



EUROPEAN SOCIETY OF WOMEN IN THEOLOGICAL RESEARCH  
EUROPÄISCHE GESELLSCHAFT FÜR THEOLOGISCHE FORSCHUNG VON FRAUEN  
ASSOCIATION EUROPÉENNE DES FEMMES POUR LA RECHERCHE THÉOLOGIQUE

On behalf of the Hungarian section within the ESWTR  
we are happy to invite all members to the

***11<sup>th</sup> International Conference***  
24<sup>th</sup> – 28<sup>th</sup> of August 2005 – Hungary

Theme of the Conference:

***Building Bridges in a Multifaceted Europe:  
Religious Origins, Traditions, Contexts and Identities***

The 11<sup>th</sup> International Conference of the ESWTR will be held  
at the Hotel Bara in Budapest,  
the city of bridges

**The Organising Committee:**

Dr. Kornélia *Buday*  
Mag. Larissa *Hrotkó*  
Mag. Gabriella *Imre*  
Dr. Krisztina *Morvai*  
Mag. Rita *Perintfalvi*  
Dr. Gyöngyi *Varga*

## Programme:

### 24 August, Wednesday:

14:00-16:00 *meeting of the contact persons*

until 17:00 gathering, registration

17:00 Opening the Exhibition of **Fatima Kazmi** (India/Pakistan/Canada):

#### ***Inner Boundaries of Women***

##### Abstract:

She works primarily with oils on canvas, acrylic on wood and in the digital medium. Her works are in private collections in Pakistan, India and the U.S.

Having traveled extensively through India and Pakistan, and with a childhood steeped in the folktales from different ages, the world is flashy new parts warring with the shadowy leftovers of another era to her eyes. The organic texture of microcosm of societal tensions is reflected in her art. The ruined havelis, lost alleyways and crumbling edifice of the old ethos – and seeing this dichotomy reflected in the women. Both the shiny westernized eternally young and the reserved, controlled, “domesticated” female. Exposing both as just different sides of the same woman. Conflicted sub-continental women. Connected and disconnected. Chained and tempted. Escaping and regretting. Entangled by and feeding off the roots of her past. Wood and women. Wood grows connected to the past, testament to a long line of trees. The grain trapping, releasing, guiding and misleading female figures, both passive and active.

18:00 dinner

19:30 welcoming (in English): Kornélia Buday/H

19:45 opening talk of the President (in English): **Adriana Valerio/I**

#### ***Mulier pons or pontifex ?***

##### Abstract:

Unlike men, who were traditionally called pontifices (which comes from latin expression: pons facere and means “those who build bridges”), we can think of the bridge as a Metaphor which can be properly applied to women, thanks to their human and religious experiences (as mothers; as a connection between families; as those who had to transmit – in the past – to their own children the father’s name and substances; as religious women, who can connect the two realities of Heaven and Earth).

We can say that:

- Women convey Life (through fecundation, pregnancy, birth).
- Women are a bridge between individuals and religious and civic community.
  - a) They pass language to the children (maternal language).
  - b) They convey cultural values and religious principles in bringing up their children.
- Mystic women and prophetesses, since they represented the “voice of God”, are bridges.
- Women accompany men during the last moments of Life.
- Some of them have discovered in Mary, the mother of Jesus, The Bridge which put God in touch with mankind.
- Today, the female theologians can play an important role, making themselves bridges, within a suffering and torn Europe.

20:15 opening lecture (in German): **Elzbieta Adamiak/PL**

***Relations ("bridges") within Europe – in connection with the identity of the ESWTR (Central and East European regional conferences) and political developments (enlargement of NATO and the EU)***

Abstract:

Building bridges between various identities: religious/Christian, feminist and national; individual and community-creating identities.

Theological literature, with Polish authors as examples.

Beziehungen („Brücken“) innerhalb Europas – in Hinblick auf Identität von ESWTR (mittel- und osteuropäische Regionalkonferenzen) und politische Entwicklung (NATO- und EU-Erweiterung)

Brücken bauen zwischen verschiedenen Identitäten: religiösen/christlichen, feministischen, nationalen; individuellen sowie Gemeinschaftsstiftenden Identitäten.

Theologietragende Literatur am Beispiel polnischen AutorInnen.

20:45 ***Books Writing Project*** – introduction (in German): **Benita Joswig/D**

Abstract:

Libraries are places of written thought being collected and preserved in books. They are places where language has been compiled, lined up and stored in. A library is a long unfolded text in that we move, dig, read and reread and leaf through. A library is a storeroom and a laboratory as well, place of networking, decoding and place of transcending space and time.

Texts are like cloths. By writing someone creates a fabric, connects the outspoken with the unspoken. Writing is a reproductive and productive process. Texts breathe, sweat, experience the impact of words, the edge of syntax, the power of quotations and show the fact of not having a voice. Handwritten texts have faces, they are a dance show on paper, bent, crooked, straight, dainty, heavy. Texts can be impulses, ready to be extended from writing into acting.

Books Writing results in a book series, a micro-library, a document of network and script – on paper, conscious and dedicated to thought.

Art projects are imprinted signs, three-dimensional figures, moving collages, fields of activity which might irritate well-known patterns and invite to new decoding procedures.

This work of art is a transatlantic experiment relying on the writing powers of individuals taking interest and on those willing to support such an enterprise.

21:00 film about Hungary

## **25 August, Thursday:**

7:30 morning liturgy (Hungary)

8:00 breakfast

9:00 lecture 1 (in Spanish): **Mercedes Navarro/SP**

***Boundary, Threshold and Bridge: Women and Theology in World Religions***

Abstract:

Access on the part of women to the field of theology has brought about unexpected changes in theological thought in general, in points of view and theological method, and in women theologians themselves...resulting in a critical stance toward the reality of religious institutions. This presentation offers a brief analysis of that reality, as well as some creative proposals.

In view, therefore, of:

- the stubborn refusal of religious institutions to assume the findings of theology done by women (or at least, to take into account, and enter into dialogue with, these findings);
- a world which is experiencing a shift away from **religion** and toward **spirituality**;
- increasing discouragement on the part of women theologians, caused by the limited impact of their thought...
- it is necessary for us to search for the creative elements that configure our thought, such as the images and metaphors which we use to cope with life. Among these are **boundary**, **threshold** and **bridge**; this presentation will focus on these concepts.

9:45 discussion

10:30 coffee-break

10:45 lecture 2 (in English or in German): **Birgit Heller/A**

**„Building Bridges Over Troubled Waters“. Women, Death and Mourning**

Abstract:

Women are associated with death in many cultures and religious traditions. Often they are held to be closer to death than men. It is argued, for example, that women give birth to life inevitably leading to death. This idea is clearly expressed by the symbol of the goddess presenting the transient reality of life by devouring her own children. In most cultures and religions of the world women have been made responsible for mourning - due to the identification with corporeality, emotionality and passionate attachment, whenever reflected. Women are dominantly in charge of mourning rituals in tribal religions, they act as professional wailing women, take the part of mourning in most classical religious traditions up to the spiritual care for dying and grieving people in modern societies. They seem to have accepted the responsibility for death and mourning and transformed it into a specific talent. Women have found solutions to accommodate with death. The incident of death presents the most radical experience of human limitation. Regarded through the lenses of gender death seems to mobilize female-dominated powers of interdependence and reconciliation. Women of different cultures and traditions have different origins, identities and problems. The female power and urge to develop strategies coping with death may help to build bridges across differences and bring forth the feeling of an underlying attachment to each other.

In vielen Kulturen und religiösen Traditionen sind Frauen und Tod eng verbunden. Oft heißt es, dass sie dem Tod näher stehen als Männer. Frauen, heißt es, bringen Leben hervor, das unvermeidlich zum Tod führt. Diese Vorstellung kommt deutlich zum Ausdruck im Symbol der Göttin, die die vergängliche Lebenswirklichkeit repräsentiert, indem sie ihre eigenen Kinder verschlingt. In vielen Kulturen und Religionen der Welt sind Frauen verantwortlich für die Trauer. Wird diese Tatsache begründet, so wird sie aus der Gleichsetzung von Frauen und Körperlichkeit, Emotionalität und leidenschaftlicher Bindung abgeleitet. Frauen sind größtenteils zuständig für die Trauerrituale in ethnischen Religionen, sie agieren in vielen Kulturen als professionelle Klagefrauen, übernehmen die Trauerrolle in den meisten klassischen religiösen Traditionen bis hin zur Sterbe- und Trauerbegleitung in den modernen Gesellschaften. Frauen scheinen die Verantwortung für Tod und Trauer angenommen und in ein spezifisches Talent umgewandelt zu haben. Sie haben Möglichkeiten gefunden, mit dem Tod zurecht zu kommen. Das Ereignis des Todes stellt die radikalste Erfahrung menschlicher Begrenztheit dar. Betrachtet aus der Perspektive der Geschlechterforschung mobilisiert der Tod weibliche dominierte Kräfte der Interdependenz und Versöhnung. Frauen aus unterschiedlichen Kulturen und Traditionen haben verschiedene Wurzeln, Identitäten und Probleme. Die weibliche Kraft und das Bedürfnis Strategien zur Todesbewältigung zu entwickeln, könnten helfen Brücken über Unterschiede zu bauen und ein tieferliegendes Zusammengehörigkeitsgefühl hervorbringen.

11:30-12:15 discussion

- 13:00 lunch  
15:00 mini-lectures (in blocks: 2 x 45 min.)  
16:30 tea-break  
16:45 country-groups  
18:00 dinner  
20:00 preparation groups of the general assembly  
21:30 evening liturgy

## 26 August, Friday:

- 7:30 morning liturgy (Hungary – gypsy women)  
8:00 breakfast  
9:00 lecture 4 (In English): **Kristin De Troyer/Belgium-US**

### ***Naming God***

#### Abstract:

It is often claimed that the name of God has been replaced by "Lord" from an early time onwards. This tradition seems obvious both in the Hebrew Bible and its derivatives. In discussion regarding modern Bible translations, people use these standing traditions in their arguments in favour of rendering the name of God with "Lord". In my contribution, I would like to question this so-called tradition by studying the oldest witnesses, such as the Old Greek manuscripts and the Dead Sea Scrolls. An analysis of these old witnesses will show that there were different ways of indicating the name of God. Second, I will point to some classical alternatives to "Lord". With this contribution, I hope to buttress the arguments against using "the Lord" in Biblical translations.

- 9:40 discussion

- 10:10 film-memorial: ***Cologne in the mirror of Stari Most***  
discussion about the film with **Benita Joswig – Viola Michelly/D**

#### Abstract:

Stari Most – Hohenzoller Bridge is a composition of a standing picture (dpa foto of 1993) and a moving film seamlessly connected with each other. The standing picture shows the destroyed old bridge of Mostar; the film shows the Hohenzoller Bridge in Cologne/Germany projected upside down. The moving film material is composed of different levels of pictures. First of all people are involved, who use bridges, as well as the movement and rhythm of the bridge created by them. This is formally being reinforced by horizontal and vertical axes of the pictures, which alternately dominate the compositions of pictures. In spite of its urban everyday occurrences, the film relates the noise of the trains, the water, the sounds from the city, people's voices, the total urban turmoil, an inherent ambivalence. The borders between beauty, boyancy, threat and destruction are flowing like the border between memorial and film, Mostar and Cologne. The people of Cologne are walking upside down into the no more existing bridge of Mostar; Neretva and Rhine confluent.

This very memorial is a bridge itself, a subtle message of the vision that this world is connected, that the destruction of Mostar Bridge is not to be judged independently from the bridge in Cologne. The destruction of one bridge in this world concerns all bridges.

- 11:00 coffee-break

11:20 lecture 5 (in German): **Katerina Karkala-Zorba/GR**

***The religious dialog between Western and Eastern Europe***

Abstract:

Different developments, particularly in the 20th century. The important role religion plays in today's Eastern Europe and the fact that in Western Europe religion seems less necessary than it was. The fact is that secularisation is becoming increasingly pervasive and visible in all European states. How much room do we have for religion in our present-day society? What is now left of Christian Europe? Christian values do not get any space in the latest EU constitution.

Conflict situations in the period following the fall of state communism are often identified with membership of a religious group. Is this fair or not?

In the European Union the borders of religion cannot be clearly defined. This makes a dialog between the Christian churches and the religions an important part of peaceful coexistence in Europe. But the EU is not the same thing as Europe. Europe's borders have moved. 'Fortress Europe' has shifted further to the east. How ready is Europe (1) to integrate the new states, and (2) not to build the dividing walls even higher and thus create new tensions?

What is important is the various efforts made to maintain the religious dialog. How important does the religious dialog seem to us today? What difficulties do we have with it? What contribution can women make to this dialog?

Unterschiedliche Entwicklung, vor allem im 20. Jahrhundert. Wichtige Rolle der Religion in Osteuropa heute und Verschwinden der religiösen Notwendigkeit in Westeuropa. Tatsache ist die immer mehr eindringende und präsente Säkularisierung in allen europäischen Staaten. Wieviel Platz haben wir für Religion heute in unserer Gesellschaft? Was ist aus dem christlichen Europa geblieben? Christliche Werte sind nicht unterzubringen in der neuesten EU-Konstitution.

Konfliktsituationen in der Zeit nach der Wende werden oft mit der religiösen Zugehörigkeit identifiziert. Zu Recht oder zu Unrecht?

In der Europäischen Union sind die Grenzen der Religion nicht klar definierbar. Somit wird ein Dialog zwischen den Christlichen Kirchen und den Religionen ein wichtiger Bestandteil des friedlichen Zusammenlebens in Europa. EU ist aber nicht gleich Europa. Die Grenzen Europas haben sich verschoben. Die Festung Europa hat sich weiter nach Osten versetzt. Wie bereit ist Europa 1. die neuen Staaten zu integrieren und 2. die Grenzwände nicht noch höher zu errichten und somit neue Spannungen zu schaffen. Wichtig sind die verschiedenen Bestrebungen den Religiösen Dialog aufrechtzuerhalten. Wie wichtig erscheint uns der Religiöse Dialog heute? Welche Schwierigkeiten haben wir dabei? Welcher kann der Beitrag von Frauen bei diesem Dialog sein?

12:00-12:30 discussion

12:30 co-lecture (in German): **Aira Vösa/Estonia**

***On feminist approaches in Estonian theology:***

***Religious identity of the Estonians seen through the eyes of U. Masing***

Abstract:

The planned lecture concentrates on viewing the religious identity of a small country which geographically belongs to Europe – Estonia. This is to be guided by the question of women's issues, i.e. by giving expression to feminist approaches in Estonian theology. The main point of departure will be the special linguistic features reflected in the mentality of the Estonians. Uku Masing (1909-1985), a renowned Estonian theologian and man of literature, focussed his attention on this topic. His fundamental theses will be put forward in the lecture.

The lecture will also include an overview of the current situation and of the prospects for female theologians in Estonian society and in the churches.

Der geplante Vortrag konzentriert sich auf die Betrachtung der religiösen Identität eines kleinen, geographisch zu Europa zählenden Landes – Estlands. Der Vorstellungsversuch sollte von der sog. Frauenfrage geleitet sein, d.h. feministische Ansätze in der estnischen Theologie zum Ausdruck bringen. Dabei wird vor allem von den sprachlichen Besonderheiten, die die Denkweise der Esten widerspiegeln, ausgegangen. Mit dem entsprechenden Thema hat sich eingehend ein namhafter estnischer Theologe und Literat Uku Masing (1909-1985) beschäftigt, dessen fundamentale Thesen in dem Referat bekannt gemacht werden. Zusätzlich wird ein Überblick über die heutige Situation und über die Aussichten der Theologinnen in der estnischen Gesellschaft sowie in den Kirchen gegeben.

13:00 lunch

15:00 In rotation:

subject groups + discussion groups (different themes, languages, leaders)  
(under bridges - on the Danube: work in groups on shipboard)

18:00 dinner in the Open-Air Museum of Szentendre

21:30 evening liturgy

## 27 August, Saturday:

7:30 morning liturgy

8:00 breakfast

9:00-12:00 **General Assembly, election**

13:00 lunch

15:00 **sight-seeing: the Buda Castle Region**

18:00 dinner

20:00 **cultural evening:**

**part 1: Hungarian folk dance**

**part 2: Hungarian folk music interpreted through classical music (Bartók, Kodály)**

21:30 evening liturgy (Hungary)

## 28 August, Sunday:

7:30 breakfast

9:00 final lecture (in French): **Kari Elisabeth Børresen / Norway**  
**Religious gender models and women's human rights**

10:00-12:00 liturgy on the top of the Hill of Gellért and then in its cave („Rock-Chapel”) – **Angelika Doppler/A**

13:00 lunch

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## Speakers' biographies

**Fatima Kazmi** completed Bachelors of Fine Arts ( B.F.A) from J.M.I , New Delhi in 1992. Her interest in illustrations led her to study Computer Graphics and she received a Multimedia Diploma in 2001. After moving to Canada she attended Toronto School of Arts and did a workshop in life drawing in 2003. She studied as a „visual” artist. Beside painting she has enjoyed teaching art. It gives her pleasure to be involved in activities where she can use art for a good cause. She also organized art and craft fairs for disadvantaged youth, raising funds for charity run schools, and did voluntary work, holding art therapy workshops in these schools involving drawing, painting, clay, and other media. Since moving to Toronto, she has done voluntary work with many non-profit organizations.

**Adriana Valerio** studied in Naples, obtaining a university degree in Philosophy, History and Theology, and attended her PhD course in Fribourg, Switzerland. She is now professor at the Department of History (Christianity and Church History), University of Naples 'Federico II'.

Since 1990 she directs '*La Dracma*', studies about women and Christianity, a collection of the publisher D'Auria in Naples. Between 1999-2000 she has directed the '*Centre Adelaide Pignatelli for Historical and Religious Studies on Women*', in Naples. In charge of the international relationships with the Catholic organisations she is now the UN delegate for '*St Joans International Alliance*' (to secure de jure and de facto equality between women and men in state, society and culture), in Bruxelles. She is the president of '*Pasquale Valerio Foundation*' for Women's Studies and History of Women in Naples and since 2003 she is the president of ESWTR. She devoted herself to the Gender question in the Catholic World, publishing several books on the issue.

**Elzbieta Adamiak**, (b. 1964), studied theology in Lublin, Regensburg and Nijmegen, and gained her doctorate in 1994 on the subject of "Images of Mary in the feminist theology of Catharina Halkes". Since 1998: member of the academic staff in the department of Dogmatic Theology at the Adam Mickiewicz University in Poznan´ (Poland). Co-organiser of the ESWTR regional conferences in Prague, Lublin and Riga; 1999-2003: member of the ESWTR Board. Author of *Blogoslawiona miedzy niewiastami. Maryja w feministycznej teologii Cathariny Halkes* (Lublin 1997), *Milczaca obecna. O roli kobiety w Kosciele* (Warszawa 1999), *Mariologia* (Poznan 2003). Jointly with Rebeka J. Anic and Kornélia Buday, co-editor of the ESWTR Yearbook 2003: *Theological Women's Studies in Central/Eastern Europe*.

**Benita Joswig**, born in Freiburg, Black Forest, Germany (1965). University course in evangelical Theology at Heidelberg (1986-1989). University course in fine arts in Kassel. University Kassel. Department of Fine Arts and Department of Evangelical Theology. (1989-1993). First state examination for secondary education. Subjects: evangelical religion and fine arts (1993). Inservice training at Friedrichs Grammar School in Kassel. Second state examination (1994-1996). Research assistant for teacher training. University of Paderborn. Secondary education in evangelical theology. (1997-2001). Doctorate. Altars: Interdependence between table and altar.



(December 2001). Academic research assistant. University Hamburg. Institute for Practical Theology. Department of Evangelical Theology. (since 2002). Simultaneous training to become a minister in the Northern Elbe Church, Germany. (Since September 2003).

**Mercedes Navarro**, born in one of the "white villages", full of light, of Southern Europe, and specifically Spain (Jerez de la Frontera) in 1951. Catholic by baptism and a Sister of Mercy of Charity by religious profession since the significant year of 1968. Since then worked with the mentally disabled, the elderly, people in villages, the sick.; practiced psychotherapy with a variety of persons, mainly women; composed songs, dances, and plays; prepared and led liturgical celebrations and retreats; accompanied women in their journeys of personal development and spiritual growth. Hold doctorates in psychology (the Pontifical University of Salamanca) and theology (the Gregorian University in Rome), and a licentiate in biblical studies (the Pontifical Biblical Institute in Rome). Along with three other women theologians, founded the Asociación de Teólogas Españolas (Association of Women Theologians of Spain) in 1992. Her passion for the world of the Word and of interpersonal relations is the inspiration for her work in psychotherapy, and in teaching psychology of religion at the Pontifical University of Salamanca.

**Birgit Heller**, born 1959 in Salzburg, Austria; married, two daughters and two dead sons. Studies in Philosophy, Christian Theology, Indology and Westsemitic Philology in Salzburg and Vienna. Since 1985 university assistant at the Department for the Study of Religions, University of Vienna. 1988 Dissertation (Dr. theol.) in the field of Biblical and Orientalistic Studies. Several research stays in India. Habilitation (Dr. phil.habil., Religionswissenschaft) at the University of Humanities and Social Sciences in Hannover, Germany. Since 1999 Professor at the Department for the Study of Religions, Vienna.

Selected publications: *Heilige Mutter und Gottesbraut. Frauenemanzipation im modernen Hinduismus*, Wien 1993; „Der Frauen Weisheit ist nur bei der Spindel“. *Zur Geschichte weiblicher Interpretationskompetenz im Hinduismus und Christentum*, in: *Zeitschrift für Religions- und Geistesgeschichte* 51 (1999), 289-300; *Aller Einkehr ist der Tod. Interreligiöse Zugänge zu Sterben, Tod und Trauer*, Freiburg i.B. 2003; *Gender und Religion*, in: *Religionswissenschaftliches Handbuch*, ed. by J. Figl, Innsbruck 2003, pp. 758-769.

**Kristin Mimi Lieve Leen De Troyer**, born 1963 in Ninove, Belgium. Roman Catholic. Mother of one son. Leiden University, Leiden, the Netherlands, 1990-1997: Ph.D. in Theology, Old Testament. 1987-1989: assistant for Old Testament at the Faculty of Theology in Louvain, Belgium. 1987-1990: publisher of the Catholic Bible Foundation, Boxtel, the Netherlands. 1989-1998: lecturer in Old Testament at the Catholic Seminary of Breda, the Netherlands. 1990-1996: founder and publisher of Kok Pharos Publishing House in Kampen, the Netherlands. 1996-1998 : publisher from Peeters Publishers in Leuven, Belgium. 1997-1998: head of the biblical department (and member of the Study Council) of the Catholic Seminary of Breda, the Netherlands. 1998-2002: associate professor of Hebrew Bible at the Claremont School of Theology

and associate professor of Religion at the Claremont Graduate University, Claremont, California, USA. 2002-: professor of Hebrew Bible at the Claremont School of Theology and professor of Religion at the Claremont Graduate University, Claremont, California, USA.

**Katerina Karkala-Zorba**, Born 1961 in Volos/Greece, grew up in Germany (Kehl/Rh), University studies in Thessaloniki (French and German Language) and Paris (Orthodox Theology at the Institute of Saint Serge). Master in French as a Foreign Language (Paris, 1988) and Ecumenical Theology (Thessaloniki, 2003); PhD Candidate (Theological Faculty of the University of Thess.). Married with Konstantinos Zorbas (Dr. Theol.-Sociol.), with 3 children (Maria, 1985, now student in Orthodox Theology in Thessaloniki), Dimitri (1992), Ariadne (1993). Live and work since 1999 in Volos/Greece. 1988-1997 Conference Leader at the Orthodox Academy of Crete. 1997-1999 Secondary Education Teacher at College. Since 1999 Adult Educator and Conference Leader at the Diocese of Dimitrias (Volos), responsible for Conferences, Theological Seminars (Academy for Theological Studies) and Women's Work (School for Voluntary Social Workers).

**Aira Vösa**, (b. 1974 in Viljandi, Estonia) studied at the Theological Faculty of Tartu University, Estonia. 1992-1996: Baccalaureate incl. exam thesis entitled *Sacrifice and sacrificing in religious phenomenology* (in Estonian: *Ohver ja ohverdamine religioonifenomenoloogias*). 1996-1999: studied for a Master's degree (in the department of Comparative Religious Studies): Master's thesis entitled *Striving for unity. A comparison of the understanding of reality of magic and mysticism using corresponding examples*. Since 2000: working on doctorate (in the department of church history) focusing on the life and works of the German spiritualist Johann Georg Gichtel (1638-1710). 2002-2003: research grant at the Institute for European History in Mainz; 2004-2005: research grant in Marburg.

1999: teaching contract in religious phenomenology at the Theological Faculty of Tartu University. 2000/1 and 2001/2: teaching contract in world religions at the Estonian Agricultural University, Tartu. Since 2001: editor of the Estonian theological journal *Usuteaduslik Ajakiri*. 2003/4: teaching contract in religious phenomenology at the Tartu Theological Academy.

## Biographien der Referentinnen

**Fatima Kazmi** ist Bachelor of Fine Arts ( B.F.A) von J.M.I , New Delhi in 1992. Ihr Interesse an Illustrationen führte sie zum Studium von Computer Graphik und sie machte ein Multimedia Diplom 2001. Nachdem sie nach Canada gezogen war, besuchte sie die Toronto School of Arts und absolvierte einen workshop in life drawing 2003. Sie studierte als visuelle Künstlerin. Neben Malen begann sie Kunst zu lehren. Es gibt ihr große Freude, in Aktivitäten eingebunden zu werden, in denen sie Kunst für einen guten Zweck brauchen kann. Sie hat Kunst und Handwerk-Messen für benachteiligte Jugendliche organisiert, Fundraising für Schulen gemacht, und viel ehrenamtliche Arbeit, Kunsttherapie Workshops in diesen Schulen unter Einbezug von Zeichnen, Malen, Ton und anderen Mitteln. Seit ihrem Umzug nach Toronto hat sie viel Freiwilligenarbeit mit Non-profit-Organisationen geleistet.

**Adriana Valerio** studierte in Neapel und machte den universitären Abschluss in Philosophie, Geschichte und Theologie. Ihr PhD machte sie in Fribourg, Schweiz. Jetzt ist sie Professorin am Geschichtsdepartement (Christentum und Kirchengeschichte) der Universität Neapel Departement 'Federico II'. Seit 1990 leitet sie 'La Dracma', Studien über Frauen und Christentum, eine Sammlung des Verlags D`Auria in Neapel. Zwischen 1999-2000 leitete sie das 'Centre Adelaide Pignatelli for Historical and Religious Studies on Women' in Neapel. Da sie verantwortlich ist für internationale Beziehungen mit katholischen Organisationen, ist sie im Moment UN Delegierte für 'St Joans International Alliance' (um de jure und de facto die Gleichstellung zwischen Frauen und Männern in Staat, Gesellschaft und Kultur zu sichern) in Brüssel. Sie ist Präsidentin der 'Pasquale Valerio Foundation' für Women's Studies und Frauengeschichte in Neapel und seit 2003 ist sie Präsidentin der ESWTR. Sie widmet sich hauptsächlich der Gender Frage in der katholischen Welt und publizierte mehrere Bücher zu diesem Thema.

**Elzbieta Adamiak**, (geb. 1964), Studium der Theologie in Lublin, Regensburg und Nijmegen, 1994 Promotion zum Thema "Das Marienbild in der feministischen Theologie von Catharina Halkes". Seit 1998 wissenschaftliche Mitarbeiterin der Abteilung für Dogmatik an der Adam Mickiewicz Universität in Poznan (Polen). Mitorganisatorin der ESWTR-Regionalkonferenzen in Prag, Lublin und Riga; 1999-2003 Vorstandsmitglied der ESWTR. Autorin von *Blogoslawiona miedzy niewiastami. Maryja w feministycznej teologii Cathariny Halkes* (Lublin 1997), *Milczaca obecosc. O roli kobiety w Kosciele* (Warszawa 1999), *Mariologia* (Poznan 2003). Zusammen mit Rebeka J. Anic und Kornélia Buday Mitherausgeberin des ESWTR Jahrbuches 2003: *Theologische Frauenforschung in Mittel-Ost-Europa*.

**Benita Joswig**, geboren in Freiburg, Schwarzwald / D 1965. Universitätskurse in evangelischer Theologie in Heidelberg (1986-1989). Universitätskurse in Kunst, Kassel. Arbeit am Bereich Kunst und evangelische Theologie (1989-1993). Erstes Staatsexamen für Erwachsenenbildung. Fächer: evangelische Religion und Kunst. Schulpraktikum an der Friedrichs Grundschule in Kassel. Zweites Staatsexamen (1994-1996). Forschungsassistentin an der Universität Paderborn. Weiterbildung in

evangelischer Theologie (1997-2001). Doktorat über: Altäre: Abhängigkeit von Tisch und Altar (Dezember 2001). Akademische Forschungsassistentin an der Universität Hamburg, Institut für praktische Theologie (seit 2002). Gleichzeitig Vikariat an der Nordelbischen Kirche, D.

**Mercedes Navarro**, geboren in einem der „weißen Dörfer“ voller Licht Südeuropas, genau genommen Spaniens (Jerez de la Frontera) 1951. Katholisch getauft und eine Schwester der Barmherzigkeit durch religiöse Berufung seit 1968. Seither Arbeit mit geistig Behinderten, Alten, DorfbewohnerInnen, Kranken. Psychotherapeutische Arbeit mit verschiedenen Personen, hauptsächlich mit Frauen. Komposition von Liedern, Tänzen und Spielen, ich bereitete vor und führte durch liturgische Feiern und Retraiten. Begleitete Frauen auf ihren Entwicklungs- und Spiritualitätsreisen. Dokorate in Psychologie (Päpstliche Universität Salamanca) und Theologie (Gregorianische Universität Rom) und Lizentiat in Bibelwissenschaften (Päpstliches Biblisches Institut in Rom). Zusammen mit drei anderen Theologinnen gründete ich 1992 die Asociación de Teólogas Españolas (Association of Women Theologians of Spain). Meine Leidenschaft für die Welt und zwischenmenschliche Beziehungen ist die Inspirationsquelle für meine psychotherapeutische Arbeit, wie für meine Lehrtätigkeit in Religionspsychologie an der Päpstlichen Universität Salamanca.

**Birgit Heller**, geboren 1959 in Salzburg, Österreich. Verheiratet, zwei Töchter und zwei verstorbene Söhne. Studien in Philosophie, Christlicher Theologie, Indologie und westsemitischer Philologie in Salzburg und Wien. Seit 1985 Assistentin an der Abteilung Religionswissenschaft der Universität Wien. 1988 Dissertation (Dr. theol.) im Bereich biblische und orientalische Wissenschaften. Mehrere Forschungsaufenthalte in Indien. Habilitation (Dr. phil.habil., Religionswissenschaft) an der Universität für Human- und Sozialwissenschaften, in Hannover. Seit 1999 Professur an der religionswissenschaftlichen Abteilung, Wien.

Ausgewählte Publikationen: *Heilige Mutter und Gottesbraut. Frauenemanzipation im modernen Hinduismus*, Wien 1993; „Der Frauen Weisheit ist nur bei der Spindel“. *Zur Geschichte weiblicher Interpretationskompetenz im Hinduismus und Christentum*, in: *Zeitschrift für Religions- und Geistesgeschichte* 51 (1999), 289-300; *Aller Einkehr ist der Tod. Interreligiöse Zugänge zu Sterben, Tod und Trauer*, Freiburg i.B. 2003; *Gender und Religion*, in: *Religionswissenschaftliches Handbuch*, ed. by J. Figl, Innsbruck 2003, pp. 758-769.

**Kristin Mimi Lieve Leen De Troyer**, geboren 1963 in Ninove, Belgien; römisch-katholisch; Mutter eines Sohnes.

1990-1997 Promotion in Theologie / Altes Testament an der Universität Leiden / Niederlande; 1987-1989 Assistentin an der Theologischen Fakultät in Louvain / Belgien im Fach Altes Testament; 1987-1990 Herausgeberin bei der Katholischen Bibelstiftung (Catholic Bible Foundation) in Boxtel / Niederlande; 1989-1998 Lektorin für Altes Testament am Katholischen Seminar Breda / Niederlande; 1990-1996 Gründerin und Verlegerin des Kok Pharos Verlagshauses in Kampen / Niederlande; 1996-1998 Lektorin beim Peeters Verlags in Leuven / Belgien; 1997-1998 Leiterin des Departements für biblische Studien (und Mitglied des Fachrates) des Katholischen Seminars

Breda / Niederlande; 1998-2002 Assoziierte Professorin für Hebräische Bibel an der Claremont School of Theology und assoziierte Professorin für Religionswissenschaft (religion) an der Claremont Graduate University / Kalifornien, USA.

**Katerina Karkala-Zorba**, geboren 1961 in Volos / Griechenland, wuchs in Deutschland (Kehl am Rhein) auf, Universitätsstudien in Thessaloniki (Französisch und Deutsch) und Paris (Orthodoxe Theologie am Institut Saint Serge); MA in Französisch als Fremdsprache (Paris 1988) und Ökumenischer Theologie (Thessaloniki 2003); Doktorandin an der Theologischen Fakultät der Universität Thessaloniki; verheiratet mit Dr. Theol.-Sociol. Konstantinos Zorbas, drei Kinder (Marina, geb. 1985, derzeit Studentin der Orthodoxen Theologie in Thessaloniki), Dimitri (1992) und Ariadne (1993); lebt und arbeitet seit 1999 in Volos, Griechenland.

**Aira Vösa**, (geb. 1974 in Viljandi, Estland) Studium an der Theologischen Fakultät der Universität Tartu, Estland. 1992-1996 Bakkalaureus: mit einer Examensarbeit unter dem Titel *Opfer und Opfern in der Religionsphänomenologie*; Estnisch: *Ohver ja ohverdamine religioonifenomenoloogias*. 1996-1999 Magisterstudium (am Lehrstuhl für Vergleichende Religionswissenschaft): mit einer Magisterarbeit unter dem Titel *Streben nach Einheit. Ein Vergleich des Wirklichkeitsverständnisses von Magie und Mystik anhand entsprechender Beispiele*. Seit 2000 Doktoratsstudium: (am Lehrstuhl für Kirchengeschichte) Forschungsschwerpunkt liegt seitdem auf Person und Werk des deutschen Spiritualisten Johann Georg Gichtel. 2002-2003 Forschungsstipendiatin am Institut für Europäische Geschichte in Mainz, 2004-2005 Forschungsstipendiatin in Marburg.

1999 Lehrauftrag im Fach Religionsphänomenologie an der Theologischen Fakultät der Universität Tartu, 2000/1 und 2001/2 Lehrauftrag im Fach Weltreligionen an der Landwirtschaftlichen Universität Tartu. Seit 2001 Redakteurin bei der estnischen theologischen Zeitschrift *Usuteaduslik Ajakiri*. 2003/4 Lehrauftrag im Fach Religionsphänomnologie an der Theologische Akademie Tartu.

## Biographies des communicantes

**Fatima Kazmi** est Bachelor of Fine Arts ( B.F.A) de J.M.I, New Delhi 1992. Son intérêt pour l'illustration la conduisit à des études d'arts graphiques assistés par ordinateur et elle se diploma en 2001 dans les multimédias. Partie au Canada, elle fréquenta l'école des Beaux Arts (School of Arts) de Toronto et participa à un atelier de dessin d'après modèle vivant en 2003. Elle fit des études d'artiste visuelle. A côté de la peinture, elle commença à enseigner l'art. Elle aime les activités lui permettant d'utiliser l'art pour une bonne cause. Elle a organisé des expositions d'art et d'artisanat pour des jeunes défavorisés, a fait des collectes de fonds pour des écoles, et beaucoup travaillé en bénévole, proposé dans ces écoles des ateliers de thérapie par l'art, par le dessin, la peinture, la terre cuite et autres moyens. Depuis son déménagement à Toronto, elle a beaucoup travaillé comme volontaire dans des organisations à but non lucratif.

**Adriana Valerio** a fait des études universitaires de philosophie, d'histoire et de théologie à Naples. Elle a passé son PhD à Fribourg en Suisse. Elle est maintenant professeure au département d'histoire (Christianisme et histoire de l'Église) de l'université de Naples, département Federico II. Depuis 1990, elle dirige *La Dracma*, études sur les femmes et le christianisme, une collection de la maison d'édition D'Auria à Naples. Entre 1999 et 2000 elle dirigea le *Centre Adelaide Pignatelli for Historical and Religious Studies on Women* à Naples. Responsable des relations internationales avec les organisations catholiques, elle est actuellement déléguée des Nations Unies pour la *St Joans International Alliance* à Bruxelles (afin de garantir de jure et de facto l'égalité entre les femmes et les hommes dans l'État, la société et la culture). Elle est présidente de la *Pasquale Valerio Foundation* pour les Women's Studies et l'histoire des femmes à Naples et depuis 2003 également présidente de l'AFERT. Elle se consacre essentiellement à la question du genre dans le monde catholique et a publié plusieurs livres sur ce thème.

**Elzbieta Adamiak**, (née en 1964), études de théologie à Lublin, Ratisbonne et Nimègue, thèse de doctorat en 1994 sur le thème de *La représentation mariale dans la théologie féministe de Catharina Halkes*. Depuis 1998 maître de conférence au département de dogmatique de l'université Adam Mickiewicz de Poznan (Pologne). Co-organisatrice des Conférences régionales de l'AFERT à Prague, Lublin et Riga ; membre du directoire de l'AFERT de 1999 à 2003. Auteure de *Blogoslawiona miedzy niewiastami. Maryja w feministycznej teologii Cathariny Halkes* (Lublin 1997), *Milczaca obecosc. O roli kobiety w Kosciele* (Varsovie 1999), *Mariologia* (Poznan 2003). Co-auteure de l'annuaire 2003 de l'AFERT avec Rebeka J. Anic et Kornélia Buday sur la *Recherche théologique des femmes en Europe de l'Est et Centrale*.

**Benita Joswig**, née à Freiburg, Forêt Noire, Allemagne (1965). Études universitaires de théologie protestante à Heidelberg (1986-1989). Etudes universitaires des beaux arts à Kassel. Université de Kassel. Département des Beaux Arts et Département de théologie protestante. (1989-1993). Premier examen d'État pour l'enseignement secondaire. Sujets : la religion protestante et les Beaux Arts (1993). Stage à l'École

Friedrichs de Kassel. Deuxième examen d'État pour l'enseignement secondaire (1994-1996). Assistante de recherche pour la formation des enseignants. Université de Paderborn. Enseignement de la théologie protestante dans le secondaire. (1997-2001). Doctorat. Autels : interdépendance entre table et autel. (Décembre 2001). Assistante de recherche académique. Université de Hambourg. Institut de théologie pratique. Département de théologie protestante. (depuis 2002). Formation simultanée pour recevoir un ministère dans l'Église de l'Elbe du Nord, Allemagne. (Depuis septembre 2003).

**Mercedes Navarro**, née dans l'un des « villages blancs », baignés de lumière, d'Europe du Sud, précisément Jerez de la Frontera (Espagne) en 1951. Baptisée catholique et entrée en religion dans l'Ordre de Sœurs de la Charité après prononciation des vœux en cette année marquante de 1968. Puis travaillé avec des handicapés mentaux, des personnes âgées, des villageois, des malades ; pratiqué la psychothérapie avec un certain nombre de personnes, essentiellement des femmes ; composé des chansons, des danses et des jeux ; préparé et dirigé des célébrations liturgiques et des retraites ; accompagné des femmes dans leur parcours personnel à la recherche de l'affirmation de leur personnalité et de leur spiritualité. Soutenance de thèse en psychologie (à l'université pontificale de Salamanque) et en théologie (à l'université grégorienne de Rome) et licenciée d'études bibliques (à l'Institut biblique pontifical de Rome). Fondé avec trois autres théologiennes l'Asociación de Teólogas Españolas (Association des Théologues d'Espagne) en 1992. Sa passion pour le monde de la Parole et des relations personnelles est l'inspiration de son travail en psychothérapie et dans l'enseignement de la psychologie de la religion à l'université pontificale de Salamanque.

**Birgit Heller**, née en 1959 à Salzbourg, Autriche ; mariée, deux filles, et deux fils décédés. Études de philosophie, de théologie chrétienne, d'indologie et de philologie sémitique occidentale à Salzbourg et Vienne. Depuis 1985 assistante au département d'études des religions à l'université de Vienne. En 1988, thèse de doctorat (Dr. theol.) dans le domaine des études bibliques et de l'orientalisme. Plusieurs recherches en Inde. Habilitation à diriger des recherches (HDR) (Dr. phil. habil., science des religions) à l'université des Sciences humaines et sociales à Hanovre en Allemagne. Depuis 1999, Professeur au département d'études des religions à Vienne.

Publications choisies : *Heilige Mutter und Gottesbraut. Frauenemanzipation im modernen Hinduismus*, Vienne 1993 ; *Der Frauen Weisheit ist nur bei der Spindel. Zur Geschichte weiblicher Interpretationskompetenz im Hinduismus und Christentum*, dans : « Zeitschrift für Religions- und Geistesgeschichte 51 » (1999), 289-300 ; *Aller Einkehr ist der Tod. Interreligiöse Zugänge zu Sterben, Tod und Trauer*, Freiburg i.B. 2003 ; *Gender und Religion*, dans : « Religionswissenschaftliches Handbuch », ed. par J. Figl, Innsbruck 2003, pp. 758-769.

**Kristin Mimi Lieve Leen De Troyer**, née en 1963 à Ninove, Belgique ; catholique romaine ; mère d'un fils.

1990-1997 thèse de doctorat en théologie / Ancien Testament à l'université de Leiden / Pays-Bas ; 1987-1989 assistante à la faculté de théologie de Louvain / Belgique (Ancien Testament) ; 1987-1990 éditrice dans la Fondation Biblique Catholique (Catholic Bible Foundation) à Boxtel / Pays-Bas ; 1989-1998 lectrice d'Ancien Testament au séminaire catholique de Breda / Pays-Bas ; 1990-1996 fondatrice et éditrice de la maison d'édition Kok Pharos à Kampen / Pays-Bas ; 1996-1998 lectrice à la maison d'édition Peeters à Louvain / Belgique ; 1997-1998 directrice du département Études bibliques (et membre du conseil de spécialité) du séminaire catholique de Breda / Pays-Bas ; 1998-2002 professeure associée pour la bible hébraïque à la Claremont School of Theology et professeure associée pour la science religieuse (religion) à la Claremont Graduate University / Californie, USA.

**Katerina Karkala-Zorba**, née en 1961 à Volos / Grèce, enfance et adolescence en Allemagne (Kehl sur le Rhin), études universitaires à Thessaloniki (français et allemand) et Paris (théologie orthodoxe à l'Institut Saint Serge) ; MA en français langue étrangère (Paris 1988) et théologie œcuménique (Thessaloniki 2003) ; doctorante à la faculté de théologie de l'université de Thessaloniki ; épouse de Dr. Theol.-Sociol. Konstantinos Zorbas, trois enfants (Marina, née en 1985, actuellement étudiante en théologie orthodoxe à Thessaloniki), Dimitri (1992) et Ariadne (1993) ; vit et travaille depuis 1999 à Volos en Grèce.

**Aira Vösa**, (née en 1974 à Viljandi, Estonie) études à la faculté de théologie de l'université de Tartu, Estonie. 1992-1996 Bakkalaureus avec un mémoire intitulé *Ohver ja ohverdamine religioonifenomenoloogias* (Sacrifice et sacrifier dans la phénoménologie de la religion). 1996-1999 études de maîtrise (à la chaire de science religieuse comparée) : avec une maîtrise intitulée *Aspiration à l'unité. Une comparaison de la conception de réalité de la magie et de la mystique illustrée par des exemples*. Doctorante depuis 2000 (à la chaire d'histoire de l'Église). Le point fort de ses recherches porte depuis ce temps-là sur la personne et l'œuvre du spiritualiste allemand Johann Georg Gichtel. 2002-2003 bourse de recherche à l'Institut pour l'histoire européenne de Mayence, 2004-2005 bourse de recherche à Marburg. 1999 chargée de cours en phénoménologie de la religion à la faculté de théologie de l'université de Tartu ; 2000/1 et 2001/2 chargée de cours dans la discipline « religions du monde » à l'université agricole de Tartu. Depuis 2001, rédactrice auprès de la revue de théologie estonienne *Usuteaduslik Ajakiri*. 2003/4 chargée de cours dans la discipline phénoménologie de la religion à l'Académie de théologie de Tartu.

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## Conference Languages

English, French, German.

During all lectures, co-papers, closing lectures and the General Assembly, interpreters will be available for translations into the three conference languages.

## Subject Groups

Subject groups are established around research areas. The list of subjects-groups mentioned below has grown over the years. Each subject group is led by the co-ordinator who structures the group(work). The co-ordinator usually contacts the inscribed participants and/or supplies further information.

List of Subject Groups:

1. ***Hebrew Bible/Old Testament***
2. ***New Testament***
3. ***Teaching the Bible in a Post-Biblical Context***
4. ***Women and History***
5. ***Systematic Theology***
6. ***Spirituality***
7. ***Ritual/Liturgy***
8. ***Hermeneutics***
9. ***Eco-feminism***
10. ***Pastoral Theology/Practical Theology***
11. ***Religious Education and Socialisation***
12. ***Feminist Ethics***
13. ***Feminist Liberation Theology***
14. ***Comparative Studies in Religion***
15. ***Arts and Literature***
16. ***Philosophy of Religion***
17. ***Psychotherapy and Religion***
18. ***Ecumenical Theology and Women Studies***

Please let us know in which subject group you wish to participate by indicating your first and second choice in the enclosed '**Registration Form**' (see below).

### Call for Papers: Subject Groups

(Junior) researchers are invited to read a short paper (*7 minutes; 1000 words*);(senior) researchers are invited to read a longer paper (*15 minutes; 2000 words*).

Please send us your proposal for a short or a longer paper. In these sessions no simultaneous translation is available. You are asked to bring along a handout with an abstract of your lecture in as many of the conference languages as possible.

## Mini-lectures

We invite members of the Society to send a proposal for mini-lectures which addresses the theme of the conference. Two sessions of mini-lectures have been scheduled. These lectures should not exceed the **20 minutes (2400 words)**. During these sessions there is no simultaneous translation available. Everyone is invited to participate and/or to give a mini-lecture on, preferably, the theme of the Conference. 6 rooms are available for sessions, therefore altogether  $2 \times 6 = 12$  mini-lectures will be possible to present. The organising committee will choose 12 of all the applicants indicated their wish to present a mini-lecture.

### Call for Papers: Mini-lectures

All women are invited to send proposals for a mini-lecture (20 minutes; 2400 words) on the *theme of the Conference*. Please fill in the enclosed form 'Mini-lecture'. We will inform you in time whether your mini-lecture is accepted or not and when it will take place.

Because translations are not possible during the sessions, you are asked to bring along a handout with an abstract of your lecture in as many of the conference languages as possible.

## Morning and Evening Ritual

Morning and evening rituals at the conference should reflect the different traditions and religious backgrounds of participants. Therefore we call upon you to prepare one of the scheduled rituals (morning or evening). If you would like to prepare a ritual, please fill in the form 'Ritual'. We will let you know in time, whether and when your ritual will take place. Rituals of different social-cultural-religious groups living in Hungary are part of the planned programme. In this way we would like to introduce the multi-coloured richness of our local traditions not yet known for many of the participants.

## Subject group/Mini-lectures/Rituals

When you want to give a paper, a mini-lecture or prepare a ritual, you have to register before 28<sup>th</sup> February 2005. (See the registration form below, pp. 15-22)

## New members

Special meetings are scheduled for the women participating for the first time. More information will be supplied upon arrival

## Accommodation

The price of the room involves self-help breakfast, garage and taxes.

The following rooms reserved by the ESWTR are available:

Rooms **A category** (minibar, TV, lift, bathroom):

Type of room (beds):	1	2	3	4
Group price of room (EUR):	45	55	65	75
Number of rooms:	5	26	4	4

Room **B category** (TV, lift, bathroom):

Type of room (beds):	1	2	3	4
Group price of room (EUR):	40	50	60	70
Number of rooms:	0	20	5	4

- As you can see the capacity of *rooms of the A and B categories* is for altogether **156 persons**.
- Please, notice, that *50%* of the windows of *rooms of the A category* open on a busy road in front of the hotel!
- 2 rooms are available for physically disable persons.
- Garage: 6 EUR/car/day (for staying guests gratis). 80 parking place are available.
- Meal: Vegetarian and dietary meal is available.
- Please remember that the cost of hotel accommodation is not included in the conference fee.
- We will do our very best to provide you with the room of your choice but ask for your understanding if this appears to be impossible.

(There are additional 7 double-bed rooms in category A, 14 rooms with two beds (40 EUR), 6 rooms with three beds (50 EUR) and 1 room with four or, if needed, six beds (60 EUR) in category C *reserved just in case for regular visitors by the hotel itself.*)

If your plan is to have family members with you during the conference in Budapest, please, try to arrange the reservation for them *privately*. It can happen that some of the rooms reserved by the hotel itself will be available for your family members, but even if not, ask the following reliable hotel services for further information about hotels in Budapest:

- Best Hotel Service: +36-70-5479104
- TGV Tours: +36-1-3540755

## Finances

Please, after transferring any money to the below given bank account number inform us immediately about the date and amount of your transfer in e-mail ([eswtrbudapest@yahoo.com](mailto:eswtrbudapest@yahoo.com)) so that the organising committee shall be able to follow the way of your transfer in time.

### Conference-fees

(including lunch, dinner, non-alcoholic drinks with lunch and dinner and during the breaks, excursions):

A. For participants with good income and women who are financed by institutions:

payment before 15.03.2005: 250 Euro

payment before 15.04.2005: 285 Euro

B. Reduced Conference-fees:

payment before 15.03.2005: 225 Euro

payment before 15.04.2005: 250 Euro

C. Solidarity fee (in support of women with low income):

285 Euro + ... Euro (each amount is welcome)

### Others:

D. Further contributions are also welcome.

E. *If you know any funds in your own country or elsewhere ready to offer financial support for the conference, do not hesitate, please, to share with us their name and address. Thank you for your help and co-operation.*

### Bank account number used for the conference:

- Name of our union: **Magyar Teológusnok Ökumenikus Egyesülete**  
(Ecumenical Union of Hungarian Women Theologians)
- Name of the bank: **HVB Bank Hungary Rt.**
- Address of the bank: **1054 Budapest, Alkotmány u. 4.**
- Bank account number: **10918001-00000015-73070018**
- **IBAN HU 34 1091 8001 0000 0015 7307 0018**

## Registration

Presumably all ESWTR-members will read these infos about the ESWTR-Conference 2005 in the ESWTR-Newsletter (October 2004)

**The deadline of registration is 28 February 2005.** Please, name the subject: "*Registration*"

***Please send the registration form  
before the 28<sup>th</sup> of February 2005  
(preferably attached to an email) to***

***Dr. Kornélia Buday  
eswtrbudapest@yahoo.com  
H-1097 Budapest Ecseri út 3.  
Tel: +36 30 6367615; Fax: +36-1-2809634***

**N.B.** If you register by e-mail, please send your photo (see form regarding personal information) by regular mail or as scanned document.

## Cancellation

If you need to cancel you registration, please send a written cancellation to the address given above for registration. Preferably attached to an email. Refunds must be requested in writing. Please, name the subject: "*Cancellation*", "*Refunds*" or "*Cancellation and refunds*"

Pre-registration fees are refundable (less a 25% service charge) until 30 April 2005.

Pre-registration fees are partly refundable (less a 75% service charge) until 30 June 2005.

No refunds after 30 June 2005

In case of cancellation it might be possible to be replaced by another ESWTR-member.

## Application for bursaries

Financing the Conference is extremely difficult. We are doing our best to find financial support so that we can award bursaries to women with a small income. If you wish to apply for a bursary, please contact us until 28<sup>th</sup> February 2005 the address given above for registration. Please, name the subject: "*Application for Bursary*".

## Conference venue:

### Hotel Bara

H-1118 Budapest  
Hegyalja út 34-36

E-mail: [hotelbara@euroweb.hu](mailto:hotelbara@euroweb.hu)

Phone: +36-1-209-4905 or +36-1-385-3445

Fax: +36-1-385-0995

Web: [www.hotelbara.hu](http://www.hotelbara.hu)

(At present it is available only in Hungarian, but it is continuously developing,  
under construction)

**Our contact person at the hotel is: Mr. Imre Barta**

The hotel is located near to the Buda Castle and to the Gellért Hill;  
5 minutes by bus from the city centre.

#### How to reach the hotel:

1. **From Keleti railway station** take subway to Déli railway station, here switch to tram 61, 5 stops to Hegyalja street (You can buy tickets at the ticket-office.)

Or

take bus No. 7 to Ferenciek tere. Walk 50 m to the Restaurant Kárpátia and take bus No. 8 or No. 112, 3 stops (You can buy tickets at the ticket-office or by the bus driver.)

2. **From Nyugati railway station** take subway to Ferenciek tere. Walk 50 m to the Restaurant Kárpátia and take bus No. 8 or No. 112, 3 stops (You can buy tickets at the ticket-office or by the bus driver.)

3. **From Déli railway station** take tram No. 61, 5 stops to Hegyalja street (You can buy tickets at the ticket-office.)

4. **From the airport** take airport transfer minibuses.

Getting anywhere within Budapest by minibus *the one way ticket* costs 2.100 Hungarian Forints (HUF) which is about 8,5 EUR, or about 5,6 GBP; *the return ticket* costs 3.600 HUF (~ 14,5 EUR; ~ 9,73 GBP). As you see if you buy a return ticket by the driver at the very beginning, it is a bit cheaper than the one way ticket.