

Contributors

Abstract:

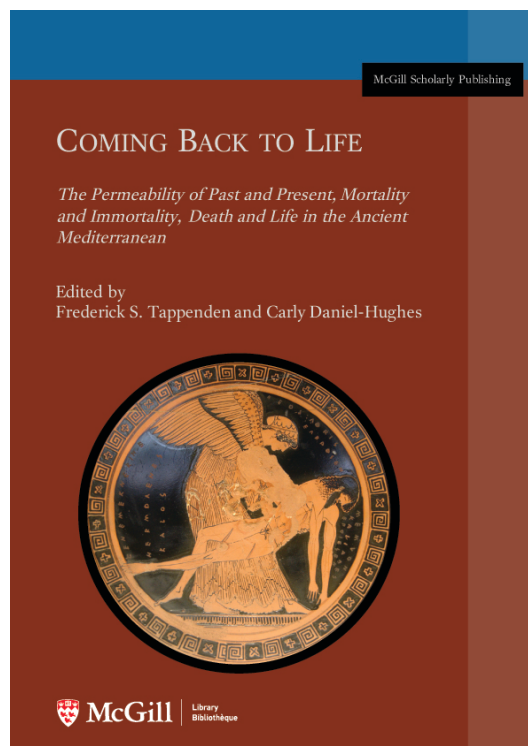
Information about the contributors to this volume.

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Sarah Iles Johnston is the Arts & Humanities Distinguished Professor of Religion and professor of classics and comparative studies at Ohio State University. Her many publications include *Restless Dead: Encounters Between the Living and the Dead in Ancient Greece* (University of California Press, 1999); *Ritual Texts for the Afterlife: Orpheus and the Bacchic Gold Tablets* (coauthored with Fritz Graf; Routledge, 2013); and the edited volume *Religions of the Ancient World: A Guide* (Belknap, 2004).

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Hugo Lundhaug is professor of biblical reception and early Christian literature at the University of Oslo, Faculty of Theology. He has published books and articles on Coptic texts and manuscripts, Egyptian monasticism, cognitive theory, and new philology, including *Images of Rebirth: Cognitive Poetics and Transformational Soteriology in the Gospel of Philip and the Exegesis on the Soul* (Brill, 2010), and, together with Lance Jenott, *The Monastic Origins of the Nag Hammadi Codices* (Mohr Siebeck, 2015). He is currently the principal investigator of the ERC-funded research project New Contexts for Old Texts: Unorthodox Texts and Monastic Manuscript Culture in Fourth- and Fifth-Century Egypt (NEWCONT).

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Bradley N. Rice is a doctoral candidate in New Testament and early Christianity at McGill University, where his research centers on Christian Apocrypha. He is a founding member of the North American Society for the Study of Christian Apocryphal Literature

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Frederick S. Tappenden is a faculty lecturer at McGill University, where he teaches in the areas of New Testament and Christian origins. His research focuses on Paul and the reception of Paul in the opening centuries of the Common Era. He is the author of *Resurrection in Paul: Cognition, Metaphor, and Transformation* (SBL Press, 2016), coeditor of the forthcoming *Cognitive Science in Biblical Interpretation* (Sheffield Phoenix), and author of several articles on resurrection in early Christianity and ancient Judaism. Dr. Tappenden also maintains the website, [Texts & Translations](#), which serves as a hub for online, open-access editions of ancient Mediterranean writings.

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Katharina Waldner is the chair of religious studies at the University of Erfurt, which she has held since 2009. She studied classics and archaeology at Zurich and Berlin (FU) and was previously an assistant professor in classics and religious studies at Berlin, Munich, and Erfurt. Her research fields include: ancient Greek religion, mystery cults and individuality, and early Christianity in its cultural contexts. She is coeditor of the forthcoming volume *Burial Rituals, Ideas of Afterlife, and the Individual in the Hellenistic World and the Roman Empire* (Stuttgart: Frank Steiner Verlag).

Meredith Warren is lecturer in biblical and religious studies at the University of Sheffield, where she leads the Embodied Religion research theme. She primarily researches the symbolic role of food, eating, and the sense of taste in the religions of antiquity. Her first book, *My Flesh is Meat Indeed: A Nonsacramental Reading of John 6:51–58* (Fortress, 2015), examined the interplay of eating and divinification in the Gospel of John and ancient Greek novels. Her forthcoming monograph, *Hierophagy: Transformational Eating in Ancient Literature*, explores how taste and eating allow access to other worlds.