

Mgr, Vojtěch Kaše, born on November 2, 1986 in Plzeň, Czech Republic

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1 PERSON-RELATED IDENTIFICATION INFORMATION

1.1 CONTACT INFORMATION

- **Email:** Vojtech.kase@gmail.com
- **Post address:** Chotíkov 136; 33017 Chotíkov; Czech Republic

1.2 WEBPAGES AND LINKS

- [REECR project webpage](#) with actualized research proposal
- [Personal webpage](#) in TUHAT (University of Helsinki Research Database)
- [Personal webpage in the system of Masaryk University](#) with official and actualized curriculum vitae and list of publications
- [Personal profile on academia.edu](#) containing most of published and unpublished papers and presentations
[Webpage](#) dedicated to the doctoral research project

1.3 AFFILIATION

- REECR: A Nordic project on Ritual and the Emergence of Early Christian Religion: A Socio-Cognitive Analysis
Faculty of Theology
University of Helsinki
Vuorikatu 3
P.O. Box 4
00014 Helsinki
- Department for the Study of Religions [\[link\]](#)
Faculty of Arts
Masaryk University
Arna Nováka 1
602 00 Brno
Czech Republic

1.4 POSITION

- Doctoral student
- Assistant in teaching

2 EDUCATION, QUALIFICATION, INTERNSHIP AND COMPETENCES

2.1 EDUCATION

- 2014/1-present: University of Helsinki, Faculty of Theology, doctoral student
 - Doctoral project: **Ritualization of Early Christian Meal Practices**

Annotation: This project analyzes some aspects of collective rituals and their effect on formation and success of beliefs in their supernatural efficacy. It introduces a set of hypotheses concerning this issue from the area of the cognitive science of religion and derives concrete predictions related to the topic of cultural transmission. The data for the empirical part will be derived from the textual evidence concerning early Christian meal practices and coded according to a set of dichotomous variables related to the hypotheses. The predictions of relevant hypotheses will be tested against the available data in a set of multi-agent simulations. The long-term perspective and the absence of a central authority in this phase of the development of early Christianity supports the assumption that these processes were in a substantial way affected by the so called cognitive attraction of individual versions of given practices. Due to the fact that the early Christian meals were formed on the basis of the Greco-Roman banquets, which were gradually ritualized in the processes of cultural transmission, the extant sources offer fascinating insights into the long term process of ritualization of a collective behavior in general.

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- 2013/9-present: Masaryk University, Faculty of Arts, Department for the Study of Religions, PhD. student

- Research project: **Experiment, Cognition and Historical Explanation: Eucharistic Origins as a Test Case** (in Czech)

- 2011/9-2013/9: Masaryk University, Faculty of Arts, Department for the Study of Religions, master degree

Master thesis: **Resurrected Girl, Speaking Dog, and the One Christ Jesus: Selected Passages from the Apocryphal Acts of Apostles in Evolutionary Behavioral Perspective** (in Czech), defended successfully on September 12, 2013, the thesis has been awarded the grade **A** (excellent) [[link](#) to the annotation and keywords in English and to the text, supervisor's report and reader's report in Czech]

- The overall result of the state exam: **A** (excellent)
- See details regarding courses and exams in attachment (kase_MA-diploma-supplement_preversion)

- 2008/7-2011/9: Masaryk University, Faculty of Arts, bachelor degree in philosophy and study of religions

Bachelor thesis: **The Origins of Christian Ritual Meal and the Contemporary Study of Religion** (in Czech), defended successfully on September 14, 2011, the thesis has been awarded the grade **A** (excellent) [[link](#) to the annotation and keywords in English and to the text, supervisor's report and reader's report in Czech]

- The overall result of the state exam: **A** (excellent)
- See details regarding courses and exams in attachment (kase_BA-diploma-supplement)

- 2006/10-2008/9: University of West Bohemia, Humanities

- Not restored and finished after interruption

2.2 INTERNSHIP

- 2013: Workshop of the project “Ancient religions and cognition”, London, Great Britain (Department of Classics, The University of Nottingham, July 23 – 24) [[link](#) to the project website]
- 2012: Summer university course: “Experimental Methods in the Study of Cognition and Culture”, Aarhus, Denmark (Aarhus University, July 31 – August 24) [[link](#) to the course description]
- 2011-2012: Erasmus programme, Leipzig, Germany (Institute for the Study of Religions, University of Leipzig, October 1 – February 21)
- 2010: Erasmus intensive programme: “Religious Transformations in the Contemporary European Societies”, Szeged, Hungary (Department for the Study of Religions, University of Szeged, August 16 – 29)

2.3 TEACHING EXPERIENCE

- 2013: lecture “Christian origins” (September 23; 1,5 hour, in Czech) in the course Christianity I (main lecturer: PhDr. David Zbiral, PhD.)
- 2013: lecture “In the Beginning was the Meal” (February 27; 1,5 hour, in Czech) in the course The Christian Cult in the Context of Hellenistic Religions (main lecturer: PhDr. Iva Doležalová),

3 LIST OF PUBLICATIONS

3.1 JOURNAL ARTICLES

1. Kaše, V. (2013). Didaché 9-10: Problémy a perspektivy současného bádání [English title: Didache 9-10: Problems and perspectives of contemporary research]. *Religio: Revue pro religionistiku*, 21(1), 73–94.

Abstract: This article reconsiders recent scholarship on the Didache 9-10 and analyzes some of the important social formative terms used in this early Christian text. It is argued that the concentration of recent scholars on the essence of the meal prescribed in the text and on the supposed Jewish roots of the text unjustly shadowed the social formative aspects standing behind the text itself. A social scientific approach to early Christianity is much more helpful than these traditional questions if we want to disentangle the communal identity of the group standing behind the text and put this group into the context of other early Christian movements.

[[link](#) to the PDF version; almost published papers are free to download from my www.academia.edu personal profile]

2. Lang, M., & Kaše, V. (2012). Proč je potřeba si špinit ruce [English title: Why is needed to make hands dirty]. *Sacra*, 10(2), 56–68.

Abstract: In this polemical essay, we argue against skepticism regarding usefulness of the religion concept in the academic study of religions. With inspiration in the postmodern movement, some authors claim the concept of religion should be abandoned in the academy because of its connection with colonial power etc. (Fitzgerald) and scholars should be more interested in the academic discourse itself (McCutcheon) – not the religious data, but other academics make McCutcheon's hands dirty. With background in the postanalytic philosophy of language (Quine, Davidson), we call their skeptical conclusions into question. We agree with these authors that religion can not be taken as an analytic concept, but, against them and following the CSR approach, we claim it is necessary to go deeper, to concepts from the lower explanatory levels. We argue the concepts of contraintuitive representations and ritualized behavior and their interconnectedness in some cultural contexts represent analytic categories, which can be seen as more adequate by approaching religion in the academy.

[[link](#) to the PDF version]

3. Kaše, V. (2011). Kam se poděla ryba? Dějiny jedné (možné) křesťanské reprezentace [English title: Why Is not Fish on the Menu? History of the one (possible) Christian representation]. *Sacra*, 9(1), 5–21.

Abstract: The aim of this study is to present an alternative historiography where are traditional methods complemented by contemporary trends in the cognitive science of religion. This approach understands history as a process of creation, transformation and transmission of mental representations. I illustrate this on the topic of meal symbolism in early Christianity and, in more detail, on the representation of Jesus as a fish. The standard socio-functionalistic model does not help us to explain prevalence of certain representations over another one and, therefore, I show that it is possible to get an interesting answer to this problem while using conceptual blending theory.

[[link](#) to the PDF version]

4. Kaše, V. (2010). Apologie o sobě samé vědoucí religionistiky aneb kritika vakuované jednotné vědy (polemika s Evou Klocovou) [English title: Apology of Selfconfident Study of Religions, i.e. Critique of United Science (Polemic with Eva Klocová)]. *Sacra*, 8(2), 54–60.

Without abstract

[\[link to the PDF version\]](#)

5. Kaše, V. (2009). Proč “Pomazaný”? problém s nemesianistickými konotacemi termínu *christos* v nejstarší křesťanské literatuře [English title: Why ‘Anointed’? Problem with the non-messianic connotations of the term *christos* in the earliest Christian literature]. *Sacra*, 7(1), 25–38.

Abstract: This paper takes into consideration the introduction of the term *christos* as a designation for Jesus. Many scholars think it is rooted in the identification of Jesus with a figure of Jewish expectation. But, there is a problem in the context of its usages in the Jewish sources contemporary to Jesus: at first, there is no definite conception of Messiah. Therefore, this solution is not satisfactory. The project of redescribing Christian origins of Burton L. Mack gives some new impulses to this area of research and Merrill P. Miller, the one of Mack’s followers, comes with the theory of non-messianic introduction of this designation for Jesus. Miller argues that the first usage was as a byname. Then, Miller asks on the social significance of this term and answers that the main task could be a need for characterization of the movement’s founder by legitimating him in the light of the Israel epic. The question is whether this was enough.

[\[link to the PDF version\]](#)

3.2 BOOK CHAPTERS

1. Kaše, V. (2014). Mluvící pes ve Skutcích Petrových a hypotéza o zapamatovatelnosti minimálně kontraintuitivních reprezentací [English title: Speaking Dog in the Apocryphal Acts of Peter and the Hypothesis on Memorability of Minimal Contraintuitive Representations]. In Z. Vozár (Ed.), *Mezinárodní religionistická studentská vědecká konference Kutná hora 2012: Sborník prací* (pp. 10–33). Praha: Karolinum.

Abstract: In this paper, I analyze some aspects of the apocryphal *Acts of Peter* in context of ancient literature. My critical argument is that the recent scholarship was limited by using only comparative methodology and social functionalistic questioning by interpretation texts of this type. From this reason, I introduce experimental results from the CSR underlying the hypothesis on memorability of minimal contraintuitive representations. By using these experimental results, I analyze one miracle story involved in the source: the speaking dog. Finally, I construe a model of reception of this text based in theoretical framework of cognitive historiography.

[\[link to the PDF version\]](#)

3.3 REVIEWS

1. Kaše, V. (2012). Váně, J. Komunita jako nová naděje? Náboženské (ne)institucionalizované komunity z pohledu sociologie náboženství (recenze) [Community as a New Hope: Religious (non-)institutionalized communities from the point of view of sociology of religion (review)]. *Religio: Revue pro religionistiku*, 20(2), 302–304. [\[link to the PDF version\]](#)
2. Kaše, V. (2010). Rukopisy z Nag Hammádí v češtině (recenze) (Nag Hammadi Codices in Czech (review)). *Sacra*, 8(1), 110–113. [\[link to the PDF version\]](#)
3. Kaše, V. (2009). Hazlett, I. (Ed.). Rané křesťanství: Počátky a vývoj církve do roku 600 (recenze) [Original English title: Early Christianity: Origin and evolution to AD 600: In honour of W. H. C. Frend]. *Sacra*, 7(2), 103–107. [\[link to the PDF version\]](#)

3.4 REPORTS

1. Kaše, V. (2012). Mysl, společnost a tradice: Zpráva z konference Společnosti pro biblickou literaturu [English title: Mind, Society, and Tradition: Report from the Society of Biblical Literature International Meeting]. *Sacra*, 10(2), 69–70. [\[link to the PDF version\]](#)
2. Kaše, V. (2011). Další pravda o Erasmu... (studijní pobyt v Lipsku) (zpráva) [English title: Another True about Erasmus... (internship in Leipzig) (report)]. *Sacra*, 9(2), 76–79. [\[link to the PDF version\]](#)
3. Kaše, V. (2009). Loose ends in the cognitive study of religion and culture (6.–7. listopadu 2009, Brno) (zpráva) [November 6 – 7 (report)]. *Sacra*, 7(2), 97–99. [\[link to the PDF version\]](#)

4 RESEARCH

4.1 CONFERENCE PAPERS IN ENGLISH

- 2014: Religion Explained? The Cognitive Science of Religion after Twenty-five Years (5th biennial IACSR meeting and General Assembly), Brno, Czech Republic (June 20 – 22), poster title: “Early Christians in the Machine: How does emerge a belief in supernatural efficacy of a ritual”

Abstract: This poster presents a project taking into consideration some formal aspects of collective rituals affecting formation of a belief in supernatural efficacy of them. It introduces a set of hypotheses concerning this issue and derives concrete predictions related to the topic of cultural transmission. The data for the empirical part are derived from textual evidence concerning early Christian meal practices and coded according to ten dichotomous variables related to the hypotheses. The predictions of relevant hypotheses are tested against the available data in a set of multi-agent simulations and the poster will present preliminary results of sensitivity analysis of them. The long-term perspective and the absence of a central authority in this phase of development of early Christianity supports the assumption that these processes were in a substantial way affected by the so called cognitive attraction of individual versions of given practices. Due to the fact that the early Christian meals were formed on the basis of the Greco-Roman banquets, which was gradually ritualized in the processes of cultural transmission, the extant sources offer fascinating insights into the longitude process of ritualization and of an ordinary collective behavior in general.

- [\[link to the poster\]](#)
- 2014: Ritual and Emergence of Early Christian Religion: A Socio-Cognitive Perspective (project presentation), Heidelberg, Germany (May 15), presentation title: **“Ritualization of early Christian meal practices and the formation of belief in supernatural efficacy of the meal elements”**
 - [\[link to the presentation\]](#)
- 2014: Ritual and Emergence of Early Christian Religion: A Socio-Cognitive Perspective (project presentation), Helsinki, Finland (January 9), presentation title: **“Ritualization of Early Christian Meal Practices”**
- 2012: Mind, Society and Religion in Biblical World (Society of Biblical Literature Annual Meeting), Baltimore (November 23 – 26), paper: **“Did Early Christians Believe in Their Miracle Stories? The Case of Speaking Animals in the Apocryphal Acts of Apostles”**

Abstract: From the cognitive psychological perspective, miracle stories are characterized by containing concepts violating intuitive expectations from folk physics, biology and psychology. In this sense, these concepts are represented as contraintuitive. It is useful to distinguish different attitudes to these concepts, especially simple mental representing and believing in them. With this kind differentiations, the paper wants (a) to analyze the form and to model original reception of few miracle stories involved in some biographical narratives about apostles and (b) to explain a limited marginalization of these biographical narratives in later official church tradition on the basis of this analysis.

- [\[link to the presentation\]](#)

- 2013: Religion, Migration and Mutation (European Association for the Study of Religions), Liverpool, Great Britain (September 3 - 6), paper: **“Ritual, Extended Mind, and Overimitation: Towards a Naturalistic Cognitive Theory of Ritual Transmission”**

Abstract: This paper will concentrate on the cognitive theories of ritual and models of its transmission in the cultural evolutionary framework. It will be argued for the importance of this type of theorizing by explaining historical mutation of rituals in particular population. The prevalent orientation on the mental representations of ritual instead of on ritual behavior itself in the so called standard model of the cognitive science of religion will be discussed and criticized with reference to the recent development in the cognitive sciences. Then, it will be argued for the usefulness of the theory of overimitation for modeling ritual transmission in the cultural evolutionary perspective with final illustration of complementarity of this theory with the approaches characterizing cognition as embodied and extended.

- [\[link to the presentation\]](#)
- 2012 (with Tomáš Hampejs): Towards a Symmetrical Approach: The Study of Religions After Postmodern and Postcolonial Criticism, Brno (Department for the Study of Religions, Masaryk University, November 29 – December 1), paper: **“What humanities offer the science? Towards symmetrical approach in the cognitive science of religion”**

Abstract: This paper is questioning the position of the CSR in the context of other approaches in the study of religion. In last two decades, the CSR criticized the standard ways of producing knowledge in the study of religion rooted in interpretative framework as principally non-scientific. It seems that for some authors, the really scientific study of religion begins with the CSR explicit ambition to explain religion in contrast to interpret it. This opens the question of the role of humanities and their research programmes for the CSR, respectively for the contested field of the scientific study of religion generally. From the point of view of the CSR, the role of humanities is usually imagined in three overlapping functions: (1) the distribution of data, which can be produced only by educated historians and fieldworking anthropologists and sociologists, (2) the importance of these data for ecological validation of experimental work and evolutionary theorizing, (3) possibility of testing hypothesis on the basis of these data. It will be showed that this view is more or less asymmetric, because it places humanities to a subordinate position to the CSR. This paper wants to explore this asymmetry and finally will argue for the necessity of symmetrical relation between humanities and the CSR for successful cooperation in the scientific study of religion.

- [\[link to the presentation\]](#)
- 2012: Mind, Society and Religion in Biblical World (Society of Biblical Literature International Meeting), Amsterdam, Netherlands (Juli 22 - 26), paper: **“Why is institution narrative ‘better’ than Didache 9-10? On cognitive attraction of authorized eucharist”**

Abstract: This paper uses Sørensen's cognitive theory of magic, based on different cognitive mechanisms, to analyze two types of early Christian ritual meal. In the first section, it is demonstrated that this cognitive approach enables us to identify and classify some aspects of this ritual that recent socio-functionalistic and context-oriented scholarship has ignored despite their relative importance. From this perspective, the second section argues that conceptual blending of Jesus with bread and wine in the institution narrative has a natural tendency to evolve in transformative magical action and that this form is more attractive to cultural transition than the form of ritual prescribed in Didache. Finally, while using the cultural epidemiological perspective, the paper will model the process of spreading and authorization of the institution narrative in the development of early Christianity.

- [\[link to the presentation\]](#)
- 2012: LEVYNA workshop: Past, Present, and Future in the Scientific Study of Religion, Brno (March 1 - 3), paper: **"Why is institution narrative 'better' than Didache 9-10? On cognitive attraction of authorized eucharist"**
- 2010: ERASMUS Intensive Programme: Religious Transformations in the Contemporary European Societies, Szeged, Hungary (Department for the Study of Religions, University of Szeged, August 16 - 29), paper: **"Global Ethic Foundation of Hans Küng - The Ethical Project or Religious Phenomenon?"**

4.2 CONFERENCE PAPERS IN CZECH

- 2013: Student scientific conference (Czech-Slovak student papers competition in the study of religions), Štúrovo (Department of Comparative Religion, Comenius University Bratislava, May 24 - 26), paper: "Rituál, kognice, imitace: Historická religionistika v evoluční perspektive" [English title: **Ritual, Cognition, Imitation: Historical study of religions in the evolutionary perspective**]

Abstract: This paper takes into consideration some theories linked with the idea of cultural evolution (Richerson & Boyd, Mesoudi, Laland et al.) and cognitive study of ritual. Then, the cultural epidemiological model (Sperber) and the ritual competence theory (Lawson & McCauley) are criticized with reference to the recent development in the cognitive sciences (Chemero, Rowlands, Shapiro) and some recent theories of ritual from the field of the cognitive science of religion (Boyer & Liénard, Nielbo & Sørensen, Schjoedt et al.) are presented. Finally, it is argued for involving of the concept over-imitation (Lyons et al.) in the modeling of cultural transmission of ritual, reflecting the actual trends in the cognitive study of ritual.

- [\[link to the presentation \(in Czech\)\]](#)
- 2012: Student scientific conference (Czech-Slovak student papers competition in the study of religions), Kutná hora (Institute of Philosophy and Religious Studies, Charles University, May 4 - 6), paper: “Létající Šimon, mluvící pes a apoštol Petr: Kontraintuitivní reprezentace ve Skutcích Petrových a literární imaginace pozdní antiky” [English title: **Flying Simon, Speaking Dog, and Apostle Peter: Contraintuitive representations in the Acts of Peter and the literary imagination of late antiquity**]

Abstract: In this paper, I analyze some aspects of the apocryphal *Acts of Peter* in the context of ancient literature. My argument is that the recent scholarship was limited by using only comparative methodology and functionalistic questioning by interpretation texts of this type. I concentrate especially on two miracle stories involved in this acts: flying Simon and speaking dog. I finally argue that the best way for analyzing these elements is the cognitive assumption about high memorability of minimal contraintuitive concepts.

- [\[link to the presentation \(in Czech\)\]](#)
- 2011: Student scientific conference (Czech-Slovak student papers competition in the study of religions), Telč (Department for the Study of Religions, Masaryk University, May 24 - 26), paper: “Kam se poděla ryba? Dějiny jedné (možné) křesťanské reprezentace” [English title: **Why Is not Fish on the Menu? History of the one (possible) Christian representation**]

Abstract: The aim of this study is to present an alternative historiography where are traditional methods complemented by contemporary trends in the cognitive science of religion. This approach understands history as a process of creation, transformation and transmission of mental representations. I illustrate this on the topic of meal symbolism in early Christianity and, in more detail, on the representation of Jesus as a fish. The standard socio-functionalistic model does not help us to explain prevalence of certain representations over another one and, therefore, I show that it is possible to get an interesting answer to this problem while using conceptual blending theory.

- 2010: Student scientific conference (Czech-Slovak student papers competition in the study of religions), Štoky u Jihlavy (Department for the Study of Religions, Masaryk University, May 24-26), paper: “Didaché 9-10: Problémy a perspektivy současného bádání” [English title: **Didache 9-10: Problems and Perspectives of Contemporary Research**]

Abstract: This article reconsiders recent scholarship on the Didache 9-10 and analyzes some of the important social formative terms used in this early Christian text. It is argued that the concentration of recent scholars on the essence of the

meal prescribed in the text and on the supposed Jewish roots of the text unjustly shadowed the social formative aspects standing behind the text itself. A social scientific approach to early Christianity is much more helpful than these traditional questions if we want to disentangle the communal identity of the group standing behind the text and put this group into the context of other early Christian movements.

- [\[link to the presentation \(in Czech\)\]](#)
- 2009: Student scientific conference (Czech-Slovak student papers competition in the study of religions), Modra (Department of Comparative Religion, Comenius University Bratislava, May 18-20), paper: “Proč ‘Pomazaný’? Problém s nemesianistickými konotacemi termínu *christos* v nejstarší křesťanské literatuře” [English title: **Why ‘Anointed’? Problem with the non-messianic connotations of the term *christos* in the earliest Christian literature**]

Abstract: This paper takes into consideration the introduction of the term *christos* as a designation for Jesus. Many scholars think it is rooted in the identification of Jesus with a figure of Jewish expectation. But, there is a problem in the context of its usages in the Jewish sources contemporary to Jesus: at first, there is no definite conception of Messiah. Therefore, this solution is not satisfactory. The project of redescribing Christian origins of Burton L. Mack gives some new impulses to this area of research and Merrill P. Miller, the one of Mack’s followers, comes with the theory of non-messianic introduction of this designation for Jesus. Miller argues that the first usage was as a byname. Then, Miller asks on the social significance of this term and answers that the main task could be a need for characterization of the movement’s founder by legitimating him in the light of the Israel epic. The question is whether this was enough.

5 BOARDS, INVITATIONS, AND AWARDS

5.1 EDITORIAL BOARDS

- 2013/5-2013/12: Executive editor of *Sacra* (ISSN 1214-5351) [[link](#) to the journal english webpage]
- 2009-present: Member of the editorial board of *Sacra* (ISSN 1214-5351)

5.2 INVITATIONS

- 2013: Invited to give a lecture for the Prague Association for Religious Studies, Praha (April 3), lecture: “‘Kognice je nejvíce’: Koncepce ‘4E-Cognition’ v kontextu religionistiky jako ‘vědy o životě’” [English title: **‘Cognition is the Most’: Conception ‘4E-cognition’ in the Context of Religious Studies as a ‘Life Science’**]

5.3 AWARDS

- 2013: **2nd prize** in the Czech-Slovak student papers competition in the study of religions, Štúrovo (Department of Comparative Religion, Comenius University Bratislava, May 24-26),

Awarded paper: “Rituál, kognice, imitace: Historická religionistika v evoluční perspektive” [English title: **Ritual, Cognition, Imitation: Historical study of religions in the evolutionary perspective**]

- 2013: **1st prize** in the faculty student papers competition in the study of religions, Brno (Department for the Study of Religions, Masaryk University, April 30),

Awarded paper: “Rituál, kognice, imitace: Historická religionistika v evoluční perspektive” [English title: **Ritual, Cognition, Imitation: Historical study of religions in the evolutionary perspective**]

- 2012: **3rd prize** in the Czech-Slovak student papers competition in the study of religions, Kutná hora (Institute of Philosophy and Religious Studies, Charles University, May 4-6),

Awarded paper: “Létající Šimon, mluvící pes a apoštol Petr: Kontraintuitivní reprezentace ve Skutcích Petrových a literární imaginace pozdní antiky” [English

title: **Flying Simon, Speaking Dog, and Apostle Peter: Constraintuitive representations in the Acts of Peter and the literary imagination of late antiquity**]

- 2012: **2nd prize** the faculty student papers competition in the study of religions, Brno (Department for the Study of Religions, Masaryk University, April 17)

Awarded paper: "Létající Šimon, mluvící pes a apoštol Petr: Konstraintuitivní reprezentace ve Skutcích Petrových a literární imaginace pozdní antiky" [English title: **Flying Simon, Speaking Dog, and Apostle Peter: Constraintuitive representations in the Acts of Peter and the literary imagination of late antiquity**]

- 2011: **1st prize** in the Czech-Slovak student papers competition in the study of religions, Telč (Department for the Study of Religions, Masaryk University, May 24-26)

Awarded paper: "Kam se poděla ryba? Dějiny jedné (možné) křesťanské reprezentace" [English title: **Why Is not Fish on the Menu? History of the one (possible) Christian representation**]

- 2011: **1st prize** in the faculty student papers competition in the study of religions, Brno (Department for the Study of Religions, Masaryk University, April 12)

Awarded paper: "Kam se poděla ryba? Dějiny jedné (možné) křesťanské reprezentace" [English title: **Why Is not Fish on the Menu? History of the one (possible) Christian Representation**]

- 2010: **2nd prize** in the Czech-Slovak student papers competition in the study of religions), Štoky u Jihlavy (Department for the Study of Religions, Masaryk University, May 24-26)

Awarded paper: "Didaché 9-10: Problémy a perspektivy současného bádání" [English title: **Didache 9-10: Problems and Perspectives of Contemporary Research**]

- 2010: **1st prize** in the faculty student papers competition in the study of religions, Brno (Department for the Study of Religions, Masaryk University, April 7)

Awarded paper: "Didaché 9-10: Problémy a perspektivy současného bádání" [English title: **Didache 9-10: Problems and Perspectives of Contemporary Research**]

- 2009: **2nd prize** in the Czech-Slovak student papers competition in the study of religions), Modra (Department of Comparative Religion, Comenius University Bratislava, May 18-20)

Awarded paper: "Proč 'Pomazaný'? Problém s nemesianistickými konotacemi termínu *christos* v nejstarší křesťanské literatuře" [English title: **Why 'Anointed'?**]

Problem with the non-messianic connotations of the term *christos* in the earliest Christian Literature]

- 2009: **2nd prize** in the faculty student papers competition in the study of religions, Brno (Department for the Study of Religions, Masaryk University, April),

Awarded paper: "Proč 'Pomazaný'? Problém s nemesianistickými konotacemi termínu *christos* v nejstarší křesťanské literatuře" [English title: **Why 'Anointed'?** **Problem with the non-messianic connotations of the term *christos* in the earliest Christian Literature]**