

About the Contributors

Philip C. Almond is lecturer in Religious Studies at Hartley College of Advanced Education, Adelaide, where he has been teaching since 1975 in the fields of Western Religious Thought and Comparative Mysticism. He has recently completed his doctoral studies with the Philosophy Department of the University of Adelaide on mystical experience and philosophical analysis, and is currently engaged in research on the history of the study of Christian mysticism.

Christopher Bennie, born in Melbourne in 1940, completed an Honours B.A. in Religious Studies at La Trobe in 1976. In 1977 Mr. Bennie gained a Commonwealth Post-Graduate Research Grant and began work on his Master's degree, his research topic being "A Study of Charismatic Phenomena in Early Christianity". During 1977 and 1978 Mr. Bennie was a part-time tutor in Religious Studies for La Trobe University, and since then has been an external tutor for the Deakin University Religious Experience courses.

Carmen Blacker was lecturer in Japanese, University of Cambridge when, in 1968, she visited Australia to deliver the Charles Strong Memorial Lecture which has been abridged for inclusion in this volume.

Max Charlesworth, B.A. and M.A. (Melbourne), Ph.D. (Louvain) is Professor of Philosophy and Dean of the School of Humanities at Deakin University in Victoria. In 1968, Dr. Charlesworth was appointed Reader in Philosophy at the University of Melbourne and in 1975 became Chairman of the Department of Philosophy there. He has accepted academic appointments at the Nuffield Foundation in England, the University of Notre Dame in the U.S.A., and the University of Louvain in Belgium. Author of eight books and a number of scholarly articles, Professor Charlesworth has also made frequent appearances on radio and television discussing social, religious and moral issues of the day.

Peter Fenner has an M.A. in Philosophy from La Trobe University and is a post-graduate student in Queensland University's Department of Studies in Religion. He recently spent five weeks in solitary contemplation at a hermitage in the foothills of the Himalayas. He is interested in the perceptual and cognitive transformations that occur in a Buddhist philosopher during training, and in how people's view of the world changes as a result of contemplative techniques. AASR published Mr. Fenner's paper "Samsara is Nirvana: a Key to Buddhist Philosophy" in its *Australian Essays in World Religions* (1977).

Norman C. Habel, Th.D., taught for fourteen years at Concordia Seminary, St. Louis, U.S.A. Since 1974 he has been Head of Religion Studies at Adelaide College of Arts and Education in South Australia. He has published several books in Biblical and Near Eastern Studies, including *Yahweh versus Baal* (New York, 1964) and *The Book of Job* (Cambridge, 1975). In recent years he has spent brief periods in Papua New Guinea as part of his research into Tribal religions. He is editor of the AASR 1980 publication *Powers, Plumes and Piglets: Phenomena of Melanesian Religion*.

Victor Hayes B.A., (Sydney), B.D., S.T.M., (Union Theological Seminary, New York), Ph.D. (Columbia) is Snr. Lecturer and Head of the Department of Religion Studies at Sturt College of Advanced Education, Adelaide. Dr. Hayes is editor of AASR publications.

Richard Hutch, B.A. (Gettysburg), B.D. (Yale), M.A. and Ph.D. (University of Chicago), was an Assistant Professor in the Religious Studies Department of Southern Illinois University before joining the Department of Studies in Religion at the University of Queensland in 1978. Dr. Hutch's academic interests are religion and the social sciences in general, and psychology of religion in particular. He currently heads the Psychology of Religion Section of AASR. His articles have appeared in the *Journal of Psychology and Theology*, the *Journal of Religious History*, the *Psychoanalytic Review*, and collections on topics in psychological studies and religion. Richard, originally from New York City, is a keen scuba diver and very happy to be on the Queensland coast.

Rowan Ireland, B.A. (Hons)(Melbourne), Ph.D. in Sociology (Harvard), was a tutor in Politics at Melbourne University 1962-63 and taught in the Federal University in Recife, Brazil, 1968-1970. Since 1970 Dr. Ireland has been teaching in the Sociology Department at La Trobe University where he is presently Snr. Lecturer. In 1977 he lived with his family in a town in the Northeast of Brazil studying various kinds and degrees of religious commitment in the town. From an interest in change in the Brazilian Catholic Church, Dr. Ireland has come, over the last few years, to the study of folk religiosity in Brazil.

Jim Irwin M.Litt. (Religious Studies, Aberdeen) is a member of the Faculty of Theology, Otago University, lecturing in Missiology and South Pacific Studies. For twenty-two years, Jim Irwin served the Maori section of the Presbyterian Church of New Zealand as a minister. Called to be Moderator of the Maori Synod, he demitted that office to become Principal of Te Wananga a Rangi (the Maori Theological College). In 1971, when the college amalgamated with the Theological Hall in Dunedin, Rev. Irwin was given oversight of the courses of Maori, Samoan, Niuean and Cook Island students. He is fluent in Maori, has immersed himself in Maori life and specialises in Primal Maori Religion.

Timothy A. Jensen received his B.A. in history from Dana College (Nebraska, U.S.A.) in 1966 and his M.A. (1970) and Ph.D. (1976) in history of religions from the University of Chicago Divinity School. His dissertation dealt with the life and teachings of the Bengali saint and mystic, Sri Ramakṛṣṇa. He was assistant professor of religion at Mary Washington College (Virginia, U.S.A.) from 1972-1978, and is currently lecturer in Religion Studies at Sturt College of Advanced Education (Bedford Park, S.A.). His research and teaching interests include the Hindu and Buddhist traditions, biographies of religious leaders, millenarian religions, myth and ritual, and meditation practices. He lives in South Australia with his wife, Sharon, and their two young children.

Michele Stephen, Ph.D., tutored in English and Social Sciences at the University of Papua New Guinea, 1966-1969. Her Ph.D. dissertation was based on fourteen months field work among the Mekeo of Central Papua during her studies at the Department of Pacific History at the Australian National University (1970-74). Since 1975, Dr. Stephen has been lecturing in History at La Trobe University, and has published a number of important articles and papers on Mekeo religion. She contributed the chapter "Interpreting Social Structure: Sorcery, Magic and the Mekeo World View" in the AASR 1980 volume *Powers, Plumes and Piglets: Phenomena of Melanesian Religion* (ed. by N.C.Habel).

Alan Unterman is currently lecturer in Comparative Religion at the University of Manchester. Prior to that he was Senior Jewish Chaplain to students in Victoria, Australia. Educated at the Universities of Birmingham, Oxford and Delhi (India), Dr. Unterman has published *The Wisdom of the Jewish Mystics* (Sheldon Press, 1976) and a tertiary student textbook on Judaism, *Jews: their Religious Beliefs and Practices* (due in 1980 from Routledge and Kegan Paul), as well as making contributions on various topics in Jewish Theology to the *Encyclopedia Judaica*. Dr. Unterman's research interests are Jewish mysticism, the moral values generated by various sub-movements in Judaism, and the relationship of ideas and institutions in Judaism to the Hindu religious tradition.

"Religion, on its inner experiential side, is what in practice makes people feel like real selves."

R. J. Ellwood, Jr.

"The study of religious experience may be more fundamental to the study of religion as religion than the study of religious institutions, practices and beliefs."



"Religious Experience is real and significant as experience, but there are problems in deciding its meaning, origin and truth."

R. J. Ellwood, Jr.

"The centre of gravity in religion has shifted from authority and tradition to experience."

Dean Inge, 1926.

"Today man exalts experience above everything else, whereby he isolates himself from the source of religious authority and tradition."

Joseph Kitigawa, 1975

"Experience has the last word: it will sit in judgment on our traditions and histories to see whether they can still make sense of our lives."

Gordon Kaufman.

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"Experience is a deceitful word."

A. N. Whitehead.