Theology continually engages with its past: the people, experience, Scriptures, liturgy, learning and customs of Christians. The past is preserved, rejected, modified; but the legacy steadily evolves as Christians are never indifferent to history. Even when engaging the future, theology looks backwards: the next generation’s training includes inheriting a canon of Scripture, doctrine, and controversy; while adapting the past is central in every confrontation with a modernity.

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The first major study of gender in Manichaean literature.

Manichaeism emerged from Sasanian Persia in the third century CA and flourished in Persia, the Roman Empire, Central Asia and beyond until succumbing to persecution from rival faiths in the eighth to ninth century. Its founder, Mani, claimed to be the final embodiment of a series of prophets sent over time to expound divine wisdom.

This monograph explores the constructions of gender embedded in Mani’s colourful dualist cosmological narrative, in which a series of gendered divinities are in conflict with the demonic beings of the Kingdom of Darkness. The Jewish and Gnostic roots of Mani’s literary constructions of gender are examined in parallel with Sasanian societal expectations. Reconstructions of gender in subsequent Manichaean literature reflect the changing circumstances of the Manichaean community.

As the first major study of gender in Manichaean literature, this monograph draws upon established approaches to the study of gender in late antique religious literature, to present a portrait of a historically maligned and persecuted religious community.

Susanna Towers studied Psychology and Philosophy at St. Hilda’s college, Oxford. She completed her M.A. and doctorate in Religious Studies at Cardiff University.
A book about the possibility of retrieving a concept of selfhood from Patristic theology, beyond the dichotomies of mind and body, or person and nature. Is it possible for nihilism and an ontology of personhood as will-to-power to be incubated in the womb of Christian Mysticism? Is it possible that the modern ontology of power, which constitutes the core of western metaphysics, has a theological grounding? Has Nietzsche reversed Plato or, more likely, Augustine and Origen, re-fashioning in a secular framework the very essence of their ontology? Is there a non-ecstatic understanding of Christian selfhood? Patristic theology seems to provide us with an alternative understanding of selfhood, beyond what has been referred to as ‘Christian Platonism’. This book strives to decipher, retrieve, and re-embody the underlying mature Patristic concept of selfhood, beyond the dichotomies of mind and body, or person and nature.

Fr. Nikolaos Loudovikos studied Psychology and Pedagogy at the University of Athens, Theology at the University of Thessaloniki, Philosophy at the University of Sorbonne in Paris, Philosophy and Roman Catholic Theology at the Catholic Institute of Paris, and Protestant Theology at the University of Cambridge (England).
This clearly-argued work sheds new light on the liturgy associated with the 364-day calendar and its foundation in early myths.

This work shows how the importance of Sunday, Wednesday, and Friday in the 364-day Qumran calendar is based on the Priestly creation narrative in Genesis and the myth of a cosmic covenant established between God and the angels on the first day. The myth of the apostasy of the angels guiding the seven planets was used to explain the discrepancy between the 364-day calendar and observation. The Epistle of Jude makes it possible to situate this work in relation to both Jubilees and the Book of the Watchers and confirms the use of the 364-day calendar in the earliest years of the nascent Church.

Dr Alfred Osborne, who retired as a bishop of the Orthodox Church, trained as a Classicist with an interest in Semitic languages. He was the first chairman of the Institute for Orthodox Christian Studies in Cambridge and has served as a member of the International Commission for Anglican-Orthodox Theological Dialogue.
L. Holford-Strevens

The Disputatio Chori et Praetextati
The Roman Calendar for Beginners

STT 32, x+141 p., 156 x 234 mm, 2019, PB
ISBN: 978-2-503-58423-2, € 45
Available

A late-antique exposition of the Roman calendar.
The first book of Macrobius’ Saturnalia, written probably in the 430s AD, includes a historical exposition of the Roman calendar with a dramatic date some fifty years earlier, set in the mouth of the learned senator Vettius Agorius Praetextatus, followed by more technical detail at the request of an Egyptian named Horus, who as a foreigner is allowed to seek elementary information for which no one brought up in Roman culture would need to ask.

This text was excerpted in early medieval Ireland, with some but by no means all its pagan matter excised, to provide an introduction for those who at best understood the rules of this recent import but not the rationale for them; it is quoted by Bede as Disputatio Chori et Praetextati, Chorus being a corrupted form of Horus.

The excerpt took on a textual life of its own, which the present edition, the first devoted to the Disputatio rather than Macrobius, seeks to clarify; it examines the manuscripts and the relations between them, presents a critical edition with apparatus criticus and translation, and attaches a full-scale commentary concerned above all with the information provided in the text.

Leofranc Holford-Strevens is a classical scholar who until retirement in 2011 was Consultant Scholar-Editor at Oxford University Press.
The Codex Amiatinus is perhaps the most famous copy of the Bible surviving in Western Europe. A fascinating and elusive manuscript, with a suite of decorated folios, it was made in Anglo-Saxon England around the turn of the eighth century at the twin monastic foundation of Wearmouth and Jarrow as one of three such ‘pandects’. Created at the monastic foundation celebrated in the work of the Venerable Bede, this vast and luxe manuscript was sent by the Northumbrian monks as a gift to the Pope in 716 and, after a sojourn of some 900 years at Monte Amiato (Tuscany), it was donated to the Biblioteca Medicea Laurenziana in Florence in the eighteenth century.

As a result of an international conference held to commemorate the 1300th anniversary of the departure of the manuscript from Northumberland and coinciding with the production and presentation of a facsimile of the Codex to the Museum at Jarrow, this volume – the first devoted to the Codex Amiatinus – brings together twelve essays that offer a new appraisal of this remarkable book, and of the contexts that surrounded its production. Encompassing its text, its images, its social, political and ecclesiastical contexts and its later medieval legacy, the contributions to this volume highlight several previously unrecognised aspects and details of the manuscript that further our understanding of the Codex as a book, and as inheritor and progenitor of manuscript traditions in its own right.

Jane Hawkes is a professor of Medieval Art History based in the Department of History of Art and the Centre for Medieval Studies at the University of York. Meg Boulton is a research affiliate in the Department of History of Art at the University of York.
R. Aist

From Topography to Text
The Image of Jerusalem in the Writings of Eucherius, Adomnán and Bede

STT 30, xxiv+262 p., 11 b/w ill., 10 b/w tables, 156 x 234 mm, 2018, PB
Available

A break-out study on Adomnán’s *De locis sanctis* and the Jerusalem pilgrim texts, *From Topography to Text* uses new methodological findings on the Christian topography of Jerusalem to examine the source material, religious imagination and mental maps in the related writings of Eucherius, Adomnán and Bede. *From Topography to Text: The Image of Jerusalem in the Writings of Eucherius, Adomnán and Bede* uses topographical detail to examine the source material, religious imagination and the image of Jerusalem in three related Latin texts from the fifth, seventh and eighth centuries. The work introduces an original methodology for analyzing the Jerusalem pilgrim texts, defined by their core interest in the commemorative topography of the Christian holy places. By newly identifying the topographical material in Adomnán’s description of Jerusalem, the study exposes key distortions in the text, its exclusive intramural focus on the Holy Sepulchre and the eschatological image of New Jerusalem that emerges from its description of contemporary Jerusalem. The study verifies the post-Byzantine provenance of Adomnán’s topographical material, namely, the oral report of Arculf, thus redressing scholarly ambivalence regarding Adomnán’s contemporary source. The new insights into Adomnán’s *De locis sanctis*, including its mental map of Jerusalem, provide a template with which to analyze the text’s relationship with the writings of Eucherius and Bede. While Bede’s *De locis sanctis* has commonly been regarded as an epitome of Adomnán’s work, when the sequence, structure and images of the texts are compared, Eucherius not Adomnán is, for Bede, the authoritative text. *From Topography to Text* offers a significant discussion on the Jerusalem pilgrim texts and the Christian topography of the Holy City, while analyzing the image of Jerusalem in the writings of three remote authors who never set foot in the city.

*Rodney Aist* is a Jerusalem scholar with a specialty on Christian topography and the pre-Crusader pilgrim texts.
This book explores the group conflicts within early Christian communities reflected in the letter of James and the Didache, and then analyzes the community maintenance strategies of these two writings. With the tools from social science, it shows that community conflict is an important background for biblical interpretation and the understanding of the early church.

This book is a text-based study on social dynamics of early Christian communities. By combining modern social-scientific theories with careful exegesis, it investigates the tensions, especially intra-communal tensions that confronted early communities of Jesus-followers. It contributes to both biblical studies and the understanding of the early church by showing that two early Christian compositions, the letter of James and the Didache reflect similar discords among early Christians, and they show similar concerns for community solidarity. It also offers an analysis of their community maintenance strategies with the frameworks of social identity theory and conflict theories. Through observing both similarities and differences between James and the Didache, it highlights the different perspectives and attitudes of the two compositions on group conflicts and their resolution.

Chun Ling Yu is the director of Theological Education by Extension in the China Graduate School of Theology in Hong Kong. He received a joint PhD degree from the University of Edinburgh and the China Graduate School of Theology in 2017. His research interest is on New Testament studies and early church history.
Wesley M. Stevens

_Rhetoric and Reckoning in the Ninth Century_
_The Vademecum of Walahfrid Strabo_

STT 24, xxxviii + 408 pp., 19 b/w ill., 156 x 234 mm, 2018, PB, ISBN 978-2-503-56553-8, € 75

Available

A modest man of great accomplishments, Walahfrid was a fine poet, teacher, abbot, gardener, liturgist, and diplomat. His personal notebook reveals that he loved arithmetic and astronomy. For a decade, he tutored Carolus junior, youngest son of Judith and Ludwig der Fromme, who became emperor Charles the Bald. On two occasions, Walahfrid found and transcribed formulae and explanations of time series, often correcting them.

By identifying Walahfrid's sources and scripts, Professor Stevens is able to trace his life and scholarship, as they relate to Carolingian politics and schools in the first half of ninth-century Europe.

_Wesley M. Stevens_ has published four monographs, over 100 articles, and ten volumes of essays in medieval education; they include the science of the venerable Bede (701-735), especially the originality of his tidal theory which continues to be applied by harbour pilots around the world, today. He edited the _Computus_ of Hrabanus Maurus of Fulda (819-820) and translated 'Viderunt omnes', the oldest polyphonic song, from Latin and Langue d'Oc into English and French, performed by Camerata Nova (CD 2003). Having lectured in 18 countries, he clarifies the mathematics, astronomy, and cosmology taught in early monastic schools, including geometry (Euclid books I - V) and excentric orbits of planets.
Saints’ Lives have been read as documentary evidence for their particular historical periods, biographies of their heroic protagonists, folklore for the entertainment of monks, or propaganda in defense of a cult. None of these readings, however, address the problem of theologically interpreting narratives that were conceived and dispersed within a Christian monastic environment. Concentrating on the earliest extant Lives of Sts Brigit, Samson, and Cuthbert, the author adopts an interpretive approach that combines close textual analysis with a theological hermeneutic to uncover the deep biblical influences within the narratives, and poses the possibility that many of the stories within them are actually parables – stories intended to be both metaphorical and illustrative, but hardly factual. Building on this foundation, each narrative is then explored for its internal structural logic, a step which is seen to identify each hagiographer’s unique skills, as well as literary and theological concerns. A theological interpretation of the narratives opens up a fresh appreciation of their religious impact, and the possibility of a widened ‘horizon of meaning’ for readers.

Elizabeth M. G. Krajewski holds two positions at Colby-Sawyer College: she is an Adjunct Assistant Professor in Humanities and a reference librarian. She holds a PhD in Theology, is a specialist in early medieval hagiography, but is equally passionate about World Religions and Interfaith/Interspiritual Dialogue.
Late antique and early medieval science is commonly defined by the *quadrivium*, the four subjects of the seven liberal arts relating to natural science: astronomy, geometry, arithmetic, and music. The seven-fold division of learning was designed in Late Antiquity by authors such as Martianus Capella, and these authors were studied intensively from the Carolingian age onwards. Because these subjects still have currency today, this leads to the anachronistic view that the *artes* dominated intellectual thought in Late Antiquity and the early Middle Ages. Quite the contrary, the *artes* were an idealized curriculum with limited application in practice. Certainly, the *artes* do not help in our understanding of the intellectual endeavour between the early fifth and the late eighth centuries. This period was dominated by *computus*, a calendrical science with the calculation of Easter at its core. Only *computus* provides a traceable continuation of scientific thought from Late Antiquity to the early Middle Ages. The key questions were the mathematical modeling of the course of the sun through the zodiac (the Julian calendar) and of the moon phases (in various lunar calendars). This volume highlights key episodes in the transmission of calendrical ideas in this crucial period, and therewith helps explaining the transformation of intellectual culture into its new medieval Christian setting.

*Immo Warntjes* is Ussher Assistant Professor for Early Medieval Irish History at Trinity College Dublin. *Dáibhí Ó Cróinín* is a Professor of Early Irish & European History in the National University of Ireland, Galway.
The entire conception of repentance and penance in the Oriental Church in the first six centuries is a remedial one: sin represents an ailment of the soul. The confessor is called upon to meet the confessing person as a spiritual physician or soul-friend. Penance does not mean punishment, but healing like a salutary remedy.

Nevertheless, the lack of privacy led to the unwanted practice of postponing repentance and even baptism on the deathbed. An alternative procedure of repentance arose from the sixth century onwards in the Irish Church as well as the Continental Church under the influence of Irish missionaries and the South-West-British and later the English Church (Insular Church). In treatises about repentance, called Penitentials, ecclesiastical authorities of the sixth to the eight centuries wrote down regulations, how to deal with the different capital sins and minor trespasses committed by monks, clerics and laypeople. Church-representatives like Finnian, Columbanus, the anonymous author of the Ambrosianum, Cummean and Theodore developed a new conception of repentance that protected privacy and guaranteed a discrete, affordable as well as a predictable penance, the paenitentia privata. They established an astonishing network in using their mutual interrelations. Here the earlier penitentials served as source for the later ones. But it is remarkable that the authors appeared as creative revisers, who took regard of the pastoral necessities of the entrusted flock. The aim of the authors was to enable the confessors to do the healing dialogue qualitatively in a high standard. The penitents should feel themselves healed, not punished.

Wilhelm Kursawa, 2005 Dr. theol / 2017 PhD, Roman Catholic Parish Priest of St Matthias’ Parish of Schwalmtal.
This book focuses on the expectation of the Judgment and the afterlife in early medieval Irish monastic spirituality. It has been claimed that in the Early Middle Ages, Christianity became for the first time a truly otherworldly religion and in monastic spirituality this otherworldly perspective gained an especially prominent role. In this book, Dr Ritari explores the role of this eschatological expectation in various sources, including hagiography produced by the monastic familia of St Columba, the sermons of St Columbanus, the *Navigatio sancti Brendani* portraying St Brendan’s sea voyages, and the vision attributed to St Adomnán about Heaven and Hell. One recurrent image used by the Irish authors to portray the Christian path to Heaven is the image of *peregrinatio*, a life-long pilgrimage. Viewing human life in this perspective inevitably influenced the human relationship with the world making the monastic into a pilgrim who is not supposed to get attached to anything encountered on the way but to keep constantly in mind the end of the journey.

Dr Katja Ritari is a Docent of Study of Religions at University of Helsinki and a research fellow at the Helsinki Collegium of Advanced Studies. Her areas of interest include early medieval theology, hagiography, monasticism, and Christianization.
Sarah Lenzi

The Stations of the Cross
The Placelessness of Medieval Christian Piety


The Christian practice of the Stations of the Cross has historically largely been the purview of devotional authors. In this academic study, the Reverend Doctor Sarah Lenzi revisits the evidence-based history of the western European development of the Stations as it was laid out at the turn of the twentieth century. She begins with a discussion of how this history is often neglected in favor of a mythic history that places the development in Jerusalem at the time of the Crusades and she then reestablishes the western origins. While the early twentieth-century authors who worked on the Stations are invaluable for the history they uncovered, there were gaps in the analyses they offered based on that history. In the chapters that follow, Rev. Dr. Lenzi works to debunk those interpretations and to offer a new understanding of the development of the Stations of the Cross. A close examination of pilgrimage texts as well as medieval meditation manuals puts this particular practice in the broader context of Medieval Christian history and ritual, and works to place it appropriately on the spectrum of pietistic behavior. With a new understanding of the development of the Stations of the Cross, Rev. Dr. Lenzi helps to explore notions of time, place, and space in Medieval Christianity, arguing for an understanding of placelessness in Christian piety that is enabled through intentional ritualized use of imagination, narrative, body, and word.

The Rev. Dr. Sarah Lenzi received her Master of Divinity from Harvard Divinity School and her Doctorate in Religious Studies from the University of Pennsylvania. She is currently serving as minister to a Unitarian Universalist Congregation in New York.
In first-century Palestine, a revival was taking place. Many Jews were looking for a more personal encounter with their God. They believed that the glory of YHWH was not confined to the Jerusalem sanctuary, and that in the ‘temples’ of their homes and synagogues they could be like the priests. They would offer sacrifices not of animals, but of prayer. It was in this setting that Jesus taught his followers to say, “Our Father in heaven...” Over the course of two centuries, this Jewish prayer became a central feature of Christian ritual. The process of transformation is discerned in various texts: the Gospels of Matthew and Luke, the Didache, and Tertullian’s De oratione. To a significant degree, each of these interpreters built upon the foundation that Jesus had established. Yet they also created innovatory significance, forms and functions for this simple prayer. This work presents the early interpretive history of the Lord’s Prayer. It not only surveys what it meant to Jesus and the early Christians, but also seeks to address the question of why the understanding of the Lord’s Prayer changes. Biblical texts invite – even urge – new interpretations. The meaning of the Lord’s Prayer is to be found not just in its ‘original sense,’ but in the history of its meaning. This work traces the beginning chapters of a two-thousand-year-story that we ourselves continue to shape.
Donatien De Bruyne

Prefaces to the Latin Bible
Introductions by Pierre-Maurice Bogaert and Thomas O’Loughlin


Summaries, Divisions and Rubrics of the Latin Bible
Introductions by Pierre-Maurice Bogaert and Thomas O’Loughlin

STT 18, xxxviii + 602 p., 1 col. ill., 216 x 280 mm, 2015, HB, ISBN 978-2-503-55533-1, € 75

Dom Donation De Bruyne’s work has been all but unobtainable since it was first published quasianonymously just before and after the Great War. Originally conceived as an instrumentum laboris to the great Benedictine project to produce a critical edition of the Vulgate, it now has a new life as a unique collection of the division systems and the many texts that were presented with, or alongside, the biblical text until the end of the Middle Ages. These texts predisposed readers as to what they found in the sacred texts, and how they imagined the collection as a whole. These short works are of crucial importance. They set the scene for exegesis and established the assumptions that created that universe of interpretation. These constitute a primary interpretation of the text, anterior to, and more pervasive in influence than any work of formal biblical exegesis. They are, in short, the key to the medieval biblical paradigm.

This collection makes available the raw material for a new chapter in the study of the Latin Bible and the study of its reception in the later patristic and medieval periods. Moreover, it may usher in a new chapter in the history of biblical exegesis.

Donatien De Bruyne (1871-1935), a monk of the abbey of Maredsous (Belgium), worked from 1907 onward as a member of the Pontifical Commission for the Revision of the Vulgate.
Brandon Walker
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