

Reframing liturgical and ritual identities

The new national liturgical and ritual studies research programme, 2009-2012

*Paul Post, Marcel Barnard, Justin Kroesen, Gerard Rouwhorst,
Louis van Tongeren & Thomas Quartier*

Introduction

Context

This year the new research programme coordinated by the Institute for Liturgical and Ritual Studies is implemented: *Liturgical and Ritual Movements IV: Reframing Liturgical and Ritual Identities (2009-2012)*. Like in the past we consider it appropriate to present an outline of the programme with a focus on the general description of backgrounds, profile and theme, and a short presentation of the participating research groups and projects through title and person.¹ For details, especially on the projects, we refer to the programme text on the website of the Institute of Liturgical and Ritual Studies (ILRS) located at Tilburg University.²

The new national research programme is very in line with the previous three programmes, but also connected with some important recent developments.

Internationally, and certainly also in the Netherlands, particularly the study of religion and theology is undergoing rapid evolution. Nationally on the universities a new constellation has now been developed and implemented for their theology and religious studies curriculum. Looking back, we can say that these developments did not come as a complete surprise, and that indeed, in certain

¹ Cf. P. POST (coordination): *Landelijk Onderzoekprogramma Liturgiewetenschap: Liturgische bewegingen en feestcultuur* (Tilburg, Liturgical Institute 1995); IDEM: 'Liturgische bewegingen en feestcultuur. Een landelijk liturgiewetenschappelijk onderzoekprogramma', in *Jaarboek voor liturgie-onderzoek* 12 (1996) 21-55; IDEM: 'Liturgische Bewegungen und Festkultur. Ein landesweites liturgiewissenschaftliches Forschungsprogramm in den Niederlanden', in *Liturgisches Jahrbuch* 48,2 (1998) 96-113; IDEM: 'Liturgische bewegingen II: Personen en patronen. Het tweede Landelijk Liturgiewetenschappelijk Onderzoeksprogramma, 2001-2005', in *Jaarboek voor liturgie-onderzoek* 17 (2001) 159-192; IDEM: 'Liturgical movements and feast culture. A Dutch research program', in P. POST, G. ROUWHORST, L. VAN TONGEREN, A. SCHEER (eds.): *Christian feast and festival. The dynamics of western liturgy and culture* (Leuven etc. 2001 = Liturgia condenda 12) 3-46; IDEM: 'Programm und Profil der Liturgiewissenschaft. Ein niederländischer Beitrag', in W. RATZMANN (ed.): *Grenzen überschreiten. Profile und Perspektiven der Liturgiewissenschaft. Beiträge zu Liturgie und Spiritualität* (Leipzig 2001) 81-100.

² See www.uvt.nl/ilrs.

respects, Dutch liturgical studies had already been responding in advance to these tendencies. We can particularly mention the international discussions about the identity, that is to say the profile and remit of liturgical studies. There has been a search for the precise background of the marginalisation and pulverisation of the discipline and for ways to conduct an appropriate counter-offensive. In this connection one can point to the fact that those outside the discipline see it as strongly connected to a bygone period and context (namely the period of the Liturgical Movement and liturgical reform), and particularly also task-oriented (namely, to the rewriting of the liturgical repertory). This is both an extremely distorted image, both of the liturgical renewal of the last century and of the task and profile of liturgical studies, and an extremely dated image, given today's situation. Over against this, one could justifiably argue that the present context of our late modern or post-modern era, with its extremely complex dynamic of ritual, liturgy and culture, perhaps could or should provide yet greater stimulus. Precisely now one realises the requisite breakthrough from liturgy to ritual. Liturgy must enter into a relation with ritual and culture in a programmatic and fundamental manner. A research institute for *liturgical and ritual* studies is an appropriate translation of this.

That actuality (and particularly the threat of the marginalisation and pulverisation of liturgical studies) was at the time one of the most important motives for establishing the Liturgical Institute at Tilburg in 1992 (in 1996, with the status of an inter-university institute), and was a challenging foundation for a series of initiatives that have proven highly fruitful. In the national context, it goes without saying that collaboration in the field of liturgical and ritual studies is close, and within the practice of theology and religious studies it can be called exemplary: young researchers are coming forward, and especially in terms of its methods the discipline continues to renew itself. Internationally Dutch liturgical and ritual studies enjoy a rising profile, not in the least as a result of international symposia, conferences and serial publications. It is precisely the programmatic combination of liturgical and ritual studies that profiles the ILRS as a platform. Or, to put it in the words of new motto of the series *Liturgia condenda*: the supporting rationale is the conviction that liturgy and ritual form a complex and interrelated research object, the exploration and study of which must be performed both in its context (past and present) and in close contact with other (sub)disciplines. This gives the institute and the research programme its outspoken multidisciplinary profile.

Now, in 2009, these developments are very relevant to the start of this new programme. As said above, the landscape for religious studies and theology in the Netherlands has altered radically. Reference must be made here to the double movement of ecclesiastically profiled settings for the practice of theology on the one hand and an inclusion of religious studies in the broader field of the Humanities and cultural studies on the other. This programme transcends that parting of the ways.

All in all, the programme fits in with the experience gained from working on the mission of the ILRS: the coordination, encouragement and internationalisation of research in the field of liturgical and ritual studies. In addition to, and in close coordination with symposia, expert meetings, study days, monograph series, etcetera, the programme is one of the ways for achieving these goals. Here we must mention the vital research groups and project groups that come together around particular topics. Presently there are a number of these groups active, and these groups will also play a visible role in this programme.

Character

With regard to the character of the programme itself, it emphatically continues to be intended as a platform or podium programme. Formally it thus takes no research time away from existing infrastructures of research programmes of faculties, departments etcetera. Rather, it brings together research, sometimes perhaps presented in different ways, into a new coherence. It provides an opportunity to make connections, in both substantive and practical terms. That new frame for liturgical and ritual studies as a platform is the added value of the programme. Alliances with other contiguous projects and groups can arise in the programme as a new whole.

As we have already learned, the programme can further play an important role in internationalisation. The ILRS has built up a good reputation internationally. One must recall the *Societas Liturgica* conferences and the *Arbeitsgemeinschaft Katholischer Liturgikdozentinnen und -Dozenten im Deutschen Sprachgebiet* in which we were deeply involved, and the diverse guests that we invited (Kim Knott, Keith Pecklers, Nathan Mitchell, Elochukwu Ozukwu, Martin Stringer), and also of the structural collaborations with Stellenbosch, Bloemfontein, Erfurt, Bonn, Leuven, Notre Dame etcetera), of the *Jaarboek voor liturgie-onderzoek* (from 2009 subtitled *Yearbook for Liturgical and Ritual Studies*), and especially of the *Liturgia condenda* series, and the international network that exists as a result of many of the projects and project groups.

Research profile of the programme

This ILRS program is intended to contribute to the profile of Dutch liturgical and ritual studies in a general sense. Research in the field of liturgical and ritual studies done through this program, has the national task of providing identity and a public face for the discipline of liturgical and ritual studies in the Netherlands. This work will be broadly conceived in terms of research fields and approach; that is to say, inclusive of the past and present, text-oriented in including the 'classic' professional canon, but also drawing on visual evidence, space and music as sources, on anthropology and psychology, with interest in new research fields and perspectives which, for instance, present themselves in new

rituals and especially the rise of ritual studies. Thus this program reflects and profiles as a podium or platform program the multidisciplinary, open and broad nature of interacting liturgical and ritual studies in the Netherlands.

In this program it is particularly that line of the interaction of liturgical and ritual studies which is further developed. Now we can spur on the line of ritual studies through a series of related new projects and research groups.

A second line involves the requisite delimitation and profiling of the research. The nature of this peculiar ILRS profile can be briefly further indicted by a series of new accents:

- The ritual studies line is given more presence, thematically-empirically and as a methodological enrichment and perspective; as a consequence the title of the disciplinary domain becomes 'Liturgical and Ritual Studies'.
- Through the projects acquired and the operating research or project groups the theme of (contested) place (or better: the triad of space/place, ritual and religion) has been given a central role in the programming of contemporary projects.
- Another important thematic concentration is that on death rites, which has developed particularly, but not exclusively, from Radboud University in Nijmegen and the research group around Eric Venbrux and the Nijmegen Thanatological Institute).
- Via Gerard Rouwhorst, at the Faculty of Catholic Theology (Tilburg/Utrecht) there is the long-running theme of liturgical dynamics around historical transition periods, in which the accent lies on the Early Church and relations between Jewish and early Christian liturgies.
- In projects from the Protestant Theological University (PThU: Utrecht, Kampen, Leiden) and the VU University Amsterdam (VU) (Marcel Barnard, et al.) contemporary liturgical and ritual dynamics receive more focused multicultural and multi-religious thematisation through migrant liturgies and the growing interest in Praise and Worship and Youth Worship.
- In the previous programme there was a separate rubric for projects oriented toward conceptuality, theory and method, and also historiography. That has been abandoned in this programme. Not only is this conceptual and theoretical interest present in almost all projects, but coming from the other direction, localised case research is to be found in almost all projects. Conceptual and programmatic explorations are increasingly taking place on the basis of empirical (historical or contemporary) material involving ritual practices.
- Liturgy/ritual & the arts was also a separate category in previous programmes. In this programme we have chosen to no longer regard projects in the domain of the arts, which chiefly involve music and architecture, and a pair of iconographic projects (sarcophagus sculpture, the Bible in modern art), as a category apart. After all, what is ultimately important in all projects is the central focus on the dynamic of cultus and culture and how identities emerge there. It is well to point out that there has been a long and solid tra-

dition of Dutch liturgical studies with an accent on music and architecture which is still being continued here. In particular, the large number of projects which have music as their subject spring to mind. The long cherished theme of music and Christian ritual is being continued in Tilburg by Martin Hoondert, as successor to Anton Vernooij in the funded chair of Music and Christianity, thanks to the Dutch Saint-Gregory Society, and now in cooperation with the Fontys Hogescholen; but the theme is also present in the PThU projects and the social capital research group.

- The perspective of ritual & arts is also present in the long tradition of cooperation with Groningen University and the Institute for Christian Cultural Heritage (the former Institute for Liturgical Studies), with a focus on music, church architecture and iconography.
- The research into the historiography of Dutch liturgical studies, which was launched in the previous programme, will be rounded off in the course of this programme with two monographs.
- There is an explicit input from projects from the anthropology of religion. And for the first time there is a non-Western and comparative dimension via projects located in Africa.
- The research group operating from the perspective of psychology of religion, *Ritual, religion and well-being*, enables us to continue the line of 'coping' and the effect/functionality of ritual, and to reflect on the effect of ritual and on the therapeutic and instrumental dimension of rituality, both empirically and in a more general theoretical sense.
- With regard to research methods and techniques, in this subprogram particularly employs empirical-qualitative (ethnographic/ethnological) methods, and methods from cultural studies such as the various historical, art and music disciplines, but also empirical-psychological measuring instruments.
- Finally, a general theme recurring in all the projects is always the interest in formulating anew the peculiar face, the identity of ritual in a general sense and Christian ritual in particular, in the current dynamics of society and culture. To a great extent that involves a fundamental, complex and dynamic process of reinventing, reframing and reorientation. In none of the projects is that a result of a deductive process directed from above, but it is rather an inductive process, from concretely situated ritual practices in context. With that, we arrive at the research theme which sustains all the projects.

The programme: description, aim and theme

Liturgical and ritual movements

Under the title 'liturgical and ritual movements', the Liturgical and ritual studies programme again has the general aim of studying processes of change with regard to liturgy and ritual in context. In a series of projects and research

groups the process of ritual-liturgical change, past and present, is examined in various cultural contexts. In a general sense, this element is the focus of all the participating projects.

This general supporting parameter of ritual-liturgical movement or dynamics in the interplay of cultus and culture is subsequently worked out through the theme or perspective of the dynamic of reorientations and re-evaluations. It is there that the general program theme of religious identity particularly enters the discussion.

The programme focuses on the complex relation between ritual, which is often falsely thought to be timeless and unchanging, and changes in the religious, cultural and social domain. In order to be able to clarify this relation research will have to be done into the meaning and function of rituals, both religious and non-religious (although precisely these designations themselves are also the subject of study and reorientation; see below). In addition attention will be given to the genesis and developmental history of rituals (in the case of this programme chiefly Christian) and the transformations they have undergone, and to the changes to which they are subject in the contemporary situation as a consequence of profound social, cultural and religious displacements and dynamics. In order to get a good picture of these movements and changes attention will also be devoted to the tension that exists/has existed, both today and in the past, between prescribed rituals on the one hand and, on the other, their reception, how they are experienced and appropriated by various categories of participants/actants; in point of fact there is constant interaction between the changes that rituals themselves undergo and the shifts that one can find in the area of experience and appropriation.

The general designation of ritual-liturgical movements is subsequently further thematised through the dynamic of reorientation and re-evaluation, here briefly summarised in the term reframing. In this, in the first instance the programme focuses on current developments, although an historical perspective remains in the picture, indeed in a double sense: the liturgical past constantly proves to be of vital importance to the contemporary discussion and the dynamic of cultus and culture we have mentioned, and the necessity for fundamental reorientations, re-evaluations and reframings can also be analysed in situations of cultural transition in the past, as is the case in this program for the origins of Christian liturgy, the late Middle Ages and early modern period, and the nineteenth and twentieth centuries.

This perspective of movements and reframing regards the current, contemporary perspective, but the historical research that is included can easily be related to this. That is true in a direct manner for the historiographic research that expressly patterns itself on the dynamic of reorientation / re-evaluation / reframing. Indirectly this likewise holds true for the other historical projects. The ways the Historiography of Dutch liturgical studies and the *Liber ordinarius* research groups, and the Refiguring death rites group address, organise and carry

out their investigations can, each in its own way, be regarded as valuable thematisations of the aims of the subprogram as described here.

The insight that liturgical and ritual praxis and the study thereof, each in its own way but indisputably connected to one another, as a result of all sorts of developments today find themselves in a fundamentally different situation than they did several decades ago, is becoming ever better established. This demands repositioning the research, the search for new identities, and often fundamental reorientations and re-evaluations. There is a strong impression that we only recognise this new situation to a limited degree. It appears that two steps can or must be made in this connection: preparing an accurate diagnosis of the current situation, and reflection on the reorientations and recontextualisation that must accompany it.

Particularly the changed – and changing – context for study demands our attention here. Various lines come together. The current liturgical and ritual dynamic and critical reflection about it from the perspective of religion, ritual and liturgy as cultural praxis indicate the ever more pressing necessity for a reorientation of the research agenda. Here we can situate ‘programmatic language’ as *reframing*, *refiguring*, *re-inventing* and the central concept of *identity*.

Identity as process in context

The focus of the program is on the process by which liturgical and ritual identity is constructed in society and culture, on its ground, its genesis and roots. Identity is understood as being connected with a dynamic process of transmission and renewal. A process always in context. On the one hand this implies continual formulation and reformulation of the practices and symbols, ideas and ideals being passed down, and on the other hand an acknowledgement that within a new historical context new questions and content and new forms, practices and repertoires must be developed. That process of reformulation, reorientation, recreation and re-evaluation, signalled by the term *reframing*, has various dimensions. It took place in the past, and takes place in the present.

An important point of departure and motivation for the program is that to a great extent the present dynamic challenges us to a reformulation of religious identities and to a reorientation and re-evaluation not only of forms, symbols, images and practices, but also of concepts, approaches and models of analysis and interpretation. Through the latter perspective the search for identity touches on the professional practice of liturgical and ritual studies itself. This perspective of conceptual, theoretical-methodological reorientation is an important line in the program and recurs in all the program lines involved.

It is at this point that the identity of the concept of ‘liturgy’ and ‘ritual’ itself expressly comes into the picture in the program. It is precisely with regard to the current search for an adequate profile and identity of both liturgy and ritual (in interaction!) that the program hopes to make a contribution through both

projects focusing on concrete religious practices and research into concepts of and the foundations of liturgy and ritual.

Identity is here a key word. We realise that it is used in many, perhaps too many settings and meanings, and in that way is 'slippery'. Although in its use the term identity has a broad set of meanings, from *eidos* as image, face or trait, to an 'essentialistic' sense as 'idea', it is nevertheless a key word in current social and scientific discussions. As a concept and model it is itself currently extremely fluid. For this program, the interest is in identity as a process in context. Because of the dynamics in society and culture, this is a constant, ongoing process. Identity is constructed of many sub identities. Symbols and ritual practices have here a crucial role. Identity is thus a process of configuration. Ritual, liturgical, and religious identity are examples of these sub identities. Any approach to these sub identities thus must always be made in relation to other sub identities, that is to say, in context. The more one shares these sub identities with others, the more cohesion and connection is felt.

This theme of identity as process in context returns directly or indirectly in all the participating projects.

Programme description: participating research groups and projects

Arrangement, research groups, projects

A choice has been made for a twofold arrangement of the projects and research groups, all focusing on liturgical and ritual dynamics and movements and the reframing of identities: I. an *historical section* and II. a *current-contemporary section*. It also includes the important dimensions of *concept, theory and method, and historiography, and liturgy/ritual & arts* projects.

Research groups presently figure in this arrangement. These involve either already existing entities with a strong coherence with regard to subject and organisation, which are being included in this programme, or entities that figure separately in this as a collaborative project (i.e., the historiographic book project). The effort has also been abandoned to make the general programmatic context visible in all sorts of local research programming. The intention is precisely that this programme will function as a new platform for research in progress.

Among the research groups we have referred to are:

- research group Historiography of Dutch Liturgical Studies (Tilburg);
- research group *Liber ordinarius* (Tilburg);
- research group Religious ritual in social capital formation (Protestant Theological University, Utrecht; Institute for Social Studies; Stellenbosch);
- research group Religion, ritual and well-being (Tilburg);
- research group Holy Ground (Tilburg/Groningen);

- research group Sacred sites (Tilburg/Bloemfontein);
- research group Refiguring death rites (Nijmegen).

PhD projects the term of which has formally expired but which have not yet been rounded off with a dissertation are included only as a project title. For the description of these projects one is referred to the previous programme.

I. Historical

1-2: Research group *Historiography of Dutch liturgy and liturgical studies*. Coordinator: Dr. L. van Tongeren.

1. Drs. P. Versnel; Tilburg; PhD project; promotion Nov. 2009; supervisors: prof.dr. P. Post & Dr. L. van Tongeren: *The practice of liturgical studies in Roman Catholic theological training in the Netherlands in the twentieth century*.

2. Book project: *Historiography of liturgical studies in the Netherlands in the 20th century*. Coordinator: Dr. L. van Tongeren.

3. Prof.dr. G. Rouwhorst; Utrecht: *Continuous transformations of liturgical rituals*.

4. Drs. M. Geurtsen; Utrecht; PhD project; supervisors: prof.dr. G. Rouwhorst and prof.dr. A.-M. Korte: *The reception of Leviticus 12 and 15 in Early Christianity*.

5. G. Tzipris; PhD project; Utrecht; supervisors: prof.dr. G. Rouwhorst and prof.dr. J. Frishman, University of Leyde: *Siddur al-Mu'alleḥ Fāḍil. The Prayer Book of the 'Devoted Teacher'. An inquiry into the primary basic source of an 'abandoned' Qaraite liturgy. Introduction, text, translation and commentary*.

6. Drs. J. Ossewaarde; Tilburg; PhD project; promotor/supervisor: prof.dr. P. Post: *Early Christian children's sarcophagi: an iconographic and iconological analysis*.

7. Dr. J.E.A. Kroesen & various partners; Groningen: *Church furnishings in the Middle Ages and the Early Modern period*.

8-9: Research group *Liber ordinarius*.

8. Dr. L. Van Tongeren (Tilburg; project coordinator); dr. I. de Loos (Tilburg); dr. C. Caspers (Nijmegen); (partly in cooperation with prof.dr. C. Bower (Notre Dame, USA)): *Libri ordinarii in the Low Countries as a source for cultural history*.

9. Drs. J. Schoenmakers, Tilburg; PhD project; supervision: prof.dr. P. Post, dr. L. van Tongeren, dr. Ch. Caspers: *The practice of liturgical ritual in the imperial abbey Thorn circa 1600*.

10. Prof.dr. M. Barnard (Utrecht/Amsterdam): *The Bible in the arts of the 20th century*.

II. Contemporary

11. Prof.dr. W. van Beek; Tilburg: *Ritual and its basis: dynamics of rootedness and transfer of ritual*.

12a-g. Research Group: *Religious ritual in social capital formation*; dr. C. Wepener (Bloemfontein, University of the Free State, RSA), prof.dr I. Swart (Huguenot College/Stellenbosch University, SA), prof.dr. G. ter Haar (Institute of Social Studies, The Hague), prof.dr. M. Barnard (Utrecht).

- 13-16: Research group *Rituality, quest for meaning and well-being*; coordination: prof.dr. M. van Uden (Tilburg).
13. Prof.dr. M. van Uden; Tilburg: *Rituality and religious coping*.
14. Dr. H. Zondag; Tilburg: *Rituality and existential void*.
15. Drs. S. Körver; Tilburg; PhD project; supervisors: prof.dr. M. van Uden; dr. J. Pieper: *Religious coping and cancer*.
16. Dr. L. Faro; Tilburg; PhD project; supervision: prof.dr. M. van Uden & prof.dr. P. Post: *(N)Ever lost children. Public commemorative monuments and grief with parents of infants who died and have no proper burial place*.
17. Prof.dr. M. Barnard; Utrecht/Amsterdam: *Heuristic anthropological and theological concepts in liturgical studies*.
18. Drs. N. van Anel; Utrecht; PhD project; supervisor: Prof.dr. M. Barnard: *Discourses in liturgy*.
19. Prof.dr. G. Immink; Utrecht: *Worship as a religious praxis*.
20. Drs. M. Klomp; Utrecht; PhD project; supervisor: prof.dr. M. Barnard: *The Sound of Worship. Liturgical Performance by Surinamese Lutherans and Ghanaian Methodists in Amsterdam*.
21. Drs. R. Sonnenberg; Utrecht; PhD project; supervisor: prof.dr. M. Barnard: *Youth worship: God talk between beat and silence*.
22. G. Paimpillil; Utrecht; PhD project; supervisor: prof.dr. G. Rouwhorst: *Celebrating the Syro-Malabar liturgy in an Indian context: perspectives on liturgical inculturation*.
23. Drs. T. Swinkels, Tilburg; PhD project; supervisor: prof.dr. P. Post: *Our Lady of Need, Heiloo: a ritual-liturgical examination of a contemporary devotional centre*.
24. Prof.dr. M.J.M. Hoondert, Tilburg: *Music in funeral rituals*.
25. Drs. H.C.T. Kommers, Tilburg; PhD project; supervisors: prof.dr. M.J.M. Hoondert and dr. L. van der Tuin: *Youth, pop music and religiosity. Religious experience of pop music in pop festivals*.
26. Drs. Th. van Dun; Tilburg; PhD project: *An empirical study on initiation qualities of Dutch Roman Catholic prison liturgy*.
27. Drs. M. de Ruijter; Tilburg; PhD project; supervision: prof.dr. P. Post & prof.dr. W. van Beek: *Ritualisation of elderly*.
- 28-30: Research group *Holy ground. Re-inventing ritual space in Western culture*
Project coordinators: prof.dr. P.G.J. Post (Tilburg), prof.dr. A.L. Molendijk (Groningen).
28. Drs J. Holsappel-Brons; Groningen; PhD project; supervision: prof.dr. A.L. Molendijk (Groningen); prof.dr. P. Post (Tilburg) and dr. J. Kroesen (Groningen): *Rooms of Silence*.
29. Drs. J. Tonnaer; Tilburg; PhD project; supervision: prof.dr. P. Post (Tilburg), prof.dr. A.L. Molendijk (Groningen) and dr. J. Kroesen (Groningen): *Memorial shrines: the case of the National memorial shrine for cancer victims (Memorial Forest, Biddinghuizen NL)*.

30. Prof.dr. P. Post (Tilburg); prof.dr. A.L. Molendijk (Groningen) and dr. J.E.A. Kroesen (Groningen): *Holy Ground: Re-inventing ritual space in Western culture. Conceptual and overview synthesis project.*

31. Dr. E. Postma; Tilburg; postdoc pilot project: *'Beyond the church building': a comparative exploration of the position of Christian church buildings in modern Europe.*

32-34: Research group *Communities in communion: religious integration in South African sacred places*

32. Sh. Du Plooy MA, PhD project Bloemfontein SA; supervision: prof.dr. W. van Beek (Tilburg), prof.dr. P. Post (Tilburg), prof.dr. Ph. Nel (Bloemfontein): *Religious pilgrimage to sacred sites in the Free State (SA).*

33. J. Moephuli MA; PhD student Bloemfontein; supervisors: prof.dr. Ph. Nel (Bloemfontein); prof.dr. W. van Beek (Tilburg), prof.dr. P. Post (Tilburg): *A survey of sacred sites and the construction of sacredness in the Free State (SA).*

34. L. Sparks MA; Tilburg; PhD project; supervisors: prof.dr. P. Post, prof.dr. W. van Beek & prof.dr. H. Beck: *Spaces of encounter: the role of shared sacred space in relationships between Muslims and Non-Muslims. The case of Ephesos.*

35-41: Research Group: *Refiguring death rites* (Nijmegen); coordination prof.dr. E. Venbrux: *Refiguring death rites: post-secular material religion in the Netherlands.*

35. Drs. J. Wojtkowiak; PhD project; Nijmegen; supervisors: prof.dr. E. Venbrux and prof. dr. G.A. Wiegers: *Refiguring death rites I: Burial.*

36. Drs. M. Heessels; PhD project; Nijmegen; supervisors: prof.dr. E. Venbrux and prof. dr. R.L. Grimes: *Refiguring death rites II: Cremation.*

37. Drs. S. Bolt; PhD project; Nijmegen; supervisors: prof.dr. E. Venbrux and prof. dr. G. Rooijackers: *Refiguring death rites III: Alternative ways of bodily disposal.*

38. Drs. J. Peelen; PhD project; Nijmegen; supervisors: prof.dr. E. Venbrux and prof. dr. A.P. Borsboom: *Refiguring death rites IV: Dead children matter.*

39. Dr. E. de Maaker; Postdoc project; and Dr. M. Altena; postdoc project; Nijmegen: *Refiguring death rites V: Mediatization of mortuary rites.*

40. Dr. T. Quartier; postdoc project; Nijmegen: *Refiguring death rites VI: Cross-overs of mortuary ritual practices between the religiously affiliated and unaffiliated.*

41. Prof. dr. E. Venbrux; Nijmegen: *Refiguring death rites VII: Synthesis and comparison.*

