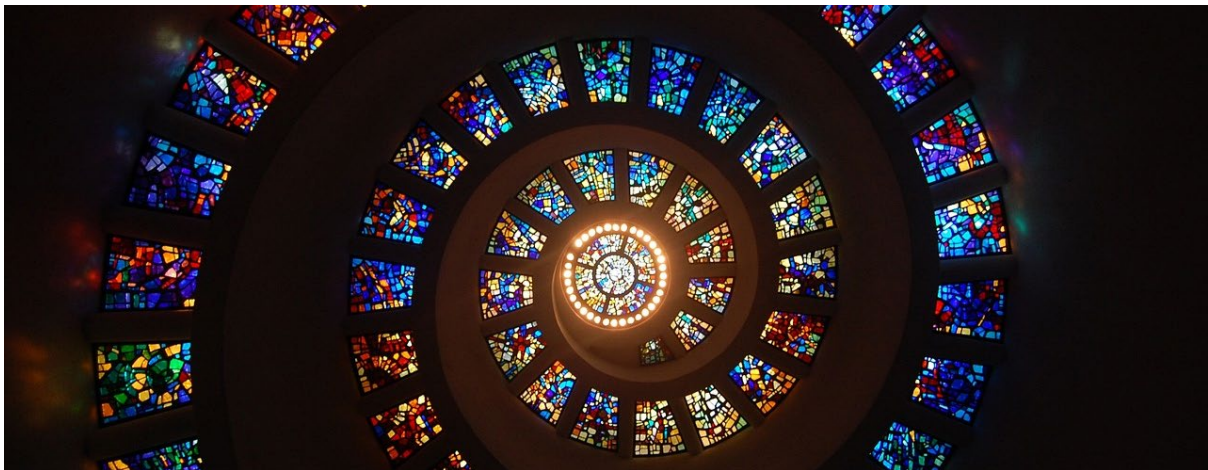




Peacocke @ 100

Science, Causality and God: Divine Action in a Scientific Age



Conference Programme & Abstracts

28th October – 29th October 2024

Link for Presentations

All the keynotes and short papers will be available via the same zoom link.

Zoom Link

LINK TO BE ADDED FOR CONFERENCE
DELEGATE PROGRAMME

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CONFERENCE DELEGATE
PROGRAMME

SRF 50th Anniversary: Hybrid Conference 2025

Submissions are invited for traditional papers, round table discussions, or interactive workshops related to the conference theme. Works-in-Progress may be submitted for paper and round table sessions. Paper sessions are 30mins, round tables & workshops are 45mins. Timings include any Q&A [please note final timings may be adjusted slightly to ensure a good flow to the conference - speakers will be notified in good time if this occurs].

Students and ECRs may also apply for/be invited to present a "new voices" paper. These are lightning 10minute presentations + 10mins Q&A designed to share an aspect of research, or prompt a discussion. It is expected that "new voices" papers will be works-in-progress.

We invite submissions which engage with any issue at the intersection of science and (any) religion. Whilst continuing to value the Christian origins of the Forum, we particularly welcome papers that engage with science and religion from Eastern Orthodox, and non-Christian perspectives which are historically under-represented at our conferences. We encourage speakers to engage directly with the theme "revisiting and reimagining" the relationship. This may include approaches that engage critically with the (continued?) relevance of established/historic positions; addressing underrepresented voices in the sector (including issues related to colonisation, gender, and/or indigenous religions/science); questions of inter/multi disciplinary research, science-and-religion education, and those that look forward to the upcoming opportunities and challenges science-and-religion. All Submissions MUST engage with the intersection of science and religion. This engagement may include natural or social sciences. Ethnographic/sociological studies that address scientists' engagement with faith or how people of faith engage with science also fall within the remit of this call.

This will be a hybrid conference and we welcome submissions for online delivery to support accessibility of the conference. We will aim to balance online and on site presentations to ensure a mix across the full conference.

Stay in touch after the conference:

LinkedIn: <https://lnkd.in/euznvmE9>

X/Twitter: https://twitter.com/SciRelForum_SRF

Facebook: <https://www.facebook.com/groups/411289328147318>



Schedule Day 1 Monday 28th October

All times GMT	MAIN ROOM	BREAKOUT 1	BREAKOUT 2
12:00 – 12:10	Opening Remarks		
12:10 – 13:25	KEYNOTE 1: Does God Act in the Quantum World?		
Break		Social Space	Student & ECR networking
13:55 – 14:40	PAPER 6: Occasionally in Error: A Hyllic Account of Vicarious Causation	PAPER 2: Exposing the Mysteries of Space and Time By Kalam Philosophy: Axioms and Postulates	
14:45 – 16:00	KEYNOTE 2: Emergence and Divine Action. Testing some Criteria for Providence in the World		
Break		Social Space	Student & ECR networking
16:30 – 17:15	PAPER 3: God as a Cognitive Construct: A Neurobiological and Philosophical Perspective	PAPER 4: Causality, Chance, and God's design: an exploration of Peacocke's intriguing approach	PAPER 1: Who Orders All Things Mightily: A Scotist Approach to the Metaphysics of Entropy

Schedule Day 2 Tuesday 29th October

All times GMT	MAIN ROOM	BREAKOUT 1	BREAKOUT 2
09:00 – 09:05	Opening Remarks		
9:05 – 10:20	KEYNOTE 3: Divine Action in the Thought of Two Progressive Muslim Thinkers: Reconciling Revelation with Scientific Causality		
Break		Social Space	Student & ECR networking
10:50 – 11:35		PAPER 7: An artist's and mathematician's eye into the mysteries of creation and co-creation	
11:40 – 12:25	PAPER 8: Co-Creation in Process Theology	Paper 9: The emergency of beauty in the natural world: theological implications for the discovery of divine traces imprinted in creation	
LUNCH			
12:50 – 14:05	KEYNOTE 4: : A Biotheology of God's Divine Action in the Present Global Ecological Precipice		
14:05 – 14:15	Conference Plenary		
14:20 – 15:20	Annual General Meeting (for SRF Members only)		

Keynote Lectures

KEYNOTE 1: Does God act in the Quantum World?

Dr Emily Qureshi-Hurst

ABSTRACT: Quantum Mechanics and its philosophical interpretation have proved fertile ground for theological reflection, particularly regarding divine action. Pioneer in this field, Robert John Russell, proposes a Non-Interventionist Objective Divine Action (NIODA) in which God acts in and through the quantum process to actualise events as a form of objective special providence. This talk analyses NIODA and suggests that there are areas of incompleteness that require revision or at least revisitation. First, I argue that NIODA may not be as helpful as Russell hopes in solving the problems human beings care most about. Second, I argue that this form of divine action raises the problem of evil in a particularly problematic way.



Emily Qureshi-Hurst is a philosopher based at the University of Cambridge. Her research focuses on the philosophical questions raised by interactions between science and religion, particularly physics and Christianity. Emily has written on issues in the philosophy of religion, the philosophy of time (including issues in special and general relativity, quantum mechanics, and temporal experience), the philosophy of physics, and the philosophy of social media. She has also participated in cross-disciplinary collaborations with scholars from philosophy, theology, and physics. Before starting this JRF Emily completed a B.A. in Philosophy and Theology, and an M.St and D.Phil in Science and Religion, all at the University of Oxford. She currently teaches a range of undergraduate papers from philosophy and theology, including: science and religion, further studies in science and religion, psychology of religion, philosophy of religion, general philosophy, and ethics.

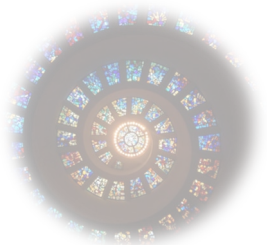
KEYNOTE 2: Emergence and Divine Action. Testing some Criteria for Providence in the World

Dr Ignacio Silva

ABSTRACT: In light of several proposals to answer the question about special divine action or special providence, Arthur Peacocke suggested that God's action should not be conceived as an intervention, even if that intervention was to be thought of within the indeterministic character of quantum mechanics, as Robert Russell would suggest. Instead, Peacocke held to a non-energetic non-material transfer of information at the boundaries of the world-as-a-whole. In this way, God could influence the development of the history of creation as a whole and of humanity in particular. In this talk I will assess this proposal against some criteria or *desiderata* I find in the history of debates about divine providential action from the middle ages to the twentieth century, namely, divine omnipotence, divine providence, the autonomy of nature, and the success of natural human reason.



Ignacio Silva holds a DPhil in Theology and an MSt in Science and Religion from the University of Oxford (UK). He also has a License degree in Philosophy from the Universidad Católica Argentina. He is the author of "Indeterminismo en la Naturaleza y Mecánica Cuántica: Wener Heisenberg y Tomás de Aquino" (Eunsa 2011), editor of "Latin American Perspectives on Science and Religion" (Pickering&Chatto 2014), and author of numerous journal articles in his field. He was Research Fellow at Harris Manchester College and the Ian Ramsey Centre for Science and Religion (University of Oxford), with projects on special divine action, and on science, philosophy and theology in Latin America. He joined the Instituto de Filosofía in 2018, where he continues his research on human and divine providence. Dr Silva is member of the International Society for Science and Religion, and member of the scientific and advisory boards of several international academic journals, such as Scientia et Fides, Studium. Filosofía y Teología, Quaerentibus. Teología y Ciencias, y TheoLogica.



KEYNOTE 3: Divine Action in the Thought of Two Progressive Muslim Thinkers: Reconciling Revelation with Scientific Causality

Dr Adis Duderija

ABSTRACT: This paper explores the challenge of reconciling divine action with scientific causality through the lens of Islamic theology, focusing on modern reinterpretations of revelation and Prophethood. Traditional Islamic views, which see the Qur'an as the literal Word of God and Muhammad as a passive recipient, are contrasted with the innovative theories of two progressive Muslim thinkers Fazlur Rahman and Abdolkarim Soroush. Rahman's concept of revelation as a complex process involving Muhammad's active participation, and Soroush's view of Prophethood as an evolving personal experience, offer new perspectives on divine action. These modern interpretations suggest models of divine influence that work through human consciousness and natural processes, potentially bridging the gap between religious belief and scientific understanding. The paper concludes by discussing the implications of these theories for conceptualizing divine action in a scientifically informed worldview.



Adis Duderija is currently Associate Professor in the Study of Islam and Society at Griffith University and formerly Senior Fellow at the Centre for Interfaith and Cultural Dialogue also at Griffith University. He teaches and researches on Islam and gender, Islamic intellectual tradition and Islam and Muslims in the West. Adis is a first-generation Bosnian-Australian. He obtained his PhD in 2010 at the Centre for Muslim States and Societies at the University of western Australia on interpretational methodologies of Qur'an and Sunna in Neo-Traditional Salafism and Progressive Islam. In 2011 the thesis was published by Palgrave in a prestigious books series edited by Professor Khaled Abou El Fadl, one of the leading scholars of Islamic theology and law in the USA, and was recently (end of 2013) translated into Arabic. He is an expert on contemporary Islam, especially in relation to the theory of progressive Islam, scriptural hermeneutics of Islamic feminism, Salafism and interfaith theory in Islam.

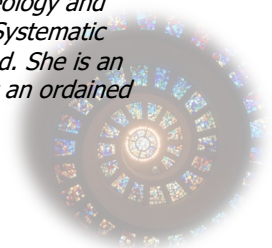
KEYNOTE 4: A Biotheology of God's Divine Action in the Present Global Ecological Precipice

Dr Lisanne Winslow

ABSTRACT: Theological discourse surrounding the environmental crisis has rightly brought to the forefront human agency as a primary causal determinant. However, this presentation will explore a theistic divine action position toward an account of the present global precipice that the earth and all its creatures teeter upon. First, I will offer a preferred view of divine action, Divine Compositionism, with explanatory power to account for an ever-changing planet. Furthermore, Divine Compositionism is used to ground the role of God as Creator and sustainer of all things toward a constructive biotheology. Next, an account will be presented for both human culpability and God's divine action, retaining human free will and God's sovereignty within a creation God owns and loves. Lastly, we will go on to explore a possible remedy to the environmental precipice through the very elements of human cooperation that ensured the success of our prehistoric ancestors. A cooperative biotheology entails humanity re-claiming its inter-relation with all creatures in a world family while exercising the free will to partner with one another on a spiritual level in accomplishing God's good and wonderful eternal ideas for the next step in human spiritual development toward earth's physical evolution.



*Rev. Dr. Lisanne Winslow is currently a professor at Fairfield University, CT, USA. Her 20 year career as a marine invertebrate immunologist has involved world-ocean marine ecology of indicator species such as the sea urchin in identifying the effects of global climate change. Her scientific studies have informed her theological pursuits in Systematic Theology as described in her 2020 book *A Trinitarian Theology of Nature* (Wipf & Stock). Her work in divine action theory includes a new view called *Divine Compositionism*, pioneered in 2009 with her colleague Dr. Walter Schultz. Dr Winslow holds a, MS in Biology and a PhD in Cell Biology from Rutgers University, USA, an MA in Theology and Religion from United Theological Seminary, ST Paul, MN, USA, and a PhD in Systematic Theology and Divinity from the Kings College, University of Aberdeen Scotland. She is an ordained minister in the Congregational Church and where she has served as an ordained minister for more than a decade in addition to her faculty teaching.*



Short Papers

PAPER 1: Who Orders All Things Mightly: A Scotist Approach to the Metaphysics of Entropy

Gideon Lazar; Sts. Cyril and Methodius Byzantine Catholic Seminary

ABSTRACT: Entropy plays a central role in modern physics. Nonetheless, there is a lack of a clear definition of what exactly entropy is. This paper will appeal to the medieval theologian John Duns Scotus to provide a metaphysics of entropy, and in the process reveal God's role as divine orderer. There are two general approaches to defining entropy: the first emphasizes the tendency of things towards disorder, while the second emphasizes the relationship between the macro and micro states of a system. These can be synthesized through the metaphysics of hylomorphism. Scotus argues that an essential order obtains between matter and form which causes a substance to exist. These orders correspond to the concepts of emergence and downward causality in modern physics. Many macroscopic phenomena are not easily explained by merely their parts, but are better explained by considering the whole. The macroscopic state corresponds to the form, while the microscopic state corresponds to the matter. Things tend to disorder, and so entropy is the increasing disorder between the material and formal causes of a thing. Scotus understands substances to exist in a hierarchy of ordered forms, and the universe itself to exist as a great unity of order. God stands at the head of the order as its efficient and final cause. While things on their own tend to disorder and so the universe is headed to an eventual heat death, God can serve as the source of the ordering of the universe. This is on the basis of two key divine attributes for Scotus, simplicity and infinity. As simple, God's "micro" and "macro" states are always identical; God cannot be other than He is. God is also infinite, and so He can communicate His own order without losing it, whereas all finite beings can only lower the entropy of one system by raising another. Finally, Scotus understands the proximate efficient and final cause of all things to be the incarnation of the Son as Jesus Christ. The incarnation is how God has chosen to communicate His perfect order to this world. Another Franciscan, Bonaventure (whom Scotus understands his own work to be building upon), even understands the whole spiritual life to be about properly ordering the soul through the grace of Christ. While we as finite creatures tend to disorder, we can have great hope that God nonetheless intends there to be order in this world and is constantly working to bring it about.

PAPER 2: Exposing the Mysteries of Space and Time By Kalam Philosophy: Axioms and Postulates

Muhammed Musthafa; Al Ihsan Dawa College

ABSTRACT: In an ever changing world, the human understanding about his surroundings is growing and accepting new adding day by day. One of the most intriguing subjects for contemporary scientist is the concept of time and space. These two entities have been undergone for human inquiries from ancient time. But the complete picture has remained puzzle one. Newton observed space as an extension that is available to contain objects, and accordingly he understood it as an absolute space that is available everywhere in an infinitely extended universe. The theory of special relativity, which was proposed by Albert Einstein in 1905, proposed that space and time should be considered as one complex entity by which we can define an event. The debate became more complicated once quantum mechanics was presented. Thus now we have different kind of theories and descriptions about time and space. As a sophisticated philosophical tradition the Islamic Kalam also has presented its own views on these two entities. As opposed to Muslim philosophers, The mutakallimun constructed their views mainly from the Qur'an, the prime source of Islam. They presented their views about space and time when discussing a number of fundamental issues in religion and natural philosophy, most important of which

was the problem of creation. This paper is intended to reveal the valuable role Islamic Kalam views can play in contemporary discourse on the concept of space and time.

PAPER 3: God as a Cognitive Construct: A Neurobiological and Philosophical Perspective

Sahar Raman Deep; Marywood University

ABSTRACT: This paper explores the idea that human belief in God is a result of how the human brain works, rather than being based on an actual supernatural being existing externally to us all. By studying neurotheology along with science and evolutionary psychology in conjunction with philosophy, it argues that feelings of spirituality and faith in higher powers are influenced by how our minds have evolved over time as well as social influences and cultural beliefs passed down through generations. Research in neurotheology has shown that certain parts of the brain like the parietal lobes play a role in creating spiritual experiences, often thought to be encounters with a divine presence. Evolutionary psychology helps us understand how our natural inclination, for spotting patterns and attributing intentions to inanimate objects can contribute to the development of beliefs that are reinforced by cultural stories and social interactions. Feuerbach and Freud suggest that gods are reflections of aspirations and wishes crafted to satisfy emotional needs rather than the embodying real beings. A study delves into the impact of entactogens showing that spiritual encounters can be consistently triggered by changing brain chemistry. This underscores the notion that these encounters originate internally. In the end, result of the study suggests that although religious beliefs play roles in psychology and society, they originate solely from human thinking without requiring an involvement of an external divine entity. The paper closes by restating the view that "there exists no deity, beyond the human mind" presenting spiritual encounters as meaningful yet internally created occurrences influenced by brain activity and societal surroundings.

PAPER 4: Causality, Chance, and God's design: an exploration of Peacocke's intriguing approach

Brendan Sweetman; Rockhurst University

ABSTRACT: Some thinkers believe that divine design and the existence of chance are incompatible, and so since there is a significant element of chance in nature (especially in the process of evolution), this is evidence against a designer. Others believe there is no chance operating in the universe and that God is the author of all that occurs (except for free human actions). Theologian and scientist, Arthur Peacocke, develops in his work a middle way—that God can allow for a certain amount of chance in the universe and yet the final outcomes remain part of God's design plan. This paper will explore Peacocke's intriguing approach, examine its implications for God's action in the world, and related issues, raise some difficulties that face his view, and consider whether they may be overcome. The paper will identify three levels where Peacocke seems to think that chance can enter into reality, including from quantum mechanics and the character of causation. This then leads to an exploration of his claims that although there are elements of chance, God remains in (almost) full control of the overall outcomes. and, in addition, that systems that contain elements of chance may still have (intended) final goals. We will examine one implication of Peacocke's view—that this interplay of law and chance means that the universe is creative, a limitation that God has placed on his own power because a creative universe is (morally) more preferable to a rigid, deterministic universe. Reflections on Peacocke's novel approach also prompts us to consider several relevant questions, including (i) the strength of his overall philosophical, theological and scientific arguments; (ii) whether it is logically possible for God to set up a universe with a mixture of chance and law; (iii) if so, whether it is possible for God to still know the final outcomes, and (iv) even if it is logically possible for God to create a universe that allows for chance occurrences, is it believable that God would set the universe up this way?



PAPER 5: Withdrawn

PAPER 6: Occasionally in Error: A Hylic Account of Vicarious Causation

Scott Maybell; University of Oxford

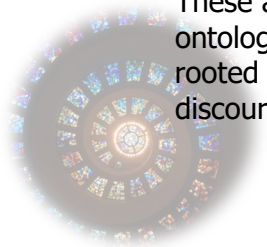
ABSTRACT: "Occasionalism is a theory of causation developed during the Islamic Golden Age which holds that all apparent efficient causes are actually indirect; all efficient causes are divine causes, guided directly by God. While this idea was considered by some medieval Christian theologians, occasionalism became most prominent in Europe during the Cartesian paradigm of natural philosophy. Authors like Nicolas Malebranche (1638-1715) continued in the tradition of Islamic occasionalism, especially to solve problems with Descartes's mind/body dualism. However, the great innovation of this era was Margaret Lucas Cavendish's (1623-1673) theory of local occasionalism, wherein causation is indirect without God being the mediator of causal processes. On Cavendish's account, all causal power is held within objects. Motion is not transferred from the hand to the pen, but instead the motion of the hand "occasions" the motion of the pen; through a "sympathetic" response, the pen imitates the hand.

This paper will open with a brief history of occasionalism and Cavendish's theory and will argue that: 1) there is a coherent account of occasional causation which takes into account our best data, 2) that the free energy principle, a mathematical framework used in computational neuroscience and robotics, entails a form of occasionalism at the level of adaptive systems. Under the free energy principle, all forms of systemic changes are facilitated through the dynamics of prediction and error. When adaptive systems act or learn, it is because it has been occasioned by a sensory experience which has surprised them. The presentation will pull from recent exegetical work on Edmund Husserl (1859-1938) to clearly define the difference between immediate hylic sensations and mediated sensual sensations and will argue that all causation at the level of interacting complex systems is occasioned by hylic sensations. The significance of the term "hylic" from the history of Christianity will be briefly examined to discuss the importance of differentiating "hylicism" from "materialism."

PAPER 7: An artist's and mathematician's eye into the mysteries of creation and co-creation

Gavin Hitchcock; Independent Researcher

ABSTRACT: "Insights into divine action, causality and co-creation are drawn from two models: the action of an artist in creating an artwork, and of a mathematician in mathematics-making. What are the metaphysical and theological foundations for the control beliefs about efficient causality and uniformity of nature that, in some form, play a part in the matrix of scientific thought and practice? Is there something corresponding to these in the respective worlds of artist and mathematician? What degree of "functional integrity" is consistent with a Judeo-Christian view of the natural world? What makes a divine action divine? What makes it a "miracle"? How does this correspond with the worlds in which artists and mathematicians act? How may we understand the operation of "double agency" in co-creative activity, and in the context of causal networks? We use as a framework for considering these questions, four dualities which have been found useful in approaching the mystery of God's relationship with the universe: Infinite-Personal, Maker-Upholder, Transcendent-Immanent, Eternal-Contemporary. These apparently paradoxical pairs of dual poles may be roughly categorized as relational, ontological, spatial and temporal, but the applications are far richer. All eight poles are rooted in biblical thought, and each plays its part implicitly in traditional theological discourse. However, it is valuable to use the four pairs explicitly in an over-arching



interpretive framework, and to consider how, individually and in conjunction, they can contribute to our understanding of the questions posed above.

We will conclude that in each of the four dualities, the movement from left pole to right is a procession of Grace that evokes response from the creation. Art, said Simone Weil, is a channel of Grace. Mathematics and science may likewise rise to this vocation. And Grace, by its nature, does not act unilaterally; it encourages creative participation. Worshipful art (or mathematics or science) in *Imago Dei*, does not simply channel; it shares in the creation of new songs (or ideas or theories), and changes everything it touches, equally by Grace. Therefore, each discipline may make a true offering to the Creator who has so ordered things that the creation participates in the Creator's bringing into being and becoming."

PAPER 8: Co-Creation in Process Theology

Ellen Grace Lesser; University of Exeter

ABSTRACT: Process theology reconsiders many areas of Christian tradition and can be applied to many others, including notions of co-creation. Co-creation has traditionally been reserved for human beings but process theology can challenge this reservation. Process philosophy was first developed in its most popular form by Alfred North Whitehead and provides a metaphysics based on reality consisting of occasions of experience. In process philosophy, the present consists of currently becoming occasions of experience, the past consists of occasions of experience which have become and have passed away, and the future consists of occasions which have not yet become and thus do not yet exist. Crucially, this means that the future does not exist in the present. Process theology takes this and concludes that God cannot know the future, as God can only know what exists. Process theologian Marjorie Hewitt Suchocki clarifies this: God can know which futures are possible, but not which futures will come to pass. Which futures come to pass is dependent on the free actions of occasions of experience. Using Whitehead's process philosophy and Suchocki's process theology, I argue in this paper that because all occasions are responsible for determining which future out of the possible futures comes to pass, all occasions are co-creators in process theology. This, in turn, means that co-creation is not limited to human beings but that all created beings are co-creators.

PAPER 9: The emergency of beauty in the natural world: theological implications for the discovery of divine traces imprinted in creation

Luca Settimo; University of Nottingham

ABSTRACT: In this paper I reflect on the fact that the emergence of beauty in material structures which can be observed in the natural world (both in living beings and non-living entities) has important theological consequences and can help to identify the traces of the divine within creation. I will highlight the importance to reflect theologically on the implications deriving from the emergence of beauty within emergent structures in creation through an inter-disciplinary dialogue with natural scientists. In particular, I will provide some case studies in which scientists have used in their writings the notion of beauty to describe their objects of investigation. Beauty, for Thomas Aquinas, is one of the three transcendentals (which are properties that describe 'being'). I will argue that emergent structures, by pointing naturally towards beauty also point towards God and enable us to detect some reflections of God's presence in creation.



About SRF

The Science and Religion Forum (SRF) had its inception in a series of discussions involving scientists, theologians and clergy which took place in Oxford in the early 1970s. The key figure in the early discussions was Arthur Peacocke who was to become the Forum's first Chairman, and later a Vice President and then President.

Today, SRF exists to promote discussion between scientific understanding and religious thought on issues at the interface of science and religion, and membership is open to people of any religion or none.

History of the Forum

In 1972, informal consultations began in Oxford between a group of scientists, theologians, and clergy who were concerned to relate their scientific knowledge and methods of study to their religious faith and practice. This group, gradually increasing in size, met annually.

It was decided at a meeting in Durham, in 1975, to inaugurate the SCIENCE AND RELIGION FORUM to enable further discussion of the complex issues that arise at the interaction between scientific understanding and religious thought. Such issues need close attention and continuing re-assessment. Together with the social and ethical decisions demanded by scientific and technological advances, these issues have formed the subject of the Forum's meetings since that date.

The Forum received charitable status in 1994. In 2005 the Science and Religion Forum merged with the Christ and the Cosmos Initiative. (The latter had been founded by the Revd Bill Gowland, a past President of the Methodist Conference, with the intention of bringing the latest knowledge of scientific thinking within the orbit of the enquiring layperson.

Membership

Science and Religion Forum a UK charity and membership organisation that is dedicated to promoting the discussion between scientific understanding and religious thought on issues at the interface of science, religion, and society. We are open to members of all faiths and none, and our conferences and student essay prize are open to all.

We have been working hard to diversify and broaden our membership, so that it is more reflective of those engaging with questions of science (including social sciences) and all religions. We have competitive membership rates. If you are interested in becoming a member of the follow the link below. Or to be added to our mailing list email srforum.membership@gmail.com.

Membership benefits include (for full details see the website):

- The receipt of two editions of Reviews per year
- Member-only early access to recordings of talks at SRF conferences.
- Reduced rates for all SRF events, and opportunities for Early Bird discounts on the biennial hybrid conference.
- Student members receive free access to online events.
- Access to versions of conference papers published in external journals such as *Zygon*.
- Notification of the Forum's activities, details of relevant third party events and advance information concerning SRF conferences.

JOIN/ RENEW NOW



Membership Costs for 2024 (membership runs for 365 days from purchase)

Student Membership 1 year £15

Full Membership 1 year £30

Joint Full Membership (2 people same address) 1 year £45

Supporter Membership 1 year £100