the Indivisible Part

Summary: Gutas (2002) has demolished the assumption that al-Ghazālī's famous *Incoherence of the Philosophers* caused philosophy to disappear from the Islamic world. It is now understood that Avicennan philosophy exerted a major influence on the thought of later theologians, including Sayf al-Dīn al-Āmidī, whose works, however, remain unstudied. My research assesses the interaction between the two traditions in al-Āmidī's thought on the the contingent world. This was typically an area of contention between philosophers, who saw matter as a continuous substrate, and theologians, who believed bodies to be constituted of indivisible atomic parts. This presentation gives an analysis of the philosophical and theological influences evidenced in al-Āmidī's discussion of theological proofs for the indivisible part.

HILARY HERDMAN, University of Bristol

One Afterlife of the Buddha: The 'Tree of Awakening' as Surrogate

Overview: This paper focuses on the promotion of the Bodhi tree, or tree of awakening, as a surrogate for the Buddha after his *parinirvāṇa*. I examine how Buddhist texts and artwork featured this tree and its descendants. I argue that the tree was depicted as a continued accessible presence of the Buddha for devotees.

HOLGER HESPEN, Central European University, Budapest

Conceptions of the Afterlife in the Works of Gregory the Great

Summary: Early traces of the medieval conceptions of the afterlife are already visible in the works of Pope Gregory the Great (6th Century). Some modern authors even claim that his eschatology constituted a watershed in the history of the Beyond. But do his works really represent a “decline” of intellectual theology? I intend to show Gregory's conceptions of the afterlife are both shaped by Christian tradition (e.g. Augustine) and at the same time truly unique. Their special features are not the result of an inevitable intellectual evolution, but rather depending on the specific historical context.

CHARLES HIGGINS, University of Exeter

The Burial of Jesus in the Canonical Gospels: Perspectives from Ancient Israel and Judah and the Graeco-Roman Diaspora

Summary: This paper explores the presentation of Jesus' burial in the canonical gospels with reference to ancient Israelite and Judahite ideologies of death and burial. This is brought into dialogue with scholarly work on the subject, particularly as regards the honour or dishonour of the burial itself.

NEIL HINNEM, University of Oxford

'Marx and the Liberator of the Oppressed': What does José Miranda achieve in Marx and the Bible?

Summary: In this paper, I will assess the theological implications that arise from José Miranda's *Marx and the Bible: A Critique of the Philosophy of Oppression*. These implications will be primarily assessed in relation to the wider corpus of liberation theology, Miranda's critique of ontotheology and his understanding that Marx and the Bible share a revolutionary message. I will also investigate, in light of Alistair Kee's claim that Miranda fails to engage with Marx's ontological criticism of religion, whether a negative theology can be developed from Miranda's exegesis, questioning whether such an apophatic approach can still be maintained alongside Miranda's affirmation of certain elements of historical-dialectics.

REBECCA HORNSBY, University of Bristol

Mystical Marriage in the Writings and Vitae of Female Religious

Summary: This paper examines the relationship between women of the middle ages and Christ, looking specifically at the concept of women as 'brides' of Christ. It examines the scholarship surrounding this issue in order to determine whether these visions had an erotic element or whether they were purely spiritual.

JACK HUNTER, University of Bristol

Mediumship and Folk Models of Mind and Matter

Summary: Mediums and their sitters often claim that mediumship has led them to understand the world differently, and to appreciate that the standard materialistic view of science is inadequate as an all encompassing model of reality. Certain key themes and concepts emerge from experiences with mediumship, including the idea that bodies are permeable, that matter is immaterial, that consciousness is far more expansive than our normal waking consciousness would lead us to believe and that persons are multiple, can survive death, and may be augmented by external spiritual entities. These themes will be explored through ethnographic interviews with mediums and sitters at a Bristol based Spiritualist home-circle, and will be analysed cross-culturally.

CHERRY HUTTON, University of Oxford

Socialism: A Threat to the Faith? Why the Roman Catholic Church in England during the Second Half of the 19th Century Viewed Socialism as a Significant Problem

Summary: Secular Socialism was viewed by Roman Catholic expositors in England as an intellectual challenge to the teaching of the Church, an alternative philosophy that posed a threat to the faith of working class Catholics, who were drawn disproportionately from the disadvantaged sections of the urban poor. Historical Materialism was in direct conflict with Natural Law and was antithetical to the Church's teaching on the institutions of the Family, Private Property and the role of the State. The meaning of the term 'Socialism', and the various ways it could be interpreted, dominated many of the primary texts of the time.

RONALD HUTTON, University of Bristol

Heavenly and Earthly Religion: The Case of the Family

Summary: Recent social, cultural and technological change has had an obvious impact on attitudes to sexuality, marriage and child-rearing. This in turn has affected their relationships with the state and with religious bodies, generating much controversy and anxiety. This is a situation to which a historian can make an obvious contribution, not least because so much of the research offered is new. It reveals that family life and sexual behaviour now operate in a totally new context, with no precedents. It is one which throws the traditional distinction between religions which focus on this life, and those which concentrate on the afterlife, into even higher relief.

CHRISTOPHER KYLE, University of Oxford

Physicalism, Dualism, and the Resurrection

Summary: The Christian doctrine of the Resurrection has put both the physicalist and the dualist on the defensive. Philosophically, physicalists are hard-pressed to give an account of how material beings can survive the gap of death, and, theologically, dualists are accused of ignoring the value of the physical. I argue that the most obvious physicalist explanation of the resurrection, the reassembly view, pays too high a price in abandoning the necessity of identity. I then suggest ways that a Christian dualist might learn from the physicalist in articulating an account of the resurrection that avoids devaluing the body.

BORBÁLA LOVAS, Eötvös Loránd University, Budapest

György Enyedi and his Sermon Collection

Summary: The main aim of this paper is to present the sermon collection of György Enyedi (1555–1597), the third Unitarian bishop of Transylvania. The variants of the never-published corpus can show us the signs of the oral use, and the history of the preservation of this peculiar composition. His work was first praised – copied and formed in the nearly hundred-years-long active textual tradition, then fell into oblivion. The few remaining copies could lead us to the main question: what can be read as Enyedi's own text, and what is the work of the copyists and preachers?

SIMON MAYERS, University of Manchester

Happiness in Hell: A Controversy in the English Catholic Discourse (1892-1893)

Summary: This paper examines a controversy that arose in the English Catholic discourse. The point of contention was whether any happiness is experienced by the inmates in Hell. The controversy was prompted by an article by George Mivart in December 1892. By July 1893, the article was placed on the Index of forbidden works. This official condemnation has already received some attention, but the heated and bitter exchange between English Catholics that his articles provoked has received little attention. This paper will examine the debate as it appeared in a series of letters, articles, and pastorals in English Catholic newspapers.

MICHAEL MILLER, University of Nottingham

After the Life of Enoch: Metatron and the Active Intellect in Thirteenth-Century Kabbalah

Summary: In the Kabbalistic writing of Abraham Abulafia, Metatron takes the role of the Active Intellect - the transcendent rationality which is the meeting point of human and God, finite and infinite. In locating Kabbalistic thought in the context of the patriarch Enoch, the human who pursued knowledge and righteousness to the extent he physically vanished from the material world without dying, I will argue that Metatron represents the heavenly fulfillment of the traditions of knowledge and prophecy present in the late Second Temple tradition of "Enochic Judaism", as well as a means for human beings to pursue the same fate.

AZMI MOHAMAD, University of Birmingham

Reformation of Islamic Thought in the West: Between Adaptation and Transformation

Summary: This study analyzes the religio-legal corpus that seeks to regulate the lives of Muslim minorities in the West by reconciling Islamic law and modern Western traditions. It deconstructs two major quasi-different strands of Muslim reformist thinking within such corpus, evaluates their perceptions and approaches to the so-called 'clash of civilizations' between Islam and the West, and investigates the complexities around the controversial idea of 'Islamizing' the West. The understanding of the issues raised in this presentation may facilitate future development of research studies devoted to reaching an agreeable vision for the future of Islam in the West.

HOLLY MORSE, University of Oxford

Who framed the first Woman? Some Methodological Considerations for the Practice of Reception Criticism

Summary: In this paper I focus on developing a methodological response to the issue of the double myth of Eve – the first being the biblical myth found in the opening chapters Genesis, and the second being the cultural myth of Eve, the femme fatale. I explore the potential of reception criticism as a means of critically engaging with this contradictory character and de-stabilising the popular understanding of Eve as monolithically negative. I will also offer some thoughts on the use of two visual terms, framing and curating, as driving concepts for structuring a study of Eve and her afterlives.

GEORGE PARSONS, Sheffield University

Redemptive Musical Moments of Heavenly Beauty: Towards a Theological Interpretation of James MacMillan's Tuireadh

Summary: Can theological systems aid musical analysis? This paper suggests that they can, with specific reference to the 1994 work *Tuireadh* by James MacMillan. Starting with a comparison of two theologians who both use Beauty as a key concept in their writings – Jonathan Edwards and Hans Urs van Balthasar – I go on to show, through analysis, how ideas of suffering, beauty and redemption are *musically* implied in MacMillan's piece. The paper will show how a fusion of related themes from Edwards' and Balthasar's theologies combine the particular aesthetic qualities of *Tuireadh* in a coherent theological explanation.

ALISON PEMBLE, University of Bristol

The Harmonious Resonance of Reason in Life and Afterlife: The tuba vocis rationalis in the Writings of Hildegard of Bingen

Summary: Hildegard's 'theology of music' (the restoration of spiritual and eschatological harmony between God and fallen humanity achieved through a lifetime of good works and musical worship) is well-known. Here we examine the concept from a completely new perspective through the Hildegardian image of the *tuba vocis rationalis* (trumpet-voice of reason). Reason resonates in the soul like a trumpet sounding forth man's future salvation through an earthly life of righteous behaviour. In this way rational man becomes a 'symphonic soul', at one with himself, his neighbour, the created universe, the blessed chorus of saints and angels, and ultimately with God.

LUKE PERERA, University of Bristol

Interreligious Theology: Suggestions for a New Approach

Summary: "Theology of Religions" and "Comparative Theology" are two forms of Christian theological discourse, which constitute responses to religious diversity. In this paper, I will outline some suggestions for an approach, which weds the concerns of both discourses, whilst resolving important aporias. It aims to unite an interest in creative doctrinal engagement with an attempt to discern holiness, defined according to Christian criteria, in non-Christian figures and their writings. It is my hope that this approach will allow for true interreligious learning without dissolving the integrity of Christian theology, and may contribute in some way to interfaith discussion.

JAMES PLUMTREE, Central European University, Budapest

A Surfeit of Lampreys, A Surfeit of Lessons; The Death and Burial of Henry I in Anglo-Norman Literature

Summary: This paper examines how twelfth century epistles, gestas, historias, and vitas utilised the surprise death and burial of Henry I for a variety of purposes. Examining the texts, it is possible to see the shifting influence of patronage and political allegiances alongside monastic viewpoints and theological stances.

MATTHEW PRIOR, Trinity College, Bristol

Suffering, Testing and Divine Humanity: Jesus through the Eyes of Jacques Ellul

Summary: *Si tu es le Fils de Dieu: Souffrances et tentations de Jésus* (1991) is a late text by the French historian, sociologist and theologian Jacques Ellul (English translation forthcoming). It is a meditation on Jesus' suffering and testing, concerned for the connections between them, and the nature of Jesus' divine-human vocation. Follow Ellul's methods, if not all his conclusions, I will place pastoral, cultural and biblical narratives together, to argue that in an age tilting towards post-humanity, the Christian faith would best speak of our hope of becoming not divine, but more human, in the face of suffering.

LAURA QUICK, University of Oxford

Kever Rakhel: The 'Immortal Soul' of the Ancestral Dead in the Hebrew Bible

Summary: A dichotomy is often set up between Greek belief in an immortal soul, and the Jewish conception of a bodily resurrection. This common place was shattered by the discovery in 2008 of an inscribed stele from late eighth-century Sam'al (modern day Zincirli), the 'Katamuwa Inscription'. Here in 'Samalian', an archaic dialect of Aramaic, one of the earliest references to the soul as separate from the body is found. The word for 'soul' in the inscription is *nebish*, a variant of biblical *nephesh*, and indeed, the inscription provides an access to understanding some of the funerary practices found in the biblical account.

SARAH SHEPPARD, University of Bristol

Dying in the Penultimate - Seeking Light from Bonhoeffer for Today's Funeral Ministry

Summary: This paper will consider how Bonhoeffer's categories of the ultimate/penultimate as found in his *Ethics*, and his reflections on pastoral care as found in the *Letters and Papers From Prison*, may assist in the conducting of funerals, and the care of the bereaved. The speaker is a postgraduate from the Department of Religion and Theology at the University of Bristol, and an Anglican Reader, who is regularly called on to take funerals. She searches for ways in which to be true to her own beliefs, without further distressing the recently bereaved.

TAMZIN SIMMONS, University of Bristol

Fictional Afterlives and Societal Ethics in Dante's Comedy

Summary: In his epistle to Can Grande della Scala, Dante Alighieri indicated that the literal subject of his *Comedy* was the state of souls after death, while taken allegorically, the subject of the poem is man, his own free will, and his subjection to divine justice. Dante presents his writing as an ethical imperative in which, for the benefit of his readers, he narrates his journey through the afterlife. Taking these considerations as a starting point, this paper will analyse how fictional encounters with four souls in particular illuminate some of Dante's ethical concerns about human relationships in wider society.

MAREK SULLIVAN, University of Bristol

Greening Interdependence: Religion, Environmentalism, and the Problem of EcoBuddhism

Summary: The ecological crisis has created new problems for scientists, ethicists, and religious leaders. This paper examines the Buddhist response and focuses on one type of Buddhist environmentalism, or 'ecoBuddhism', founded on the doctrine of 'dependent origination' (*pratītyasamutpāda*). I highlight some philosophical difficulties faced by its advocates and raise questions over their claims to authenticity, while providing a corrective to extreme criticisms that seek to discredit them out of hand. I end with some comments on the general trend towards religious scientism of which ecoBuddhism is a late manifestation.

CAROLINE TEE, University of Bristol

The Sufi Mystical Idiom in Alevi Aşık Poetry: Flexibility, Adaptation and Meaning

Summary: The Alevi tradition in Turkey is characterised by a profoundly mystical religious worldview. Its poetic culture, *aşıklık*, is heavily influenced by the language and mystical motifs of Persian Sufism. Yet whilst the major precepts of Sufi theology and ritual practice undeniably constitute an important influence on Alevilik, there are areas of its mysticism that are uniquely Alevi. This paper explores the particularities of Alevi mysticism by analyzing the context and meaning of the Sufi poetic idiom in Alevi poetry. The subject is approached through an ethnographic study of the life and poetry of a contemporary Alevi *aşık* from Erzincan, called Ozan Seyfili, the span of whose life covers the past six decades. It concludes by considering the future prospects for Alevi mysticism as the community codifies and reformulates its traditions in the present day.

JAMES TURNER, University of Edinburgh

On Substance Dualism, the Intermediate State, and the Superfluity of Resurrection: Toward a Coherent Christian Account of Afterlife

Overview: My paper is a series of deductive arguments that hope to demonstrate the incompatibility of the Christian doctrine of bodily resurrection with two other prominent (Protestant and Roman Catholic) Christian teachings: (1) the doctrine of the disembodied intermediate state and (2) its implicit philosophical anthropology, namely, substance dualism. My aim is to paint Christian theologians into a corner, either affirm bodily resurrection and deny the intermediate state (and substance dualism) or deny bodily resurrection and affirm the intermediate state (and substance dualism).

MATTHEW TWIGG, University of Oxford

A Pneumatic Homecoming: The Three-Stage Valentinian-Gnostic Afterlife

Summary: Valentinian Christians believed that the end would be like the beginning; a perfect unity within the transcendent Godhead. But the reintegration of the spiritual seed into the Father did not take place immediately after the death of the body. Instead, the soul experienced three stages of gradual reunion into the Pleroma, the highest spiritual realm. This paper delineates these three stages and their place within the broader salvation history of the Valentinians.

GRATIAN VANDICI, University of Oxford

Meaning and Belonging: Hermeneutics and Death in Pannenberg and Ricoeur

Summary: Wolfhart Pannenberg has argued that the expectation of an afterlife expresses a reasonable desire for the consummation of meaning. The significance of a life is an anticipation against death of its contribution to the totality of history finalized by God. Paul Ricoeur's suggestion is that friends' recounting work of mourning mediates the self-interpretation of one's death, allowing hope against the spectre of a territory of disorder. This paper looks at death as a limit of the tension between historical meaning and communal belonging, and in particular at consolation as a Christian way of experiencing and conceptualizing this tension.

GREGORY WAGENFUHR, University of Bristol

The Omnipotent God of Non-Power

Summary: All power is power over. By the recognition that all power is in relationship it is argued that God's omnipotence must be related to his action in the world and not within himself. As such, it is a description, not of his being, but of the type of relationship he has with creation. This relational understanding of power subverts ethical attempts to legitimise power by its foundation in God as a communicable attribute.

INDAKA WEERASEKERA, University of Bristol

Stirred but not shaken: Spiritual Joy and Perseverance in Solitary Places, and the Body's Own Bright Potential, according to Pāli Buddhist Sources

Summary: The Sanskrit/Pāli word *viveka* is often translated into English as 'seclusion'. This paper focuses on *kāya-viveka*, or physical "seclusion" as described in Pāli literature, to explore the nature and function of the physical body in meditation. The mind's 'bright' nature is thought to pervade through to its surface as the mental hindrances are progressively weakened and suspended through meditative calm. But what about the physical body in this activity? This paper explores the idea that how, through spiritual striving, physical seclusion can be seen in terms of the physical body in unity with the bright qualities of the mind.

REBECCA WELMAN, University of Bristol

Dante: Theologian, or Poet?

Summary: This paper outlines the important distinction between poetry and theology, however it considers the possibility of an overlap. In order to conclusively determine Dante to be a theologian, it is necessary to examine the Christian doctrines explored in the *Comedy* and therefore the allegorical essence of this great poem must be at the centre of the analysis.

JUSTIN WHITAKER, Goldsmiths, University of London

A Rationally Necessary Afterlife? Kant and the Moral Argument for an Immortal Soul

Summary: This paper explores the reasoning and theological context of Kant's argument for belief in an afterlife. Kant's argument for an afterlife came in his later *Critique of Practical Reason* (1788) and, in brief, suggested that morality can reasonably be perfected but not by embodied persons and thus there must be an afterlife in which morality might reach its culmination. This paper will trace the development of Kant's thought on morality and religion, with special focus on the question of an afterlife.

VERNON WILKINS, University of Bristol

A Jacobean Theologian's Response to the Romanists' "Four Mansions in Hell"

Summary: The Romanists' "four mansions" of Hell much vexed the allegedly "stupendously brilliant", but relatively unknown, Jacobean theologian, the Revd Richard Field, DD, d.1616, who, in his voluminous *Of the Church* (1606-10), defended the Church of England of the Elizabethan settlement against the theology of Cardinal Bellarmine and others. Defending the Augustinian reliance on scripture alone, instead of relying on the Aristotelian methods of medieval scholasticism, Field not only rejects Purgatory, but also the (not one, but) two Limbos. But is Field's scheme an improvement on Rome? And does Field really believe unbaptised infants go to the Hell of the damned?

ANDREW WORMALD, University of Bristol

Chinese Buddhist Meditation Practices in Republican-Era China

Summary: My paper examines how changes at the beginning of the twentieth century affected the discourse surrounding meditation in Chinese Buddhism. It has been argued that these changes involved a shift from Buddhism as 'religion' to Buddhism as 'philosophy', but an argument has also been made for the increased importance of meditation practices as a source of authority for lay Buddhists. Given this contradictory picture, this paper will reflect on the writings of the monks Xuyun, Laiguo and Taixu, and the lay Buddhists Fan Gunong and Jiang Weiqiao, in order to reveal their attitude towards meditation practices.

VICTORIA WORSLEY, University of Bristol

'The Self' in Mindfulness-Based Approaches

Summary: Mindfulness-Based Stress Reduction and Mindfulness-Based Cognitive Therapy (MBSR/MBCT) are secular, evidence-based therapeutic interventions based on Buddhist philosophy, psychology and practices. Their aim is to improve mental and physical well-being and in particular to develop better resilience to stress, depression and pain. Given that Mindfulness-Based Approaches draw heavily on Buddhism, how do they address the concept of self/no-self, a central tenet of Buddhist philosophy?

EMAIL CONTACT LIST OF PARTICIPANTS

NAME:	EMAIL:
Akay Dag, Esra	Esra.AkayDag@bristol.ac.uk
Altmeppen, Thomas	thomas.altmeppen@student.uni-tuebingen.de
Arnold, Mark	markarnold@connect.glos.ac.uk
Bailey, Anne	anne.bailey@hmc.ox.ac.uk
Baker, Joe	joe.baker@bristol.ac.uk
Balserak, Jon	J.Balserak@bristol.ac.uk
Bartol, Sonia	sonia.bartol@unir.net
Barton, Matthew	trmab@leeds.ac.uk
Beaumont, Sheona	sho@shospace.co.uk
Bihet, Francesca	FBIHET1@chi.ac.uk
Brown, Clare	clarerb@mac.com
Bruce, Caroline	carobruce123@aol.com
Callister, Emma	ec5881@bristol.ac.uk
Campbell, Jonathan	j.g.campbell@bristol.ac.uk
Carruthers, Louis	louis.2011@my.bristol.ac.uk
Carter, Lindsay	lc9161@my.bristol.ac.uk
Chapman, Edmund	ed.chapman@lineone.net
Corbari, Eliana	ec8676@bristol.ac.uk
Crowther, Daniel	redbeard@realcoolmail.com
Curtis, Rodney	rodney_curtis@hotmail.com
Darke, Bryony	bd9687@my.bristol.ac.uk
Demchenko, Oleksandr	mail@demchenko.info
Dodwell-Hill, Lily	alicee40@gmail.com
Duncan, Tristram	td0868@bristol.ac.uk
Dunleavy, Katherine	clkad@bristol.ac.uk
Dvoracek, Andrew	s1212207@connect.glos.ac.uk
Evans, Christopher	chriswowchris@yahoo.co.uk
Fay, David	df6875@bristol.ac.uk
Ferzoco, George	g.ferzoco@bristol.ac.uk
Frude, Laura	lf6966@bris.ac.uk
Gethin, Rupert	rupert.gethin@bristol.ac.uk
Gibson, Mrs M.Pauline	thmpg@bristol.ac.uk
Greene, Eric	eric.greene@bristol.ac.uk
Grey, Carmody	carmodytsgrey@gmail.com
Hammond, Elsa	egeah@bristol.ac.uk
Harris, Emma	eh9530@my.bristol.ac.uk
Hassan, Laura	laura.r.jayne@gmail.com
Heim, Knut	k.heim@mac.com
Herdman, Hilary	hilary.herdman@bris.ac.uk
Hespen, Holger	holgerhespen@gmx.de
Higgins, Charles	ch374@exeter.ac.uk
Hinnem, Neil	neil.hinnem@theology.ox.ac.uk
Hornsby, Rebecca Sarah	rh9337@my.bristol.ac.uk
Hunter, Jack	discarnates@googlemail.com
Hutton, Cherry	cherry.hutton@ssho.ox.ac.uk
Jones, Elliot	ej1446@my.bristol.ac.uk
Kemp, Hugh	hkemp@redcliffe.org

NAME:	EMAIL:
Kennedy, Maria	mariahkennedy@hotmail.com
Kyle, Christopher	christopher.kyle@wycliffe.ox.ac.uk
Langer, Rita	Rita.Langer@bristol.ac.uk
Lovas, Borbála	lovasborbala@gmail.com
Lovatt, Steven	stevenlovatt@hotmail.com
Mayers, Simon	simonmayers@hotmail.com
McConville, Gordon	gmcconville@glos.ac.uk
Miller, Michael	ain_ani@yahoo.com
Mitchell, Chris	cjm63@le.ac.uk
Mohamad, Azmi	mxh074@bham.ac.uk
Morse, Holly	holly.morse@worc.ox.ac.uk
Muessig, Carolyn	c.a.muessig@bristol.ac.uk
Nickel, Sandra	trsrmin@leeds.ac.uk
Parkhouse, Sarah	sarahparkhouse@hotmail.co.uk
Parsons, George	parsons_george@gmail.com
Pemble, Alison	aspemble@blueyonder.co.uk
Perera, Luke	luke.perera@live.co.uk
Plumtree, James	jamesplumtree@gmail.com
Prior, Matt	mprior36@gmail.com
Quick, Laura	laura.quick@hotmail.co.uk
Randles, Viv	s0607796@connect.glos.ac.uk
Reglar, Lynn	lynnreglar@aol.com
Roberts, Alix	roberts.alixk@hotmail.co.uk
Scott, Susan	scott_susan@hotmail.com
Sheppard, Sarah	bernina@givemail.co.uk
Simmons, Tamzin	tamzin.c.simmons@bristol.ac.uk
Speirs, David John	d.j.speirs@exeter.ac.uk
Stratis, Justin	justin.stratis@gmail.com
Sullivan, Marek	ms0142@bristol.ac.uk
Tee, Caroline	caroline_tee@hotmail.co.uk
Thiele, Madeleine	TheVictorianButterfly@gmail.com
Thompson, Ross	rosskathompson@aol.com
Tierney, Aisling	aislingtierney@gmail.com
Turner, James	j.t.turner@sms.ed.ac.uk
Twigg, Matthew	matthew.twigg@regents.ox.ac.uk
Vandici, Gratian	gratian.vandici@mansfield.ox.ac.uk
Vize, Arthur	av9450.2009@my.bristol.ac.uk
Wagenfuhr, Gregory	greg.wagenfuhr@gmail.com
Wagstaff, Bethany	bw237@exeter.ac.uk
Weerasekera, Indaka	iw12812@bristol.ac.uk
Wendland, Karen	thxkw@bristol.ac.uk
Whitaker, Justin	buddhistethics@gmail.com
Wigley, Edward	edward.wigley@uwe.ac.uk
Wilkins, Vernon	thvgw@bristol.ac.uk
Wormald, Andrew	aw7313@bristol.ac.uk
Worsley, Victoria	vw1393@bristol.ac.uk

NOTES

NOTES

NOTES

NOTES

ACKNOWLEDGEMENTS

On behalf of the Department of Religion and Theology at the University of Bristol, the conference organisers would like to thank BIRTHA (Bristol Institute for Research in the Humanities and Arts) and the Alumni Fund for their generosity. We would also like to take this opportunity to thank our partner institutions for their support. We also wish to thank our helpers who gave up their precious time to assist us! Finally, we would like to extend our gratitude and thanks to you - presenters, chairs, and attendees - for your attendance. This conference would be nothing without your contribution!

Thank you! On behalf of the conference organisers:

Emma Callister

Oleksandr Demchenko

Laura Frude

Caroline Tee

Arthur Vize

Indaka Weerasekera

Karen Wendland

